

A VOICE FROM ZION.

Sermons and Addresses

— BY THE —

Rev. John Alexander Dowie,

General Overseer of the
Christian Catholic Church in Zion.

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CONTENTS.

- January, . . . What Should a Christian do When Sick?
February, . . Organization of the Christian Catholic Church.
March, . . . "You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
April, . . . How to Pray.
May, . . . Christ's Methods of Healing: A Reply to Rev. J. L. Withrow,
D. D.
June, . . . Zion's Protest Against Swine's Flesh as a Disease-Producer.
July, . . . Tobacco: Satan's Consuming Fire.
August, . . False Christian Science Unmasked.
September, . Divine Healing Vindicated.
October, . . The Press: The Tree of Good and Evil.
November, . Estimates and Realities: A Reply to Baptist Ministers.
December, . Diabolical Spiritualism Unmasked.
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A VOICE FROM ZION.

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

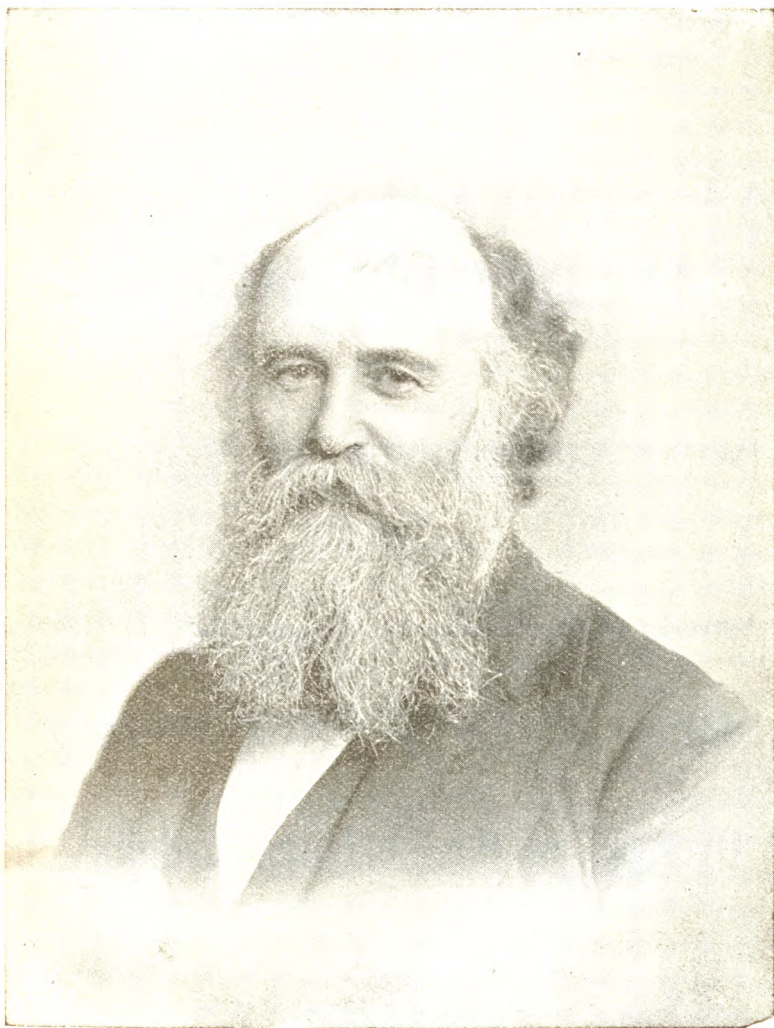
WHAT CONSTITUTES AN ELDER?

A Sermon delivered in Zion Tabernacle, Chicago, July 11, 1897, by

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO:
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John Alex. Bowie

WHAT SHOULD A CHRISTIAN DO WHEN SICK?

INVOCATION.

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

I will ask you this question before I announce my text: Should not a Christian obey the commands of God as contained in His word?

Say Yes or No.

Voices:—"Yes."

Then, there is no question what a Christian should do when sick.

Here is the apostolic command inspired by the Spirit of God showing you what was the practice of the primitive church.

What should a Christian do when sick?

"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.

"And the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

"Confess therefore your sins to one another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."—James 5:14-16. R. V.

A commonly quoted saying, amongst people who like to make declarations that they do not live up to, is "The religion of the Protestants is the Bible."

It is a very good saying in a sense, although I do not approve of it wholly even as perhaps they want it to be understood.

I BELIEVE THE RELIGION OF THE LORD JESUS CHRIST IS
GREATER THAN THE BIBLE.

I believe in the perpetuity of inspiration, and the perpetuity of the Life of God in His church.

A dead apostle, or a dead epistle has no power.

The Spirit of God makes the words spoken in every age to live, and I have just as much right to ask to-day that the Holy Ghost shall guide me, inspire me, control me in speaking in Chicago as Paul had when he spoke in Ephesus. (Amen.)

I believe the religion of the Lord Jesus Christ is greater than the Bible; that there are thousands of things that Christ could not tell us, that we were not able to bear, and while no religion can ever be true that contradicts the Bible, yet that religion is forever true which fulfills and which develops, and which embodies, and which applies the principles of the Word of God.

Now, returning to the expression, I have a right to require of every Protestant to do what the Bible commands, and the answer to the question, what should a Christian do when sick, is provided by the Bible.

Neither in the Old Testament, nor in the New, from Genesis to Revelation, covering 4,100 years of human history of Divine Revelation, in no part of that Bible is there one single word approving doctors, surgeons, or drugs.

There is no provision in the Bible for any other healing of God's people than God Himself.

They who say the opposite have a right to give us the chapter and verse and prove it.

On the other hand my lecture of last Sabbath day, tracing Divine Healing from Genesis to Revelation, provides the other answer. The lecture of to-day concentrates upon the question: What should a Christian do?

A CHRISTIAN OUGHT TO BE A MEMBER OF THE CHURCH.

A Christian is a member of the Church, "that General Assembly and Church of the First-born, whose names are written in heaven," and cannot help being if he is a true Christian.

Therefore, he ought to be identified with the visible Church in some form, even in some imperfect form. If I were pushed to it I would not hesitate to say that it would be better for a man or woman to be connected with the Church of Rome than not to be connected with any part of the Church.

Apostate though that church is, fallen though it be, it contains a vast mass of truth, and I have no sympathy with those who say, "I am going to be a Christian, but I refuse to be connected with any organization."

You might just as well in the late war have said, "I am going to be a soldier, but I decline to go into the army. I am going to be a soldier all on my own account. I am going to fight just as I like and where I like. I am going to fight rebels where I meet them and just as I like." Now you

were a soldier (to Mr. Dinius) what did they call these fellows?

Mr. Dinius:—"Guerillas."

Dr. Dowie:—Why they are not reckoned as soldiers. They were called sometimes guerillas, and they were an utterly irregular kind of soldier. And they were not recognized as regular soldiers by either, and were shot as brigands and murderers.

A soldier in the great army of the Lord must be willing to enter and shoulder his musket, and wear the uniform of the regular army, in some of its many parts; and, if he can not get a higher place than a full private, be a full private. It was the full privates that won the battles, anyhow. Generals directed them, but the full privates fought the fight, bled and died and won the battle.

A Christian ought to be associated with the Assembly, with the "Ecclesia," as it is called in the New Testament. You know I am against denominations as they stand just now, but I would rather that a man, after all, was among the miserable Baptists with the water frozen sixty feet thick around the baptistry, or with the Presbyterians who have got great chunks of doctrine, which are just as hard as steel, and would require the stomach of an ostrich to digest. (Laughter.) I tell you I would rather they were in some portion of the Church of God, imperfect as it might be, than not under cover at all.

There were many regiments that were not of much account, and there were regiments during the war that were composed of splendidly educated men, and these men formed the crack regiments of the army, but everybody must be in the army one way or another.

WHEN YOU ARE IN THE CHURCH, YOU HAVE A RIGHT TO CALL FOR THE ELDERS OF THE CHURCH.

But, if you are not inside of the church, what right have you to call for any elders?

A Christian is supposed to be associated with some portion of the Church of God, and I do not hesitate to say that it is an evidence of a lower type of Christianity when a man says, "I will not be associated with any." For instance, the other day a brother said to me, "Well, Doctor I see so much inconsistency, and so much of this and that in the Church, that I can not be connected with any, not even with your church."

“Well,” I said “The Lord bless you. I do not think we are very perfect, but oh, my brother, you who have such a perfect stamp of Christianity, why do you not come in and help us, (laughter) and bring us up to your own majestic standing?”

I think it is a piece of the greatest impudence for a man to tell you that he has reached so high a state of wisdom, knowledge and grace that his identification with you would be to his deterioration. It is his duty, if he is a Christian of such exalted character to get in amongst us and help us to be better.

I have

NO SYMPATHY WITH THE GO-AS-YOU-LIKE AND DO-AS-YOU-
PLEASE KIND OF CHRISTIANS.

I do not believe in guerillas, and I have no confidence whatever in the man who will not come into the church and the army of the Living God, and be prepared to wear the uniform, shoulder his musket and walk in the ranks. Now, if you are in the Church you have a rightful claim and a right to call for help.

There are certain rights that a man has in the Church. Every Christian has a right to ask of every member of that church sympathy, love and co-operation in helping him when in distress of any kind.

IT IS THE BOUNDEN DUTY OF THE CHURCH OF GOD TO FIND
HELP FOR ITS OWN POOR;

help for its own sick; help for its own sad, sorrowing and lonely members; that help which God designed the Church to be always ready to extend lovingly and instantly to all its members.

It is the duty of the Church, and I feel it increasingly, to find ways in which its own members can co-operate with each other under circumstances that will enable them to make home happier, purer; away from bad influences, and to co-operate in industries in such a manner that they can get the reward for their labor, so that they will build and inhabit, and that they will sow and reap, and they will not build and another inhabit, and not sow and another reap.

I am a Christian Socialist to the center of my being.

I believe with all my heart, and ever have, and have ever taught, and have ever plead, that the Church of God must have all things in common and get back to its primitive power.

I do not say that all things in common means that *all

things are on a dead level of equality. Unity and equality are two different things. Absolutely different.

One man is worth a dollar a day. Another is worth five. Another is worth fifty. Another is worth a hundred. Another is priceless, and there are some who are not worth a red cent. (Laughter.)

The highest power in the Church of God is associated with the deepest humility.

If you are in the Church of God, you have a right to call for the elders.

WHO IS AN ELDER?

That is the next thing.

You will find a large number of persons to-day who teach Divine Healing who are guilty of the grossest disorder in this matter.

They say that any one is an elder who possesses the requisite faith, or who says he does; and who will have the audacity to act as self-ordained.

The word elder, *Presbuteros*, has got a definite meaning; it is an office in the Church of God, and when a Christian is sick, the command is that the Christian is to call for the Elders of the Ecclesia. Elders of the Assembly or Church.

They are to do something when they come.

But the first question is, Who is an Elder?

Now, the only answer that can be given to that is to refer to the Ordination of Elders, and to see what an Elder is, according to the Scriptures.

It is in the epistle of Paul to Titus that you find the best definition of the Elder.

Now, I want you to count upon your fingers the number of qualifications as they go on. Here is the way to find out who an Elder is.

Now, listen!

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

"In hope of eternal life, which God, that cannot lie, promised before the world began;

"But hath in due times manifested His word through preaching according to the commandment of God our Savior."

You will notice that these three verses contain the declaration that he is a minister, a servant of God, and an apostle in the kingdom and Church of God. He, therefore, is writing as an apostle. The church is founded upon "the Foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner Stone."

The only authoritative word that can ever be spoken by an officer in the Church in the last resort is the word of an apostle.

You say, "One of the twelve apostles." What are you talking about? There were twenty-one apostles whose names are here. There were only twelve at the time, but the apostolic office was continued as each apostle departed.

You will find James, the brother of the Lord, and Jude the brother of James who were not apostles when He was living, became apostles. You will find that Barnabas and Saul, who were not apostles when He was living, became apostles. There is sixteen.

You will find that Apollos was an apostle; you will find that Andronicus and Junias were called apostles. There is nineteen.

You will find that Epaphroditus is called an apostle. There is twenty of them, and I forgot the first one, Matthias, making twenty-one whose names are recorded in the Word of God.

The apostolic office was continued, and if the apostolic office was not continued Paul was not an apostle; Barnabas was not an apostle; James the brother of the Lord, was not an apostle; Jude, the brother of James, was not an apostle. And the Bible lies when it says they were apostles, or you lie, if you say they are not.

Now, Paul was an apostle. What does he say to Titus?

"To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting."

Now, here is an apostolic commission.

"And ordain elders in every city, as I had appointed thee."

Now, who is fit to be ordained as an elder?

Here, you see, is the definition.

"If any be blameless."

That is the first thing. It does not matter if a man's life may have been a sinful life. He may have been a thief; he may have been a liar; he may have been as the apostle Paul himself was, a murderer. He said, referring to Stephen's death, that he was a murderer.

Now, he may have been all these things, but it is not what the man was; it is what he is. The first thing is that he is to be a man of blameless life. That is the first thing. It is not what he thinks about himself; it is not what other people say about him.

The first qualification for an apostle is, a man of good, blameless life, who stands without fear and without reproach.

The next thing is,

“The husband of one wife.”

Now, Brother Graves, [turning to Evangelist Graves whose healing is recorded in *LEAVES OF HEALING*, Vol. 3, No. 39] you are not married and you cannot be an elder, you sinner. (Laughter.) You cannot be an elder, and no unmarried man or woman can be appointed or ordained to the office of elder; for women were elders. There were women elders, Presbuteras, as well as Presbuteros. The feminine form is used as well as the masculine.

Now, the first thing was that an elder must be blameless, and the husband of one wife; therefore a polygamist cannot be an elder. An unmarried man, an nonogamist, cannot be an elder.

First, blameless; second, the husband of one wife; third,

“Having faithful children, not accused of riot or unruly.”

No man has a right to enter the office of elder who has not been able to keep his own household in order. How can he rule the Church of God, if he cannot rule his own house?

If his own children are going to the devil, how can he rule the Church of God? He cannot. And he has got no business to be an elder.

Let him exercise his authority, and let him exercise the disciplinary power which as a father he has, and let him bring his house into order. No use saying a man cannot do it. He can. The laws of God and of man stand on his side in bringing his family into order.

It is a shocking shame and disgrace for a man to say, “I have got a boy ten years old, or twelve, or fourteen, or sixteen, and I cannot do anything with him. Cannot do anything with him? I would do something with him. I would make him do right. Cannot do anything with him? Why do you not exercise your authority? You can do it. You ought to do it. It is a shame for you to say you cannot. It is a disgrace for Christian fathers or mothers to say they cannot keep their children in order.

“For a bishop—”

The word bishop is simply the word *episcopos*, one who looks over, simply overseer; that is all there is to the word bishop.

I am a bishop, if you will have it, because I am overseeing. I have a kind of oversight over brother Graves here

and I am not quite sure whether I have not an oversight over brother Peterson. He says I have, and I have a sort of oversight over these brethren here, and I have even an oversight over my father here, and keep him in order, and I think I have an oversight over all these dear folks about me, and I have an oversight over a great many people in the world, and I thank God that I look over my field every morning, and every night, and I bow down before my God, and I ask Him who sees what they need, in His infinite mercy to bless them that day, and to help me that day. That is the kind of overseer I am. I am simply "the general roustabout, and I have got to pay the bills," (Laughter,) and stand the knocks, and get all the abuse, and all that kind of thing. Then I get the honors too, honors from God; I get that.

"A bishop must be blameless, as the steward of God;"

Now, that is the thing,

"AS THE STEWARD OF GOD."

Do you not see an overseer has to recognize that everything that comes into his hand is simply a stewardship?

Now, I realize that; I know that many things are going to come as God's Steward in Zion, but a great deal has come to me in various ways, and I just look at it and say, "Now, Lord, that is your money, you sent it to me, help me to use it." I ask God to help me to turn it into LEAVES OF HEALING, and into Tabernacles, and to help people here and there, and when any man needs some little help, or woman, and is poor, in the Church, I do not call a church meeting, I do not go to a committee, but I love to help and I have the power to do it, as the steward of God.

Whatever instruction and knowledge He gave me, I am simply the steward of it, and whatever money He gave me, I am the steward of it; whatever time and influence He gave me, I am the steward of it. That is to say, I have got to give an account to Him, and I have got to use it in distributing it amongst the people, and in doing what I can to win men to God.

A voice:—"Are these terms identical?"

Dr. Dowie:—No, they are not. Presbuteros and Episcopos are not identical. Presbuteros simply means an elder, and Episcopos is an overseer, meaning that a man may be an elder and an overseer. He may be an elder and apostle."

The greater includes the less, but the less does not include the greater. The office of apostle will include the office of

prophet and teacher, and everything else. That is to say, that the apostle must be one whose office enables him to grasp the powers pertaining to all the offices.

But to continue the qualifications for eldership.

“Not self-willed.”

Now, friends, there is no doubt that here lies one of the hardest parts of the office, because there is not any man among us, and especially any man with any power, who has not got a tendency to self-will. He would not be worth a button without a strong will

I say this, that the will under God is one of the mightiest powers that enters into the composition of a man, and the human will seems to have been almost the one thing that escaped destruction by the fall of man. The Lord Jesus Christ appealed to the will of these Pharisees, and He said,

“Ye will not.”

And He said,

“If ye will,”

And He pointed out to them that they had the power to will or not to will. There was a tremendous power in these men of not willing, and there was a tremendous power when they willed.

Just look at Paul when he willed to be a Christian; when he said,

“Lord, what wilt *Thou* have me do?”

And surrendered his will. What a tremendous power he became by that very strength of will that he had always previously possessed, but which was so gloriously guided by God.

DO NOT CRUSH WILL IN YOUR CHILDREN.

Develop will; let them have all the will power they can contain. Let them exercise will, but let them be guided for God; not self-willed, but divinely controlled. Will is one of the great qualifications in ruling. You must have a strong will, but must not be self-willed. It must be God's will, “not self-willed.”

“Not soon angry.”

Do not get angry too soon, but when you do get angry, get angry mightily; go at it!

“Be ye angry and sin not.”

Oh, I tell you the thing I am troubled about is there are a whole lot of elders that are never angry with anything.

(Laughter.) Everything is all right. They are always washing their hands in invisible soap and water; everything is all right. (Laughter.) Sweetness. Oh, my good Lord, save me from them!

One of them the other day, got on to his pulpit down in New York; he got up; he drew a long breath, and he cast up his eyes, (laughter) and said:

"Ah! Ah! God, we love Thee. We do not want to be like Paul; we would like to be like John; we would like to lay our head upon thy breast, and be still." (Laughter.)

Humbug! Unmitigated humbug! He never will have any chance of being like Paul. He has not got enough grit in him to be like Paul. He will never have a chance of being like John and James, for they were called Boanerges which means Sons of Thunder! My! When John fell upon anybody something happened. You just read that third epistle of John to the well beloved Gaius, and see how he talks of Diotrephes:

"But Diotrephes, who loveth to have the preeminence among them, receiveth us not.

"Wherefore, if I come, I will remember his deeds which he doeth, speaking against us with malicious words "

When he comes to Diotrephes, look out! I guess it was a bad quarter of an hour for him. There are many of that kind in the churches now-a-days, "speaking against us with malicious words," and we always give them a bad quarter of an hour when we get to dealing with their lies and impudence.

What did they think John was? John was a Son of Thunder! I tell you when he spoke he smote. He is the only one of them all who uses so frequently the strong term liar. He says:

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son."

I tell you he is a strong fellow is John. He got angry, but he did not get angry soon, but when he got angry Diotrephes had to look out, for I tell you his anger was a divine anger. It was like the anger of the Master. When the Master got angry He just smote those Pharisees hip and thigh.

"Ye generation of vipers, how shall ye escape the damnation of hell?"

There is a time to be angry. I get angry just a little with the world, and the flesh, and the devil, and I do not mind letting them know about it either.

I am angry every day of my life with canting hypocrisy That I hate more than anything else.

Said the very same man, writing,

"Oh, just be like the pearl oyster."

It is all a lie about the pearl oyster.

"The dear pearl oyster comes up to the surface of the water, and it opens its little mouth and a bit of grit or something comes into it and it shuts its mouth and sinks. It finds that it has got something in it that hurts it. And what does it do? Why the pearl oyster covers it around with its life and dies, and that is the pearl."

That is all an imaginary piece of humbug and a lie.

"That is the way to do with sin. Do not fight it. Let the sin in and put around it the warm arms of your love and love the sin to death."

That is what he said. That is what he wrote. That was what that peace-loving and sin-embracing so-called elder said down there in New York.

I hate that teaching. I am angry with it. It is unmitigated cant and humbug.

Love sin to death? I tell you, if you take sin into your bosom and start loving it to death it will burn you up. It will defile you. The only thing I have got to do with sin is to take it and cast it out. Is it loving Satan to love Sin.

Never attempt to love a thing to death. That is what the devil wants you to do.

"Not given to wine."

No man can be an elder who takes wine; intoxicating wine. It is the poison of hell. It overthrew Noah, who had been faithful amidst a faithless world. It will destroy all who love it.

"No striker."

No man can be an elder that strikes anybody. It is better to be killed than to kill. I carry no weapons of offence or defence. My life is in God's holy keeping for Time and Eternity.

"Not given to filthy lucre."

No man can be made an elder who is a greedy man.

"But a lover of hospitality."

He has got to be a hospitable man; one who likes to take care of God's children. Such a man who says: "Come along to supper with us."

"A lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."

THESE ARE THE SIXTEEN QUALIFICATIONS FOR AN ELDER, AND SUCH AN ONE MUST BE ORDAINED, THEN HE IS AN ELDER.

And when a man lives up to these qualifications, or a woman, I tell you when you go to them, and say "Pray for me," and that man prays, and takes the oil in his finger and

anoints you, and you are in earnest, you are going to be healed every time.

Now, I have not ordained one elder in this church. I tell you it takes time to find out a blameless man. It takes time to find men that fulfill all these qualifications. I could easily ordain men, could ordain them by the score, but, oh! friends, I do not want to ordain elders that are not elders. I do not want to ordain men that God can not bless. I must see that they fulfill the qualifications.

I ORDAINED IN MY CHURCH IN AUSTRALIA TWO AS ELDERS, both of them godly. One was a very able man, splendidly educated, and in good position, and the other I went for away down to the lowest rank socially, and I took a brick-layer, a man working every day, his hair beginning to get gray—"Why," he said, "Doctor, you do not mean to say you have chosen me to be an elder?" When I spoke to him privately he said, "I am not fit." "Well, I said, who is to say you are fit, is it you, or is it I? Am I responsible or you?" "You are."

"Then," I said, "you do what I tell you. I tell you to go into training for being an elder. Now, you are to take six months' training. Do you hear?"

He said, "I will do what you tell me," and he did.

Well, I told him what I wanted him to do in these six months, and that man did it. It was a private training, and I am not going to tell you what it is, because you are not fit to hear it; you are not there; it would be no use to you if I did tell you.

I told him. I said, "I believe I am guided by God in saying this."

"Well," he said, "I will do it." He did it; the other man did it. They waited upon God. One midnight hour I ordained them both, but the man that has stood best, though both of them have stood, and the man who has a Church and Divine Healing Home in Brighton, near Melbourne, is that old man, that humble man whom I took from the lowest ranks almost.

When that man speaks, he speaks as a power, and when he prays, he does exactly what he was told by me years ago to do, and he does that to this day, and he just does it humbly, and there are most remarkable healings.

He anointed some time ago a lady that had eczema all her life. She was tearing her skin, tearing herself to pieces almost, her whole body running blood at times, and was a

horrible sight, and only now and then was she a little better. But meanwhile he led her to Christ; he was the means of her salvation; he was the means of her healing, and when she was ready he anointed her, and within less than a fortnight the whole of the disease fell off her, and to-day she is at perfectly healthy woman.

The wealthy lady who gave the home which he now has in Brighton, Melbourne, was anointed by him when dying with a tumor, and God has mightily blessed him.

WE WANT ELDERS IN THIS CHURCH WHOSE TOUCH GOD CAN BLESS.

I have taken the material I had, and God has wonderfully used my brother Speicher. There has been no formal ordination of him. I have asked God to bless him all the way through. He has already been ordained to the Baptist ministry.

Brother Dinius here of the United Brethren and Brother Büchler out in Johannesburg of the Congregational, I believe we will have to have a reanointing and separation of these brothers to this office of elders.

I have taken time this afternoon to show you who the Word of God says is an Elder.

Now, that does not mean anybody, and the consequence is that when anybody has been anointing, and everybody has imagined they were Elders, we have had the whole thing go to pieces.

Now, the Church of God is a Church, and Oh! that God would raise up and qualify Elders, (Amen) and that in every part of this great city, and to every part of the earth we might send them to the sick and the sorrowing. That is my great desire that we shall out of our own members find men and women that can be ordained as elders.

"Is any among you sick? Let them call for the elders of the church, and let them—"

Audience—"Pray over him."

Dr. Dowie—"Anointing him with—"

Audience—"Oil."

Dr. Dowie—"In the name"—of Mah-hah-bone.

Audience—"The Lord."

Dr. Dowie—"Baal-Sha-Lisha. You wretched Knights of Kadosh. In the name of whom?"

Audience—"In the name of the Lord."

Dr. Dowie—"What Lord is that?"

A Voice—"The Lord Jesus, the Son of the living God."

Dr. Dowie—"These wretched men that drag the Church of God down into the hands of Baal. You have got the

"Baal Sha-Lisha," brother Methodists, in most of your pulpits; you have got the "Baal Sha-Lisha," Bishop Cheney; you have got the "Baal Sha-Lisha," Jenkins Lloyd Jones; you have got the "Baal Sha-Lisha," Pastor Lorimer, of Boston, and late of the Immanuel Church of Chicago. You have got the "Baal Sha-Lisha," you wretched Freemasons. Repent. (Amen.)

Pray your prayers beside your Baal altars, but there is no God in heaven hears you, and there is not a god in hell will take any notice of you when you confront Elijah and Elijah's God at Carmel.

The time is coming when these priests of Baal are going to be taken by a Divine hand down to the brook Kishon as on the day when Elijah triumphed, and there they are going to be separated forever from the Church of God on earth.

But, meanwhile,

"Let them pray over him, anointing him with oil in the name of the Lord, and the prayer of—"

Audience:—"Faith shall save the sick, and the Lord shall raise him up;

Dr. Dowie:—"And if he have committed sins they shall be forgiven him."

Sometimes that fails. Sometimes a faithful elder will pray, and people will not be healed. Then there comes another provision.

"Confess your faults one to another."

There is the Confessional. Do not make any mistake. There is a Confessional in the Christian Catholic Church, and there must be, but it is voluntary. It is one where there is no priest who claims power in himself to give absolution.

Confess your sins one to another ye who have sinned against each other.

Tell each other; confess to some man of God, if you want to get godly counsel, to some Christian in your church in whom you have confidence.

"Confess your faults one to another, and pray one for another that ye may be healed."

Some of you will not get healing until you have owned up your sins. Wives own up your sins to your husbands. Brothers and sisters own up your sins to each other. Own up your sins, confess them, get right with God. Then the supplication of some man—evidently something more than an elder,

"The supplication of a righteous man availeth much in its working."—R. V

I think my ministry lies in that sixteenth verse. I have never anointed a single person, and I have not been asked

to anoint people. God has used me in the laying on of hands, and I have been so used all the way through. I never anoint.

Anointing is all right, but I have not used a drop of oil in my life. I have never been called upon to anoint, and I have never dealt with that duty of an Elder. My ministry was the laying of hands on the sick when they had confessed sin, and I never close a service without a public confession, and a public consecration to God.

Now, friends, I want to put on record that it may go forth to other lands, what the teaching of this Voice from Zion is concerning what a Christian should do when sick, and who is an elder. Any one who is not ordained by the hands of some one who is manifestly divinely commissioned, and who does not fulfill these various conditions as set forth in the Word of God, is not an Elder.

I want to see elders in this church, and I am praying for and expecting to have the joy of ordaining them. May God grant that they may be elders indeed, and let all the people say, Amen. (Amen.)

CALL.

Now friends, every one of you who desires to forsake sin and sickness, and impurity of every kind, in spirit, soul and body, and who desires God to prepare you for whatever part in His service He designs you to take, rise up and tell Him your heart's desire. (Apparently all rise.)

PRAYER OF CONSECRATION.

My God and Father. In Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in Spirit, Soul and Body. Give me power to do right to any whom I may have wronged, to confess, to do right in Thy sight. Give Thy Holy Spirit, enabling me to trust in Jesus the Lamb of God who taketh away the sin of the world, and to do His will, Thy will in Him, in all things. Cleanse my spirit; cleanse my soul; cleanse my body. and keep me clean for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

The consecration Hymn was then sung. After a short intermission, Dr. Dowie made the charge to the candidates for baptism, and 51 received the ordinance of Believer's Baptism by Triune Immersion. Their names and addresses are found on page 605 of LEAVES OF HEALING, for July 17, 1897, Vol. 3, No. 38.

The audience was dismissed with the benediction.

ISAIAH, CHAPTERS LIX AND LX.

AND THE Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

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

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

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

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

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

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

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

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

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

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

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

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces [or, wealth] of the Gentiles, and that their kings may be brought.

"For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

"The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

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

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

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

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

ISAIAH, CHAPTER XL.

COMFORT ye, comfort ye My people, saith your God.

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

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

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

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

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

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

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

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

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

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

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February 1898.

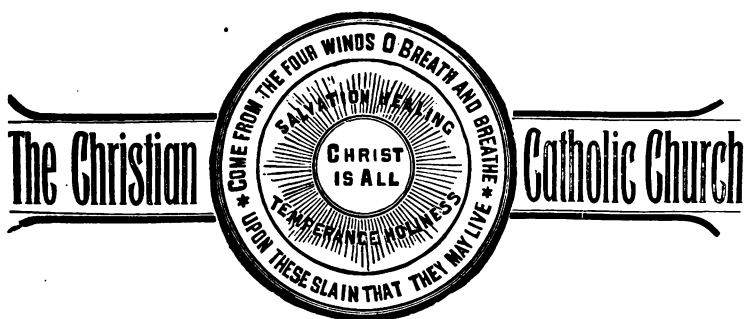
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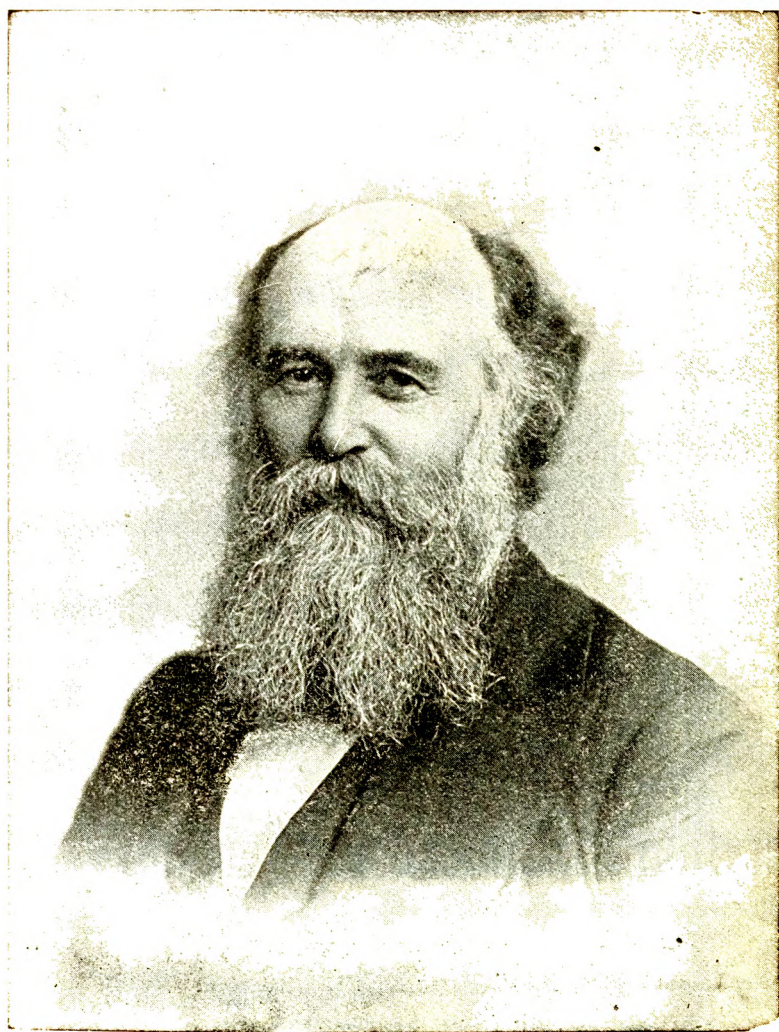
ORGANIZATION OF



Containing Verbatim Reports of two General Conferences on January 22nd
and February 5th. and

Formation of Church on February 22, 1896.

CHICAGO:
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1898.



John Alex. Doure

REPORT OF THE FIRST GENERAL CONFERENCE OF ALL BELIEVERS INTERESTED IN THE ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.

Held in Zion Tabernacle No. 2, Wednesday Evening
January 22, 1896.

[The weather was the very worst of all the winter. After a general thaw there had been a sudden freeze and the streets were everywhere covered with sheets of ice so that it was difficult to walk and many fell in all parts of the city; and the night was very dark. Nevertheless there were about 700 present.]

THE REV. JOHN ALEX. DOWIE presided, and, in opening the Conference said:—Beloved friends, it seems to me as if we who have been marching together to Zion cannot find a better hymn than

OUR MARCHING SONG

to begin this Conference with. No. 151.

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

Oh, there is so much in being in sweet accord, in true communion with God and with each other.

CHO. "We're marching to Zion,
Beautiful, beautiful Zion,
We're marching upward to Zion,
The beautiful City of God.
The hill of Zion yields
A thousand sacred sweets
Before we reach the heavenly fields,
Or walk the golden streets."

I believed in my very heart, while we sang these words that mine eyes shall behold the City, that mine eyes shall see the King in His glory. I heard Charles Spurgeon recite these

lines in the Metropolitan Tabernacle, London, twenty-six years ago:—

“My life’s a shade,
My days apace to death decline;
My Lord is Life,
He’ll raise this dust again, even mine,
Sweet truth to me, I shall arise
And with these eyes my Saviour see.”

We shall walk “the golden streets,” but meanwhile the hill of Zion “yields a thousand sacred sweets.” I am very glad it is a hill, that we have such joy in going upward before we reach those heavenly fields. We have many a lovely experience, as the beauties of God’s revelation unfold on every side. Let us sing with a hearty will, let this be a very joyful conference for us.

“Then let our songs abound,
And ev’ry tear be dry;
We’re marching thro’ Immanuel’s ground
To fairer worlds on high.”

SCRIPTURE READING AND COMMENTS.

Let us read the 67 Psalm:

“God be merciful unto us, and bless us; and cause His face to shine upon us;

That Thy way may be known upon earth, Thy saving health among all nations.”

God’s way is not a thing, but a person. Jesus said, “I am the way.” Christ is God’s way. “That Thy way” (Thy Christ) “may be known upon earth, Thy saving health,” (salvation and healing going hand in hand) “among all nations.”

“Let the people praise Thee, O God; let all the people praise Thee.

O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth.”

And they need government, and the only rule that men one day will follow on this earth will be the rule of God. (Amen! from the audience.) Not a Democracy, the rule of the people, but a Theocracy, the rule of God, the Kingdom of Heaven on earth.

“O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise Thee, O God; let all the people praise Thee.

Then shall the earth yield her increase; and God, even our own God shall bless us.

“God shall bless us; and all the ends of the earth shall fear Him.”

Now that is the Word.

We have read it in beginning in many lands a long series of Missions, which with my good wife, I have held, stretching over nearly 20 years since I stepped out of organized ecclesiastical life and consecrated myself afresh to God. And now this Conference may, in the providence of God, be the preliminary step in my returning to organized ecclesiastical work. I want God to be greatly glorified: It means more to me than it means to any one here, for in forming the Christian Catholic Church I take a responsibility which, unless God gives me that grace which I believe He will give, will only end in adding one more to the injurious and distressing divisions of Christendom, and that—may God forbid.

I never had any ambition to be the originator, the head, or heart of a petty organization that should be just one more of the innumerable divisions of Christendom. But I have felt with a great, broad, catholic sympathy which God gave me from the beginning, and which God has broadened, and widened, and deepened throughout all the years, that I wanted, if ever I should return to organized church life, to get back to its primitive conditions, where the Church should be catholic, universal, all-embracing, in embracing all who were in communion with God by repentance and faith in our Lord Jesus Christ.

And now I want, beloved friends, that to-night we shall all feel that these first steps in conference shall be all guided by God.

My address has been much thought of, and much prayed over, and I could have written it out much more easily than it will be to speak it without writing; but I felt that the address which I will deliver presently was one that I must leave myself entirely to the guidance of the Holy Ghost in delivering.

I know that to-night I have placed myself in my Heavenly Father's absolute keeping; that by His grace I have absolute confidence in His Son, and that by the power of the Holy Spirit I hope to be able to so guide this Conference, under God, that when we part to-night we shall feel, humble though we are, and few though we be, comparatively, that we are able to claim the Pentecostal Wisdom given to the at least 120 even now, and that from this upper room we shall go down into Chicago with the thought that the Lord is preparing us in His own mighty way for a mightier day than even the first Pentecost.

ABOUT PRAYER.

Now let us pray, and I don't want, when we say "let us pray," that any should feel that this is a sort of opening exercise—one that we have got to get over as quick as we can until we get to what some people call "the business of the meeting." "The business of the meeting" began from the first word of praise to God, and there is no business in this meeting more important than this business of prayer, which we are now going to transact with God upon our knees. Come let us worship and bow down, let us kneel before the Lord our Maker.

I shall ask my good wife and colleague, for she is my fellow-minister, to pray; and then my good brother and colleague, the Rev. Dr. Speicher, to pray; but I want you all to pray in the Spirit with them. Let us be of one mind.

INVOCATION.

Our Father, let the Holy Spirit breathe upon us the spirit of prayer, the grace of a common humiliation, the grace of a common faith and supplication, for Christ's sake.

PRAYER BY MRS. DOWIE.

Our God and Father, we ask Thee for the guidance of Thy Holy Spirit; we thank Thee that we believe that Thou hast guided us and that Thou hast brought us up to this time. We ask Thee, our Father, that in all that is done and said to-night we may be led by Thee, and that we may work good in the unity of the Spirit. Oh, our Father, to-day we ask Thee to help us so that we shall make no mistakes. Give us Thy wisdom, give us knowledge, give us faith, and oh help us to go forward in the name of Jesus. We thank Thee for all Thou hast been doing here; we thank Thee that the people have come in such large numbers to worship Thee, and that they are now believing in Thee as the Saviour from sin, and as the Healer of every sickness and every disease among the people. Oh, our Father, we do thank Thee for this, that there is more faith with the people now than there was a little while ago; that their faith has been growing, and that the people have been coming to see Thee in all Thy blessings. Oh, lead us on, our Father; go before us and show us the way; help us all to work in communion with the Spirit and in communion with Thee, for Jesus' sake. Amen.

DR. SPEICHER'S PRAYER.

Thou knowest, our Father in Heaven, how much we desire to glorify Thee. Thou knowest, O God, how our hearts have

been grieved and the sadness that we have felt when we have seen Thy children scattered abroad, without a shepherd, and perplexed on every side because of a divided Church. Oh God, Thou knowest our desire to-night, that we may be made one even as Thou art One. Oh God, we want to be one with Thee and one with Thy people. Oh God, we pray to-night that Thou wilt indeed show us just how this may be done, and we believe that Thou wilt give us the spirit of humiliation and submission to Thy will; that Thou wilt give Thy people the grace to come in willingness of heart, in perfect willingness to obey Thee, and to do Thy will in all things that we may be united, and that Thy Church, Thy people, may gather from all the ends of the earth in one body into the household of faith. May we begin anew, and let the power of Thy Spirit be increased in the world for good. May the little handful here go out and spread the gospel of peace and bring a world of sinners to Jesus. We ask this for Jesus' sake, O God. We believe it will be, we know it in our hearts to-night, for here we have felt Thy Glory. Now, God, bless Thy servant and grant that the message that he may deliver to-night may indeed be through the power and direction of the Holy Spirit. Grant that we may listen as to a message from God Himself, for Jesus' sake. Amen.

After the singing of the hymn, "Beautiful Words of Life," the Rev. John Alex. Dowie delivered the following

ADDRESS ON ORGANIZATION:

Beloved friends, the first part of my address will be to lay down, in the simplest possible language, certain scriptural statements concerning the Church. I shall make no elaborate introduction nor attempt any oratorical display. I am always most effective in my ministry for God, I believe, when I get most directly at my subject.

I AM SIMPLY A BUSINESS MAN IN THE MINISTRY.

That is all. I make a business of my ministry. The Lord Jesus Christ made a business of His ministry. He said when only a child, "Wist ye not that I must be about my Father's business?" I know no separation between this kind of business and that kind of business.

THE ETERNAL GOD IS IN ALL KINDS OF BUSINESS.

He is in the grain business, and He provides corn. He is in the horticultural business, and he provides beautiful flowers. He is in the fishery business, and He has a wonderful fish market in the great ocean. He is in the poultry business. (Laughter.) He is in the meat market. He is in the electri-

cal business, and when the lightnings flash amid the sky you can see what wonderful pyrotechnical displays He sometimes gives. He is in the iron and steel business and in the gas and water business, and provides everything for man; for, after all, man's business is simply to take up and redistribute what He has given. Did you ever reflect that

GOD IS SIMPLY THE EXECUTIVE CENTRE OF THE BUSINESS
OF THE UNIVERSE ?

In His own Church it is still "His Father's Business" that Christ our Lord pursues, and to-night I speak as one who realizes in a measure that everything that I can use for Christ in the Extension of His Kingdom is my Father's business, and that every one of you who are my brothers and sisters in Christ are in business for the Lord. You good women in your homes, you are keeping house for God, and you men are in business for your God.

So now we will just get to business, and ask God to give us some of

HIS OWN PLAIN, BEAUTIFUL TEACHING CONCERNING THE
CHURCH.

Now sometimes you hear the word church as applied to the Jewish Church.

Beloved friends, there was no Jewish Church—there was no Jewish Church. I have, I think, the best Concordance of the Bible here on my desk that has ever been printed in this world, and I always feel so indebted to good Dr. Robert Young of Edinburgh who gave us this remarkable Concordance. Under the heading of the word Church, I was looking over it the other day, the first thing that impressed me was that the word Church does not occur in the whole of the Old Testament. Did you ever notice that ?

THERE WAS NO JEWISH CHURCH.

The word Church is a word that Christ Himself first coined. There was no Patriarchal Church. There has never been any Church excepting the Church of the Living God, which Christ Himself founded. And let me tell you that the great distinguishable characteristic of the Jewish economy the dispensation that preceded this dispensation of God as Christ, is the fact that now we have a Church, and then there was none.

ISRAEL WAS CALLED AS A NATION,
and every Israelite was by circumcision a member of the Church, whether good or bad, a member of that nation.

Now I venture to say that the Israelitish Dispensation was

formed for the purpose of bringing into existence the Bride of Christ in the shape of His Church. You remember the ancient dispensation was of a very legal, very formal character, and, while there was an inner spiritual life, the greater part of it was ceremonial and legal. Ceremonies so burdensome and numerous and legalities so endless, that the burden was in many respects too hard for any people ever to bear, and the law was a pedagogue, a schoolmaster, to bring God's people to Christ as a Church.

A great many things might be said concerning the thoughts that these facts suggest. I have much more to say than can be said here and now. The mere fact itself that that word Church is not used until Christ first uses it is very remarkable. THE FIRST TIME THAT CHRIST USES THIS WORD CHURCH IS IN CONNECTION WITH THE REVELATION WHICH GOD, THE

FATHER, GAVE TO THE APOSTLE PETER.

Bring your Bibles to these Conferences and a piece of paper and a pencil so that you may all be reporters of these meetings. I want, just in a businesslike way, to bring you into the facts and thoughts connected with the Church.

The first time that this word Church is used is in the 16th chapter of Matthew, and the 18th verse. In some places to-night I will read the revised version, which is by far the best English translation of the scriptures, and I hope that by and by it will come into general use among us for reading, especially the revision of the New Testament. I will ask you to do to-night what our guests do in the Divine Healing Homes. We all read the scriptures together, and if they don't read out I tell them. (Laughter.) Now this is a family gathering to-night to talk over what God says about the organization of His Church. Now if you have got bibles you ought to have them with you, and if you have not got them I cannot help you much. I have several copies here. I can give good Brother Atkins one, he has left his at home.

The 16th chapter of the gospel according to St. Matthew. Now I want you to read with me, because I want you all to be interested in the passage and keep good time. Now we will read the old version and if I see anything altered that I think ought to be mentioned in the new, I am going to tell you. All present read Matthew: 16:13 to 20 as follows:

"When Jesus came into the coasts of Cesarea Phillippi, he asked his disciples saying, Whom do men say that I, the Son of man, am?

And they said. Some say that Thou art John the Baptist; some, Elias; and

others, Jeremias, or one of the prophets.

He saith unto them, But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God. *ε.*

And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Then charged He His disciples that they should tell no man that He was Jesus the Christ.

I first call your attention to the fact that this revelation of the Church was first of all brought about by the Lord Jesus Christ demanding of His apostles an answer to the question: "Who say ye that I am?"

Now Peter had wonderful spiritual knowledge. He was open, spiritually, on both sides unfortunately, he let in the Devil and he let in God. He was quick to perceive. He was quick to receive, and at this time he was just about as quick to let out as he was to take in. But it was in one of those great flashes of divine inspiration that there came the revelation that Jesus was the Messiah, the Anointed, the Christ, the Son of the Living God." And he saw it at once. Jesus said, "Thou art Petros," (a stone.) That means a chip of a rock, a small stone. "Thou art Petros," that was the name Peter, a stone, "and upon this rock" (petra, a rock) the rock of my own Divinity, of my own Messiahship, "will I build my Church, and the gates of hell shall not prevail against it."

These are the very first words of inspiration concerning the Church; there is the Church, "the pillar and ground of truth."

IN CHRIST, ON CHRIST, CHRIST THE ETERNAL ROCK.

Christ is more than the foundation of the Church. He is the foundation, and much more. He is the rock upon which the foundation was founded. There was a Patriarchal Dispensation. There was a Jewish Dispensation. There is a Christian Dispensation; but the Rock underlay all the dispensations, and we may assuredly say that forever it will underlie everything.

CHRIST HIMSELF THE ROCK OF AGES.

I want to show you the difference just now between Christ as the Rock which is The Foundation upon which all found-

ations are laid, and the specific "foundation" of the Church of Christ upon that rock.

There is a difference, you will see it presently.

SPECIAL APOSTOLIC POWER.

But before we proceed further, I call your attention to the fact, that in the very same breath that Christ founded the Church, He declared to Peter, that an Apostolic power would be conferred upon him, and not upon him only but upon all the Apostles, as I shall show you presently. Read of the Apostolic power, the 19th verse.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

The Roman Catholics vainly say that that power is Peter's only, and that, therefore Peter, and his official successors at Rome, are the Unmoving Cathedra or Chair of Certainty in the Church. But it is not so, for, whilst the Lord said these words to Peter, you will please to refer to the 20th chapter of John and the 23rd verse, and you will see that he said that subsequently and on a much more solemn occasion to all the Apostles. The gospel according to St. John, 20th chapter, read together please from the 19th verse.

"Then the same day at evening, being the first *day* of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

And when He had so said, He shewed unto them *His* hands and His side. Then were the disciples glad, when they saw the Lord.

Then said Jesus to them again, Peace *be* unto you; as *my* Father hath sent me, even so send I you.

And when He had said this. He breathed on *them*, and saith unto them, Receive ye the Holy Ghost.

Whosoever sins ye remit, they are remitted unto them; and whosoever *sins* ye retain, they are retained."

Now the word "remit" is equal to "forgive." The revised version in the 23rd verse reads. "Whosoever sins ye forgive they are forgiven unto them, and whosoever sins ye retain they are retained."

"RECEIVE YE THE HOLY GHOST."

That word was said to the whole of the Apostles when the door was shut, and Christ stood in the midst. I do not want to make any comment upon this matter just now beyond saying this, that I believe

THIS POWER TO FORGIVE OR REMIT SINS IS THE PREROGATIVE OF GOD ALONE; BUT HE EXERCISES THE PREROGATIVE THROUGH THE ANOINTED AND ORDAINED AND PROPER OFFICERS OF THE CHURCH.

I suppose you know that prerogative means a royal power **that** is reserved to the monarch alone.

In the British Empire the royal prerogative is the right to step in and suspend the law, to forgive the criminal, to open the gates of the prison, to take away the sentence of death, and to restore a person to perfect freedom, that is the absolute prerogative of the Queen. But she can delegate that prerogative, and she does, to Viceroy's in every province of the British Empire, in India, Australia, the Dominion of Canada, etc. This fact is better understood therefore in a monarchical country than in a republic—the idea of the delegation of the power to forgive.

FEARS OF APPROACHING TO ROME.

Now I know that some may immediately think that this approaches perilously near to Rome.

I do not care a pin; if the Roman Catholic Church has got a truth I am going to say it, and I do not care who takes the other side; if the Greek Church has got a truth I am going to say it; if the Episcopal Church has got a truth I am going to say it; if the Baptist Church has got a truth I am going to say it; and more than that, I am going to get that truth, if I can, into the Christian Catholic Church. (Applause.)

I am going to get every good thing I can get, that God has given, into our organization.

Now the question is this, what does that Power mean?

It means a great deal more than you have supposed. It is repeated over and over again by Christ as a Divine Power lying at the very Foundation of the Organization of the Church.

“THE KEYS OF THE KINGDOM OF HEAVEN,”

Were words not lightly used by Jesus, and mean too much to be ignored without sin.

There is a great deal in a key, is there not?

There are a great many of you here that knew about Divine Healing, but you could not get in at that Door for it seemed to have been locked for centuries, and ministers told you it was shut forever. But God in His infinite goodness and mercy sent me along, and I had “the Key.” I had it in my hand; and I said to you, “Look here, this is a divine key,” see it, it is the Word of God, it is the key of a divine promise

and a divine power, and I put it into the lock. Trembling for deliverance, there stood outside a woman with a cancer whose face was full of sorrow and of pain, and I opened the door with the Key, and said, "You can go in," and she went in. She came out healed, and there she sits amongst you, well and happy. Then there was a poor little boy, lame, and on crutches, and he said, "Can't I get in?" I said now, you watch, and we will open the door, and you can go in; and he went in and came out well. You see that was a key, one of the Keys of the Kingdom of Heaven.

Mr. Calverly: Doctor can I make a remark?

Dr. Dowie: Not just now, brother; you can make any remarks you please afterwards.

I called attention at the outset to this point for the purpose of showing you that when the Lord Jesus founded His Church, the very next thing He said was to dignify the Apostolic Office. But we will go right on.

I have only begun. I don't know when I will get through. I am not going to look at my watch. I have made up my mind not to do it. (Laughter.)

There is only one other reference to the Church by Christ Himself. It is in the 18th chapter of Matthew. Now, then, come along, let us have this, let us read together, please, from the 15th to 20th verse of the 18th chapter of Matthew:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

Verily, I say unto you. Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them."

Now you see again that the power of binding and loosing is extended in a measure to the whole Church, under Apostolic direction and organization. I could prove that point to you by reading extensively, but I simply mention this point in connection with that. You will see that the Apostle Paul in his Epistles assumes to have a right to this Apostolic power, and gives certain directions to the Church, telling them to purge out "old leaven," to "put away" a wicked man from

amongst them, and writing to them and saying in an Epistle "not to keep company with such persons," and so on. He held it was the duty of the Church to obey Apostolic direction. This power was not only conferred upon the Apostles, it was exercised by them, and was recognized by the Church without protest.

THIS APOSTOLIC POWER HAD TO BE DELEGATED, inasmuch as the Apostles could not be everywhere, and was delegated to bishops or "overseers" in various places.

The remarkable thing is, that in both these cases where Jesus named the Church He adds and links it to this remarkable Power conferred upon the Apostles.

I ask you to notice this because of the importance of what will follow.

PASS FROM THE GOSPELS INTO THE ACTS OF THE APOSTLES.

I will not stop to-night to read with you that first chapter of the Acts of the Apostles, but I will very briefly describe it to you.

"The former treatise have I made, O Theophilus, of all that Jesus began both to do and to teach.

Until the day in which He was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen.

To whom also He shewed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God;

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me.

For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

When they therefore were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom of Israel?

And He said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own hands.

But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth

And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight.

And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel;

Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey.

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.

These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with His brethren.

And in those days Peter stood up in the midst of the disciples, and said, (the number of of names together were about an hundred and twenty.)

Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

For He was numbered with us, and had obtained part of this ministry.

Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, *Aceldama*, that is to say, The field of blood.

For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and, His bishoprick let another take.

Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us.

Beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two Thou has chosen.

That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

It is perhaps the most important chapter in that book with reference to church organization. This chapter of the Acts of the Apostles contains an account of nearly six weeks' of Christ's ministry, after He rose from the dead, and before He re-ascended into heaven.

You will remember that the Acts of the Apostles are written by the Evangelist Luke, and that he refers in the first words of the Acts to his Gospel, and says, "The former treatise have I made, O Theophilus." The word Theophilus means a lover of God. "Concerning all that Jesus *began* to do and to teach until the day when He was taken up." Then, continuing the narrative further, he declares that Jesus, after His resurrection from the dead, showed Himself before His re-ascension into Heaven, for forty days, 3d verse, "for forty days, speaking of the things pertaining to the kingdom of God."

That is, He took the eleven Apostles apart and he taught them how to organize the Church of God, because the foundation office in the Church of God was to be the office of Apostle. Apostles were to rule the Church of God.

Therefore He took these eleven men and He told them **HOW**, and **WHAT**, and **WHY**. After six weeks' instruction, all but two days, He told them that they should not depart from Jerusalem but wait for the promise of the Father, the descent of the Holy Ghost, for power would come after that the Holy Ghost had come upon them.

THE FIRST CONFERENCE ON THE ORGANIZATION OF
THE CHURCH.

Now that sacred charge was immediately obeyed, and after the Lord ascended into heaven they went into that upper room and after a season, no doubt, of united prayer, they listened to Peter who rose up amidst the 120 in that upper room and told them of a very important appointment which must be made.

That 120 consisted first, of the eleven Apostles, second, in all probability, of the seventy whom Christ had sent out, and who were the next in rank, that made eighty-one; then there were his brothers and sisters, that would account for seven, and his mother would make eighty-nine; and then certain women who are indicated. But of the remaining thirty-one we do not know who they were, except these thirty-one were persons who had been amongst the closest to Jesus, whether men or women. I dare say such a man as Joseph of Aramathea, or Rabbi Jairus, and such women as Mary and Martha; such women as Joanna, the wife of Chusa, Herod's steward, and Susanna, and Mary Magdalene, and others, these might be among the women.

A NEW APOSTLE NEEDED.

In that upper room you have therefore not the whole number of believers, but you have a company of 120 who are divinely chosen, upon whom the Holy Ghost is first to come. When this company is assembled Peter stands up and the first thing he does is to point out that the Church is incomplete in one of its essential offices. There is a link missing, there is an Apostle short; for Judas Iscariot is dead and buried, he has gone to his place, he betrayed the Lord, and the Apostle Peter stands up in their midst and says; "Wherefore of these men which have companied all the time that the Lord Jesus went in and out amongst us, beginning from the Baptism of John, one must be chosen." Judas by transgression fell, and Peter points out that this was prophesied through David long centuries before, "his office should another take." Therefore, said Peter, we must have a new Apostle.

You will please notice that

THE VERY FIRST ACT OF THE CHURCH, ACTING DIRECTLY AFTER
RECEIVING CHRIST'S INSTRUCTIONS, WAS TO FILL
UP THE APOSTOLIC RANKS.

If Peter had been speaking something that the other

Apostles knew was not in accordance with Christ's teaching, why John would have stood up in a minute, or James, or Phillip, the keen Phillip, or the critical Thomas, and said, "Now Peter take care what you are about, you must not mislead the Church, we have lost an Apostle, but let him go;" but Peter puts his hand upon the Word of God and says, "the Holy Ghost prophesies, through David, that this should happen, and that when it did happen a new Apostle should be chosen." Now they knew he had the Word of God for it, he had the command of Christ, he had the consent of his brethren, and as the new Apostle was chosen in this way, it is important to see how it was done.

THE FIRST RECORDED PRAYER IN THE UPPER ROOM.

"And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias, and they prayed and said, 'Thou, Lord, which knowest the hearts of all men, show of these two the one whom Thou hast chosen, that he may take the place in this ministry and Apostleship from which Judas fell away, that he might go to his own place.'" This is the first recorded prayer in the Church after Christ re-ascended and it is a prayer that the Lord shall show them which of these two is His choice to be an Apostle. Well they gave forth their lots and the lot fell upon Matthias and he was numbered with the eleven Apostles.

HE BECAME AN APOSTLE, HE FILLED UP THE APOSTLIC RANKS AND THEN CAME PENTECOST.

Please read the very next words,

"And when the day of Pentecost was fully come, they were all with one accord in one place.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven."

Matthias at once took the place of Judas, and the Holy Ghost at once ratified that; for the Holy Ghost came upon the whole assembly, approving their action. We are met in the very beginning of the Church's history by the apostolic office and its importance, even as we meet the office and its especial powers when Christ first speaks of the Church.

Now passing over for the present the history of the Church in the period covered by the Acts of the Apostles, which con-

tains a great many wonderful things, and to which I shall make some references later on: let us come to

THE DECLARATIONS OF THE HOLY SPIRIT CONCERNING THE CHURCH, AS GIVEN THROUGH THE INSPIRED EPISTLES OF THE APOSTLES PAUL, JAMES, PETER, JOHN AND JUDE.

Paul was above all others the Great Organizing Apostle of the Church.

He possessed in splendid power that great gift, not merely of preaching the gospel and of praying with the sick, and of calling men into fellowship with God; but he possessed that splendid gift of organizing the Church into a thoroughly compact form, so that it might do a thousandfold more good than it could as a disorganized mass, and I pray God to-night that some of that great grace which rested so mightily upon him will rest upon me.

I want it, I need it, and unless God gives it to me I can not be of any use.

I have felt that the organization of the Church demanded the maturest powers, and I may have reached the maturest power I ever can reach on earth in one sense, that is to say I hope to be wiser and better, but I may have reached the strongest period of my physical life. I trust that I shall be spiritually more powerful, but I do not think I can ever expect to be stronger physically than I am now. I do not very well see how I could put more hours into the day. I don't know whether Mrs. Dowie knows how I can; I don't know whether Dr. Speicher knows how I can, because I put in 19 hours out of the 24 on the average, but I thank God for it. Nobody can rejoice more than I can in the fact that God has given to me this great gift of an unwearied brain and diligence, and almost unwearied power to do work, and I think it is just the time when I ought to do something of the highest order. I humbly ask that these God-given powers may be preserved, and that I may continue on this level for years to come, learning how to make wiser and more effective use of these powers.

PAUL IS BEFORE ALL OTHERS THE GREAT ORGANIZING APOSTLE OF THE CHURCH.

I think we all admit the splendour of the genius of this man whom God used and set on fire with the Holy Ghost, giving him great keenness of vision and divine power to bring the Church into order.

How does he say the Church is to be ordered?

In the second chapter of his Epistle to the Ephesians we will read from the 19th to the 22nd verse

ABOUT "FOREIGNERS."

This is a very pleasant passage for us to begin on. You know Brother Calverly you and I and many here are called "foreigners" in this country. I fail to see where I am a "foreigner," or as the Boers in Africa would say, an Uitlander. Whatever it may be among ignorant or narrow-minded boors in Africa or America, I want to tell you this, if you are a Christian you are not a foreigner in the Church of God. (Applause.) There is one place you won't be called a stranger or a foreigner, and that will be, God willing, the Christian Catholic Church. I see friends here to-night who are Germans, who are Irish, who are English, who are Scotch, who are Swedish, who are Poles, Bohemians, French and Italians, and I rejoice in the fact. You know we whom they call "foreigners" make up the most of Chicago when we are put together. The so-called Americans are in the minority. The fact of the matter is that you who call yourselves Americans, you are only a hodge podge after all, that is all, we are real, true, pure-blooded lot. That is why we came here to help you. (Applause.) Now for instance we Anglo-Saxons who come here, we are the real old stock, the genuine article. You are all mixed up, and I am very glad to say this, that whilst there are in Chicago under five hundred thousand native born Americans, there are a million and a quarter who have come from all parts of the earth and through them God can bless every land. It is a splendid strategic center for the Christian Catholic Church. That is only by the way, that is only a little prod to you my good American friends to let you know that we do not want to hear the word "foreigners" as applied to brethren, or any such nonsense. Don't you call us "foreigners" any more. Moreover what I want to tell you friends and all whom these words reach all over the world is this, that in the Church of God there are no "strangers." (Applause.)

THE FOUNDATION OF THE CHURCH.

Now where are we? Read the passage together.

"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints. and of the household of God.

And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner *stone*.

In whom all the building fitly framed together groweth unto an holy temple in the Lord:

In whom ye also are builded together for an habitation of God through the Spirit."

THE APOSTLES AND PROPHETS ARE THE FOUNDATION, THEREFORE
UPON WHICH THE CHURCH IS BUILT.

WHAT THEN IS JESUS CHRIST?

HE IS THE CHIEF CORNER STONE.

That is, He is the ROCK underneath all the foundations, just as if there was a great rock underneath Chicago and we put separate foundations for our houses upon that. The Rock on whom Apostles and Prophets and Teachers build is the Lord Jesus Christ. But the foundation stones of the Church, are those of Apostles and Prophets, "ye are built upon the Foundation of the Apostles and Prophets." Jesus Christ Himself is the Rock and the Building of the Temple of the Church is built up from that point, then you see the Apostles and Prophets, and then you see the whole building. Paul says, "In whom all the Building fitly framed together, groweth unto an Holy Temple in the Lord."

THE ORGANIZATION OF THE CHURCH.

Read the fourth chapter of the Epistle to the Ephesians verses 1 to 16.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.

With all lowliness and meekness, with long-suffering, forbearing one another in love.

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one body, and one Spirit, even as ye are called in one hope of your calling.

One Lord, one Faith, one baptism.

One God and Father of all, who *is* above all, and through all, and in you all.

But unto every one of us is given grace according to the measure of the gift of Christ.

Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

(Now that he ascended, what is it but that he also descended first into the lower parts of the earth?

He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

And he gave some Apostles; and some, prophets; and some, evangelists; and some, pastors and teachers.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

That we *henceforth* be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.

But speaking the truth in love, may grow up into Him in all things, which is the head, *even* Christ.

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

There are many things in this beautiful passage upon which I should be glad to speak, if we had time, and I commend it to you for private reading, but I ask you to read once more with me especially the 11th verse:

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers,"

You will see the Divine Order is Apostles, Prophets, etc., in the Organization of the Church.

But the Order of Ministry is not so exactly stated in Ephesians as it is in the first Epistle of Paul to the Corinthians, the 12th chapter:

"Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administration, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

For the body is not one member; but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body?

But now are they many members, yet but one body.

And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you.

Nay, much more those members of the body, which seem to be more feeble, are necessary.

And those members of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness.

For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked:

That there should be no schism in the body; but that the members should have the same care one for another:

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Now ye are the body of Christ, and members in particular.

And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

THIS IS THE MOST IMPORTANT CHAPTER ON CHURCH ORGANIZATION IN THE BIBLE.

It is also the most neglected.

The first part of this chapter deals with the unity and perfection of God, then with the Nine Gifts of the Spirit, then with the unity of the Body of Christ, and then the Organization of the Body in the 28th verse. Now then read

THE DIVINE ORGANIZATION OF THE BODY.

"And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."

Now then what is the way of perfect wisdom as to the Order of the Church? What is the first office God has established? "Apostles." The second? "Prophets." The third? "Teachers."

Now, then, did God form a Church with these as the first officers? "He did." Is that the Order of the Church of God? "It is." Does the Church of God ever alter? "No." Can the Church of God be acceptable to Christ if it is not organized after His own order? "No."

Now the question arises,

IS THE APOSTOLIC OFFICE A PERPETUAL ONE?

Now that is my contention. You see all the way through reading about the Church you come up against the Apostles from the first mention of the word by Jesus Himself.

The Apostolic Office comes first, the Prophetic Office next, the Teaching Office next. There it is.

I AFFIRM THAT THE CHURCH CANNOT BE CHRISTIAN, AND CANNOT BE CATHOLIC, UNLESS IT IS APOSTOLIC.

The Apostolic Office must be declared as belonging to the Church, if we shall form a Church; and it shall be declared to be a Perpetual Office.

It is our duty to declare that the Church of God shall eventually, and as speedily as possible, be so organized.

We have nothing to do with consequences. God will call His Apostles in His own time and way by the Holy Spirit.

I do not think that I can see any of them yet, but that

does not alter the fact that we have got to organize this Church as God did it. It must be upon the pattern that God gave. I shall organize on that pattern, or not at all.

THE ARGUMENT AGAINST THE PERPETUITY OF THE APOSTOLIC OFFICE IS THIS:

(I am a little tired and you will therefore permit me to sit a little while.)

Now follow me.

The argument usually advanced against the continuation of the Apostolic Office is this: that there were only 12 Apostles appointed by Christ, that they all died, and that they have never had any successors.

That is the ordinary argument because you know you go into Roman Catholic Churches and you see statues of the 12 Apostles, and these 12 Apostles are the first 12 Apostles, but instead of Judas Iscariot they put in Paul.

But why didn't they put in Matthias; for he was the first Apostle chosen after the death of Judas?

In order to get over this, and in order to get over the fact that there were more than 12 Apostles, the Roman Catholic and the Greek Catholic Churches, and the Protestant Churches for that matter, have said, that the Apostle Peter made a great mistake when he got the early Church to elect Matthias. That is the argument you know in Ecclesiastical Theology, that Peter made a tremendous blunder and, that it was Paul who should have been elected.

Now that contention is about the most stupid thing possible, for this reason, that Paul was not converted then, and he could not have been chosen as an Apostle. Paul's name at that time was Saul, and instead of being a Christian he was a persecutor of the Church, and he continued so for more than a year. How could he have been elected? Will any man with any sense show me how Paul could have been elected to be an Apostle when he was a Jewish Rabbi at the time, a persecutor and a bitter persecutor? It is ridiculous. But some of them try to get out of it by going around a bit, and they say Peter ought to have waited for a year. (Great Laughter.) That is the new way they have, but that won't do either, because the Holy Ghost did not say that, the Holy Ghost had said from the very beginning that a new Apostle was to be chosen at once, and Peter brought it before the Church, and no doubt they had direction from the Lord, and they did just what came from the Lord. Therefore beloved friends

MATTHIAS WAS PROPERLY ELECTED AND HE WAS THE 13TH APOSTLE.

And the 14th Apostle was not Paul.

In the Epistle to the Galatians Paul writes that after his conversion on the way to Damascus, he went into Arabia and conferred not with flesh and blood, but with God. He came back after three years, to Damascus, and from Damascus he came up to Jerusalem, and when he got to Jerusalem the Christians there were afraid of him for they knew him for the old persecuting Saul and probably the official witness at the martyrdom of Stephen, and they did not want to hear anything about him. They all remembered how he gloated over the death of that innocent saint of God, and the only persons who took any interest in him were Peter and another Apostle. He says, Galatians first, verse nineteen, "But of the other Apostles saw I none, save James, the Lord's brother."

Now James the brother of the Lord was a new Apostle, because in the Apostolic Band there were two James' and neither of them was a son of Mary, because one was James the son of Alphaeus, and the other was James the brother of John, and both James and John were sons of Zebedee. Therefore neither of the two James' in the Apostolic Band, while Christ was living, was the brother of the Lord. On the contrary we have the statement in scripture that after he called the first twelve (Mark 3:21) that Jesus' brothers did not believe in Him. He had four brothers, (Mark 6:3) James, Joses, Judas (or Jude), and Simon, sons of Mary, and also sisters. These four brothers of our Lord were not believers in Him, until after His death, apparently, or thereabouts, when they became equally believers in Him and were among His disciples in the upper room on the Day of Pentecost—Acts 1:14.

But you see that Paul comes up to Jerusalem four years after that time and finds that "James, the brother of the Lord" is now an Apostle. Evidently one of the Apostles had died and James, the brother of the Lord, took his place. Now that was four years after Christ's resurrection, SO THAT THE 14TH APOSTLE IS JAMES THE BROTHER OF THE LORD AND THE 15TH AND 16TH APOSTLES ARE BARNABAS AND SAUL?

In the 13th chapter of the Acts of the Apostles you will read,

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of

Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."

Now what did these five prophets and teachers do? The two following verses tell, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me from Barnabas and Saul for the work whereunto I have called them. And when they fasted and prayed, and laid their hands on them, they sent them away." From that moment they became Apostles. They were sent away as Apostles and they are called Apostles throughout the whole of the Acts of the Apostles. Barnabas is called an Apostle just as much as Paul, and Saul's name was changed to Paul. Barnabas and Saul were not elected at Jerusalem to be Apostles, they were chosen by God, and were ordained by Him, through the Prophets and Teachers, eleven years after Christ's resurrection. Saul was only a teacher and prophet for ten years after his conversion, and eleven years after Christ's re-ascension he became an Apostle by the act of the Holy Ghost calling him out from amongst the second and third ranks of the first three offices of the Church, the Prophets and Teachers.

And now we have Matthias, and James the brother of the Lord, and Barnabas and Saul, four new Apostles who took places vacated by death in the Apostolic Order. We have 16 Apostles and we are not through yet.

PAUL DISTINCTLY CALLS APOLLOS AN APOSTLE.

In his first Epistle to the Corinthians, 4th chapter, 6 to 9 he says, "These things, brethren, I have in a figure transferred to myself and to Apollos for your sakes"—and in verse 9, "For I think God hath set forth *us the Apostles*," evidently linking Apollos with himself as an Apostle. He speaks of him as an Apostle, and Apollos was possibly the writer of the Epistle to the Hebrews, for that does not bear Paul's name in any original copy. Paul was the Apostle of the Gentiles, but Apollos was a Jew, specially eloquent in the Scriptures of the Old Testament, and very likely wrote the Epistle to the Hebrews---See Acts 18:24 to 28.

With Apollos, you have 17 Apostles.

In the Epistle to the Romans you have a very remarkable declaration as to two other Apostles in the 16th chapter and 7th verse:---"Salute Andronicus and Junias, my kinsmen, and my fellow prisoners, who are of note among the Apostles, who also were in Christ before me."

Andronicus and Junias were older Christians than Paul,

his fellow prisoners, his kinsmen, and they were of note among the Apostles. Now if I should say that Brother Speicher, who is an ordained minister, and Brother Atkin, also an ordained minister were, of "note among the ministers," why I would not mean anything else than that they were ministers.

And if I should say that one of you was "of note among the carpenters," I would mean you were a carpenter; and if I said of another brother that he was "of note among the blacksmiths," I would not mean that you were a woolen merchant, and so on. The meaning is perfectly plain and clear that

ANDRONICUS AND JUNIAS WERE APOSTLES, MAKING NINETEEN
APOSTLES.

I will go on and show you two more Apostles in the New Testament.

In the Epistle of Paul to the Phillipians you will find a reference there to the Apostle Epaphroditus. It is in the second chapter, 25th verse, "But your messenger," but the word messenger in the margin of the revised version is translated Apostle, and it ought to have been put in the text. The translators had no right to put the word "messenger" there; the word ought to have been put as it is in Greek, Apostolos, but it did not suit the translators, because the translators were mainly Church of England men who wanted to please their fellow Churchmen, and did not want to put anything in there that made it plain that there were other Apostles.

The other Apostle is "Jude, the servant of Jesus Christ, and the brother of James." He is generally considered to be one of the brothers of our Lord, and is the writer of one of the Catholic Epistles in the New Testament, which would have no claim to infallible authority if it were not the writing of an Apostle.

Now I will go back.

How many Apostles have we got? Were there only 12? "No." How many can we count? "Twenty-one."

Now let us tally up.

First there are the first twelve, and then after Christ's Resurrection, we have Matthias, James the brother of the Lord, Barnabas, Paul, Apollos, Andronicus, Junias, Epaphroditus and Jude—nine more, or twenty-one Apostles in all, although there were doubtless 12 in office at one time,

Now what is my point ?

My point is this, and I want it to reach the Church of God wherever the report of this Conference will go, and it is this, that in the early Church as fast as an Apostle died another one was selected and put in his place, and man after man stepped in to fill up the Apostolic blanks, and, therefore,

THE APOSTOLIC OFFICE WAS INTENDED TO BE PERPETUAL IN
THE CHURCH.

That is my first point.

The organization of the Church is first, Apostles; second, Prophets; third, Teachers, and so on, that is the Divine Order of the Church—who shall dare to deny it? In closing, I have only time to deal briefly with

THE PURPOSE OF GOD IN THE ORGANIZATION OF THE CHURCH.

The purpose is already declared in the passage that we have quoted, "the Unity of the Body of Christ." The bringing together in fact, of the hands and the feet, and the eyes, and the nose, so that I shall have my hand on my body, instead of somewhere else, and instead of my nose being somewhere else I want it on my body, and Christ wants all the various parts of His body together, and therefore He puts them together in the Church, so that the body may be complete. And for what purpose? That the Church of God shall be the divine agency in the building up of the family, the home, the city, the state, the world, the Church of God, until the whole world is redeemed, through faith in Christ by the power of the Holy Spirit working in and through the Church of God.

THE CHURCH IS CATHOLIC FOR IT IS CHRIST'S OWN BRIDE AND
THE PURCHASE OF HIS BLOOD; AND THAT CHURCH
IS CATHOLIC, BECAUSE IT IS UNIVERSAL.

It is not a mere question of Chicago, but we intend to organize ourselves, God helping us, into a Church upon the primitive model, so that if there is a branch in Joliet, or Rockford, or Ohio, or Iowa, or in Canada, or in England, or Ireland, or Scotland, or Australia, we shall all feel that it is a part of the Christian Catholic Church, which is one Church. More, we shall recognize that our brethren who are apart from us in their various churches, even although they may not recognize the catholicity and unity of the Church of Christ, are also brothers and sisters in Christ with us of the Christian Catholic Church, by the fact that they are Christians. We dare not shut away from the Table of the Lord a single Christian of any kind because the Church of Christ is already formed of all who are in Him. We cannot form it. We

simply fall into the form and line that God has already laid down. What we become, we shall be by the grace of God. All the offices in the Church are the recognized call of the Holy Ghost, through duly qualified ministers of the Church, as when Barnabas and Paul were called to be Apostles.

Now I want to ask you to follow me in a very few direct remarks as to

HOW THE CHRISTIAN CATHOLIC CHURCH SHOULD BE FORMED.

I believe, first of all, that *it should be formed of all persons who are willing to come together upon this BASIS:* That (1) they recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice; that (2) they recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for salvation; that (3) such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit; that (4) all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

Now that is a very Broad Church.

I will show you, therefore, that we cannot be denominational, sectarian, or narrow.

I would refuse to organize a Church which should demand that a man should think exactly as I, or you, or somebody else thinks upon a great many matters that are not essential to salvation.

No matter that they might be true, we have no right to demand of our brethren absolute acquiescence in every line of our experience.

It is impossible to get it and it is not right to try for it, and we have no right to shut anybody out of fellowship who will comply with those essential conditions that I have named; for they belong to God, and are adopted by Christ, and are regenerated by the Holy Ghost and we have no right to shut a man out because he does not follow us in all our opinions and deductions from Scripture.

Now for instance Baptism.

I am a firm believer in Baptism as essential to a full and perfect Obedience, but if you want to make Baptism a test of Christian Fellowship, I decline to be in such a Church, because I was a Christian before I was immersed. I know I was a child of God before I was immersed, and I will never

immerse any one who has not become a child of God. Therefore, have I any right to keep a man away from the Lord's Table because of his upbringing or his want of Christian cult in a matter, or simply because he does not yet see with me on the question of Baptism? The Lord forbid.

Then again Divine Healing.

You know how strong I am about Divine Healing. You know I teach that it is God's will that we should be healed, and I feel that every person who is a Christian ought to rest in Christ for healing, but do you think I would shut out of the Church of God any person simply because he or she was not healed? The Lord forbid. Let them alone. They are in the Church. They are Christ's children, and if they have not yet been able to receive Divine Healing, that is a reason why the Church ought to receive them, and comfort them, and teach them, and educate them, and bring them into the way of Divine Healing. God forbid that I should belong to a Church that should demand of every man that he should see with me exactly even regarding Divine Healing, and would refuse him fellowship, because of his insufficient light.

Then again concerning the Prohibition of the Liquor Traffic.

I suppose there is not a man in this house who does not know how I stand on the question of the liquor traffic. If I could, I would stop at once that accursed traffic so wickedly sanctioned by human law. God forbid that I, or any member of the Christian Catholic Church should ever cast a direct vote on behalf of the saloon. I should ask the Church at once to investigate the Christian character of such a person. I cannot believe in the Christian character of any man when I know that that man has deliberately gone away and cast a vote for the saloon. I do not think he ought to have membership in this Church, and I should suspend him from fellowship and bring the matter before the proper tribunal. I should at once suspend a person who should engage in the tobacco traffic or the liquor traffic and I should ask the Church to dismiss him if he did not repent. I should say that the man who sells the stuff that manufactures whiskey-pots and stink-pots had better be outside the Church. I will say it at once. I shall not have anything to do with a man that manufactures the stuff that makes stink-pots or is a stink-pot. I decline to have him in my house as an intimate friend, and I decline to have him in the Church of God. Such an one has no business in

the Church of God, for he is doing the Devil's work. But if a brother should not yet have been able to see with us regarding the voting down of the liquor traffic, in the way we would like to vote it down, do you mean to say that he should be kept out of the Church of God? That is to say, if he did not vote the Prohibition ticket?

You think it right to vote the Prohibition ticket. Well so do I in a measure; but I tell you this, there are some Prohibitionists that I would no more vote for than I would vote for the Devil. I tell you I have known Prohibitionists that are incarnate devils. I will tell you another thing, I do not take altogether too much stock in the Prohibition Party. I see just as impudent schemers in the Prohibition party as I can in the Republican and Democratic, and the fact of the matter is this, I do not belong to any of your parties and I do not propose to belong to any of them. I have told this to my beloved friend and brother, Professor Samuel Dickie, the Chairman of the Executive Committee of that Party, whom I love very truly. He is a man of God, a statesman, a scholar, a gentleman and a Christian, and I will say this, that very many of the best men in this country are in the Prohibition Party. But I say to you, what I said to him, I am not prepared to say to my people, "You must vote the Prohibition ticket." What right have I got to say that? Has not every man got a right to his independent judgment? I might just as well say to this or that man that he should train his son to be a carpenter or a blacksmith. You have a right to train your sons as you like and to such honorable business as they feel led of God.

Under certain circumstances it might be your duty not to vote for a Prohibitionist.

For instance I know of individuals in the Prohibition Party who are absolute enemies of God, Infidels. I would sooner cut off my right hand than vote for an Infidel. What, shall I put in the House of the Legislature a man who does not fear God? Not a bit of it, not even if he is an Abstainer. I would rather put in a Christian Democrat or a Christian Republican, than a Prohibition Infidel.

Now, listen, I will not have, so far as I am concerned, the Christian Catholic Church committed to any party that is going to make it a part of its political machine. I will not allow the Church of God to be made a political stalking horse. We are independent men and women, and we have a right

to vote as God gives us light, and we must do as God gives us light in the various places where we may be placed, and we have no right to impose upon our brethern.

But I want to say at the same time, that when we get to ZION, I know that, by the grace of God, there shall not be a drop of liquor enter into that place. It shall be our purpose in preparing our plans for ZION to prepare not only for a Prohibition ZION, but for a Prohibition District around the town. I omitted to take that precaution in our last land venture, and, therefore, I am going to take another site for ZION because I found among other things, that I could not get a Prohibition Belt around that town large enough to keep the damnable liquor a mile away from it and I intend to do that if I can. You will find me hot enough as regards that matter, but I do not intend for the Church to be committed to any political party at all.

Then again there are other things that I think we must be very clear about, and that is this, for instance, as to Trades Unions.

I am against all Trades Unions of masters or men that are tyrannical in their character.

I say that no men have a right to band themselves together to compel another man to work for so much money, and if he won't do that to brand him as a "scab." I say that it is the tyranny of labor and I shall have no part in it. At the same time I recognize the right of men to organize to get a fair day's wage for a fair day's work, and I shall, God helping me, help them to get it. For my part I should say eight hours' labor, eight hours' sleep, and eight hours' recreation make a very good day. (Applause.) A working man has labored hard enough at earthly toil when he has labored eight hours; but I say that nobody shall have a right to say that he shall not work ten hours, if he likes. Then again I do not like an organization to say that every man, no matter what his skill, shall have the same wages. I know some men who are worth two dollars a day, and some who are worth three, and some who are worth four, and some who are worth five, and I know some that are not worth a red cent.

Now let us have some sense about these matters, but so far as the Christian Catholic Church is concerned, I hope it will always be found to be what the Church of God should always be found to be,

A FRIEND OF ALL MEN WHETHER THEY ARE RICH OR WHETHER
THEY ARE POOR.

And I tell you this, beloved friends, that the rich men have more need of your prayers than the poor. They are farther from the Kingdom of God. They are deeper in the mire of sin. I would rather take my chances for heaven with the poor fellow who has no education and no piety, than I would with the rich man who is an accursed grinder of the faces of the poor, and goes with outward piety to Church on the Sabbath, and is inwardly an infernal hypocrite. I have no words to say in defense of those who keep back the rightful hire of the laborer, and if this Church will take my counsel, I will tell you what that counsel will be, it will be this:

LET GOD'S PEOPLE GET TOGETHER AND CO-OPERATE.

I trust that our future ZION will have room for the establishment of manufactories, and all sorts of places where we can co-operate together to build up the happiness of homes and the prosperity of the people. My prayer to God is this:— That not a member of the Christian Catholic Church shall ever lack bread; that not a member of it shall ever lack shelter or home; that not a member of it shall ever lack work if he is strong enough to work; but, at the same time, I propose to see that no man shall eat bread that he doesn't work for. It would be a sin for any member of the Christian Catholic Church to be hungry, homeless, or idle, so long as we had a penny left unspent in our pockets.

I can tell you there is nobody in Zion Publishing House, Zion Tabernacles or the Divine Healing Homes who eats bread they don't work for. But I will tell you this, those dear servants, my fellow servants in the Divine Healing Homes, etc., do not need to be lashed to work. Oftentimes when I am in my bed in the early morning, at 5 o'clock, we will hear the maids, all unbidden by their mistress, sweeping out the house long before daylight, and when we come down in the morning everything is nice and clean and proper because they love to do it for God. They don't do it for the dollar, they do it for God, and they put the love of God into their broom, and into their work. May God bring us together as a great company of His children who put God into all their work.

THESE ARE THE BROAD PRINCIPLES UPON WHICH I INVITE YOU
TO COME TOGETHER AND FORM THE CHRISTIAN CATHOLIC
CHURCH.

PRAYER.

Our Heavenly Father, for Jesus Christ, our dear Lord and Saviour's sake, keep us together a little while longer, and bless, oh Father, by Thy Holy Spirit's power these feeble words that we have spoken. Amen.

REMARKS.

I want, before we close this meeting, to hear a few of you speak. We will all be able to discuss these proposals at our next meeting, for I hope to have the whole of this address in print next week, and you will be able to read it quietly and peacefully in your homes. But if there are any of you who would like to ask me any questions to-night, I am willing to answer them.

QUESTIONS AND OBSERVATIONS.

Mr. Calverly: It was just at the point where you were speaking about the "Keys," Doctor, and I was wondering whether that had any relation to Peter preaching the Gospel on the Day of Pentecost to the Jews, and also when he preached to the Gentiles, and whether that had any reference to the Keys.

Dr. Dowie: I understand the "keys to the kingdom of heaven" to be the Powers, Gifts and Promises of God, bestowed upon whom He wills, as revealed in His Word. For instance, I said in connection with Divine Healing, I put the Key of Knowledge in the door and open it for many. And so the doors of Salvation and Holiness are opened to others.

Rev. Mr. Jones (Logansport, Ind.): Was not a personal knowledge of Christ, a personal acquaintance with Him before His death, a personal knowledge of His resurrection an essential qualification of an Apostle?

Dr. Dowie: There is no statement in scripture that an essential qualification to Apostleship was a previous knowledge of Christ before His death. So far as we know Paul had no such acquaintance, and he was called to the Apostolic Office. But it was distinctly stated that it was essential in the judgment of the Apostle Peter that such a person should be called to take the place of Judas Iscariot. But it is also clear that the mind of Peter and the Church Council in the upper room was not laid down as an essential for future Apostolic calls. It was simply a statement of Peter's for that time, and, I think, a very expedient one at the time. Still every Apostle and true minister of every rank to-day must be a witness of His resurrection. I must be a constant witness of the resurrection

of Christ. So must any man that might be called to Apostolic Office. That is to say, we must be a witness to His resurrection. You know the word in Greek for Witness is Marturios, or Martyr, that is to say, one that witnesses to the fact that Christ is risen. I witness to Christ's resurrection every time I preach. We must "Know Him and the Power of His Resurrection." Christ is risen, Christ is glorified, He is at the right hand of the Father. That is my understanding of the matter. I may be wrong, but that is my judgment.

A TELEGRAM ON BEHALF OF A SICK CHILD.

Dr. Dowie was here handed a telegram. He said. "There is a dear little child who is very low, and her mother got frightened to-day, and went back to doctors. It is apparently a case of Diphtheria or Scarlet Fever. The dear little child was healed a year ago through my agency of a similar disease. She is a very sweet little child. May we not pray for her on this occasion, just for a moment, that God will spare that little child.

PRAYER FOR THE CHILD.

"Father in Heaven, for our Saviour's sake wilt Thou not stretch forth Thine hand and heal that child? Oh, let not the faithlessness of the father or the mother, if they have been faithless, interfere with the sweet faith of that dear child, but may the child be left now in Thy hands. In Thy hands we know she will be healed; we cannot be sure if she is put in the hands of the doctor. Oh God, make these parents to see that they have no right to change their doctors; that Jesus healed her before when dying. Father, for Jesus' sake, may the Spirit's power descend upon her now. Amen."

[THE PRAYER WAS ANSWERED.

In our Editorial Notes of January 24th in LEAVES OF HEALING, page 242, the following note shows how God answered for this dear child. It is a precious token of His approval:—

"A sweet little story comes to us in a letter this morning concerning a dear little girl for whom we prayed when she lay very low last Wednesday evening. Friends who were at the Conference will remember that the telegram containing the request for prayer was handed to us just before we delivered our address. Her mother had become afraid to trust the little one to God alone, and so she called for a doctor. The child, whose name is Sunshine, refused to take the medicine ordered, having been healed through our agency a year ago when suffering from diphtheria. She said con-

stantly, 'Pray, pray, pray.' 'Her mother,' the letter says, was coaxing Sunshine to take the medicine, when the child raised her hand, and said, 'Ah, you sinner, Why don't you get closer to Jesus?'

The aunt of the little one, who writes the letter says, 'During the evening (after I wired you) she began to grow better, and finally fell into a quiet slumber. This morning she is as well and bright as could be. Praise be to God and to His servant John Alex. Dowie, who prayed with faith. Sunshine is sitting up and dressed. Dr.——pronounced her case to be one of scarlet fever.'"]

QUESTIONS AND OBSERVATIONS CONTINUED.

Mr. O. L. Sprecher: Doctor, I merely want to ask your opinion as to the election of Matthias, whether you think he was elected by a majority, or whether the Holy Ghost inspired the rest of the Apostles to vote for him.

Dr. Dowie: There is no information beyond the words:—"They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

REPORT OF THE SECOND GENERAL CONFERENCE OF ALL BELIEVERS INTERESTED IN THE ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH.

Held in Zion Tabernacle No. 2, Wednesday Evening.
February 4, 1896.

THERE was a very large attendance, and great interest was shown in the proceedings which continued from 8 to 11 p. m.

The Rev. John Alex. Dowie presided, and at once opened the Conference by saying in his bright, quick way:—

I wish you all good evening, and am glad to see you. We will have our marching song, if you please.

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

CHO. “We’re marching to Zion,
Beautiful, beautiful Zion,
We’re marching upward to Zion,
The beautiful City of God.

I should imagine that every one among us could sing that without the book. We have got it all in our hearts.

Reading of portions of Epistle to the Ephesians by Dr. Dowie.

Prayer by Rev. Dr. Speicher:—

Our heavenly Father we come to Thee this evening with thanksgiving that Thou hast kept us since we last met here, and that Thou hast given us Thy Spirit and that Thou has instructed us on the way. We thank Thee for this blessed Epistle which has been read in our hearing this evening, for the words of Thine Apostle that were written in the church's beginning, and have been handed down to us for our instruction and guidance. Oh God we pray Thee that Thy Spirit may be with us, that He may guide us in all our deliberations. Oh God we feel the need of this great work, we feel it upon us to-night that there is a great work about to be done. May Thy servant, whom Thou hast chosen and ordained to perform Thy work in this great city, not be disappointed. May the people press forward with him to conquer this great city for Christ. May we realize our union as one body, the Body of the Lord Jesus Christ, the Church of the Living God. We are one in this, and we have only this one desire in our hearts that Thy work may be done as it ought to be done, in faith, in sincerity, in truth. Bless all those who are to speak, and let all be spoken in the spirit of love and truth, for Jesus' sake. Amen.

Dr. Dowie:—Father in heaven hear our prayer. Grant unto me this night the spirit of wisdom and of understanding, of knowledge and of the fear of the Lord, that I may be of quick understanding in the fear of God, not judging after the seeing of the eyes or the hearing of the ears. Give unto these my brethren and sisters the wisdom and grace that is needful at this time. Give us a good meeting, and a happy issue to our deliberations; for Jesus' sake. Amen.

OPENING ADDRESS.

Dr. Dowie said:—Beloved friends, that which I had to say has been fully said, twenty closely printed columns of it which have been placed in your hands, and, if you have not read it you ought to have read it. If you have not heard or read it you can not talk about it.

Beloved friends, I feel to-night great love in my heart towards the tens of thousands who have gathered here from time to time and in the Auditorium, from the east and from the west, and from the north and from the south, and towards those who are gathering.

THREE OF THE STRIKING SIGHTS OF EVERY DAY IN OUR
LIFE ARE THESE:—

First: Our Mail arriving in great piles, and representing every land beneath the sun, and every state in this union, sometimes to the number of 2,000 letters a week. Second: The wonderful and ever increasing number of requests for prayer which come to us not only in these letters, but in telegrams and cablegrams, from all parts of the world, for there is not now a land beneath the sun with which we are not in constant touch. Third: The spectacle which the Divine Healing Homes present every day, as this morning for instance when more than 80 guests were present, representing, I suppose, well nigh every state in the Union and several parts of Canada. When I look at these facts from day to day, at the ever-widening increasing influence of LEAVES OF HEALING, I am full of joy, hope and faith in God. I hope when this Conference closes to-night to be able to show you the first number of the German Edition, which is now perfected. I say, when I look at these things and consider all that God has wrought, I am filled with love and wonder and praise, and if my good Lord shall only grant unto me the same measure of blessing in the coming two years, that He has in the past, in the same proportion, we shall have a wondrous work: indeed, it is wondrous now.

As thousands upon thousands gather from Sabbath to Sabbath in the Chicago Auditorium, and we increasingly find that through these meetings every part of the United States and distant lands are influenced, we cannot but help feel that it is our duty

BEFORE WE BUILD UP OUR PERMANENT INSTITUTIONS OUT-
SIDE OF THIS CITY

(as is my positive and fixed intention, God willing) that we shall do our part to more compactly gather a people together and evangelize the city from within its walls, as it were, before our Exodus to Zion. And when we march out to our permanent location, it will only be to organize more perfectly, so that we shall march back again and go in and out in ever continuous Evangelizing Work.

I have not, in my previous address, entered into any of the detail of intended organization, as regards the application of those principles which I laid down in my first address. I can only say, that

I PROPOSE, IN THE CHRISTIAN CATHOLIC CHURCH, TO CARRY OUT IN THE LETTER AND IN THE SPIRIT THE ORGANIZATION OF THE NEW TESTAMENT.

The organization of the Church as Christ and the Apostles established it.

I PROPOSE TO TRAIN SEVENTIES,

By the grace of God, who two and two, thoroughly understanding the work, and prepared first in our Zion, shall go forth two and two into all parts of the city and do their work from house to house. I shall carry forward the work by deaconesses and deacons and elders; by pastors and teachers and preachers. I propose to carry forward the work upon New Testament lines, by ordaining such persons as I believe God has called and qualified. I propose to carry it forward by training our young people in a very thorough manner in Sabbath and week-day Schools, where they shall not only be taught the letter of the word but its Spirit, and where they shall get a thorough Christian Education from the Kindergarten to the College, and from the very beginning be trained to carry forward the work of God in all parts of the city.

We propose to carry out the principles laid down in the first address, in every possible way and through the Powers that God has given and will give us in this City.

WE SHALL USE THE PRINTING PRESS

extensively, and by books, newspapers and pamphlets and tracts in all the various languages which are spoken in this city, until at least we have something in every language for every person within Chicago; and we shall circulate Bibles in every tongue that is read or spoken in Chicago. We shall care for nothing excepting to be a Practical People as regards God's work, a People who are at it, all at it, always at it, and in all ways at it. (Applause).

In things that are essential we demand Unity, in things that are non-essential we give the fullest Liberty, and we must do all things in Charity.

I do not propose to make my address, in the opening of this second conference, at all lengthy. Some who read my first address may wish to ask some questions, and they are at liberty to do so.

I propose that when we are organized we shall meet together, and I shall tell you what seems to me to be the command of God, and if it is wise and in accordance with the Word of God, I shall expect you to fall into your places in the ranks of the Church and work together in hearty co-opera-

tion in that position for which God seems to have qualified you.

That will be a matter of detail, and can only be carried out when we are fully organized, and we will do what we can. May God help us.

And now I earnestly submit to you these remarks, and the ten closely printed pages of my address making in all 20 columns, equal to a little pamphlet of about 40 pages. It has all been placed before you, and has been as carefully revised as I could in the time I had at my disposal. There are a few printers' errors that have escaped me perhaps. Looking at it perhaps I might have arranged it in a different way if I had more time, but I did not want to alter anything I had said, and in every essential particular, the report is a perfect and complete report of the conference that was held on this night, fortnight past, on the 22nd day of January.

I have prepared a very short resolution embracing three points which I shall place in the hands of my friend Dr. Speicher, who has not yet seen it, to read it in due time, and if that resolution meets with your approval, then the action that is indicated in it will be taken.

My address upon Organization, and the Basis of Organization, especially as set forth in the address, are open, not for discussion by those who are not prepared to associate themselves with us, because we have not any time to hear them, but for any intelligent remarks, and for questions, by those who are in sympathy with us, and who have a desire, if they can see with us, to go forward in the organization of this Church.

With that proviso, the meeting is absolutely open. I pray that God the Holy Ghost will guide you, and that none of you will speak excepting in the fear and love of God.

The meeting is open now as a Conference for general discussion upon the basis set forth in my address of January 22nd. Feel perfectly free in the Lord to speak anything that God has given you to say.

CONTINUITY OF THE APOSTOLIC OFFICE.

Rev. Dr. Burns:—I understand that this Church is to be organized after the pattern laid down by the Apostle Paul, and as an essential it will include the Apostles. Now I am in doubt as to how you are going to get the Apostles. It seems to me that the scriptures clearly state that one essential for an Apostle was that he should have been a witness of the facts regarding Christ, both before and after His crucifixion.

Dr. Dowie:—At the last conference, I went into the mat-

ter of the question of Apostolic Office, and in answer to the question of the Rev. Dr. Jones, who said:

“Rev. Mr. Jones (Logansport, Ind.): Was not a personal knowledge of Christ, a personal acquaintance with Him before His death, a personal knowledge of His resurrection an essential qualification of an Apostle?”

Dr. Dowie:— There is no statement in scripture that an essential qualification to Apostleship was a previous knowledge of Christ before His death. So far as we know Paul had no such acquaintance, and he was called to the Apostolic Office. But it was distinctly stated that it was essential in the judgment of the Apostle Peter that such a person should be called to take the place of Judas Iscariot. But it is also clear that the mind of Peter and the Church Council in the upper room was not laid down as an essential for future Apostolic calls. It was simply a statement of Peter’s for that time and, I think, a very expedient one at the time. Still every Apostle and true minister of every rank to-day must be a witness of His resurrection. I must be a constant witness of the resurrection of Christ. So must any man that might be called to Apostolic Office. That is to say, we must be a witness to His resurrection. You know the word in Greek for Witness is Marturios, or Martyr, that is to say, one that witnesses to the fact that Christ is risen. I witness to Christ’s resurrection every time I preach. We must “Know Him and the Power of His Resurrection.” Christ is risen, Christ is glorified, He is at the right hand of the Father. That is my understanding of the matter. I may be wrong, but that is my judgment.”

My judgment therefore in the matter is this, that the scriptures do not anywhere state that it is essential to Apostleship that there should be a previous knowledge of Christ before His death, for Paul clearly did not have that knowledge and neither did some others who became Apostles—Apollus certainly.

With regard to the other question, we have simply to deal with the constitution of the Church as laid down in scripture and leave the Holy Ghost in His own time and way to call the Apostles.

CONTINUITY OF THE PROPHETIC OFFICE.

Rev. Mr. Jones:—May I not ask if there were not some other offices in the primitive church, supposing that we grant your position that the Apostolic Office is permanent, is there

not at least one more in the primitive church than in the very nature of things must have been limited, that is to say, the Prophetic Office, the second mentioned in the list: "Some Apostles, some Prophets—" Now can there be this office, can it exist now? Giving the power of foretelling future events such as Paul exercised, and also embracing inspiration, empowering one to write what was to be authoritative for the Church, and for the people of God, such as the letters of the Apostles. Now that must have been limited in the very nature of things it seems to me, and if that was limited was not the Apostolic Office also?

Dr. Dowie:—The contention of Dr. Jones is not correct. The Prophetic Office is permanent, as is the Apostolic and Teaching Office, it is as permanent as both. The words are very clear in 1 Corinthians 12:28. "And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." There is no limitation there as to the time or the duration of the offices of either Apostles or Prophets or Teachers. The word "set" is "etheto" and it means "to build into," as a permanent part of a permanent organization. As regards our brother's suggestion as to the continuation of the Prophetic Office, I would say, that the suggestion of its temporary nature is not correct, and that the Prophetic Office continued after Christ's resurrection. There were a number of prophets, and a number of Prophetesses. There was Agabus who, it is narrated in Acts 21:10:11, "took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." At an earlier date this same prophet foretold a world-wide famine "which came to pass in the days of Claudius Caesar," as we read in Acts 11:27 to 30. Philip the Evangelist, who was also one of the first seven deacons, "had four daughters, virgins, which did prophesy—" Acts 21:8 and 9. Five Prophets are also named in Acts 13:1. These Prophets and Prophetesses in the Primitive Church were valued, and very important members and officers of the Church.

I see no reason whatever why the Gift of Prophecy should be limited, and I believe too that it is in existence. The Prophetic Office was a very large one, and a Prophet might hold other offices, such as that of Teacher, and every Apostle

was a Prophet. The Apostolic Power was prophetic as well as apostolic; it was didactic or teaching as well as apostolic. It included all the gifts and it is possible and probable that one of "the signs of an Apostle" was that God used him in the exercise of every one of the gifts set forth in 1 Corinthians 12, the word of wisdom and the word of knowledge and faith, the gifts of healings and the working of miracles, and prophecy, discerning of spirits, tongues and interpretation of tongues.

If my Brother Jones' contention were correct, then we should have to strike out some of the gifts of God as given only for a time whereas the gifts of prophecy and healing are as distinctly given as the gifts of wisdom, and knowledge and faith, and working of miracles, and if you take prophecy out of the nine you have simply denied the Word of God in one of the important points of this teaching, namely, "that the gifts and calling of God are without repentance" Romans 11:29. (Great Applause.) If you admit, as you must, that the Gift of Prophecy is a perpetual gift in the Church, then the office of Prophet must be.

CONTINUITY OF INSPIRATION.

Rev. Mr. Jones:—There is one question, Doctor, in—

Dr. Dowie:—With regard to the question of Inspiration. There is no doubt that Inspiration continues; but such Inspiration must be in perfect accord with the Word of God as it now stands. But I believe that every day that I, or any faithful minister of Christ, utters a word that is from God, it is inspired.

Mr. Marsh:—But it makes no addition to the inspired words of the Bible?

Dr. Dowie:—Precisely so, any man that would add to or take away from the words of the prophecy that are in this book would come under the declaration in Revelation 22:18: 19, which says,

"For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book."

And if any man shall take away from the words of the book of this prophecy God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

While I will never allow any man to bring me anything as an addition to the Word, yet the Gift of Prophecy has of necessity a very large place for its exercise within the limits of Divine Revelation as it is now given, and the application

of the principles and teachings of the New Testament. The application of these principles to the Church of God gives a tremendously large room for inspiration, in word and teaching and prayer, and in Prophetic Office. Within the bounds of the Constitution of the United States, there is, or ought to be, ample room for the application of every principle of liberty, and so, within the bounds of the Word of God, there is ample room for the explanation and for the application of it to present day conditions; in such a case there must of necessity be a Divine Inspiration in the mind and heart of the man who utters God's message, and this Inspiration is just as much the gift of the Holy Ghost as when Paul got it. If I was not inspired by God to preach my sermon last Lord's Day I ought to have been. If I am not inspired by God to preach my sermon next Sunday I ought to be, and if I am Divinely Commanded to take upon myself as I have been, the responsibility of foretelling an event that will occur I ought to do it: I did it last year. I prophesied Victory! Victory! VICTORY!!! when the sky was dark and everything looked black, for our foes were many and powerful. I did it because God inspired my heart and put that prophetic word in my mouth. Even the secular newspapers said, when I returned last year from my short trip to the east, "Before Dr. Dowie went to the east he 'prophesied' that when he came back he would take the largest building in this city, and that he would prove to his enemies in Chicago that the people of Chicago would hear him, and his prophesy was fulfilled." That was an inspired prophecy. I did not add to the Word of God. Brother Jones' remark is perfectly correct, that no one has the right to add to, nor did the Apostle Paul himself have a right to add to, and he never added to the Gospel. He simply expounded the Gospel.

I find my Gospel inside of the four first books of the New Testament, and if the Apostle Paul had preached something that our Lord Jesus Christ had forbidden I would not consider him inspired. There are points upon which I differ with Paul, if you will discuss that question of inspiration, and there were matters upon which some of the Apostles were not inspired.

Paul sometimes speaks as a man, and sometimes he says, "I say this by permission and not by commandment." A number of things that he said had clearly a limited application to the Church of that day only. His advice, for instance, con-

cerning marriage was distinctly limited and given with very great hesitation, as it was also on some other subjects. The Gift of Prophetic Inspiration is one of the Nine Gifts of the Spirit and since "the gifts and calling of God are without repentance," therefore, the Prophetic Office continues in the Church and prophets will be raised up who shall be able to interpret the mind of God, who enable them to fulfill their blessed office.

QUESTIONING GENERALLY.

Rev. Mr. Jones:—Dr. Dowie you will not consider me a faultfinder, but you are laying foundations and the material should be very solid and enduring, and wisely laid, and points that may be questioned by honest, intelligent and inquisitive minds everywhere should be well discussed.

Dr. Dowie:—That is true; but I do not care what minds outside will say or do. If any friend wants to question our Teaching, question it, if you do not want to do so, leave it; but do not leave an undetermined thought or doubt in the minds of this people. If you want to challenge the perpetuity of the Apostolic Office challenge it; if you want to challenge the perpetuity of the Prophetic Office challenge it; if you want to challenge the perpetuity of the Teaching Office, challenge it. If you want to challenge the perpetuity of any of the Gifts challenge them, then we will know exactly where to place you, but do not throw out doubts without taking a distinct position, and if you can challenge anything successfully by disproving it from the Word of God, I am willing to give it up.

Rev. Mr. Jones:—In regard to writing by Inspiration authoritative scriptures?

Dr. Dowie:—In regard to this I say, that if I am God's minister in this matter, and I write to you something that is in accord with scripture, then you are bound to receive that just as much as if the Apostle Paul wrote it. You will please to observe my qualification. If I write to you something that is in perfect accord with the word of God I have just as much right to write that as the Apostle Paul had to write. Not to add to the Word of God, but to explain it and apply it.

QUESTION AS TO ORGANIZING A NEW CHURCH.

Rev. Dr Burns:—It seems to me as regards the foundation of the Church that we are built upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner-stone. It seems to me there can be but one laying

of the foundation and the foundation once laid, we cannot build a new church.

Dr. Dowie:—There can never be a *New Church* unless it be a *False Church*. That which is *true*, in regard to Church organization, is not *new*; and that which is *new* is not *true*. We need the Old Time Christianity of the first century, and therefore, we are seeking for the Old Time Organization of the Church and hope to find it in the Christian Catholic Church. My address is on that line, and it is not a question of opinion. I gave *facts* from the Word of God, not theories, or my own thoughts. You have not shown wherein any statements in that address are not true. It seems to me that we want the Word of God and not attacks in general terms. In this discourse I make the distinct statement that after the Apostle Judas Iscariot died Matthias was called by the Holy Ghost to the Apostolic Office; that after him James, the brother of the Lord was called; that after him Barnabas and Paul were called, and no one has any right to put in a private opinion upon the subject in the face of the historic facts which prove that the Apostolic Office was continued. But you can challenge my statement of facts if you have counter facts, and the Word of God to back you. But your opinions or my opinions are of no value unless they are in accord with the Bible.

Rev. Dr. Burns:—Are we then to understand if there should be some future Apostles, that we are to be built upon them as upon the first Apostles?

Dr. Dowie:—The Church of God in each generation must be a Building whole and complete in itself, and must be such a Building to-day in this 19th century, on the earth, as it was 19 centuries ago. It is as necessary for His work that it shall be just as perfectly equipped and organized to-day as it was then. Since this is clearly true, and since the organization of the Primitive Church was Apostolic and Prophetic and Didactic, and so on, *that same organization* is just as necessary to-day as it was 19 centuries ago. That is the position.

Mr. Marsh:—The trouble with the Church Organization to-day is that they are bringing up a lot of strange things and demand that we have to live up to them and walk in them.

Mr. Murdoch:—I think that the trouble with our churches is that they cannot find material enough to make a good Church, and I think we ought, by the grace of God, to found a Church, like the Primitive Church, and the offices will come

all right, if we are willing to obey God and God's servant. I am willing, for one, to do that.

Mr. Marsh:—If we are worthy of the office, the office will come to us and if we are not, it won't.

Dr. Dowie:—I am not claiming any office, no man has heard me claim any office. I am a teacher and have taken no other place. I have not stood here claiming to be recognized as a Prophet; I have not stood here claiming to be recognized as an Apostle, but I have stood here as an authoritative Teacher. If I am a leader, I am a leader; if I am a Teacher, I am a Teacher; if I am a Prophet, I am a Prophet; if I am an Apostle, I am an Apostle. I am so whether you recognise it or not. I am so whether I recognize it or not. I am just what God made me, and at this moment I claim no Prophetic or Apostolic Office Power. I said in my first address, distinctly and positively, that I did not see the Apostles. You have read that if you have been reading the address at all attentively. You will see I uttered these words, on p. 226 of LEAVES OF HEALING.

"Now the question arises,

IS THE APOSTOLIC OFFICE A PERPETUAL ONE?

Now that is my contention. You see all the way through reading about the Church you come up against the Apostles from the first mention of the word by Jesus Himself.

The Apostolic Office comes first, the Prophetic Office next, the Teaching Office next. There it is.

I AFFIRM THAT THE CHURCH CANNOT BE CHRISTIAN, AND CANNOT
BE CATHOLIC, UNLESS IT IS APOSTOLIC.

The Apostolic Office must be declared as belonging to the Church, if we shall form a Church; and it shall be declared to be a Perpetual Office.

It is our duty to declare that the Church of God shall eventually, and as speedily as possible, be so organized,

We have nothing to do with consequences. God will call His Apostles in His own time and way by the Holy Spirit.

I do not think that I can see any of them yet, but that does not alter the fact that we have got to organize this Church as God did it. It must be upon the pattern that God gave. I shall organize on that pattern, or not at all."

Then I go on to speak about the argument against the perpetuity of the Apostolic Office, and I go on to show the perpetuity of the Apostolic office. It is a mere matter of record, if Matthias was an Apostle, and there is no doubt about that, if Barnabas was an Apostle, and there is no doubt about that, if Paul was an Apostle, and there is no doubt about that, if James, the brother of the Lord, was an Apostle,

and there is no doubt about that, and there are a number of others whom there is no doubt about; but if these I have mentioned alone were Apostles they would prove the continuity and perpetuity of the Office. And all we have got to do is to leave God to do His own work, and what we have to do is to organize a Church and to declare that the Foundation Office of that Church is Apostolic. If we do not do that we will not organize upon the Primitive Pattern. It is evident that some of the brethren have not fully considered the address.

Mrs. Dowie:—Did you not state that these offices were not made by votes?

Dr. Dowie:—They cannot be made by votes. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." The Holy Ghost "calls" not the majority of the votes. The Holy Ghost commands "Separate!" and the "prophets and teachers" present were only five in all including Barnabas and Saul.

Three men ordained two Apostles, and the Church was never asked to vote upon the matter. The Apostles ordained Overseers and Elders without asking the opinion of the members of the Church. That was the order Christ established in forming the Church.

Mr. Calverly:—Brethren and Sisters. It seems that we have not kept in our minds, consecutively, the main points of Doctor's address. Individually I don't know whether I am truly orthodox in speaking, for at the outset of this meeting the Doctor said that no man who had not read his address should discuss it. I cannot say that I have read it, but I listened to it at the last meeting here, and I skimmed over the leading points to see that they were there, I had a pretty close recollection of what he put in that address: for I followed him pretty closely, and I must confess that a more conservative and logical address I never heard delivered in my life. We only need to remember the points he established so conclusively and this present discussion will vanish away.

I did not understand the Doctor to say that we were going to build a new foundation, the foundation was laid, and Jesus Christ was the chief corner-stone, and the Apostles were the next. Those in the churches lost sight of the primitive church, apostacy and consequent declensions detracted from the divine quality of the Church, and the principal divinely established offices vanished away. What we have left has

been handed down principally from the Apostate Roman Catholic Church—a miserable institution. The Presbyterians are an offspring from that Church and they brought with them a great number of the evils of that Church. The Episcopalian is another Church that came from them, and they brought with them a lot of the evils. And the Methodists, we rank old Methodists are chips of the Episcopal Church, and we have inherited a lot of their evils too, and a number of others. There is Methodism and Methodism. I came from the very seat of Methodism in England and we have lots of sins we Methodists; but we inherit them, and many of them are evils which we inherited from the Church of Rome.

Well now the idea that the Doctor has, and in his first address advanced is this, that if the perpetuity of these offices was not recognized in Rome, that is no reason why we should not have them. If we are going to have a church like the first church it must be one according to God's will, and these offices must be recognized and they must be filled according to God's will in His own time.

In regard to one point; I remember Dr. Dowie saying in a kind of sad and gloomy way, "I don't know that I can see any of the Apostles yet." But I think I can see one, and I think he is the chief of modern Apostles; (Looking to Dr. Dowie amid great applause.)

I delight in the idea that there is looming in the near future a Church identical with the Primitive Church, that has got within it the inherent forces of the Primitive Church, and the usefulness of the Primitive Church, the exceeding and highly valuable teaching which was in the Primitive Church, which we need so much, and all the Gifts of the Spirit included.

It has been to me a great consolation to reflect upon this Church, remembering that the gifts and calling of God are without repentance."

Now if God has given us these Gifts He has given them to us for our benefit, and for our children's benefit, and for our children's children's benefit, throughout all our generations. Therefore, if we are alive to the situation, we will not see the devil, or any of the modern fanaticisms, rob us of our rights and privileges which we inherit and which are ours in the name of Jesus.

Now in regard to that Inspiration idea, beloved, I am particularly interested in that:

I do not know what your impression has been when you have been listening to the Doctor; but my impression has frequently been that he has been in close touch with that same Power of the Holy Spirit which fell upon Peter on the day of Pentecost, and that same Power is what I understand the Doctor wishes us to understand in regard to the inspiration, as ever present in the Church.

Well now I feel this to be a momentous conference. I felt as I came two weeks ago, that I never attended a more important meeting in all my life, and this is the same conference. I believe that under the Inspiration of God we are to revive the old Primitive Church, and see it founded upon the old primitive basis including the Apostolic Office and the Prophetic Office.

I must confess that I am like the Doctor in many things here, I do not see where they are all going to come from, but that does not concern me very much, for I know Him in whom I have believed and rested. He knows what He wants. What is required in my judgment is a reliance, a perfect trust in Him, so that we shall go according to the Word of the Lord. Let us march in perfect patience, under the direction of the Holy Spirit, and all things will unfold and develop, step by step, as we march along. I know that many other details of an intricate and important nature will arise; but when the time comes, I believe that the way will be opened up.

But the time is going on and I feel that I must not speak too long, and therefore I will close. (Great Applause.)

A PROTEST.

Dr. Dowie:—I have not the slightest idea, not the slightest, but that our dear brother Calverley spoke with that perfect honesty which has always characterised him, and that he would not have been guilty, for a moment, of flattery. I would despise a man who would attempt to flatter me, and I do not imply for a moment but what brother Calverley was perfectly honest in proclaiming me to be an Apostle.

But I too am perfectly honest when with no mock humility I say to you, from my heart, I do not think that I have reached a deep enough depth of true humility, I do not think I have reached a deep enough depth of self-abasement and effacement, for the high office of Apostle, such as he had reached who could say, and mean it too, "I am less than the least of all saints, and not worthy to be called an Apostle."

But if my good Lord can ever get me low enough, and deep enough in self-abasement and self-effacement, to be truly what I want to be, and hope in a measure I am," a servant of the servants of the Lord," why then I should be an Apostle by really becoming the servant of all.

No man has ever approximated toward that sacred office without feeling that if ever God called him to it, it would be a call to a cross and perhaps to a martyr's crown.

No man shall ever assume that office in these days, or have it given to him by God, without being willing to take that which, perhaps without an exception, was the reward of every Apostle of whom we read in scripture, that they had to die, that they had to seal with their very life's blood their Apostolic Office.

If I should be called to that office, I feel I should be called, in the depths of my heart, to die. I do not think I am afraid to die for Christ. I live for Him.

But my friends in becoming an Apostle, it is not a question of rising high, it is a question of getting low enough. It is not a question of being a "lord over God's heritage;" but it is a question if a man shall be called to be an Apostle whether he can get low enough, low enough to say from the depths of his heart, to say the words that Paul said when he said, "It is a faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom," not I was chief, but of whom "I am chief?" Did you ever read that? Did you ever read that the chief of the Apostles had humility enough to say that he was the chief of sinners?

I do not know if any persons here have got a notion in their minds that Apostolic Office means a high pompous position, wearing a tiara, and swaying a scepter, if so they are entirely wrong. It means a high position truly, an authoritative position and power truly, but the power of one who can take the lowest place.

I think some of you have got a very false conception of Power in the Church of God. Power in the Church of God is not like Power in the government of the United States, where a man climbs to the top of a pyramid of his fellows to the acme of his ambition, and there makes it fulfill his personal pride and purpose. Power in the Church of God is shown in this, that a man shall get lower and lower, and lower and lower, until he can put his very spirit, soul and body underneath the miseries and at the feet of a sin-cursed and disease-

smitten humanity and live and die for it and for Him who lived and died for it. That is what I understand by Apostolic Office. (Great Applause.)

ACTION NOW REQUIRED.

Rev. Dr. Speicher:—I want to say a few words.

Most of us have been here under the teaching of Dr. Dowie for a long time. Most of us know his mind perfectly. Most of us know just what he has done when we were in great need. We know in just what spirit he has received us. We know what his teaching has been. We know how he has expounded the Word of God, and I feel to-night that this same man, more than any other man, has the right to say how this Church shall be organized, and he said it in that discourse two weeks ago to-night. He has laid down the platform on which this Church shall be organized.

There is no discussion required upon that, there cannot be; for it was laid down upon a scriptural basis, it was all shown to be scriptural; so I would just say before I read this Resolution, that it has my hearty endorsement. The question is whether you will adopt it in sections or as a whole. Please listen carefully.

RESOLVED: That this Conference of Believers interested in the Organization of the CHRISTIAN CATHOLIC CHURCH, hereby declares

FIRST: Their agreement with the general principle of Organization set forth by the Rev. John Alexander Dowie in his address at the Conference held in Zion Tabernacle No. 2 on January 22nd, as printed in the LEAVES OF HEALING for January 31st, pages 260 to 270.

SECOND: That the Basis of Fellowship as set forth on page 267 is hereby accepted, namely:—

FIRST: That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND: That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for salvation.

THIRD: That such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH: That all other questions of every kind shall

be held to be matters of opinion and not matters that are essential to church unity.

THIRD: That the Rev. John Alexander Dowie, as the Overseer called by God to that position, shall, it is un-animously agreed, proceed to the enrollment of members.

FOURTH: That the CHRISTIAN CATHOLIC CHURCH shall be fully organized on Saturday, February 22nd, in Zion Tabernacle No. 2.

Dr. Dowie:—If there is any one who yet desires to speak, speak now. I am not desirous of prolonging this meeting an hour or a minute longer than it can be useful. I want no one to vote for that resolution unless they do it heartily.

THE FORGIVENESS OF SINS.

Mr. Palmer:—I would like to know about the forgiveness of sin.

Dr. Dowie:—You have all heard me pray with thousands of penitents every month and you must have noticed that I have for some time taken an important responsibility upon myself.

Again and again in the Tabernacle and in the Auditorium, when the general confession of repentance and of faith in Christ has been uttered by the people I have said, "Do you mean that?" and thousands every week have said "I do."

Then I have said "God means what He said, 'Whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained. Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.' I believe it my duty as a minister, to whom this Power has been given, to say, that if you have truly repented of your sins and trusted in Jesus, *you are forgiven*; for the blood of Jesus Christ, His son, cleanseth us from all sin. Go thy way, sin no more lest a worse thing come unto thee."

What I have said is simply an assurance to a sinner, that if he repents and trusts in the Lord Jesus Christ he is forgiven, and such an assurance coming from authoritative lips is a great comfort, and a great help to the multitudes.

Mr. Palmer. In the Roman Catholic Church the priest claims to forgive sins, and give absolution, thereby taking God's power.

Dr. Dowie:—I do not propose for a moment, brother, to establish a Roman Catholic Confessional in the Christian

Catholic Church, nor do I propose to utter the words I have quoted, as if I were an Apostle and with full apostolic authority. But, inasmuch as multitudes do in my ministry publicly confess their sins, then it is for the time being a Public Confessional, and inasmuch as it is my duty to give these penitents a clear assurance of God's mind and will, it is my bounden duty to say to each one who has truly repented and trusted God "You are forgiven," *God says it*; and I say it as an authoritative minister of Christ.

Mr. Palmer:—But they must have the witness first within them that they are forgiven?

Dr. Dowie:—Not at all. That witness of the Spirit follows the exercise of faith. My words being also the words of the Holy Ghost, come with wonderful force to those who have truly repented and trusted, but who are tempted to say "Oh, I wonder if I am forgiven?" I say, "Yes, you are forgiven. Go your way, God will make you victorious over sin, if you will continue to trust Him." Many of you have gone from such a scene as that, and your evil passions, and your bad habits, and your past inclinations, your sins, and sometimes your sicknesses have gone out of you, just at that same moment when I have said these words. Isn't that true brothers? (Loud cries of Yes)

Well that is all. No, Brother Palmer, I have no desire to sit as a priest in a Roman Catholic Confessional.

Mr. Palmer:—I did not mean that in that way. Just as soon as they are forgiven nobody has to tell them, they have a witness within them, don't they?

Dr. Dowie:—There are a great many persons who require, in fact all persons do, authoritative guidance. Brother Marsh you are an old officer in the Customs Department of the United States Government, are you not?

Mr. Marsh:—Yes sir.

Dr. Dowie:—Do you not require in your subordinate office authoritative assurances and instructions?

Mr. M:—We have to obey instructions always.

Dr. D:—You need them?

Mr. M:—We need them.

Dr. D:—You have some persons under you?

Mr. M:—I have.

Dr. D:—Do they need instructions?

Mr. M:—Certainly, and without them they cannot proceed to their work.

Dr. Dowie:—That is all. In the Church of God it is the same, there must be authority to give instructions and assurances, and that authority is vested in God's own ministers. If I am sent by God I must have authority to give instructions and assurances to the penitent who are convinced of sin and of Christ's power and will to save. That authority is to tell what the Word of God declares. If you receive it, and believe it, the Holy Ghost witnesses as to whether it is true or not. That is all, Brother Palmer, I do not think there is any difference between us fundamentally.

AN EXPLANATION AND A TRIBUTE FROM AN ABLE
PRESBYTERIAN MINISTER.

Rev. Mr. Jones:—I wish to say that I have attended Dr. Dowie's services for a year and a half or more, and I have come nearer to God than at any point I ever did in my life, and I have been widely through the world. I have felt the presence of God here, more perfectly than ever in my life. And yet some of us want some time, and you must not accuse us of being antagonistic to this motion, because we do not at once vote for all its provisions.

I have been a minister of the Presbyterian Church for 40 years and upwards; and if I conclude to bid that church good-bye, I do not want to do anything indecent or hasty, and I should like to leave it in a dignified manner.

I make this statement so that if I should not feel ready to vote everything to-night you will understand that I want some time to study it over. I am not as quick as some that are younger and I hope that I may not be misunderstood.

I want to say that Dr. Dowie never touched my heart so deeply as he has to-night when he spoke of his need of more humility. Let no man put any hindrance in Dr. Dowie's way. I do not want any personalities, and I do not care who does, I only feel that "Christ is all," and whenever I read those words there on the wall above Dr. Dowie's head as he stands there, I am thrilled with love and admiration. I do not want anybody to stand between me and Christ, and I admire Dr. Dowie's humility, and his apostolic spirit, and Christly love and reverence.

CONCESSION.

Dr. Dowie:—I am very willing to concede all our Brother Jones asks. It is very seldom that a man of the mature years of Brother Jones, is so progressive and so ready and so willing to follow where God leads. If it is the mind of a large num-

ber present that this Conference should stand adjourned for another week, for further consideration, I am perfectly willing. Only I would like to know on what points more information is really needed, because the best place to get it is here, and the best time is now.

A CONGREGATIONAL MINISTER'S VIEW

Rev. Mr. Atkins:—It seems that this very hearty meeting might have a little more general expression. I would like very much to see the rank and file of the people here giving utterance. There is a very large number here to-night and I would like to see them to a little larger extent expressing the sentiment of the Conference, and we might say that the Conference up to this time has been something of a discussion by the teachers. It seems to me there is a large number here who have made up their minds and if they spoke at all would give utterance with regard to the great leading idea that was suggested at the opening of the meeting.

Dr. Dowie suggested, if I may put it in my words, that there be an organization here that shall go forward and that shall have a constantly progressive aim, in a word, to better conditions, to save, redeem and cleanse. He suggested an organization for work, and spirited, aggressive, determined kind of work.

Now friends the Doctor in this Conference will want to know whether you are in sympathy with him to *work*, I think that is the very thing, the great thing that you are going to be glad to do, *work*. And I apprehend the Doctor will feel not a little unsatisfied in his mind, if he comes away to-night, and thinks that he has failed to discover whether he has a working body with him or not.

Just a word in regard to that matter of the Apostolic Office and the other offices. I apprehend that most here have not thought of it. Well, dear friends, very few thought a little while ago that the Gift of Healing was still in the Church, until you met Dr. Dowie and got under his influence, and then you thought about it, and expected it; and believed it, and lived and preached it, and prayed it; well now you are convinced of it, that it is a retained Gift. Well, perhaps, after a little more consideration and deliberation, these brethren who have spoken will be persuaded that these other Gifts are here, or will be, and God will make them known in His own good time. But now friends, we would like to have some of you men and women give utterance with regard to the motion, and

with regard to the single fundamental idea that is now before the meeting, an organization for Christian Work.

I speak these words out of sympathy and kindness and with the utmost generosity of spirit, and believe that the meeting should not be brought to a close after hearing from say four or five, or half a dozen, and most of those who have spoken are ministers, and I am one of the same class, making, perhaps, too long a speech, for I want to hear others. (Applause.)

Dr. Dowie:—Brother Atkins has not said a word too much, and it would be a very good thing now if a dozen of our strong men and women would speak, and by the way, I have not heard a woman's voice excepting Mrs. Dowie's in the meeting. I am willing to hear the women when they have something to say. I am not of the opinion that some folks think Paul had, that the women were to keep perpetual silence. Paul himself, used them in his ministry and they labored with him in the Gospel. If any woman here has a word to say, or any man, we will be glad to listen. There is one thing I shall say in this Church if I am its Overseer, "He that will not work neither shall he eat." (Great Applause.) And I will make it particularly hot for the fellow that will not work, and on the other hand I am perfectly sure if you do not eat you can not work.

Mrs. S:—With regard to that I am not at all lazy. I feel that the good Lord has intended you for this purpose, and I thank Him for the progress we have come to see. I do not know dear friends how I can praise God enough to-night, for it is something that I have been looking ahead for for the last five years.

I hail Dr. Dowie as one of the leading men for God in this country: I do praise God to-night and I do feel that I am willing to sacrifice all I have, sacrifice my life for Christ's cause. My last drop of blood is His, and my whole life is His.

Mr. E. A. Congdon:—Most of us cold-blooded folks, some are Baptists like myself, have become so deep-rooted in our beliefs that we find it is hard work for us to get on the right track and give up old associations and change to the new. But the light will dawn upon us, brothers and sisters, and we will come straggling in bye-and-bye, sure, every one of us. And I want to say to Brother Atkins, that the primitive ones, the positive ones that he speaks of, are here, and ~~when~~ it comes to a vote their voices will be heard.

Mr. Chas. J. Westwood. I want to say Brethren and Sisters that five years and a half ago the light shone in upon my heart when Dr. Dowie spoke in the First M. E. Church of Chicago, and ever since that I have loved this work and been closely associated with it. As far as my ability has permitted me to do so, I have worked for God along this line, ever since I saw the truth; and to-night I thank God that it is coming to what I have hoped and prayed and longed for right along, a Church organization of some kind, tangible, and I believe that we are ready to have it. I believe with Brother Congdon, who last spoke, that we are almost unanimous upon that point and I believe there are a great many of us ready to work. I believe we are working now. I do not believe there is a church anywhere in Chicago, that is working as well as we are as a Mission.

I want to ask to-night about a matter, not for my own enlightenment, because I believe I know Brother Dowie's mind in the matter, I heard of a gentleman when going out of our company inviting two sisters to go and take a little wine; and, when remonstrated with, he spoke of Paul's exhortation to Timothy and said he thought he could do as he liked in regard to it, and he smoked just when he felt like it. Now probably that one is not here to-night, I don't think he is; but being as we are here for enlightenment upon these matters, I mentioned it. I believe we want to be clean people, I know for my own part that is the line I have worked along for the last five and a half years, and I just simply mentioned this fact, and I hope Brother Dowie will define the Church's position very clearly for us on that matter of taking or giving alcoholic liquors.

Dr. Dowie:—If such an act should come to the knowledge of any member of the Christian Catholic Church, when it is formed, that brother or sister would be disloyal to God, to me, and to this Church if he or she did not immediately report that fact.

I would thereupon require that brother, who made the charge, with the party who committed the sin, to come and see me; and if that sin was not at once repented of, and the promise given that it should not be repeated, I should immediately suspend that person from membership, report it to the first Assembly of the Church, and ask the Church to take action by approving the removal of that person from our fellowship. I should not for a moment permit members of this Church to invite their fellow-members to wine-bibbing, or

stink-pot manufacturing. (Great Applause.) Such persons as these may be tolerated in other communities, but in a community of men and women, whose motto is "Christ is All.", and who are living for God and who are desiring to keep the temple of their bodies clean, such conduct is simply unbearable and impossible. I say too, that if any Branch of this Church did not see with me on these things, I should disband that Church, as far as I had the power, and I should not continue to be connected with that Church for a moment. (Applause.)

A WORD FROM WHEATON.

Mr. Amos Dresser:—My heart was touched by what brother Jones said regarding the giving up of his Church. I am one of the children of God. I am not in the situation that my brother is, connected with any ecclesiastical body at the present day, the Lord led me out from the Congregational Church two years ago. It has been a glorious privilege to be free, and to come and seek the Lord in Zion Tabernacle. It has been a great privilege to go out to others and tell them how the Lord is working, and I just mention this to show how the Lord is working. We were in Wheaton two weeks ago, and they had three meetings on this line, and one of these meetings was crowded full so that the aisles were full and people were standing at the door, and on next Sunday we expect to have three more meetings of a similar character at Wheaton and Glen Ellyn.

Dr. Dowie:—My heart is with you in that work and you will be a welcome member of the Christian Catholic Church. We expect to have branches of this Church within a year in almost every part of the country. I may say, that already there are scores of ministers and students of Theology who are ready to become ministers of the Christian Catholic Church, and there are thousands of officers and members of all Churches who are weary of the conditions existing in these Churches.

ABOUT SECRET SOCIETIES.

Mr. E. W. Anson:—I did not feel like saying anything at the commencement, but I think I do now. I have to praise the Lord for what He has done for me since I commenced to attend these meetings. Nine years ago I took the Lord for my physician. I think it is the love of God that keeps us from doing anything that displeases Him. I would like to hear the Doctor's opinion in regard to secret societies.

Dr. Dowie:—I am absolutely opposed to secret societies root and branch.

Mr. Anson:—I am glad to hear that. I can not see how one can belong to God and to the Devil at the same time.

Dr. Dowie:—I will not say that a man cannot be a member of the Christian Catholic Church who may be connected with some form of secret society. But I will say that it is my judgment that such a man is sinning against God in belonging to a secret oath-bound organization. Our Lord Jesus distinctly and positively said: "In secret have I done nothing." I cannot understand how any brother, with the clear plain Word of God in his hand can go into secret societies and call men brothers who he believes are going to hell. Secret Society men are like the persons who drink whisky and smoke tobacco, they may be Christians but they consort with devils and I cannot quite see where their Christianity comes in. (Laughter and Applause.)

A WORD FROM OHIO.

Mr. Merchantell, Forest Ohio. I am glad the Star of Bethlehem ever rose, and that it is here, and men from the east as well as the west are coming to worship Christ; everybody. I am here now for my third visit, and I am so happy and glad that the time will come when this man will organize that Church according to his preaching. That is a glorious gospel. I was hunting salvation, I knew nothing about salvation, but Dr. Dowie told me. God send him five lives. He is here to stay. When I heard the teaching in the Divine Healing Home to-day I thought, What a blessed gospel. Dr. Dowie has risen over all his enemies and he stands to-day victorious, and they are going quickly down to the grave and death.

PURER LOVE AND CLEANER SPIRIT.

Mr. Wilson:—I want to just say to-night that I am surprised at the professed people of God. Sometimes they are so suspicious of Dr. Dowie. They never stop to think what Dr. Dowie has done and is doing, and no man in this city preaches the gospel like he does, and I have heard the leading preachers of this city. My love is purer and my spirit is cleaner, and I thank God that he ever came to Chicago.

Mr. C. G. Ahl:—I had been an officer in the Methodist Church. However, God showed me that that Word contained all the elements that I needed for my salvation. It showed me that there was a forgiveness for sins, healing for the body, sanctification of the spirit. I was taught the doctrine in the Methodist class meeting that the Lord made people sick. I

will simply say this, that I had faith to accept Divine Healing before Dr. Dowie came here, through the Word of God and from testimonies I heard in class meeting in this city. I was glad when Dr. Dowie first opened his missions here in Chicago, on Clark and Washington Streets, in the First M. E. Church. When he opened his first Zion Tabernacle down here, I came when he first opened it. I presume there were only 150 people in the place on the first Sunday afternoon, and I thought—I am not saying this out of flattery, because I feel in this matter as Dr. Dowie does himself—as I came into Dr. Dowie's meeting, I felt the Spirit of God upon me, and, I feel compelled to say it, that he looked to me like one of the Apostles. I don't know why it was that I should have that feeling. But I will tell the truth, it don't make any difference who it hits, as they say, and I feel blessed. I have been watching this movement, and I have come here very often, and I feel as if I was glad to go anywhere where the Word of God was preached and the truth was preached according to the Word of God, it don't make any difference where it is preached. Jesus said, "Where two or three are met together in My name, there am I in the midst of them." I have felt His presence here, and have, therefore, come to Dr. Dowie's meetings quite often. On one Sunday afternoon I stood up in the Auditorium and told my experience in regard to secret societies. I belonged to the Knights of Pythias, the Odd Fellows, and the Free Masons, and God took me out of all of them. Should God call upon me to explain the relations of people, with regard to the Free Masons and other secret societies, I believe He will endow me with power to do so, because there are certain facts to be taken into consideration in regard to secret societies that have to be thoroughly discussed from an unprejudiced standpoint, and you must not discuss them if you don't know anything about them. I was not here at the first Conference; but I have read the report of it, and considered it closely, very closely, and I see nothing in there in regard to any plans of Dr. Dowie's or anything that will be done that conflicts with the Word of God as I read it, and as the Spirit of God reveals it to me. Hence I say that it is possible for us to go right ahead. I see God's hand in this movement; and as Dr. Dowie says, he has no business to raise up Apostles, God will do that. All we have got to do is to step in and do our part. I am in hearty sympathy with this movement.

Mr. Schmalgemeier:—I think if a man was a Free Mason

he would be glad he was out of it and say nothing about it, as I did.

WORDS OF CHEER FROM A "FRIENDS" MINISTER.

Rev. Dr. Hussey, Mt. Pleasant, Ohio. I am very glad to have an opportunity to express my approbation of this organization, and the foundation principles which have been stated here, and as I have carefully read them, and I believe they are truly apostolic. Since I have heard the words spoken to-night, I am more than pleased with the idea of a Christian Catholic Church and with the principles Dr. Dowie has laid down.

There are so many different sects in the United States that I have scarcely thought it possible to make any difference in that direction. I think the people are ready to take up the work of God in a great many places with changed conditions: for a great many of these different sects have come away from Christ. And a great many of God's ministers have come away from their sects, because of their unscriptural position. So many are longing to have a wider field of service, and more especially, so many hearts are longing to know Christ in all His fulness and power and come in contact with Him as He is taught by brother Dowie and his co-workers.

I fully realize there is something more in the Gospel, than a mere religion that ordains to work and service without light and power. I am glad that Brother Dowie remembers that in all his teachings.

I am glad also to be a guest in his Home, and wish to speak of the great joy that has come to my heart through the words he has spoken, and the enlightening influence of the Spirit, and of the great many truths that have come into the full light as I have heard him express them. I rejoice that he denounces all sin and all indifference and carelessness among Christians and reproves the world from his paper and from his platform, and I praise him for his works and his way from the depths of my heart, God bless him.

RECOGNITION.

Dr. Dowie:—Permit me to thank Brother Hussey from the depth of my heart. He is not known to many of you perhaps, but he is well-known to me. Although a man of very great modesty, he is known to those who hold advanced views on Divine Healing and True Holiness not only in America but in Europe. Our brother is a member of that sect known as the Friends or Quakers, and a very prominent

minister among them. For many long years he has been a steadfast and pre-eminent upholder of higher life teaching in the Church of God, standing side by side in his own Church with such foremost men as David G. Updegraff, Calvin W. Pritchard, Dougan Clark, and men of that kind. Mr. Hussey stands among them a man in spirit as he is in stature, a giant. I feel the tribute of his approbation very much. Brother Hussey spoke in the great assemblies of the famous International Conference on Healing and Holiness, held in London in 1885, 15 years ago, where I only spoke by letter. I thank Brother Hussey for the love with which he immediately met my communications and my teachings and that he has been my friend from that time. This is not the first time I have had my remarkable brother attend my ministry, for he did me the honor to visit me whilst I was conducting a Mission in Pittsburgh some years ago and we have had his sister and many of his friends from Ohio in our Homes. One of the great privileges of my life, with all its trials, toils, is this exceeding great privilege of receiving God's dear servants from all portions of His Church and from many states and other countries in our Homes. I know that the Christian Catholic Church will have many true friends amongst the servants of God in nearly all denominations. There are more than twelve ministers in this Conference and their presence has been very helpful. I am grateful for the love of the brethren.

WHAT TO DO WHERE THERE IS NO BRANCH OF THE
CHRISTIAN CATHOLIC CHURCH.

Mr. C. F. Peters:—I have been cured for a year and a half and was healed when near to death's door. I was given up by the Doctors, but Christ was never so dear to me as when I heard the second lecture of Dr. Dowie, in the Auditorium, the preaching of the true religion as it was 19 centuries ago. I felt that Christ was close, and I felt that I wanted to do all things for God, whether it was in my business or whatever I did. I have been much trouble to my poor mother, I am an only son, and I felt very happy last Christmas when I went to her. Now I am going back to Milwaukee to go in business sometime this Spring. It is hard for me to be where I cannot hear Dr. Dowie, and I do not know what to do. I can not go to another Church for I know they are not speaking the whole truth of God to me, and I do not feel I want to go anywhere else than just to hear Dr. Dowie, for I have been so blessed. There is no one in this room knows how I have

been blessed, if they knew what a rascal I was before, they would know how I was blessed. I want to ask your opinion, Doctor, what am I to do as to a Church? You can not preach down there in Milwaukee, and I want to hear the Word of God.

Dr. Dowie:—I would say to my brother that it would be well for him to join the Christian Catholic Church here, and then when he goes to Milwaukee to go to that Church where he can hear the Gospel most earnestly preached, and say to the pastor of that congregation, "I don't want to join your Church, but I would like to be permitted to attend your ministry, to sit at the Lord's Table with you and to help along Christ's cause with my time and money, but I am a member of the Christian Catholic Church. I will co-operate with you if I can retain my membership in the Christian Catholic Church, all right, and if not I can't help it because I am going to stand by the Christian Catholic Church." You will be permitted to co-operate in that way in at least one or two Churches in Milwaukee, I think I can give you a letter to a minister who is in very hearty sympathy with us, and I believe you will find in him a very sympathetic and earnest believer in Divine Healing. You will find in Milwaukee quite a number of our friends who have been healed here, so you can get up a little week-day meeting of members of the Christian Catholic Church amongst yourselves. I will be very glad to give you a note of recommendation to these particular persons who are in fellowship with us, and you can then form the nucleus of a Branch of the Christian Catholic Church in Milwaukee. I will come some day and visit you, and will send you other helpers to aid you in knocking a few of those beer barrels in the head, for which Milwaukee is so infamous, since some of the largest breweries in America are there. (Laughter and Applause.) My friends say that there is not any part of the United States where we cannot draw a very large audience, if it is only for the curiosity of seeing a man who has been arrested a hundred times. So we may reach even besotted Milwaukee, and help God's people who are fighting bravely in that stronghold of the devil.

Dr. Dowie:—Are you prepared to vote?

All answer:—Yes.

Dr. Dowie:—All who are prepared to have the motion again read and submitted say "Aye".

Apparently all answered "Aye."

Dr. Dowie:—Those who are not prepared say “No.”

I do not hear any.

I want to say who there are perhaps three parties in this meeting. First, there are those who want the vote; second there may be those who are not antagonistic but who want to be silent; and third, there may be those who are opposed to taking the vote. Therefore I will put the matter again thus:

All who want to take the vote say “Aye.”

Apparently all answered “Aye.”

All who want to keep silent say “Aye.”

None answered.

All who are opposed to taking the vote say “Aye.”

None answered.

It is very evident I should not be right if I did not take the vote, for there is nothing but “Aye” on that proposition.

ADOPTION OF RESOLUTION FOR ORGANIZATION.

Dr. Speicher:—I move the Resolution which I have already read. (See page 281.)

Mr. John Murdoch:—I heartily second the Resolution.

Dr. Dowie:—Now I will call for the vote, by asking you to stand. All in favor of this resolution stand. (Almost every one in the Tabernacle stands.) Will you please take your seats again.

All those who are opposed to this motion, please to stand. There are none.

ANNOUNCEMENT OF ACTION TO ORGANIZE.

Beloved friends, the request made to me in this resolution from this Conference requires me to at once proceed to enroll members.

I will print the proceedings of the Conference in the next issue of LEAVES OF HEALING, and I propose to append to the LEAVES OF HEALING a copy of the blank for enrollment, which will be sent therefore to every person throughout the country who has the LEAVES OF HEALING.

I want to get as full particulars of you all as possible for the General Roll of the Christian Catholic Church, so I shall be thoroughly well posted on all that relates to you, and we shall keep our Rolls as perfectly as we can. It will be an interesting record of great present and of future value.

I shall ask you and our friends in distant places to return this slip carefully filled up, and I will then as soon as possible

give you private interviews and see your faces, and by direct speaking with you find out about you.

On Saturday, February 22d, Washington's Birthday and a Public Holiday, I shall call you together to spend the day with me in Zion Tabernacle. We shall give the entire morning from 9 to 1 to enrollment and in seeing you individually. In the afternoon at 2:30 p. m. I shall proceed to the Organization of the Church and the reading of the Roll of applicants for membership, and we shall allow none to be present at that meeting except those on the Roll. The Ordinance of the Lord's Supper will be a part of the proceedings.

As to what we will do when we are formed as a Church, that is another matter, and we don't want to discuss that now. Let the Church be first fully formed, and let us proceed carefully as well as rapidly.

All this will involve a great deal of toil, and it will take considerable time to get this new organization fully organized.

I may say that while I have not settled it, the probabilities are strongly in favor of the establishment of our Zion in a central part of the city, and, for a period of years, I am about to acquire control of very valuable properties suitable for a Home, Tabernacle, Publishing House, etc., properties which cost over \$500,000. I don't think we can improve upon the name

ZION.

Zion Tabernacle No. 4 will seat, if our present plans are carried out, about 2,000 in the principal auditorium, with an equal space below it, and about five large, very desirable rooms for seeing the sick, and for teaching the seventies, and for holding meetings in connection with the various departments of Zion. We hope to prepare teachers and evangelists and establish a Sabbath School with Bible Classes for young and old. We shall have a larger place for Zion Publishing House and a better position for that work in every way.

Now, all this takes a great deal of money, but the first thing it takes is Faith in God. I propose for the present to go on bearing the financial responsibility and management, as the Church cannot be at first in a condition to undertake these things, and business contracts will be made in my name, etc. I propose to ask you to do your part in placing at my disposal the pecuniary resources that will enable me to make Zion's Onward Movement a glorious success,^c for it

would be impossible to do the work by committees. We have got to proceed carefully, and I will have to bear the burden until the Church has come to a place where it can do a great many things without me. A great many of the details of the work which I do now can be very well relegated to others when they are fitted to do them in the right spirit and in the right way. In the two Homes we have everything arranged in such a way that all runs smoothly, because all our servants are our fellow-servants, and I feel that I am simply the chief of a number of fellow-servants. I will feel the same as

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH.

I want you all to pray that this Church may fulfill the purpose for which it will be organized, viz: The Glory of the Eternal Father through our Lord and Saviour, so that the Holy Ghost may work in the Church, and may enable us to fulfill the great mission for which Christ came to this earth: the Salvation, the Healing, the Cleansing, the Redemption of man from sin and disease and death and hell, and the coming together of the redeemed into one great and glorious Temple for God Himself. That is the one object, and everything must bend to that. I pray that we, ourselves, shall be clean, in spirit, soul and body, and carry the gospel to millions ere we finish our work on earth, and that the proof that God has called this Church into being shall not be in our *numbers*, shall not be in our *material prosperity*, shall not be in our *intellectual advances*, or in our *ecclesiastical power and unity*, all of which are good and desirable; but shall be in this *fact*, which no one has been able hitherto to deny, *a fact* that we have been able to glory in as a Mission, that the people will everywhere say,

GOD IS IN THE MIDST OF THEM; AND HE BLESSES THEM IN THE SALVATION AND HEALING OF MULTITUDES.

They may criticise our organization, they may criticise the manner in which we preach, but there is one thing that defies criticism and that is this, when those who are sinners are cleansed from their sins, and when men and women who are sick and dying are healed from their sicknesses, and the Glorious Kingdom of God is extended, then that work is placed in a position where it can defy criticism and prosper in spite of all opposition from the world, the flesh, the devil, and a formal and unspiritual multitude of professors in the denominations.

We are asking God for 100,000 conversions to Him this year in Chicago. Let us ask God to give us that and more.

When we are organized as a Church and feel our Unity, I may say this, I shall feel then a responsibility for you that I have not hitherto felt, that I could not hitherto feel, and I shall ask God to raise up amongst you and send to me men and women whom I can by the grace of God ordain as pastors, elders, deacons, evangelists, etc., who shall help in this work and go in and out amongst you as helpers, taking most of the detail from me and enabling me to give myself more fully "to the Word of God and to Prayer." God grant it.

These things are all in my heart, and you can help me in the doing of them. I desire, my brothers and sisters, that you shall be an active people, working for Christ everywhere, in your office, in your workshop, in all daily labour, in your home, and in every relation of life. Can you all say that is your desire also?

All answer, "IT IS."

Then stand and make consecration to God.

All stood and repeated after Dr. Dowie the following

PRAYER.

"My God and Father, in Jesus' Name I give myself to Thee. Take me as I am; make me what I ought to be, in spirit, soul and body; help me to do right and to help others to do right, that they may find in Christ a perfect Redeemer. For Jesus' sake give me an answer by Thy Spirit. And may the Church now to be formed be such an organization as Thou can'st approve, for Jesus' sake. Amen."

After the singing of the Doxology, the Conference closed with the following

BENEDICTION:

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

ORGANIZATION OF CHRISTIAN CATHOLIC CHURCH

In Zion Tabernacle, Saturday, Feb. 22, 1896.

The entire morning from 9 A. M. to 1 P. M. was given to the work of receiving applications, and of examining and filing them in alphabetical order.

Hundreds gathered around the long tables, where volunteer helpers gave every assistance.

At 2 o'clock the Rev. John Alex. Dowie the General Overseer of the Christian Catholic Church, accompanied by many helpers, ascended the platform, and gave out the Marching Song of Zion's Onward Movement.

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

CHO:—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God."

This was sung with great heartiness, and many remarks^{'s} were made by the General Overseer between the separate verses in his usual interesting way. For instance on the line "The hill of Zion yields a thousand sacred sweets" he remarked, Beloved friends, it is useless to forget, or try for a moment to forget, that we are ascending "a hill" which is far from being easy to climb. The old Reformers used to sing,

"Steep and thorny is the way
Straight to Heaven our Home ascending;
Happy he who every day walks therein for Christ contending;
Happier when his conflicts o'er
Conqueror he to Christ shall soar."

As we rise higher and higher in the Divine Life we see more of the great expanse, the wondrous landscape of the divine glory; and as we go still higher and higher, we reach the heights of heavenly hill after heavenly hill, we look on all sides at the glorious prospects, but still see higher hills beyond and upward, until we reach the City of God, and there, from the highest place in the heavens, we shall one day look abroad upon the boundless Universe of God with its unspeakable glories. Now, we are going up the hill of Zion, from the streets of Chicago, and even here we find "a thousand sacred sweets" on the road. There are beautiful things on the road to God, Salvation, Healing and a thousand delights in the King's Highway of Holiness. I have found Life in Christ very, very happy. I do not know that I ever had a happier year than last year. I was so happy amidst all the shameful Persecutions from doctors, devils, the press, the pulpit, and the police, when I was twice arrested on the Lord's Day on this platform, and many times when in the act of praying with God's sick children in this Tabernacle and in the Home; for I was fighting the good fight of faith, and my spirit was very happy with the certain joy of a great victory for God at the end of all.

Again when reading the words

" Then let our joys be known,
And every tear be dry,
We're marching thro' Immanuel's ground,
To fairer worlds on high."

The General Overseer remarked: I always feel that to be true beloved.

I do not feel that any man upon earth owns a single inch of it.

I always feel "the earth is the Lord's." It is Immanuel's ground, and all the fine corner lots in the cities that the wicked have now, and all the fields, and mountains and valleys are going to get into the proper hands. The righteous shall gather here from the realms of glory, and "the meek shall inherit the earth." "We're marching thro' Immanuel's ground to fairer worlds on high." May God help us to march shoulder to shoulder and closer together in heart than ever to countless conflicts with Satan and victories for Christ. *

When the hymn had been sung the General Overseer said:—

Beloved friends, I think it well, before we read our roll, to repeat together the beautiful Song of Salvation, of Healing, of Holiness, and of Triumphant Entry into the Zion above, which has been so often, throughout our association as a Mission, an exercise with us. Let it be the beautiful opening exercise now. The 35th of Isaiah, I hope you have all got it in your hearts, and if not read it with us from your books, until you have all got the words in your hearts.

All the people then recited in concert the following words:—

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. they shall see the glory of the Lord, and the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.

Say to them that are of a fearful heart, Be strong, fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you.

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

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

And the parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

And the ransomed of the Lord shall return. and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

ROLL CALL PRAYER BY GENERAL OVERSEER.

Grant unto us, oh God, our heavenly Father, that by Thy Holy Spirit, for Jesus' sake, this Roll Call may be the call of those whose names shall not only be written in the books of Thy Church on earth, but in the Lamb's Book of Life above, so that when earth and seas are fled, and the Great Roll Call is called before Thy Judgment Seat, we may stand before Thee here and hear Thee, Oh Thou Unerring Judge, pronounce our names with blessings on our heads, even as we to-day bless in Thy Name those who enter into fellowship

with us. Let Thy blessing abide throughout all our proceedings this day, for Jesus' sake. Amen.

DIRECTION.

The officers at the door will please to listen and attend to this instruction: See that no one enters the door of Zion Tabernacle now unless they have already made application for fellowship, or will do so before they enter this room.

THE GENERAL RECORDER READS THE ROLL.

After ascertaining that there were none present except those who had filled up their forms of application for membership, the General Overseer introduced the Rev. Thomas G. Atteberry as the temporary General Recorder, who at once proceeded to the long task of nearly three hours in reading the Roll.

Hundreds of names in addition to those of the three hundred and seventy present were read by the Recorder. Many of these were engaged in business which they could not leave, and a very large number resided in distant towns and cities, from the Atlantic to the Pacific Oceans. [As the Roll is growing steadily daily we cannot give the exact number of members in the Church, but it will soon be one thousand.]

RECEPTION BY THE GENERAL OVERSEER.

As each one came forward Dr. Dowie received them in the Name of the Lord Jesus Christ into the fellowship of the Christian Catholic Church, adding words of recognition of their special fitness for fellowship from his minute knowledge of each, recalling details connected with their salvation, healing or previous co-operation in Christian service, and invoking God's blessing on each as he gave them the right hand of fellowship.

After this the

ORDINANCE OF THE LORD'S SUPPER

was celebrated. Twelve members of the Church assisted the General Overseer, who presided.

Beloved, at the Lord's Table we gather, for the first time in our history, all who are now together in fellowship.

ZION'S WATCHWORD FOR 1896.

We are among those who at the beginning of the year uttered a midnight vow in this place and repeated Zion's Watchword for the year together. We will all repeat it together now.

All present said: "Come, let us join ourselves to the Lord in a Perpetual Covenant."

There were also four words which we said we would put in our minds, "that shall not be forgotten." And so to-day we have come into Covenant Relations, having joined ourselves to the Lord, we join ourselves together.

You must remember that the few hundreds who are now present are but the advance company of a great company, a great company, for, as you have heard, many are absent, and there has not yet been time to get the enrollment of hundreds, perhaps thousands, of our friends. I have been very much interested in the names that have come in already this week from the country, although they only received the application forms in their LEAVES two or three days ago. We have a number of ministers, as you have heard. Christian people from all parts of the United States are amongst the applicants, and there are many more to be heard from. Had there been time I should liked to have read to you a number of letters that have been received from various brethren and sisters who have desired to come into fellowship with us, but have yet arrangements to make in connection with their churches ere they sever their connection. In some cases whole Churches are considering as to whether they shall not apply for membership in the Christian Catholic Church, and in one case the minister has already applied.

At the Lord's Table we shall now fittingly celebrate our Union. No merely formal words shall be spoken; such words as are spoken will be from the heart. I shall deliver the Charge to the Church at the close of this ordinance. We want the Lord now to speak. When we have closed the Charge we shall declare the Church formed and make some announcements regarding future movements.

May God our Father now be with us at this Table, and the Lord Jesus Himself, in the power of the Holy Spirit, one Eternal God, be present as we bow in silence, as we come into His presence.

AFTER SILENT PRAYER

the hymn, "Close to Thee," was sung very softly by the whole congregation.

The General Overseer then repeated the words of the Apostle Paul in I. Corinthians, 11th chapter, verses 23 to 32:

"For I have received of the Lord that which also I deliver

ered unto you, that the Lord Jesus the same night in which He was betrayed took bread: And when He had given thanks He brake it, and said, take eat: this is my body, which is broken for you: this do in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come. Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world."

Let us give thanks for this sacred bread, the bread made sacred by the blessed associations of this Table, that God may make, by the Holy Spirit, for Jesus' sake, the eating of it to us a true spiritual communion and partaking of the Blood of Eternal Life, even of the Lord Himself.

THANKS FOR THE BREAD.

We thank Thee our Father in heaven for Christ, the living bread, who came down from heaven, the manna, of which if a man eat he shall never die, and we praise Thee that we are enabled by Thy grace to eat and drink, and to realize that Thy blood and Thy flesh, spiritually, are the portion of this table.

We take this bread remembering that Thy body was broken for us, that we may be an unbroken body in Thee, and we bless Thee this day that by Thy grace we are enabled to believe that we are members of Thine Unbroken Body the Holy Catholic Church which in earth and heaven are forever saved by grace divine. We thank Thee for the great privilege that enables us to come together as a part of Thy glorious universal Church, which, we bless Thee, has been the One Fold of Thy people in all ages. We pray for Thy people in all portions of the visible Churches that they may be blessed and that they may come into Union as One General Assembly and Church of the First Born whose names are written in heaven. Now bless us as we partake of this bread in Jesus' Name, Amen.

The General Overseer then distributed to the elders and

deacons, saying, "eat ye all of it. Is it not the communion of the Lord's body?"

When they had partaken he handed a plate of bread to each of the twelve saying, "Distribute in the Name of the Lord."

During the distribution of the bread, he said:—

Jesus said, "I am the Bread of Life which came down from heaven, of which if a man eat he shall never die. Verily, verily I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead; this is the bread which cometh down from heaven. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. Who so eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh, and drinketh my blood dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever. These things said Jesus in the synagogue as He taught in Capernaum. Many therefore of His disciples, when they had heard this, said, this is an hard saying; who can hear it? When Jesus knew in Himself that His disciples murmured at it, He said unto them, Doth this offend you? What and if ye shall see the son of man ascend up where He was before? It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

PRAISE.

Our Father we thank Thee that these words of Thy Son are indeed spirit and life by the Holy Spirit; and we thank Thee for the living power of Thy Word; and bless Thee that it is going forth in triumph through all the earth.

THANKS FOR THE CUP.

We give thanks for this cup, memorial of the blood that was shed for our redemption, precious blood, we are redeemed not with corruptible things, as with silver and gold, but with the precious blood of Jesus, as of a Lamb without spot or

blemish. Precious blood, the blood that flowed for us on Calvary, the blood of Jesus, which through faith, hath caused the Fountain of Life to flow to sinful man all these nineteen centuries. We bless Thee for the River of God which has filled us with Thy Holy Spirit, who through Jesus' blessed sacrifice has come and brought blessing to all lands. We receive that blessing to-day in partaking of this cup. Let us take it, and realize that it is the emblem of Thyself the Vine: for it is wine unfermented and pure and is for the refreshment of Thy Church. Thou art oh Christ, for us the Living Vine, and as we take this cup may we receive of Thee. Not only may we receive, but may we manifest that fact by living such lives as will make this Church a Living Power, as we tell the story of the redemption of spirit, soul and body, in all our future work for Thee, for Jesus' sake, Amen.

Distribution was made as before by the General Overseer saying, "The cup of blessing which we bless, is it not the communion of the Lord's blood? Drink ye all of it."

During the distribution of the wine to the people, he said:

"And they sang a new song saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.

And hast made us unto our God kings and priests: and we shall reign on the earth."

"Ye are redeemed not with corruptible things, as with silver and gold, but with the precious blood of Jesus, as of a Lamb without spot or blemish. Without the shedding of blood there is no remission of sins. If we walk in the Light as He is in the Light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin. The blood of Christ, who through the eternal Spirit offered Himself without spot to God, shall purge your conscience from dead works to serve the living God."

The ordinance was then closed by singing the hymn "At the Cross."

THE GENERAL OVERSEER'S CHARGE TO THE CHURCH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be inspired by Thy Spirit, and be acceptable in Thy sight, and profitable unto these my brethern and sisters in fellowship now together in this Church, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

BASIS OF CHARGE.

I will read to you two portions of the second chapter of the Acts of the Apostles as the basis of this charge to the Christian Catholic Church, now present, and to all its members everywhere. I trust God will Himself inspire my comments thereupon, for which I cast myself upon Him, expecting the guidance of the Holy Spirit, through simple faith in Jesus Christ, in accordance with the will of God, our heavenly Father.

I call your attention first to the words contained in the second chapter of the Acts of the Apostles, following the sermon of the Apostle Peter, on the Day of Pentecost, the 41st verse, "Then they that gladly received His word were baptized, and the same day there were added unto them about three thousand souls."

Now that "*Unto them*" ought not be in the translation because you see the words are there in italics. I do not believe that they were merely "added unto them", I believe that they were first added "unto the Lord."

They "joined themselves to the Lord", and, therefore, we will read it as it ought to be, leaving out those words, "Then they that gladly received His word were baptized, and the same day there were added about three thousand souls."

WHAT DID THEY DO WHEN THEY WERE ADDED?

The forty-second to the forty-seventh verses give the reply.

"And they continued STEDFASTLY in the Apostles' Doctrine, and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the Apostles. And all that believed were together, and had all things common. And sold their possessions and goods, and parted them to all men as every man

had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God and having favour with all the people. And the Lord added to the Church daily such as should be saved"; or, as the revised version, and the original reads, "And the Lord added together day by day those that were being saved."

I specially call your attention to the words,

"AND THEY CONTINUED STEDFASTLY IN THE APOSTLES'
DOCTRINE AND FELLOWSHIP, AND IN BREAKING OF
BREAD, AND IN PRAYERS."

Beloved in Christ, I feel to-day that in this upper room, we who are much more in number than the 120 in the upper room in Jerusalem on the Day of Pentecost, we who are the advance guard of this Christian Catholic Church, may well rejoice this day that we have been added to the Lord, and have come together in fellowship in His Name, to extend His kingdom and glory. I cannot therefore speak to you, and to our absent fellow members, and to the thousands who will follow them, from words more appropriate than those concerning the principles of action which guided the Church in the days of its Primitive Purity, Peace, and Power.

STEDFASTNESS IN APOSTOLIC DOCTRINE.

The first thing therefore is to remember, that we, if we are to be strong, are to "continue stedfast in the Apostles' Doctrine."

The doctrine of the first Apostles of Christ was simply the teaching of the Lord Jesus Christ. That Doctrine is mine.

Christ's teaching is not to be fully found in the Four Gospels, and especially His teaching as to the Organization of the Church. Very much had been added to the Gospels, in the remarkable period between Christ's Resurrection and Re-ascension, when for 40 days after He rose from the dead "He spoke to the apostles whom He had chosen of the things pertaining to the Kingdom of God."

He had explained to these men in His risen resurrection life as to how they were to organize and rule the Church, and as to what their position was in connection with His Church.

I feel that I should not be a faithful General Overseer of this Church, unless I lay down this first of all, that if you, my brothers and sisters, are to be strong in the Lord, and in

the power of His might," and to be what I have prayed God you may be, or not be at all in existence, I say if you are to be a pure and powerful people, by which the Lord can do the same work that 19 centuries ago was done by and through the Primitive Church,

THEN YOU MUST BE STEDFAST IN HOLDING FAST TO
APOSTOLIC TEACHING.

There is no reason why it ought not to be so, I see no reason why in these "Times of Restitution of all things," we should not claim the restoration of every Primitive Power, and ask God to make the Christian Catholic Church in Chicago a Church as full of the Holy Ghost as the Church was in Jerusalem long ago. (Amen.)

And full of the primitive powers and gifts that will make Chicago as it made Jerusalem, to know that Christ was Lord and God. (Amen.)

If that is to be so, let us understand that we must not only *receive* the Apostles' Doctrine, but we must *continue stedfastly* in the Apostles' Doctrine.

Hence it is my duty in this Church to lay before you some of the essential and fundamental requirements of the Apostles' Doctrine, for the first thing that the Holy Ghost impressed upon the Church was the necessity of following in the footsteps of their leaders whom God had called to the Apostolic Office.

REPENTANCE.

Now, beloved friends, the first principles of the gospel laid down by the Apostle Peter, under direct inspiration of the Holy Ghost, in answer to the cry of a conscience-stricken multitude who cried out, "Men and brethren, what shall we do?"

They saw the need to *do* something.

Whenever the heart of a sinful man is awakened to the consciousness of guilt, of separation from God, of violated law, and of impending penalty, doom and damnation, that heart cries out, stung to the quick with grief and shame and sorrow, "What shall I do?"

Now some one must give an authoritative reply, and the first portion of the answer of the Apostle Peter was *Repent*.

THEREFORE, THE FIRST PLANK IN APOSTOLIC DOCTRINE IS
REPENTANCE.

It is the first word that must ring out from every pulpit of the Christian Catholic Church, and from my lips as Overseer

of this Church, to a world dying in sin, will ever ring out the command, "*Repent!*" To Chicago that lifts itself like Capernaum to heaven, and that is in danger of being cast down into hell, I cry, and this Church must cry, "*Repent!*" Hell can be found to have a gate in every street, and the great multitudes of this city are flocking through these gates.

A terrible Hell burns in men's bosoms now, and even here the depths of infamy and horrible despair into which sin has plunged them are unspeakably horrible. A future Hell will only be a continuation and aggravation of that Hell in which they are now. Therefore we have to cry "*Repent!*" to a world in sin, that is in the power of hell, a world with lying tongues, with false lips, with unclean hearts, with diabolical passions run rife in every form. Murder stalks in every street. Crime, hypocrisy and iniquity abound. The first word in Apostolic Doctrine is "*Repent!*"

REMEMBER THAT. IT IS ALSO THE BEGINNING OF THE GOSPEL.

Read with me the first words of the Gospel according to St. Mark:

"The beginning of the Gospel of Jesus Christ, the Son of God; As it is written in the Prophets: Behold I send my messenger before Thy face which shall declare Thy Way before Thee. The Voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. John did baptize in the wilderness and preach the *Baptism of Repentance* for the remission of sins. And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan confessing their sins."

That is the beginning of the gospel, and, therefore, it is the first plank in the Apostles' Doctrine—Repent. The Primitive Church was blessed by continuing to place Repentance toward God and man in the forefront of its Teaching.

The Christian Catholic Church, therefore, takes issue with the Protestant Churches which, as a whole, cry "*Believe!*" We shall first command men everywhere to Repent. (Amen.) Let him that stole steal no more, let him that lied lie no more, let him that is filthy be filthy no more, let him that is hypocritical be hypocritical no more.

IT IS THE FIRST PLANK IN CHRIST'S OWN TEACHING.

In the 14th and 15th verses of that first chapter of Mark of which chapter I have quoted the first portion, it is written, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and say-

ing: The time is fulfilled, and the kingdom of God is at hand: Repent ye, and Believe the gospel." Repentance first, Faith next.

I scarce need say more; but if I would need any further proof I would call your attention to the whole of Christ's teaching in the Gospels which prove that the Divine Life begins with Repentance. He said: "I am not come to call the righteous but sinners to repentance." "Except ye repent ye shall all likewise perish." And as he sent the twelve and the seventies, two and two, before him into every place and city whither He Himself would go, he said, "As ye go say, Repent ye, for the kingdom of Heaven is at hand."

Let us preach, and by the grace of God, if need be, let us ourselves practice a True Repentance. (Amen.)

PERSONAL CHARGE.

If there is anything yet, beloved, wherein we have sinned, against wife or husband, or child or anyone, let us go and kneel at the feet of God and ask for grace to go humbly to our fellow man and say, Forgive me, I have sinned. Repentance! Repentance!! Repentance!!! It is the Door of Salvation in Christ!

BAPTISM.

The very next thing that the Apostle Peter said after he said "Repent" was

"BE BAPTIZED EVERY ONE OF YOU
in the Name of Jesus for the remission of sins."

If a man repents and rests in Christ alone for Salvation, I believe he is saved. But Baptism is essential to a full Obedience and to the indwelling Power of the Holy Ghost in His fullness: for the Apostle adds to the Command a Promise, namely, "And ye shall receive the Gift of the Holy Ghost."

Now, beloved friends, the Apostolic Doctrine then teaches that

THE FIRST THING AFTER REPENTANCE IS OBEDIENCE.

You will notice that the Apostles very emphatically declare that the "Obedience of Faith" is the condition of receiving the Holy Ghost.

Take for instance the Apostolic Doctrine on that matter as set forth by the Apostles themselves a little later when they were brought before the Council which had conspired to crucify Christ. The story is told in the 5th chapter of Acts, verses 12 to 42. After great works were wrought through the

Apostles, they were arrested and having been put in prison, from which they were brought forth by the angel of the Lord and commanded to speak in the Temple to the people the Words of Life. The cruel Council sent for the Apostles to the prison, and the messengers found the prison doors shut and no man within. While they were telling this to the Council other messengers came and said, "The men whom ye put in the prison are standing in the Temple and teaching the people." When they were again arrested and brought before the Council the high priest said, "Did we not straitly command you, that ye should not teach in this name? and behold ye have filled Jerusalem with your Doctrine."

How glad we are that we have that fact from the lips of the enemies of the Church and of the Apostles.

That is what we have got to do. We must fill Chicago with the Doctrine of Repentance toward God and Faith in the Lord Jesus Christ. We must declare to Jew and Gentile alike that they are guilty and damned and must repent and look to Christ alone. And we intend to bring "this Man's blood" upon every Jew in Chicago, and upon every Christian who rejects Christ, and make men everywhere to know that the blood of Christ is resting upon them by their rejection of Him.

Peter and the other Apostles answered and said,

"WE OUGHT TO OBEY GOD RATHER THAN MEN.

The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand for to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of sins; and we are His witnesses of these things, and so is also

THE HOLY GHOST, WHOM GOD HATH GIVEN TO THEM THAT
OBEY HIM.

REPENTANCE is to be followed by OBEDIENCE, by Baptism for the remission of sins, and that is followed by "Gift of the Holy Ghost."

That is Apostolic Doctrine.

Now I want you to repeat the 31st and 32nd verses with me.

All present repeated after the General Overseer, these words:—"Him hath God exalted with His right hand to be a Prince and a Saviour for to give Repentance to Israel, and Forgiveness of sins; and we are Witnesses of these things and so also is the Holy Spirit whom God hath given to them that obey Him."

Brothers and Sisters have you, by the power of the Holy Ghost, repented? What do you say? (All answer Yes!) Are your sins forgiven? (All answer Yes sir!)

Very well. Now then listen. "And we are God's Witnesses of these things." We are to be Witnesses in Chicago of Repentance and of Forgiveness of sin, and of many other things that Christ is exalted to do. And the Holy Ghost is also a Real Witness. Beloved friends if we are the only Witnesses, if the Holy Ghost does not Witness for us and back up our Witness, Where shall we be?

But if the Holy Ghost comes with me to-morrow into the Auditorium and takes my feeble form and my feeble brain, and my feeble spirit, and my feeble words; and if He only gets full power within me, and if He takes possession of me, and gives me the power of God Himself then He will send those feeble words home to the hearts of the people with overwhelming power and the people will know that the Holy Ghost is there.

Now say that again. All repeat:—"And we are His witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey Him."

Beloved, I therefore say, with divinely imparted authority that Repentance, and the Obedience of Faith, in Baptism and all other Divine Commands, are the first two planks of Apostolic Doctrine.

FAITH IS OBEDIENCE, AND IT ENABLES THE CHURCH TO OBEY
GOD IN EVERYTHING.

Faith does not merely say Lord, Lord; but does the things that He says. "Jesus said:—Why call ye me Lord, Lord and do not the things I say?" But the Faith that calls Him Lord in the power of the Spirit, goes and does these things.

Some of the things that God calls us to do and to endure seem to be absolute impossibilities.

Not long ago in this great and wicked city, when I was arrested there was not a single word that was being said in my favor excepting by a comparative few, principally of the dear ones round about me who loved me and had been healed through my agency. You were among these few hundreds, or several thousands at the most, but your voices were lost almost in the roar and the strife of our many adversaries in this great city. Every vile newspaper was crying, "Fraud, cheat, impostor, liar, thief, convict, blasphemer, and every

evil and false word that could be said. There was a combined attack made by the press, pulpit, police, doctors, drugs, devils, evil men of every kind. The great majority of good men and good women were deceived by the devil's lies, and many professed Christians were clamoring for my extinction, "Get him out, drive him forth," etc., was the cry which rang in the papers.

In the midst of all that some one said to me, "Doctor, I do not see how you are going to get through." I said, "I do not see either, but I am going to get through: for I have the Faith of God in my heart."

"Well, but Doctor, Doctor, exercise some sense in this thing. Do you not think you better give up this fight, or they will kill you sure?"

"Well", I said, "is that all they will do?" "That's all they can do, is it not?" I said, "When my big boy was a little boy, (who is sitting among you to my joy,) he was fond of reading Bunyan's Pilgrim's Progress, (and I would like my people to read that book, and study it; for it is one of the most delightful allegories, and all good men, women, and children love it). He had just come to the part where Christian and Faithful are persecuted in the City of Vanity, and by the people who ran Vanity Fair, which they denounced. At last they are put into prison, and eventually Faithful was put to death for the Name of Christ, and Christian barely escapes with his life and has to go forward on his journey alone. At that point I asked my little boy one day what he thought of Faithful dying for the name of Christ, and as to whether he or Christian had the best of it, and he replied, "Faithful had the best, papa, for he went the quickest way to heaven, did he not?"

"Well now", I said to my friend, "suppose they should kill me, I would get the quickest way to heaven, I should go there at once straight and they could not do me any harm.

But I do not believe they can kill me, I do not believe that all the devils in hell can kill me, and I do not believe that all the devils in Chicago can kill me."

"Well Doctor," said my friend, "do you not see you are running your head against a stone wall."

I said, "Is it a stone wall? If so, what does the wall consist of?"

He said, "Well, there are the Mayor and the Council, and

the newspapers, and the doctors, surgeons and druggists, and there are, as you say, your bad neighbors and the police and the city devils, and in short there is everything evil and powerful in Chicago against you. Isn't that a strong wall?"

I said, "It is not strong. It is weak as the devil: for it is only made out of the corruptions of devils' dirt. But I will tell you what God showed me to-day. I was reading this morning how God had spoken words of comfort to one of His ancient prophets, Ezekiel, when that prophet was cast down because the task that God set before him was so terrific that he quailed before it. He was sent to a rebellious people and he did not see how he could possibly succeed in his task. God then sent him this comforting assurance: 'Behold I have made thy face strong against their faces, and thy forehead strong against their foreheads. *As an Adamant harder than flint* have I made thy forehead: fear them not, neither be dismayed at their looks, though they be a rebellious house.' When I read that I said, 'O God, make my forehead as an adamant *harder than flint*, for there is a wall and you tell me I am to go through it, and I am going through it.'" (Laughter and applause.)

I met my friend a few months later when all our Victories had been won, and he said, "Doctor, you went through that wall baldheaded." And I said, "Yes, look at my head; see how it shines." (Laughter:) I went through. I went on on through, but it was because I obeyed God, and Obedience is Faith.

Now, beloved friends, take the simple analogy.

Here we are, and we are called upon to "obey God rather than man," vile men who sometimes get diabolical wickedness framed into so-called ordinances or laws. There are laws passed that are not laws in any sense, such as the Ordinance of the City of Chicago which we fought and proved upon appeal to be a violation of law and to be unconstitutional. It was so declared by the Supreme Court, but if it had not been so declared it would have been so all the same: for the Lord Jesus Christ had bidden us to go forth and teach and pray and lay hands in His Name upon the sick, and they should be healed. And we are doing it, and we intend to do it, and we shall continue to do it, and we shall teach and we shall preach, and we shall practice a Full Gospel, and we shall live, and if need be, beloved friends, we shall die: for we must

obey God rather than man, come what will. (Applause.)
(Amen.)

Oh, if God should call us to the glory of a martyr's crown! What a joy and honor! But, beloved friends, I have begun to think it might be best for the martyr's crown to be held back for twenty years. Sometimes I think I would like to fight this battle for twenty years. I don't know how long God will give me breath to live here, but I want to say that I desire to see the Christian Catholic Church, organized this day, spread o'er all the earth, and the Apostolic Doctrine, Repentance and Obedience of Faith, which brings forgiveness of sins, the healing of sickness, and the sanctification of the believer, spirit, soul and body, established from pole to pole in every nation under heaven.

There are a great many other things too in connection with the Apostolic Doctrine, such as the

COMMUNION OF THE LORD'S TABLE IN THE BREAKING OF BREAD.

Beloved friends, I believe that we have not sufficiently realized the glorious privilege of that Ordinance of which we have just partaken.

It is not like the Ordinance of Believer's Baptism, for that can only be once properly administered; but this Ordinance is the continuous feast of the broken sinless body and of the sacred blood of the Lord Jesus. It is the occasion and emblem of Unity. We love to meet together and break this bread and drink this wine and to feel the fellowship of love; and we shall also invite on ordinary occasions in this Christian Catholic Church, not only those that are in immediate fellowship with us, but all God's children, that they may come to their Father's Table, to their Lord's Table, and may rejoice in that Communion, by the Holy Spirit of a Saviour, who is a Real Presence with us always. But there are times when we must break this bread together as a little company like that 120 when they met in the upper room, and to-day was one of those seasons, sacred to our immediate family.

"They continued stedfastly," not only "in the Apostles' Doctrine" but in their fellowship.

THE APOSTOLIC FELLOWSHIP.

I make no claim to be an Apostle.

Brother Calverly, and many of you in our Conference, and many of my brethren elsewhere have for many years been kind enough to say that Apostolic grace rested upon me. But, if it is so, I do not feel that I dare assume that title or office,

and it is not for me at this time to say more than this, that standing as a teacher, standing as a prophet, if you will, I speak to you to-day, and ask you to pray for manifested Apostolic "Fellowship."

I have some of the signs of a Prophet and I know I am a Teacher. The signs of a prophet are set forth by Jesus in the ninth beatitude; "Blessed are ye when men shall revile you and shall persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad for great is your reward in heaven for so persecuted they the prophets that were before you." Now I think I have had the ninth beatitude for some time, have I not? (Laughter.) And I suppose I may claim therefore to have the signs of a prophet. If there is any malicious invention that they could say against me and did not say it, Joseph Medill of the Chicago Tribune, Joseph Dunlop of the Chicago Dispatch did not know it. But the latter has already been sentenced to pay \$2000 fine and to two years' imprisonment for his obscenity in that filthy sheet. This is God's judgment, and, before all Chicago, it is my vindication. (Applause.) God is in the heavens. It is Joseph Dunlop to-day, and it is Joseph Medill on an early to-morrow. Remember I said it; for it will happen just as surely as Dunlop's punishment which I told you would come.

Now, if I were an Apostle to-day, I should desire not merely to teach you Doctrine, but to make you to know that I am in Fellowship with you, and am very really your fellow servant. I am a servant of the servants of God.

Oh how sweet is that word "Fellowship." I want to be in
"FELLOWSHIP" WITH THE LITTLE CHILDREN.

I want them to feel that the General Overseer of their Church loves them, and I want them to feel, in all your homes, that they have now entered into "fellowship" with me. Tell them that I love them, that we all love them, that every member of the Christian Catholic Church loves them, and above all God loves them. I want them all to know that as Christ's servant I love them from the smallest to the largest, from the steadiest to the wayward one that is not very steady, and that I want them to feel that they are in fellowship with me.

I want you all to feel that my time, my talents, the money with which I am entrusted and all the power I can exert for good shall be employed to bring you into, 'Fellowship' with

God, and into Fellowship with me. I believe that I can truly say that "our fellowship is with the Father and with His Son Jesus Christ."

Brothers and sisters I am going to give that word Fellowship a very wide meaning before we get through.

I want that you and I shall enter into.

FELLOWSHIP OF SERVICE FOR CHRIST.

That you will follow me when I shall take from amongst you Seventies to go from house to house throughout Chicago, I am going to have you carefully trained, and will ask you to help train yourselves for Christ's service, by searching the Word, by knowing the best means of approaching men, and by knowing how to pray and speak the Word of God so that you may go out two and two and help men to find God. I not only want that, but I want

FELLOWSHIP IN ALL THE GREAT SWEEP OF A GREAT CHURCH'S WORK.

I want fellowship in the visitation of our brothers and sisters and especially when sick and sorrowing. "Brethren if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness: considering thyself lest thou also be tempted." Jesus said, "What man of you having a hundred sheep if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" We have to go after that erring brother or sister who has got among the sinful, for that brother may have lost his way by a wicked woman, or that woman may have erred because of some wicked man. Go and seek them, and let me help you in seeking them until we find them, and bring them back into the Fold of God. We are never to fail to seek the sheep that goes astray, and the fellowship must extend to our necessities. Is there one amongst us that has become poor, then let us have the Fellowship of Love in helping the poor. The man that is honest and wants to work is sometimes suddenly struck down, in some way that prevents his being able to win bread for his dear ones.

Let us go to him, let us help him, let us pray till he is healed, and let us leave good things in that home, and let there be no lack in these matters. Let us relieve all that we are able to relieve. We must part with some of our own bread if need be, to give bread to others, and we must do

without a second coat, if it is needful to give clothing to another. We cannot afford to let our brother lose heart or starve: for how could we do so and face the Great White Throne and Christ thereon on the Judgment Day?

Listen. This is Apostolic Doctrine. "Do good unto all men as ye have opportunity; but chiefly unto those that are of the Household of Faith."

I see a great deal of evangelization going on for the heathen in distant lands, and I do not complain of that; but the evangelization of the heathen in Africa and Asia for which many are pouring out talents and money is not our first duty, and I see a great deal of neglect of our own sick poor in Chicago. (Applause.) Mothers that have toiled until they can toil no more are left to die of starvation. Not one of you must get into trouble and not let me know. I may not be able personally to go to you, but I have many hands and many feet, and I can send some one if I cannot go myself. I can also go there with my messenger in prayer. I can say "Go there and pray at such a time" and I will be there in spirit. And God hears and answers. We must have a Fellowship of help, money, counsel, and very many other things.

Fellowship with Christ, with the Apostles, and with me, fellowship means that we shall "love one another."

THE CHURCH MUST HAVE A BUSINESS FELLOWSHIP—A FELLOWSHIP IN GETTING MONEY, IN SAVING MONEY, AND IN SPENDING MONEY FOR CHRIST.

Come what will, God helping me, I will spread the truth in these matters. (Applause).

I see in this land, and in all lands, that by means of wicked legislation, and by means of unscrupulous men in the highest places, that there are a favored few who by fraud and falsehood are enabled to acquire many millions, sometimes fifty millions and a hundred millions of dollars, and in one form or another it is stolen out of the earnings of the poor many of whom are at this moment starving to death.

Now I read in my Bible that the Lord Jesus Christ said once: "One is your master even Christ, and all ye are brethren." Say these words. (All repeat them.) "All ye are brethren."

Then the rich man is my brother, then the cultivated man is my brother, if he is a Christian. Now I propose to tell the Christian Catholic Church everywhere that these words must

and practical expression. Are you a manufacturer? Yes. Are you rich? Yes. All right then, we need you in Zion. What do you want? Well I want you to bring capital, I want you to bring your machinery, want you to buy up land bye and bye in our Zion, and I want you to stay there and settle there, and use your money, skill, and organizing faculty to build up factories, workshops and stores, on a co-operative basis. I want to see in Zion a condition of things that will enable all who can work to find remunerative work right there.

Do we not all wear boots? I think we do, don't we? I am glad to see you have all got shoes to wear. Don't we all wear coats? Don't we all wear shirts, etc, etc,? Yes. Now there are thousands of us, and I want to know why we cannot make our own boots? I am told there are likely to be soon three thousand members of this church in Chicago alone, and reckoning a family of say four with each that would be a community of 12,000 at once. I want to know why we cannot have Zion Co-operative Boot Factory. I do not see any reason against it do you? Very well, then I want 10 per cent. of all the profit of that factory for Zion's funds, I want a sufficient return to be given to those who furnish the capital, and I want all the balance of the profit to be divided amongst the workmen in proportion to their salaries.

Now, I want to know whether we who do not drink whisky, and do not drink beer and do not use tobacco, and who do live sober, frugal, temperate and industrious Christians, men and women who have strong hands and stout hearts, whether we cannot build up Co-operative Factories and have Fellowship together in Business. How delightful to have a factory where God is honored, and where, when the bell rings in the morning the first thing is "We're Marching to Zion" or some other of the Songs of Zion. Wouldn't that be nice to hear that in the factories? "Beautiful, beautiful Zion, we're marching upward to Zion, the beautiful city of God." It would be nice to have that, and at dinner time to have the boys gather and talk about Zion and the good things of God and man. Can we not have fellowship in service for Christ, mean Fellowship in Business for Christ? (Yes sir.)

Now that does not mean that everybody is to get the same wages. That is quite another thing. One man is worth a dollar, and there is another who is worth two and there are others who are worth three, four and five; and there is another that is not worth a red cent.

He is lazy or careless and incompetent. There is something wrong with him. We do not propose to starve that man, we shall help him all we can; but I do propose to prod him a little. (Laughter.) And I propose to see whether that man cannot work for his wages, and work so as to improve and get better wages.

I tell you frankly I do not believe in Uniformity of Wages, and I do not believe there is such a thing as Uniformity of Capacity or of Merit. I do not believe God Almighty intended we should all be alike.

I have heard a good many people say we shall all be alike in heaven, but I defy you to find that in the Bible. I have heard people say "as like as two peas in a pod." But I defy you to find two peas in a pod that are just alike. They are all different in size, or in weight, or in shape, every one of them.

Now God has given us great variety, and I propose that we shall cultivate genius by rewarding it. But I will tell you this, the man who gets the most will have to pay the most, because he will have to give 10 per cent. to Zion at least, and that is the lowest. Did you not all agree to give ten per cent., of all we received this year to the Lord? (Yes sir.) Do you mean to keep that vow? (Yes sir.) Then in addition to the ten per cent. of our earnings we have got to give him ten per cent. of our time in spreading the gospel of salvation and healing and holiness through the world. We have got to begin at Chicago and keep pegging away. Let us not only give "tithes" but "offerings", to God's work.

Beloved friends, we are asking God to help us to establish a Christian community upon a sensible and wise business basis. because that is Apostolic Doctrine.

IN PRAYERS.

"Continue steadfastly in the Apostolic Doctrine and fellowship, in breaking of bread, and in *prayers*."

The key to the whole situation is in "prayers."

Oh, my people listen:

If I can teach by the grace of God ten thousand men, a hundred thousand men and women, a million men and women and children to pray "the prayer of faith that saves the sick," the prayer of faith that reaches God and comes down in immediate blessing, what a power that will be in the emancipa-

tion of the world, from the slavery, of sin and disease and death and hell, and devils. There is the secret of Power, to know how to pray. That early church was a church of spiritual giants, because they knew how to pray, they knew how to reach God. They touched the springs of Eternal Power every time they prayed. They touched the dynamos in heaven by the wire of prayer, and the heavenly powers came down that drove sin and disease and death and hell before them like chaff before the wind. Friends we need that spirit, we need prayer, prayer, and this Church must be a praying church, a praying church. I think that in our all night prayer meeting at the opening of this year, we learned some lessons about how to pray. One minister of God, who was present, said to me, "Doctor, there was more prayer packed into that meeting inside of two hours than I believe has been put into all the churches in this city in ten years, I believe," he said, "that every prayer went straight to God in heaven". I know not. God alone knows. But we prayed and God answered gloriously.

I CHARGE THE CHRISTIAN CATHOLIC CHURCH TO "CONTINUE
STEDFASTLY."

You know there are various ways the devil has of making people give up. Here is Dr. Speicher here. Now, Dr. Speicher, hold on to that chair. (With that Dr. Dowie tried in every way possible to get Dr. Speicher off the chair on which he sat, but was unsuccessful.) Now then the Doctor was steadfast, you see. I did not rehearse that scene at all; I tried to tickle him, and he would not be tickled. But you see the Doctor was steadfast; he knew what I was after, and he held on to that chair. Now won't you be steadfast? Sometimes the devil comes along and he tickles you, and you will let go. There are some people who can't hold on when they are tickled; they let go their hold. There comes along a flatterer, and he says to a young Christian woman, "You are the loveliest creature that ever lived." He is a liar, or if he is not a liar he is a fool. Mrs. Dowie here is very lovely, but I never told her she was the loveliest creature in all the world. I do not believe she would have believed me if I had, and I was not going to lie even to please her. In my eyes she might be the loveliest in the world, and she is; and I have never seen any woman that I cared for so much as I do for her, and I am thankful to God for that. (Applause.)

I love to see husbands think that their wives are just the

nicest wives in the world, and their children just the nicest children in the world, and their friends just the nicest friends, and when they are in Fellowship that their pastor is just the best pastor. I want you to feel that way, and stedfastly to believe that the Christian Catholic Church is just the best and nicest Church in the world, and that it shall prove worthy of all our love next to Christ Himself.

Be stedfast. Don't be fooled. Don't let the world win you away from the Church with its offers of money, with its pleasures; with its engagements. When any one comes to visit you on the Lord's Day you have got to be stedfast in the Apostles' Doctrine. It says you are

"NOT TO FORSAKE THE ASSEMBLING OF YOURSELVES
TOGETHER."

When company comes on the Sabbath Day, and you know it is time to go to the Church, or to some other Christian work you may be engaged in, do not say, "I can't leave these dear friends," do not neglect duty for the purpose of pleasing men. Perform your duty, and exercise your privileges, no matter who comes. Say "I am going to the House of God," and do not let anybody flatter you or fool you, but go to the House of God. Be honest, be stedfast.

DANGERS AHEAD.

I believe in ten years, if God spares my life, and if we are Faithful, that I shall be at the head, if I continue to be the General Overseer of the Christian Catholic Church, of the strongest and wealthiest Church that the world has ever seen. I believe that. (Applause.) That is a great deal to say.

But just there will come the danger, just there.

John Wesley foresaw it, and he said words in effect as follows: My people now are poor, but I foresee the day when they will be rich, and I fear that when that day comes they will forget God and will place men of wealth in positions of power in the Society, and they will consider elegance and learning more than piety. When that day comes on Ichabod close the doors of the Methodist Society, for the glory will have departed.

That day has come. Men of the world are made Trustees in the Methodist Episcopal Church, and one of these was permitted by his minister to occupy a Methodist Church pulpit, during the World's Fair, that he might plead that the Fair should be open on the Sabbath, and so break one of the Ten Commandments. That was done in a Methodist Church in

this city, and the man who was a Trustee and made that speech does not even profess to be a converted Christian. Now that is the condition of the Methodist Church to-day. Wealth and Free Masonry and things of that kind rule many portions of it, and the Holy Spirit is grieved. I tell you that if we do not obey God our very prosperity will be our curse.

EXHORTATIONS.

Listen. Brothers, work and get all you can, not forgetting to reserve a portion of your time for God and your family and your spiritual culture. Give all you can. If you can make ten thousand dollars or a hundred thousand dollars honestly, get it. Save all you can. But give to God and His Church, richly, fully, freely, that millions may be won to Christ. Continue to develop your business; but, in the name of God, give all you can.

Give, and see ere you leave this earth that what God has given to you is put into His work in such permanent forms, in such places, and in such ways that a multitude will go forth as a result of your labors, your faithful prayers, your loving toil. But God forbid that we should grow up to be rich and say, "I have need of nothing," and know not that in God's sight we would then be "miserable and poor and blind and naked."

Brothers, prosperity is a glorious thing if a man uses it for God; but prosperity, even in the Church, as well as in the world, is an unmitigated curse if it means that a man's heart shall be lifted up with pride and if he shall say like Nebuchadnezzar, "This is great Babylon that I have built."

I HOPE TO BUILD A LITTLE CITY TO BE CALLED ZION, and hope some day to stand upon the dome of a Zion Temple to hold from 10,000 to 20,000 persons, and I hope one day to look abroad over that lovely city and to bring visitors to look upon its beauties, its Homes, Colleges, Schools, etc., and say "This is Zion." But should I stand there with snow white hair, and perhaps with bent back, aged and nearing the end, may I never say, "This is Zion that I have built," but say, as I do to-day, as we start out upon this enterprise, "This is Zion that God has built." (Amen.)

Oh, Friends of Jesus, like our Lord we have no continuing city on earth, but we seek "a City whose builder and maker is God," and into that city we seek to bring sinners saved by Grace from the streets of these cities, from the highways, yea,

and the Dark Continents, for ere long I trust away out shall this work stretch into Africa and Asia.

Friends of Jesus, we are seeking to bring from the east and from the west and from the north and from the south a multitude who shall be saved, and healed, and cleansed, and quickened, who shall all sweep on with us, generation after generation, following us in at the beautiful gate of the City of God, the Heavenly Zion.

I want to work with you and your children, and my children, and then I want to pass away, and as the pilgrims come out from all the lands I want to be allowed, if God will let me, to see them come in vast numbers from all the lands, whither our Zion has gone.

Beloved, the day is far spent, the night is at hand, tomorrow is the Lord's Day, and a day of toil is before me, a day of blessed toil; but I could not resist the great joy of telling you some of the things that are in my heart, and of foreshadowing some of the glorious things that I see in the future.

FORESHADOWINGS.

Brothers and sisters, we will pass through great persecutions; we will be tested; we will be tried; we will be abused; we will be passed through the fire; and, because we are gold, God will not permit us to be otherwise than severely tested and tried. But we will go out from these trials purer, we will go out for God. We will walk together in the ways of the Lord, and multitudes shall "ask the way to Zion with their faces thitherward." And they shall inquire the way to Zion from all the lands, yea, they are doing it already.

I MUST NOW CONSTITUTE THIS CHURCH IN THE NAME OF THE LORD.

All present will please to stand. (All stood.) Brothers and sisters, listen.

I CHARGE YOU IN THE SIGHT OF GOD

who preserveth all things that live, and before Jesus Christ, who before Pontius Pilate witnessed the Good Confession, that you keep this Commandment: "Follow after Righteousness, Godliness, Faith, Hope, Love, Patience, Humility and Purity in all things, be faithful to God unto death, continuing stedfastly in the Apostolic Doctrine and fellowship, in the breaking of bread and in prayers; follow Christ fully. I charge you in the Name of the Father and of the Son and of the Holy Ghost.

I ask you in the name of the Lord Jesus Christ, do you promise to obey this Charge as God enables you? Can you say, I do? (All answer, I do.)

PRAYER OF CONSECRATION.

Then kneel and pray with me.

(All kneel whilst the General Overseer uttered this prayer, which the Church repeated after him):

Our God and Father, in Jesus' Name we come to Thee, believing that we are, and that we shall be kept in the Fellowship and in the Love of God, our Father, of God the Son, and of God the Holy Ghost. Give unto us grace to keep us unspotted from the world, united in heart, in tender sympathy, in earnest work for Thy Church, and for the salvation and healing and cleansing and the blessing of multitudes in this city and land and throughout the world, and in the generations to come. Make us faithful as fathers, as mothers, as sons, as daughters, as brethren, as sisters, compassionate, wise, prudent, patient, faithful, loving, true, tender, pure in heart, like unto Jesus, by the power of Thy Spirit. And wherein we differ, let us differ in love from our brothers and sisters in Christ who are in other parts of Thy fold, and bring Thy people into unity that there may be one fold, one flock, with Jesus Christ Thy Son as our One Shepherd.

Give unto Thy servant, the General Overseer of this Church, the grace he needs; keep him humble, faithful, pure, hopeful, loving, wise, and give him the strength in spirit, soul and body that he requires for this work, for Jesus' sake. Amen.

SILENT CONSECRATION.

Still remain on your knees. Let there be silent prayer for needed grace.

DECLARATION OF THE CONSTITUTION OF THE CHURCH.

Admidst profound silence, the General Overseer spoke as follows:

In the Name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the will of God, our heavenly Father, I believe, and believing that I am thereunto called as the General Overseer of this flock, not only in this place but

in all the cities and villages and states and countries where persons have applied or shall apply for fellowship, do now constitute this Church as a gathering of believers under the title of the Christian Catholic Church. I pray that all ye who are now gathered and all who shall yet gather into this Church shall fulfill the great design of our Lord and Saviour, that we may be One as He with the Father is One, and with the Eternal Spirit, that we may be One in Him. May this Church be divinely endowed with the nine Gifts of the Holy Ghost, with the word of Wisdom, the word of Knowledge, Faith, Gifts of Healings, Workings of Miracles, Prophecy, Discernings of Spirits, Divers kinds of Tongues and Interpretation of Tongues, and with that gift of Love which is the crown of all, that precious gift which enables the Church to fulfill all. Oh with that love let these gifts be exercised and this Church go on to the glory of God, the Father, in the Name of the Lord Jesus Christ, and by the power of the Holy Spirit.

Let all the people say Amen. (Amen.)

The hymn, "ONWARD, CHRISTIAN SOLDIERS," was then sung.

" Onward, Christian soldiers,
 Marching as to war,
 With the Cross of Jesus
 Going on before.
 Christ, the royal Master,
 Leads against the foe;
 Forward into battle,
 See, His banners go.

CHO.—Onward, Christian soldiers,
 Marching as to war,
 With the Cross of Jesus,
 Going on before.
 Like a mighty army;
 Moves the Church of God;
 Brothers, we are treading
 Where the saints have trod.
 We are not divided,
 All one body we,
 One in hope and doctrine,
 One in charity.

Crowns and thrones may perish
 Kingdoms rise and wane,
 But the Church of Jesus
 Constant will remain.
 Gates of hell can never
 'Gainst that Church prevail;
 We have Christ's own promise,
 And that cannot fail.

Onward, then, ye faithful,
 Join our happy throng,
 Blend with ours your voices,
 In the triumph-song:
 Glory, laud, and honor,
 Unto Christ the King:
 This, thro' countless ages,
 Men and angels sing."

(A telegram is handed to Dr. Dowie asking him to pray.)

A telegram has just come from Minnesota asking for prayer. Bow your heads a moment: "Father in heaven for Jesus' sake, by Thy Holy Spirit, bless these dear ones that have asked us to pray for them. Amen."

The General Overseer then pronounced the following

BENEDICTION:

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

ZION.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

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Terminal Station, Illinois Central Railway.
One Block from Zion.

Three of the principal Railway Systems of the United States have their Chicago Terminals there, namely:

The Illinois Central Railway, whose Southern Terminal is New Orleans;

The Big Four;" Cleveland, Cincinnati, Chicago and St. Louis Railway;

The Michigan Central Railway, with Eastern Terminals in New York and Boston.

All the other Railway Lines which enter Chicago are in connection with our ZION by the Parmelee Transfer Coaches, which bring passengers from all Depots to the Central Depot of the Illinois Central Railway, close to our doors.

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A VOICE FROM ZION.

“You Dirty Boy!”

A Reply to the Rev. Dr. Henson, of the First Baptist Church, Chicago, with some Remarks upon

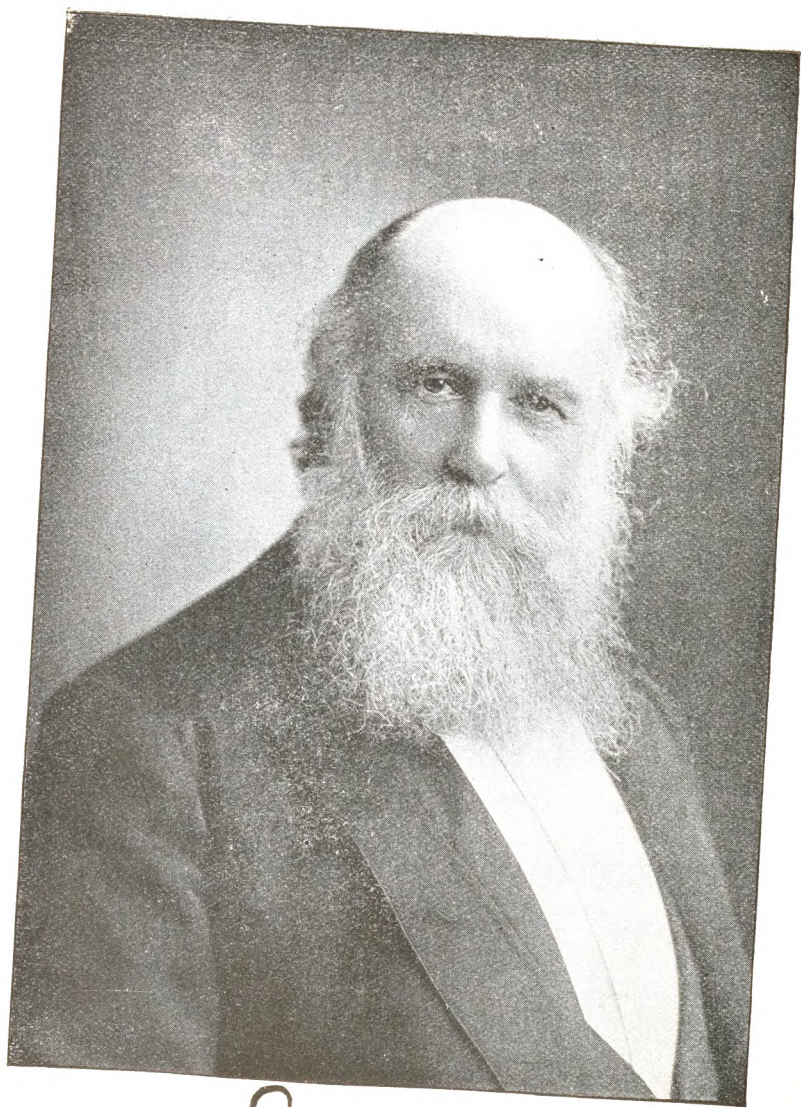
“DINING WITH THE DOCTORS.”

Delivered in Zion Tabernacle, Chicago, on Lord's Day,
October 10, 1897, by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church.

CHICAGO:
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1898.



John Alex. Dowrie

"YOU DIRTY BOY."

**A Reply to Dr. Henson, with some Remarks on Dining
with the Doctors.**

When Dr. Dowie rose to address the "great assembly" in Zion Tabernacle, in defense of "the Faith once delivered to the saints," the tiers upon tiers of earnest and expectant faces turned upon the speaker must have been at once an inspiration and a conscious responsibility.

His extended comments upon the Scriptures he had read, amounted almost to a reply to Dr. Henson in themselves, and the interest of the thousands present had been kept up to a high pitch from the very beginning of the meeting.

But, so far from flagging, after nearly an hour and a half of what some people call "preliminaries," the expectation and eager attention of the people appeared only to have been increased, and there was no sign of any weariness anywhere.

The sharp and witty exposure of the Physicians' Club of Chicago, and their heathen motto, "*Mercurius Regnat*," with their silly conduct in inviting the Doctor to speak on Divine Healing and to dine with them, and then, from manifest cowardly fear, withdrawing both invitations, gave great amusement, as well as instruction.

Then the keen analysis of Dr. Henson's false and malicious attack, and the exposures of its ignorance followed.

And still thousands sat on into the night, in the now brilliantly lighted Tabernacle, waiting to hear the very last words which set forth the "Everlasting Gospel," and called for its acceptance.

Then at the close of all, the vast throng sprang to their feet at Dr. Dowie's call, and made Confession of Repentance and Faith, and of entire Consecration to God.

After three and a half hours the people passed out apparently fully satisfied that God had vindicated their leader's right to lead in this great conflict, which more and more manifestly is one of the most important battles now being fought between the armies of earth and hell and heaven.

Zion had once more found a Voice for her King in the General Overseer of the Christian Catholic Church, and the enemies of Zion's Onward Movement were compelled to confess that they had by their attacks only led to its strength, as the report which follows manifestly shows.

The meeting was opened by singing,

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

Dr. Dowie said:

I desire to read to you from passages this afternoon bearing upon the whole subject of Divine Healing, and Doctors, Drugs, and Devils generally.

I read to you a covenant which God gave to His people away back 3,388 years ago.

AN ETERNAL COVENANT! GOD NEVER CHANGES. EXODUS 15:22.

"So Moses brought Israel from the Red Sea; and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water.

"And when they came to Marah,—"

Marah! The very sound of the word indicates the bitterness they felt in their hearts.

"They could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah." [Which means bitterness]

"And the people murmured against Moses, saying, What shall we drink?"

"And he cried unto the Lord; and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet."

The waters were healed.

"There He made for them a statute and an ordinance, and there He proved them,

"And said, If thou wilt diligently hearken to the voice of the"—doctor, and do that which is right in the chemist's sight, and pray to Me I will heal thee.

Is that right?

Audience:—"No."

Dr. Dowie:—Now you who have not got Bibles, what do you know about it?

"And said, if thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put—"

THE VERB HERE IS PERMISSIVE.

A very much higher authority than I am, says:

"Active verbs frequently express a *permission* of it."

Dr. Robert Young, of Edinburgh, states this in his "Hints and Helps to Bible Interpretation" appended to his great work, the "Analytical Concordance to the Bible, containing every word in alphabetical order, arranged under its Hebrew

or Greek original, with the literal meaning of each, and its pronunciation." No greater scholar lives in our day. He holds what I have had the honor of teaching long before he wrote it, or at least before I saw his writings, that the active Hebrew verb must often be translated permissively, and not causatively. He gives a long list of Illustrations of Bible Idioms, and this passage is undoubtedly covered by his exposition. I have dealt with this subject, as is well known to you, at some length in the tract entitled "Permission and Commission."

The following is the correct rendering of this passage:

"I will [permit to be] put none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for I am [Jehovah-Rophi] the Lord that healeth thee."

Does the Bible mean what it says?

Audience:—"Yes."

Dr. Dowie:—Does "I am the Lord that healeth thee" mean I have been?

Audience:—"No."

Dr. Dowie:—I shall be?

Audience:—"No."

Dr. Dowie:—What does "I am" mean? Does it mean an eternal, self-existent, ever-present, and an entirely unchanging God?

Audience:—"Yes."

Dr. Dowie:—That is what I say.

A FALSE INTERPRETATION.

So is it written in the Covenant, that God said "I am the Lord that maketh thee sick for thy good?"

Audience:—"No."

Dr. Dowie:—That "Dirty boy" whom we have to scrub to-day, says that; he says that God makes people sick for their good.

Well, I hope to make him a little sick this afternoon for his good. (Laughter.) But it will not be in the way of giving him a blow which will communicate a disease. I hope, however, to make him sick of his mistake and his folly in attacking God's Truth and work in Zion.

Now, I ask every one of you to look at the top of the page of your Bible, where we have been reading, and tell me what is the date there, please?

A voice:—"1491 before Christ."

Dr. Dowie:—Before Christ 1491. Now this is Anno Domini 1897. Add the two together, and you have 3,388

years since this Covenant of Healing was given by God to His people.

Divine Healing is not a very new thing is it?

Audience:—"No."

Dr. Dowie:—It is a little older than the Baptist Church is it not? (Laughter.)

A voice:—"A good deal."

CONTINUATION OF SCRIPTURE READING. PSALM XLI.

Dr. Dowie:—Now, I shall read to you the 41st Psalm which Dr. Henson took his text from.

"Blessed is he that considereth the poor."

If you will look in the margin, you will see a better reading.

"Blessed is he that considereth the weak or sick."

The fact of the matter is that this Psalm is written entirely concerning physical sickness, and God's deliverance of the sufferer, and Dr. Henson did not know any better than to quote this Psalm with reference to spiritual healing.

It is very apparent that he does not know the difference between the soul and spirit.

He is an exceedingly ignorant scriptural expositor, as well as a fool in attacking God's work in Zion.

Let us read then as in the margin.

"Blessed is he that considereth the weak or sick: the Lord will deliver him in time of trouble."

Well, I have been considering the poor and sick a good many years, and the Lord has delivered me in a good many times of trouble, praise His name!

"The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth: and Thou wilt not deliver him unto the will of his enemies."

"The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness."

"I said, Lord, be merciful unto me: heal my soul; for I have sinned against Thee."

"Ah," said Dr. Henson, "don't you see the Psalmist never talks about his body there? It is his soul."

Well, now, he manifestly does not know that the word translated "soul" there is the Hebrew word *nephesh*, and that it means *the animal life*, and has nothing to do with *ruach*, the Hebrew word for "spirit."

But Dr. Henson only knows two parts of man's nature, and all through his discourse, he talks of man as if he were only composed of soul and body.

WELL, WE TALK OF SPIRIT, SOUL AND BODY, THREE PARTS,
NOT TWO,

and Jesus and His apostles always preserved the distinction between these separate parts.

And just right here is the fatal blunder that he makes in his whole discourse, that the "soul" is the "spirit," and it is no such thing.

Why, every beast has got a "soul;" every bird has got a "soul," and every fish and every creeping thing upon the earth, or in the depth of the ocean has got a "soul."

If you want to be sure that I am right, turn up the first chapter of Genesis, and when Dr. Henson, our "dirty boy," reads these words, he will please to turn up these passages also: for it is time he was taught some theology.

I want to give you some instruction.

Dr. Henson only gives you a laugh.

I want to try and get some divine knowledge into your heads, and if you have not been a "stink pot" smoking tobacco to-day, or a "beer pot," or one who has been eating disgusting swine's flesh at dinner, we will get something in. (Laughter.) I think I would just as soon speak to a goat as a man or woman full of tobacco, and beer, and pork.

Now read in the first chapter of Genesis, 20th verse. I will get one of the Elders on the platform to read for you. If you please, Elder Piper.

Now, all read as the Elder reads this passage. I want you to see the essential difference between soul and spirit. It is of fundamental importance in the whole matter.

Elder Piper (reading):—"And God said, Let the waters bring forth abundantly the moving creature that hath life."

Dr. Dowie:—Read in the margin the word that is against the word "life."

Elder Piper:—"Soul."

Dr. Dowie:—Soul. "Let the waters bring forth abundantly the moving creature that hath a soul,"

Now, read the 30th verse.

Elder Piper:—"And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth on the earth, wherein there is life."

Dr. Dowie:—Now, what is the marginal reading there?

Elder Piper:—"Soul."

Dr. Dowie:—I think there is even another word added.

A voice:—"A living soul."

Dr. Dowie:—"A living soul."

I therefore, call your attention to the fundamental fact set forth in God's word that every bird of the air, every beast

and creeping thing of the land, every fish of the river, the lake, or the sea, everything in this God's earth that lives, has a "soul," and that the "soul" is a thing that dies.

THE SOUL IS NOT IMMORTAL AND NEVER WAS.

It is written in Scripture:

"The soul that sinneth it shall—,"

Audience:—"Die."

Dr. Dowie:—Jesus said:

"My soul is exceeding sorrowful even unto—."

Audience:—"Death."

Dr. Dowie:—And He "poured out His soul unto—."

Audience:—"Death."

Dr. Dowie:—The thing that dies is not immortal.

But the *ruach*, the *pneuma*, as the Greeks called it, the spirit, that is immortal; for

"God is the Father of—."

Audience:—"Spirits."

Dr. Dowie:—Is God immortal?

Audience:—"Yes."

Dr. Dowie:—Is He the Father of our spirits?

Audience:—"Yes."

Dr. Dowie:—Then every spirit that is His offspring is like our God and Father, immortal?

Audience:—"Yes."

But the soul is not immortal for it is contained in the blood. The life that is in the blood is our "animal life."

When David was writing that Psalm, he was crying out in his mortal agony, because he was sick, and he confessed that his sickness was the consequence of his sin, and the whole Psalm is written from that point of view.

You "Gommerel," Dr. Henson! (Laughter.)

But that strange word is a bit of my native Scotch, and he does not know that language. No man with Scotch blood in him would be guilty of his meanness, except he were the very worst of that nation.

Now, I have a stenographic report of his discourse; I did not trust the newspapers; one of my stenographers went to hear and to report that silly sermon, and I will presently quote his own words. I am not into his discourse yet. This is only a kind of "preliminary canter," as they would call it in racing.

All the way through his discourse he says in express, and also implied, terms:

"The body is a matter of small account."

I always knew from the first time I saw him, that his body was of small account, and my own is not very large; but it is all we have, and it is of great account that this "small" body shall be healthy and strong.

But he says:

"And that is what is meant. There is something the matter with the soul. The soul is diseased, the whole nature is defiled, and the Psalmist is crying out for a clean heart," and all that kind of stuff.

The Psalmist was crying out of course for forgiveness but he also cried out for the healing of his "soul," his "animal life," and his body, as well as for his spirit. Of course he knew he had to get a clean heart with a clean soul and body,

Continue now to read that psalm with attention.

"Mine enemies speak evil of me, When shall he die, and his name perish?

"And if he come to see me, he speaketh vanity: his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.

"All that hate me whisper together against me: against me do they devise my hurt.

"An evil disease, say they, cleaveth fast unto him: and now that he lieth he shall rise up no more.

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

"But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.

"By this I know that thou favourest me, because mine enemy doth not triumph over me."

That is one of the bad things about David. He always wanted to do his enemies mischief. I do not like that about David, that when he was lying on his death bed, he practically told his son Solomon to kill Shimei and Joab. Bad business was that.

However, David was acting according to his light, and there was a great deal of darkness in him, as well as light.

"And as for me, Thou upholdest me in mine integrity, and settest me before Thy face for ever.

"Blessed be Jehovah God of Israel from everlasting, and to everlasting. Amen, and Amen."

Now, is that not a very good Psalm concerning his being raised up from a bed of sickness? And is not that its principal subject? What do you say?

Audience:—"Yes."

Dr. Dowie:—That is all it was. David was sick, and David was calling for healing, and yet Dr. Henson says that David did not care a pin about his body, and was only anxious about his soul, Dr. Henson blunderingly supposing the word "soul" to mean spirit, when it simply means animal life.

It is a word that has nothing to do with spirit at all.

He is simply crying out to God Almighty to save him from dying of the disease with which he was afflicted.

THIS TRUTH CONFIRMED BY ROBERT YOUNG, LL. D.

For confirmation of what I have just said, from a scholastic point of view, I appeal again to the same great authority from whom I quoted a few minutes ago.

Any one of you who have access to Dr. Young's Analytical Concordance of the Bible, will find this word in this very passage, Psalm 41:4, under the heading of "Animal soul, *Nephesh*."

You will find it under that heading, and I defy Dr. Henson, or any scholar in this city, to dispute the scholarship that puts that word *nephesh* in there as meaning an "animal soul," or "animal life."

There is no disputing that fact.

There is Dr. Henson's trouble, you see.

He does not differentiate between soul and spirit nor do the mass of the people.

Of course, you can not expect ignorant surgeons and doctors who are sons of Mercury to do it when men who ought to be doctors of divinity utterly fail.

All they know is a smattering of Physiology and Psychology.

Of Pneumatology they know nothing.

The *pneuma* and the *psyche* the *nephesh* and the *ruach* are the same to them, and alas, to the great mass of Christians, who have never been taught that

MAN HAS A TRIPARTITE NATURE,

not a dual nature. That man has a spirit, and a soul, and a body, is the teaching of our Lord Jesus Christ; and it is the teaching of the Holy Spirit.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the *dividing asunder of soul and spirit*, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

I want you to keep the two distinct in your mind, the soul and the spirit.

The "soul" is the mortal and animal life, the blood, which a beast has, as well as a man; but the "spirit" is that which no beast has: it is as immortal as God Himself.

David was simply crying out because his "animal life" was dying; his blood was full of disease, and his body was full of disease, and he was crying to the great God, and pleading that he must be healed.

And he praised God at various times, too, in his Psalms, for having received Divine Healing.

Take for instance in the 103d Psalm:—

"Bless Jehovah, O my soul: and all that is within me, bless His holy name."

You see in that Psalm it is his spirit which is calling upon his soul, and calling upon his body, and calling upon everything that is within him to bless God.

"Bless Jehovah, O my soul, and forget not all his benefits:

"Who forgiveth all thine iniquities; who healeth all thy diseases;

"Who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies.

"Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

CONTINUATION OF SCRIPTURE READING. THE 35TH CHAPTER OF ISAIAH.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

"It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

"Strengthen ye the weak hands, and confirm the feeble knees."

"Oh," says this "dirty boy" whom we must scrub, "it does not matter if your hands are weak and your body is sick. Do not bother about them."

But God's Word speaks otherwise. Listen to the Divine Command:

"Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you.

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

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

"And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.

"And an highway shall be there, and a way, and it shall be called the way of holiness."

The saved and healed shall walk in God's Way of Holiness, praise His name. (Amen.)

"And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it."

You stink-pots! You'll not get there. (Laughter.)

You whiskey-pots, what business have you on God's Highway of Holiness?

It is no place for you.

You who are full of digitalis, nux vomica, arsenic, strychnine, cocaine, Mother Siegel's Soothing Syrup, Carter's Little Liver Pills, Pink Pills for Pale People, and Pale Pills for Pink

People. (Laughter.) It is no place for you.

What are you going to do on that road, ye who are full of deadly drugs, disease, and uncleanness? Get rid of your dirt and muck, of sin and of disease, and of the dirty, filthy drugs, and of the effect of the unclean hands of these unclean devils who get foolish legislators to pass laws which give them power over humanity from the cradle to the grave. We repudiate these illegal enactments.

"But it shall be for those—"

when they are cleansed; thank God, they can be made clean.

We want this "dirty boy" to be clean. The Lord scrub him to-day. (Laughter.) Thank God, He can make the filthiest clean. May the dirty doctors repent and be made clean. The Lord scrub them to-day. Let all the people say Amen!

Audience:—"Amen!" [This came as a "sound of many waters" from the thousands present.]

Dr. Dowie:—That is right.

A voice:—"Hallelujah, Dowie!"

Dr. Dowie:—I am on the road. (Laughter and applause.)

"The wayfaring men, though fools, shall not err therein.

"No lion shall be there,"—

How often they have said to me: "Doctor, there is a lion in the way."

I said: "Who is it?"

"His name is Mayor Swift" they said all through 1895, our year of Persecution. I asked, "Do you mean to say that little cur is a lion?" (Laughter.)

I went on my way and let him howl over the whipping we gave him.

Where is he, by the way?

Does anybody know? Ah! where are all these persecutors, that wretched pack of hell hounds, who barked at our feet, and tried to bite when they could, for a whole year, where are they now?

A voice:—"Whipped."

Dr. Dowie:—Yes, there is not one of them in power in Chicago to-day. But they have got some ministers to do their barking now. It is the turn of the Pulpit to get whipped too.

Come on, you half blind miserable little Baptist, Methodist, Lutheran and other "lions!"

We shall give a good account of you, God being our helper.

"Nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there:

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

CONTINUATION OF SCRIPTURE READING IN MALACHI 4TH
CHAPTER.

Now let us go right to the Book of Malachi, the last of the Old Testament preaching and prophecy. Here is the Word of God, by that prophet. For four hundred years there was no prophet succeeded him until John the Baptist came; because God's people had sinned in rejecting His commands.

"But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."

Now, wait a minute. You think of that.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this saith Jehovah, God of hosts."

Oh God, do it to-day! (Amen.)

Let the crunching of the ashes of these fools be heard from shore to shore, (Amen) and continent to continent.

My good Lord, let's have this fight out! (Amen.)

This is God's day.

I tell you Divine Healing has come to stay, (Amen!) [with a shout from thousands] and all the powers of hell cannot drive it back. You may depend upon it, you "dirty boy," that your day is over.

SCRIPTURE READING IN LUKE 4: 14-19.

It will very much interest you at this point if I read another extract, not from the newspaper report, but from the stenographic report by one of my own stenographers, of Dr. Henson's sermon. It certainly astounded me. He says:

"Our Lord, when He was on the earth, healed many diseases; but I protest against laying the stress upon healing the blind, healing the leper, casting out devils; *These were not the things he came to do.* He *did not come* to cure the eyes of the blind; He *did not come* to unstop the ears of the deaf; He *did not come* to raise men out of their graves; that *was not the work* of our Lord and Master. These were *only done to authenticate* the reality of His claim to be the Son of God. The great work for which He came was to heal the soul of man."

You see again here that he does not know the difference between soul and spirit.

But he continues:

"And I protest against the stress that is laid upon mere bodily healing, as if that were the great thing of the Gospel. It is the least thing of the Gospel."

That is Dr. Henson.

Now, we will take our Lord Jesus Christ.

Let us read in the Gospel according to St. Luke, 4th chapter, 14th verse:

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of Him through all the region round about."

"And He taught in their synagogues, being glorified of all."

"And He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read."

"And there was delivered unto Him the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written,

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord."

Who are you going to believe, Jesus Christ or Dr. Henson?
(Applause.)

Audience:—"Jesus Christ."

Dr. Dowie:—"I guess He knew what He came to do, did He not?"

CONTINUANCE OF SCRIPTURE READING IN ACTS 10:33-38.

Peter was in the house of Cornelius, the Centurion, a Roman soldier. Cornelius had a vision, and sent for Peter. Peter had a vision telling him to go with the soldiers of Cornelius. When Peter got into the house, Cornelius said:

"Now therefore, are we all here present before God, to hear all things that are commanded thee of God."

"Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all.)

"That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Did Peter or the "dirty boy," Dr. Henson, know best?

Audience:—"Peter."

Dr. Dowie:—"Ah! it sickens one to hear a minister talk such unutterable trash!

Christ came to save the spirit, and the soul, and the body; He came to save every part of fallen humanity. (Amen!) And He says He did, and His apostles say He did. But Dr. Henson says He did not, and therein displays his ignorance or his untruthfulness.

Just one passage more from God's Word.

CONTINUANCE OF SCRIPTURE READING IN HEBREWS 13:8.

"Jesus Christ is the same yesterday, and to-day, and for ever."

If He is the same, is He not the same Saviour?

Audience:—"Yes."

Dr. Dowie:—Is He not the same Healer?

Audience:—"Yes."

Dr. Dowie:—And if He is not the same Saviour and Healer, is He the same?

Audience:—"No."

Dr. Dowie:—And may God bless our reading and exposition of all these passages from His Word.

The congregation then all joined in singing most heartily,

"The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."

Now, let us go to prayer.

There are a great many sick folks writing and telegraphing from all over the earth, and we see very large numbers, and have for many years.

For twenty-one years we have been seeing the sick.

I suppose the average for whom I have prayed is over 50,000 a year for twenty-one years. Some weeks I have prayed 3,000 times, three meetings a day, seven days a week. It has been a blessed toil.

We pray now about a thousand times in every week, and lay hands upon them, and sometimes more. And God is hearing and answering prayer.

We will pray now, and though I have spoken severely, and will speak more severely, I shall not say anything excepting as God's Minister destroying evil, and obeying the command that the Apostle Paul gave to Timothy:

'O Timothy, keep that which is committed to thy trust.'

But it is still more emphatic in Greek:

'O Timothy, *guard the deposit*.'

Stand on guard over "*the deposit*" in full armor. Put on the whole armor of God and fight. *Guard the deposit!*

I tell you we will guard "*the deposit*" with our lives. There is no fooling about this business.

You in whom Mercury reigns, you ungodly fools in the Physicians' Club of Chicago, you who are fooling about this business, you who attack Zion, you will find there is a sharp sword here for you, and the good Lord help us to put it into you right up to the hilt; and if your blood is not all water, we will draw blood to-day. "The Sword of the Spirit is the

Word of God." Metaphorically there will be a lot of blood drawn to-day.

I did not seek this fight. These doctors invited me to dine with them publicly, and then insulted me, so far as that was possible to them, by withdrawing the invitation, and this man, Dr. Henson, who is an avowed enemy of Divine Healing, they invited to take my place, and then he insulted me further from his pulpit in the First Baptist Church of this city of Chicago. Is it not time for me to defend that which God has committed to me?

Audience:—"Yes."

Dr. Dowie:—And I will do it. Now pray about it.

Let us worship and bow down.

Several earnest prayers were then offered by officers of the Church on the platform.

THE WORLD WIDE WORK.

Dr. Dowie, after referring to the LEAVES OF HEALING, spoke of the work in various parts of the world, and of the continuous progress reported on all sides, and said, "As nearly as I can get the figures, Zion has added one thousand, at least, within three months, and we have baptized 791 believers in this city alone within seven months, and more than 3,000 within four years.

God has been gracious to us.

We have been attending strictly to our work all through the summer, while many ministers have been fooling around the country lecturing on "Fools"—a very significant and proper subject for some of them. (Laughter.)

ANSWERING A FALSE ACCUSATION.

Help Zion with your prayers, with your sympathy, with your support.

It has been charged and insinuated that I make a merchandise of my ministry.

There has never been a charge made by me at any time in any place for one single service I ever rendered, and I will prove that in this meeting.

Let any man or woman whom I ever asked for one single cent of money for any service I ever rendered in prayer, or in any other way, speak up. [No response.]

If you do, speak up, or else hereafter forever hold your peace, as they say in the marriage service.

Zion needs resources though, and we all give gladly, and that is why we have been able to do so much. God's children here have given heartily, and they have been blessed richly.

A THOUSAND WITNESSES TO DIVINE HEALING.

I want to show something of what God has wrought here just at this point.

Some strangers might want to know how many people have been blessed in this large audience of thousands upon thousands of people. They may be curious or sceptical.

Every one in this meeting who has been healed through faith in Jesus Christ, our Lord, stand to your feet !

[In response to this call, at least a thousand persons immediately rose.]

I think that any one looking at the numbers on their feet will say there are at least a thousand. I am glad to see it.

Dr. Henson pities you as poor deluded people. (Laughter.)

But the day for that sneering impudence has gone—it is too silly.

I thought it might help some of you strangers just to see that sight; you will not see it anywhere else in this city, perhaps not in the world, in the same proportion, in any congregation.

Now, let the free-will offerings be taken.

[The offering was then received, during which the large Choir sang two beautiful anthems, after which Dr. Dowie delivered the afternoon discourse.]

YOU DIRTY BOY.

With Some Remarks on Dining With the Doctors.

INVOCATION.

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

I am to speak to you to-day concerning that "Dirty Boy," Dr. Henson; and to speak to you concerning this famous Dinner.

Perhaps I ought to have said this infamous Dinner of the Physicians' Club of Chicago, in connection with which there has been so much written concerning myself in the public press.

It seems to me that there are two passages of Scripture that I ought to put in front of all I say.

The one is from the oldest book in the Bible, older even than the book of Genesis, because it is generally agreed that the book of Job was written, before Moses by inspiration of

God wrote the book of Genesis, possibly about 1520 years before Christ. Job, who apparently had considerable experience with doctors then, said in the 13th chapter and fourth verse:

"But ye are forgers of lies, ye are all physicians of no value."

That will be my text for the doctors.

Now for Dr. Henson, I shall take the words of Jesus, whom Dr. Henson so shamefully misrepresents.

In the 23d chapter of Matthew, and the 13th verse:

"But woe unto you scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

I will take the Doctors and their Dinner first, because they come first in point of time.

"Forgers of lies . . . physicians of no value."

A marvellous thing is this—yet not marvellous; because it was out of the abundance of the heart that they gave the order to the printer—the Physicians' Club of Chicago—to engrave upon its official letter paper the symbols of the god Mercury whom the Greeks called Hermes. And for a motto for the Club, they have engraved the two words: *Mercurius regnat*. Mercury reigns.

Any of you who are even in a slight degree learned, will know that Mercury the god of the Romans, and Hermes the god of the Greeks, the same god by two different names, from the hour of his birth was a thief. Mythology says that when he was one day old he stole the cattle of Apollo and the gods, and the little scamp was found after his exploit in his cradle telling lies and apparently perfectly peaceful. Apollo dragged him out and said, "You thief," and declared that this newborn god was to be "the god of thieves and tricksters forever." And so he is the chosen divinity of the Physicians' Club of Chicago. (Laughter.)

I have come to see that their choice was a very appropriate one.

I did not know anything about this Physicians' Club of Chicago.

I have had a great many battles with the doctors, and they fought me all through 1895 with their persecution, causing my arrest on about one hundred warrants, bribing the police, bribing the City Administration, bribing the lawyers, bribing the juries, and I know not what.

I suppose that they spent at least \$30,000 in persecuting me.

I know it cost me \$20,000 to defend myself, and it must have cost them a great deal more to persecute me.

That money was never paid by the city, although the law and police officers of the city were willing tools.

But the doctors combined, and vast sums of money were gathered by them and by Freemasons and we had a fight for a whole year.

I was arrested under a hundred warrants and fought scores of battles. God being our helper, we won, and certain cases were carried up to the upper courts, and we smashed them in four or five courts; smashed the infernal City Ordinance which was designed to make it a crime for us to pray with God's sick children, so that the ordinance was killed forever, but not until the city was disgraced by the spectacle of a minister of Christ, against whom there was no other charge, excepting that he prayed to God Almighty for the healing of the sick, day after day, and night after night, and week after week, and month after month, being arrested upon that bogus charge, and sent to prison again, and again, and again.

There are stories about that to tell which, if I were to tell them fully, would be almost incredible. I will tell one:

A REMINISCENCE.

A certain constable, a great villain—these constables are nearly all villains—had been bribed frequently to arrest me on some trumped-up charges of my violating the law by praying with the sick, and so practicing medicine without a license. (Laughter.) By having a home where the sick came to be prayed with, I was held to be maintaining a hospital without a license. Upon these trumped-up lying charges, I was sometimes arrested far on in the night. It has been frequently 2 o'clock in the morning when I have returned to my home after searching for hours to find a magistrate to take my bonds, so that I should not spend the night in the filthy police cells.

This constable came to our home between 10 and 11 o'clock on one Saturday night with some of these infernal warrants. He was partially intoxicated—seemed very excited, and somewhat afraid. Conscience and fear were working powerfully to keep him from the commission of an awful crime.

I had frequently gone with this constable to a Hyde Park justice, taken with me somebody to give bonds, and come away.

But this warrant was issued by a magistrate of infamous character, many miles distant, away far out on the north side of the city, and at that time I lived in Woodlawn, about eight miles south of the center of Chicago.

This constable said: "I have been paid to take you out to-night on to the prairie where a hired band of thieves and thugs was to attack us. I was to pretend to endeavor to arrest them, and in the fight you were to be shot and killed; but," he said, with an oath, "I will not do it for all the damned doctors in Chicago." (Applause.)

Oh, I know something of what Zion's foes will do, and
I TELL YOU THIS, THE MOST MURDEROUS PROFESSION OUT
OF HELL IS THE MEDICAL PROFESSION.

Their hands are red with blood—the blood of the innocent.

They murder the unborn babes in the thousands, and they are easily bought.

Their testimony is received with contempt as "experts" in the courts; for they can be purchased for Luetgert or against Luetgert, for Cronin or against Cronin. They are ready to swear that Cronin was murdered, and they are ready to swear, as several of these scoundrels did, notwithstanding the fact that Dr. Cronin's body was dragged out of a sewer with the marks of the instrument that caused his death upon his head—they swore they believed he died of kidney disease. (Laughter.)

"FORGERS OF LIES."

Well may Mercury, the god of thieves and tricksters be honored in the Physicians' Club of Chicago.

Well may they write proudly above their door: *Mercurius regnat*. Mercury reigns.

THERE ARE EXCEPTIONS.

There are doctors who are as clean and true, who are as honorable and as good as any class of citizens; and there are doctors who have stood upon this platform, and testified to the healing through faith in Jesus Christ of their patients whom they had abandoned to die, and that no longer than two or three weeks ago. But what Dr. Bellfield in the Sunset Club said some time ago is true. Sneering at his own profession he said:

"The doctors of Chicago are divisible into three classes: the first are liars; the second, are damned liars; and the third are experts. and they are the biggest liars of all." (Applause.)

"This witness is true"

Well, now, to get to "Dining with the Doctors."

I received on September 14, from Dr. Wm. H. Wilder, 103 State St., Secretary of this Physicians' Club, a most courteously written invitation which you can find in full in the LEAVES OF HEALING, Vol. 3, No. 49, p. 781, of two weeks ago under the heading of "*Mercurius regnat*," Mercury reigns.

I have there told the whole story.

I only recall it now for the purpose of bringing in the published reports of the discussion at that dinner upon "Faith Healing."

I candidly tell you I was surprised to receive it. He said, in the most courteous terms: "The Physicians' Club of Chicago, composed"—I have his own word for it—"of the most refined and highly educated medical gentlemen" of this city invited me to dine with them "on Sept. 27," Monday week last at the Victoria Hotel, on Michigan Avenue.

He also said that if I would be kind enough to address the club after dinner upon "Divine Healing, its principles, methods and results, that they would be very much obliged to me; and that I should receive a most courteous and considerate hearing, etc., etc.

Well, after receiving that letter I really did think that there was some probability of the devil getting converted. It was very astounding; for I had just concluded a series of Lectures on Doctors, Drugs, and Devils from this platform.

I sent my colleague, Dr. Speicher, who is a graduate in theology, and a graduate in medicine, down to Dr. Wilder with instructions to see whether this was a forgery or a truth, and to make some inquiries. He came back and told me that Dr. Wilder pressed the invitation. It was all genuine, and it was hoped that I would accept.

I then wrote an acceptance, and I began to prepare for that dinner.

I intended, however, to eat my own dinner in Zion Home before I went. (Applause.)

I hoped to get a little time for digesting it too, because I was informed that these fellows drank champagne—of course, there is always real pain follows that—and that they smoked and chewed.

I did not doubt but what that was true, and I knew I should be in an atmosphere created by stink-pots, beer-pots, and whiskey-pots, and I am not accustomed to that atmosphere.

So I had in my own mind determined I would have my dinner early, and get it well digested before I went.

But I accepted the invitation to dinner, not to appear discourteous, and I accepted the invitation to speak, which was what I most cared about.

I had not asked for that invitation; no friend of mine had asked it. It was their own request, and a several times pressed request.

SOME FACTS FOR THE DOCTORS' DINNER.

Now, I suppose an inkling of what I had in store for them had got out.

I intended to have a number of doctor friends of mine there, because the Club's secretary had promised to give me cards for such visitors as I required for the after dinner.

I intended to have Dr. John R. Boynton there, Professor in the Hahnemannian College, demonstrator in surgery and cancer specialist in Cook County Hospital, visiting surgeon and physician in the Homeopathic Hospital, National Temperance Hospital, and the Baptist Hospital; quite a list of offices. And Dr. Boynton had promised to come and testify to Ethel Post's healing.

A MIRACLE OF HEALING.

Turning to the gallery where Miss Ethel Post sat with her parents, Dr. Dowie said,

Come down Ethel. Mr. Post, bring up the picture, and the cancer in the bottle.

I intended having that child not very far away from the Victoria Hotel, so that the doctors might have seen her had they desired. They said they wanted to know about Divine Healing.

They talked afterwards at their dinner that such healing was merely "healing by suggestion;" and that important diseases, such as cancer, were never affected by faith in God.

But I was loading up for these fellows, and amongst other things I intended to show them this picture, [unveiling a life-size picture showing the terrible cancer filling her entire mouth] which is horrible enough to look at, and as you will see it shows the dear girl with that horrible cancer forcing its way out of her mouth. That is a life-size enlargement of a photograph taken at the time when the cancer filled all her mouth. I did not intend to let these fellows off when I got them there. They had challenged God's servant to prove that

God still healed in Jesus' Name, and I intended to win for God in that fight.

Ethel Post stands here before you, and her case is on record. Seven photographs of this case are published. You can get the whole story in detail in the LEAVES OF HEALING for Sept. 25, Vol. 3, No. 48.

A CANCER IN A BOTTLE, ETC.

Here are portions of the cancer itself [holding up to the audience a bottle containing the portions of the cancer] preserved in alcohol. It is technically an osteo-sarcoma. There is the cancer, and here [holding up a little box] are portions of the bones. The osteo-sarcoma is a tumorous cancer on the jaw, coming out, filling up with flesh, and filth and bones; and this cancer had been in this child's mouth for years.

I prayed with her at the crisis, and was used of God to her healing.

Dr. Boynton who had given her up to die, stood on this platform and said that she was perfectly healed, that there was not the slightest trace of cancer in her mouth. (Praise the Lord. Amen.) He would have stood by my side at the Physicians' Club, and given God the glory.

She is going to school, just as any other little girl is of her age.

Do you feel well, Ethel?

Ethel:—"Yes."

Dr. Dowie:—Well, there she is, and it is a pity that the Sons of Mercury were afraid to see her. But child as she is, her testimony is a terror to them.

Now, that was a case of osteo-sarcoma. Thank you, dear. [Kissing the child.] I did not kiss her behind my wife's back. (Laughter.) For Mrs. Dowie is here on her accustomed seat on this platform, and I did that very openly. She is a sweet little girl, and I was the means in God's hands of her healing, and I am thankful

ANOTHER MIRACULOUS HEALING OF CONSUMPTION FOR THE DOCTORS.

Now, I was going to have taken another case, the case of Albion Wyman, son of Col. Wyman, a lawyer in this city, I think associated with Mr. Dencen, State's Attorney, and whose residence is at 733 Walnut St., Chicago. The story is fully told in Vol. 1, No. 4, of LEAVES OF HEALING. He was a consumptive and was healed when dying.

Dr. W. M. W. Davison, examined him, Professor of

physiology in the National Homeopathic Medical College and Examining Surgeon of the Union Casualty Company, of St. Louis, and also of the Fidelity and Casualty Company of New York. He has written a careful statement of the entire history of this case, and he declared "all such cases die." But he also testifies to Albion's recovery.

The boy is in perfect health. He was raised up when dying. His mother had died of consumption, and he was with her and took measles at the time when she died in Mexico. He is in perfect health and going to school. I saw him only a few days ago.

ANOTHER MIRACLE OF HEALING FOR THE DOCTORS' DINNER.

I was going to have taken Mrs. Jennie Paddock, and show how God heals, without our human touch, those who are dying at a distance from where we are praying.

Where are you Mrs. Paddock? Are you here?

Mrs. Paddock (from the gallery):—"Yes, sir."

IS THIS "MENTAL SUGGESTION."

Dr. Dowie:—The doctors say that the healings in Zion are by "mental suggestion."

Mrs. Paddock, in August, 1890, when first I came to this city, was dying of a large fibroid tumor. Drs. Martin, Byford, Mulfinger and a dozen others saw her, and from time to time treated her case, and crowds of students were there when she lay upon the operating table when surgeons discussed and examined her case.

She was dying; she had never seen my face, or heard my voice, but she heard of the Gospel that I preached.

Up to the time I prayed I had not been in Chicago except for one hour and a half, and did not know of Mrs. Paddock's existence.

I was speaking at Western Springs and closing a Convention, and I was about to strike some heavy blows at the accursed errors of that so-called Christian Alliance. Just as I stood up to speak a lady who came from her dying bed brought me a written request saying that she was dying, and asked me to pray for her deliverance.

I prayed for her.

At the moment of my prayer she fell asleep.

When I had finished my talk in that tent that night she was conscious that the fibroid tumor was dead.

Within four days she made a carpet, and helped to move into a new house.

She has been healed for seven years, has been all the time in perfect health, and is so now.

Is that true?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—And these doctors had given her up to die, and Dr. Mulfinger had left her, saying that the certificate of death could be found at his house; for there was no use his visiting her any more, she was dying.

A LITTLE DITTY.

Now I had this and a whole lot of other rods in pickle for these fellows of the Physicians' Club who had asked me to dine with them at the Victoria Hotel, and you can understand my disappointment when they told me they did not want me to "play in their yard." (Applause and laughter.)

I believe there is a political campaign ditty which says:

"We don't want you to play in our yard;
You shan't slide down our cellar door."

So they sent me a letter that they had changed the program. (Laughter.) They hoped it would not inconvenience me not to come. I was a dangerous playmate.

Their conduct is so ridiculous, and so ungentlemanly, that it has made the Physicians' Club of Chicago the laughing-stock and contempt of the country.

THEY DISCOVERED A MINISTERIAL CLOWN.

But when they were at their wits' end, and thought whom they could get to take my place, they looked around the city and their eyes fell upon a clerical clown, (laughter) who goes about with cap and bells, who hawks a lecture around all the country, at Chautauquas, and yarns of various kinds, entitled "Fools," a very appropriate title.

And sometimes he talks about "Backbone," and it is very proper for a man to talk about backbone who has not got any, and who is an open enemy of Divine Healing.

And they sent for that producer of ecclesiastical pantomimes, that open enemy of Divine Healing, to expound Divine Healing to them.

And they also sent for a Roman Catholic priest who could tell about the "holy water of Lourdes." (Laughter.)

Well now I am not much, but as one of themselves said, "It was like the play of Hamlet with Hamlet left out."

I have no doubt there are men amongst that 250, albeit they are children of Mercury, who are very much mortified and ashamed, like Dr. Lewis and others, who publicly pro-

tested against the shameful conduct of which the Club had been guilty.

Had I sought the invitation, had I in any degree catered for it, the situation would be different, but when men will act like that, I ask are they worthy of being called gentlemen?

Audience:—“ No.”

Dr. Dowie:—Is there a common working-man of this community who would be guilty of such a thing?

Audience:—“ No.”

Dr. Dowie:—I believe not. I believe there is more gentlemanly feeling in the commonest working-man of the city than in this whole Club.

But it was there that Dr. Henson appeared.

As for what these—I will not call them gentlemen, they are unworthy of it—as for what these Sons of “ Mercury the god of thieves and tricksters,” said, it is not worth heeding.

THE WATER OF LOURDES.

As for what Father Dorsey said, we want Father Dorsey to find some healing closer at home than in France. We want a case of healing that is a little closer to us, if you please, Father Dorsey, than 1884; that is thirteen years old, and if the water of Lourdes was so wonderfully effective in the healing of your sister, why do you not import a few buckets full to Chicago? (Laughter.)

And, how is it, if the Lourdes' holy water has such virtue, that we have not got one person in Chicago whom you can put upon the platform, and tell the story?

Now, I am not saying anything about the water of Lourdes. I do not know. But I will tell you this, that I who have probably seen more Divine Healing than any man on this planet in twenty-one years, and who have seen many healings of cancer, have never seen a case like this reported by Father Dorsey, that a woman who had cancer that extended from her lip almost to her waist, was cured *instantly* without having so much as a scar.

I want the facts, Father Dorsey, concerning that case. I ask for them publicly. I ask for the name of the woman; I ask for where she lives, and the names of the doctors who had her case in hand and her present condition. We give these facts; and we have a right to ask them from Rome, whom we so profoundly distrust.

But, with all his faults, let me say, poor Father Dorsey was the nearest to God of the whole Mercurial crew.

I have said it before, and I say it again, that though Rome

is an apostate church, she has preserved much of divine truth, and I thank God that of the 800 save nine that I baptized in the last seven months in Zion Tabernacle, over 150 of them had been Roman Catholics; (Amen) and of the 3,300 that I have baptized in four years, I believe that nearly five hundred have been Roman Catholics.

A DECLARATION.

I have more hope for the salvation of Roman Catholics, and of the healing of Roman Catholics, than I have of Dr. Henson, or most of the ministers and members of the Baptist Churches.

I would rather take my chances before the Throne of God with an earnest Roman Catholic priest like Father Dorsey, than with a hypocrite and a liar like Dr. Henson.

THE DOCTORS TALK.

After Father Dorsey spoke, Dr. Lackersteen,—who lacks everything, (laughter)—excepting unbounded impudence,—talked, and what he said is not worth mentioning.

Dr. Burr followed, and he talked very suggestively to the assembled doctors. Listen!

"If any physician thinks it is not time for the profession to wake up on this subject, let him look at these great institutions of Divine Healing and Christian Science,"—[he does not know the difference between the two] "on the prominent Boulevards of our city; let him see his patients, and his neighbor's patients flocking to these Divine Healing institutions, and consider if it is not worth while to employ intelligent neglected means of therapeutics which these laymen employ ignorantly and often harmfully." (Laughter.)

WHERE THE DOCTORS' PATIENTS ARE FLOCKING.

Poor Dr. Burr!

He knows that every week more than a thousand persons gather here seeking God for healing.

He knows that in Zion Home they come from all parts, as last week, when there were seventeen States and four Foreign Countries represented; and to-day in Zion Home, with help and officers, there are nearly 200 guests gathered from the east, and west, and north, and south, and there are thousands before me now in this Tabernacle.

Friends, they know that this has been my continuous ministry for more than twenty-one years, and so the cry of "Our craft is in danger" is raised by Dr. Burr, as it was by Demetrius of Ephesus.

Dr. Burr, you are right, but it is too late.

Doctors of the Physicians' Club of Chicago, farewell.

Your "craft" is doomed.

Mercury, your god, is dead forever.

A DIRTY JOKE BY THE DIRTY BOY.

Now, I come to Dr. Henson's part in that dinner. I call attention, first of all, to a Hensonian joke of which he has never disputed the fatherhood.

The *Times-Herald* report of the dinner says:

"Dr. Quine worked in a great deal of fun in introducing Rev. Dr. P. S. Henson.

In the course of his remarks he said that once *when he was leaving the house in which one of Dr. Henson's flock lay dying*, he met the pastor going in. 'What is his condition, doctor?' asked Dr. Henson. 'He will be dead in a few hours,' replied the physician. 'Well,' said Dr. Henson, 'you ought to know, you know what you have been giving him.'" (Laughter and applause.)

Friends, I regret that you laugh. I think you will in a moment be ashamed that you did it.

My brothers and sisters, the story is laughable and absurd in one sense, but it is also so shameful I can only weep over it.

It is one of those things also which make me to be full of indignation.

Let me put the position.

Dr. Henson is a professed Minister of the Lord Jesus Christ.

He was going, it is to be supposed, in deep sympathy with the sufferer, into that home with reverent steps, or ought to have been. He was entering the house of mourning where the shadow of death was stealing up the happy household walls.

Possibly a father, a husband, was dying; a widowed heart was breaking; weeping children were there; one of the lights of their life was going out; the strength of the family was going away. Husband and father was dying, and oh, the broken and bleeding hearts that were there!

And did Dr. Henson upon the very step of that sad home of "one of his flock" crack that infernal joke?

Did he make fun about death with the doctor at the steps of that house?

If he did, my good Lord, whom did he belong to?

Was it a minister of Christ that went into that house?

Voices:—"No."

Dr. Dowie:—Was that clerical clown fit to kneel beside the dying man, and pray with the afflicted one, and comfort the sorrowing children, who went into it with a joke, and a heartless laugh, and a sneer and fun?

Could he pray "the prayer of faith that saves the sick," or be in a fit condition to reach the Throne of God for any blessing?

Either he did utter this "joke," and, thereby, showed that he was a hypocrite, a humbug and a sham; or he did not do it, and the whole thing is an infernal lie, for the unchallenged publication of which he is responsible.

He can take either alternative.

But minister of Christ, he was none.

Do you believe I am right?

Audience:—"Yes."

BIRDS OF A FEATHER IN COMPANY.

Dr. Dowie:—After this "joke" had been told, Dr. Henson began his speech, and he said that he had "never been in such good company before," and that he was like an old nigger brother whom he had given a splendid collection to from his church, and then called on him to pray, and the brother said: "Oh Lord, teach a poor nigger how to behave himself here; for he never was in such good company before." (Laughter.)

And Dr. Henson said that that was his condition, and "he felt like Daniel in the lion's den, *excepting he had not got Daniel's courage*," and I believe him. (Laughter.)

He hadn't any courage.

Where was the man of God?

Standing amidst a crowd of men, who, as Dr. Wilder told my colleague, did not believe in the supernatural; this minister was with men who very largely, are avowed infidels, and there amongst them he said he had "never been in such good company before."

I wonder what kind of company he has been keeping this last summer?

I wonder what kind of company he has got in his own church?

Are the godly people of his own Church—and there are some there—not as "good company" as the doctors who reject the Lord Jesus Christ? Or was this another joke?

Here was a minister of Christ "joking" like a clown, and saying that he was like Daniel in the lion's den without Daniel's courage, and he was like an old and foolish nigger.

Is that a spectacle which God approves, for a minister of His Gospel to stand ringing his bells and pulling his cap and grinning like a fool amidst a lot of doctors?

Then all the rest of his speech that is reported is this, that he said he knew "if he lived long enough some of the company would get away with him at last." (Laughter.)

What ghastly joking this is?

So he expects to die in the hands of the doctor.

Let me commend to him the text of Dr. Hillis, who tried to find a text in the Bible to fight me with, and could not find one, but quoted a part of a passage in Ecclesiasticus, an apocryphal book. Let me quote the passage that Dr. Hillis did not fully quote from Joshua, the son of Sirach, who writes Ecclesiasticus, and says:

"He that sinneth against his Maker, let him fall into the hands of the physician."

So that is what Dr. Henson thinks is going to come to him at last, and I believe it, and more too, unless he repents: for the Devil is very close to the doctor, and Hell is the home of all sons of Mercury.

Ah! but these doctors were wise "in their generation," although that generation was evil.

They invited that clown with cap and bells, Dr. Henson. They invited that Roman Catholic priest. They invited Dr. Lackersteen, who lacks everything. They invited Dr. Moyer, who knows nothing. They invited Dr. Burr, who says that he is a hypnotist and sends people to sleep.

They invited these people because none of them knew anything about Divine Healing, and because they knew that none of them would damage their trade one bit.

But they knew that if I was there, I should be right upon the wickets, and they were afraid.

I brand the Physicians' Club of Chicago as composed of 250 men, who are not gentlemen, and who are curs and cowards! And you agree with me I know. (Applause.)

ALLEGED HEALING BY MENTAL SUGGESTION.

Now comes a more important point.

After this dinner, the reporters went amongst the doctors of the city, and they had a number of very ingenious interviews.

They were not ingenuous, but they were ingenious, and to summarize the whole of them, this was the thought, that "mental suggestion," whether you called it hypnotism, or Christian Science, or Faith Healing, would account for all the healings there had ever been, apart from medicine and surgery, and that there was "nothing in Faith Healing."

Well now, friends, I do not defend faith healing.

I do not preach faith healing.

I do not believe in faith healing.

I do not believe that you are healed by faith.

I believe that people are healed, first, *through* repentance toward God and man, and second, *through* faith in our Lord Jesus Christ.

But they are not healed by Faith: they are healed *through* Faith, by God Almighty Himself. (Amen.)

“MENTAL SUGGESTION” IN THE CASE OF MRS. JENNIE PADDOCK.

And as for mental suggestion—now I am going to give you facts. I am going to answer you people seriously, you doctors and Dr. Henson who takes up this “mental suggestion” theory in his sermon—come, I will just take a few facts.

Mrs. Paddock, please, rise again. [Mrs. Paddock rises in the gallery.]

On what date were you healed?

Mrs. Paddock:—“August 7, 1891.”

Dr. Dowie:—Had you ever seen my face?

Mrs. Paddock:—“No, sir.”

Dr. Dowie:—Had you ever heard my voice?

Mrs. Paddock:—“No, sir.”

Dr. Dowie:—Is it not a fact that you were under the influence of morphine?

Mrs. Paddock:—“Yes, sir.”

Dr. Dowie:—And that you were only conscious for short periods at a time?

Mrs. Paddock:—“Yes, sir.”

Dr. Dowie:—And that in one of these intervals of consciousness you suddenly cried to the Lord, and asked that I should pray for you?

Mrs. Paddock:—“Yes, sir.”

Dr. Dowie:—That you had no intercourse with me of any kind?

Mrs. Paddock:—“Not at all.”

Dr. Dowie:—I had never seen you?

Mrs. Paddock:—“No, sir.”

Dr. Dowie:—Nor written to you?

Mrs. Paddock:—“No, sir.”

Dr. Dowie:—And you knew nothing about me?

Mrs. Paddock:—“No, sir.”

Dr. Dowie:—Did you know, as a matter of fact that your petition for prayer came to me?

Mrs. Paddock:—“Yes, sir.”

Dr. Dowie:—How many miles was I away?

Mrs. Paddock:—“You were at Western Springs, just outside of Chicago, about sixteen miles away.”

Dr. Dowie:—Well, did you fall asleep as far as could be ascertained almost at the very moment that I prayed?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—Did you awake when I finished that discourse?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—Was the tumor killed?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—And you made a carpet in four days?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—And the tumor disappeared within a week?

Mrs. Paddock:—"Yes, sir."

Dr. Dowie:—And you have never seen it since?

Mrs. Paddock:—"Never."

Dr. Dowie:—And you have been working ever since?

Mrs. Paddock:—"Yes."

Dr. Dowie:—And where are you living?

Mrs. Paddock:—"47 Spruce Street."

Dr. Dowie:—And you are not a myth but you are a fact.
(Laughter.)

Do you believe that "mental suggestion" dissolved that tumor?

Audience:—"No."

"MENTAL SUGGESTION" IN THE CASE OF MR. WILLIAM ADAMS.

Dr. Dowie:—Now, wait a minute. I am going to call hundreds of you to witness.

On the afternoon of March 21, in this building, I replied to Robert Ingersoll. Do you remember that?

Voices:—"Yes."

Dr. Dowie:—I knelt down there and I prayed for a man named William Adams, living in Allendale, Ontario, Canada.

Where is Mr. Harkness? There you are. Rise up. What is your name?

"George Harkness."

Dr. Dowie:—Did you send me in that request, Mr. Harkness?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Did I pray that afternoon?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Where did I pray?

Mr. Harkness:—"Right there." [Pointing to the platform.]

Dr. Dowie:—Where was that man?

Mr. Harkness:—"Allendale, Canada."

Dr. Dowie:—How many hundred miles?

Mr. Harkness:—"Nearly seven hundred."

Dr. Dowie:—Had he ever seen me?

Dr. Harkness:—"No."

Dr. Dowie:—Did he not know I was going to pray?

Mr. Harkness:—"No, he did not."

Dr. Dowie:—I was asked to pray for him, and about the time he knew I was going to be asked, but that was about all?

Mr. Harkness:—"Yes, that was all."

Dr. Dowie:—I prayed?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—What happened?

Mr. Harkness:—"He was healed."

Dr. Dowie:—When?

Mr. Harkness:—"Healed that night."

Dr. Dowie:—At the very time of prayer?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Did he rise up?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Did he go down to church that night?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Did he see his mother the next day?

Mr. Harkness:—"Yes, sir."

Dr. Dowie:—Did he come down to this place the same week?

Mr. Harkness:—"Yes, in three days' time."

Dr. Dowie:—That same week. Was he not also present here in this place exactly a week from the day I prayed, and stood there (pointing to a seat in the Witnesses' Gallery) and told us he was healed, and had not the doctors in Allendale said that he was dying?

Mr. Harkness:—"Yes, sir."

All who heard Mr. Adams give that testimony in Zion Tabernacle stand to their feet. [Several hundred rose.]

Was that man healed by "mental suggestion," or by God Almighty?

Audience:—"God Almighty."

Dr. Dowie:—Now, you doctors, you miserable sons of Mercury, where is your "mental suggestion?"

"MENTAL SUGGESTION" IN THE CASE OF MR. AZRO B. RODGERS,

Here is another case:

Azro B. Rodgers is dying of cancer. He lives farther away still. He lives in Newbury, Vermont. He is an old man. His story is here. It is in No. 1 of this present volume. Oct 30, 1895 he is lying in his home dying. He is using sixty towels a day to staunch the horrible cancer flow. I pray for him; and he is perfectly healed.

He came down to see us, and gave testimony before thousands in the Chicago Auditorium.

All who heard him give testimony that he was perfectly healed of cancer, stand. [At least 100 rose.]

Was that man healed by "mental suggestion," or by God Almighty?

Audience:—"God Almighty."

Dr. Dowie:—Friends, it is too ridiculous.

Was Ethel Post, whose wonderful healing of osteo-sarcoma has been already referred to, healed by "mental suggestion" of that cancer, or by God Almighty?

Audience:—"God Almighty."

A LITTLE TALK WITH PROFESSOR NICHOLAS SENN.

Dr. Dowie:—Come, Prof. Nicholas Senn, come along I want to talk to you.

I would have talked to you if I had been at the dinner of the Club, but you would not let me "play in your yard." (Laughter.)

Come, you are one of the biggest of the big men of medicine and surgery in Chicago; you are a leading Professor at the Presbyterian Hospital, Chicago, and head of the whole business there.

Come, Nicholas Senn, let us have a talk with you.

"MENTAL SUGGESTION" IN THE CASE OF CLARENCE CORBALEY.

Do you remember, Prof. Senn, a young man named Clarence Corbaley, of Plymouth, Indiana?

Do you remember May 26, 1894, when in that Hospital you told his mother that he was dying, and asked her to take him home to Plymouth, Indiana?

Do you remember, Prof. Senn, that you, and your colleagues had made a hole in him so big that I could put my fist in it, right up into his bowels?

Do you remember that he was suffering with tuberculosis of the bowels, and that you could not close the hole, and that you could not heal the bowels, and that the young man of just approaching twenty-one was dying?

Come, Prof. Senn, why did you not exercise a little "mental suggestion?"

Why did not you, and all these doctors put forth some "mental suggestion?"

He was the only son of his mother, and she was breaking her heart. He was just twenty-one. Dr. Senn, you told his mother to take him home. You know it, but she did not. She came across the city to me, and she begged me to receive him in Christ's name. She said she grieved she had ever taken him to your infamous Hospital; that it was a horrible place; that the people were dying there under the knife every day, and that her dear boy had been cruelly butchered, and abandoned, and was starving to death. He could not eat. She besought me to receive him, saying that she believed God would heal him in Zion.

Prof. Senn, do you remember that May 26, 1894, was a very hot day, and that you and your colleagues said it was murder to put that boy in an ambulance, and bring him to me across the city?

He came to us a distance of ten or twelve miles, and when he reached our Home, he was carried out of the ambulance by strong men up into Divine Healing Home No. 1, at 6020 Edgerton Avenue, Chicago. I was in Home No. 3, not far away, at the time.

Do you know, Prof. Senn, that I went up into the room and I found a dying boy who had not eaten for weeks as much as you would feed to a chicken, who had a great hole in him that I could put my fist in, who looked into my eyes with the hope that glistens in the eyes of those who look into the face of the Christ of God. He said: "Doctor, you are Christ's servant, pray for me, and I won't die," and I prayed for him, and he rose, and he walked, and the supper bell rang, and I gave him my arm, and said: "Clarence, walk down, my son," and he walked down, and he sat at the table, and he ate a dish of strawberries, and he ate everything in sight. The next morning his bowels worked in perfect order, and he is living to-day. (Praise God.) He has been working in a store, and working on a farm, and he took his holiday this year by paying us a long visit to Zion Home.

Do you remember Prof. Senn why did you not get up some of your "mental suggestion?" (Laughter and applause.)

You may call it "mental suggestion," but we call it Divine Healing. (Amen.) We will give God the glory, and not our own minds.

"MENTAL SUGGESTION" IN THE CASE OF ALBION WYMAN.

Mr. Wyman, will you rise? [Mr. Wyman, of 733 Walnut street, Chicago, rose in the gallery.]

Will you give us a little story about that "mental suggestion" business?

Come down, you are big enough. I will ask you a question or two:

Do you remember my being asked by you to go and see your dear son, Albion, when dying?

Mr. Wyman:—"Yes, sir."

Dr. Dowie:—Had the Rush medical men given him up?

Mr. Wyman:—"Yes, sir; he was given up by three or four doctors."

Dr. Dowie:—Name some of them.

Mr. Wyman:—"Dr. Davison, Dr. Tagget and Dr. Tucker."

Dr. Dowie:—Had he been sick with consumption for six years, or something like it?

Mr. Wyman:—"He inherited it from his mother."

Dr. Dowie:—Were not his kidneys running blood?

Mr. Wyman:—"Yes, sir."

Dr. Dowie:—Was he not in the very last stage?

Mr. Wyman:—"The doctor said he could not live more than two or three days at the farthest."

Dr. Dowie:—Tell me, when I prayed, did God hear me?

Mr. Wyman:—"I believe He did; yes, sir."

Dr. Dowie:—Was he up the next day?

Mr. Wyman:—"Yes, sir."

Dr. Dowie:—Was he out with you driving in three days?

Mr. Wyman:—"The second day he met me at the door; the third day he was riding with me; the tenth day he spent fishing with his brother."

Dr. Dowie:—Has he been to school ever since?

Mr. Wyman:—"Yes, sir,"

Dr. Dowie:—Is he going to school now?

Mr. Wyman:—"He is one of the head scholars of John Marshall High School to-day."

Dr. Dowie:—Praise God for the "mental suggestion." (Applause.)

Is it "mental suggestion" or God Almighty?

Audience:—"God Almighty."

Dr. Dowie:—All right. Now, I am done with you doctors and your miserable Mercury-like trick of "mental sug-

gestion;" but I just want to wind up a little with my so-called brother minister the "dirty boy," Dr. Henson.

I have got to do a little spanking of him yet. (Laughter.)

REPLY TO DR. HENSON.

Come Dr. Henson, we have dealt with your text in Psalm 41:4 and shown that you do not know the difference between soul and body, or soul and spirit.

Perhaps you will learn it now.

But I will deal with one or two of your statements. I will not take them from the published report in the papers which might not be perfectly accurate. I will take them from the stenographic report of my own stenographer.

Dr. Henson, you said it was a greater work of God to establish a Home for the Incurable than for God to heal the sick.

Friends, I want to know, is it a better thing to sweep all the poor, sick people, like a flock of diseased cattle, into a place by themselves, or is it best for God to heal them, and let them go back to life?

Audience:—"To heal them."

Dr. Dowie:—Well, he says a Home for Incurables is better than a Divine Healing Institution. Perhaps he feels the need of such a Home as a personal refuge: for I am tempted to think that he is an incurable fool!

He says also that there was a distinct decline in the number of miracles that were wrought towards the end of Christ's day.

I wonder where he has been? I almost think he has been lecturing upon "Fools" so much that he has forgotten the New Testament.

Let me ask him, Is it not a fact on record that in the closing days of Christ's life, not only did they come to Him, but the sick flocked to Him "in the Temple," did they not?

Audience:—"Yes."

Dr. Dowie:—And did He not heal multitudes there?

Voices:—"Yes."

Dr. Dowie:—Wait a minute, Dr. Henson, you say that miracles declined because enough had been worked at the beginning.

Do you not know that His greatest miracle, the raising of Lazarus from the grave, was wrought just previous to His crucifixion?

Do you not know that there were more people healed in Palestine after Christ died than before?

Let me remind you of how that lame man who had never walked was healed at the Beautiful gate of the Temple.

Tell me, as a result of that miracle, how many were there saved ?

Zion ought to know how many.

Voices:—“ Five thousand men.”

Dr. Dowie:—How many were saved on the Day of Pentecost ?

Voices:—“ Three thousand.”

Again, let me remind you of how they prayed after that healing in the upper room !

What did they pray when the Holy Ghost came and shook the place where they were gathered together ? Did they not pray?—

“ And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word,

“ By stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy holy child Jesus.”

And was not the place shaken, and were not great signs and miracles wrought ?

Voices:—“ Yes.”

Dr. Dowie:—And it is written in the Acts of the Apostles, chapter 5:15-16.

“ Insomuch that they brought forth the sick into the streets and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them.

“ There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.”

Was that not a mighty work of healing ?

Audience:—“ Yes.”

Dr. Dowie:—It was greater in extent than anything recorded in Christ's own time and later.

Come, Dr. Henson, you “ dirty, dirty boy,” you will have to read the New Testament, and give up lecturing on Fools.

Listen !

When Paul preached at Ephesus, and multitudes were saved, did they not take handkerchiefs and aprons from his body, and lay them on the sick, and were not multitudes healed ?

Audience:—“ Yes.”

Dr. Dowie:—Yes, and poor Dr. Henson, in his blind fatuity, says that when the apostle Paul was shipwrecked on the island of Melita (Malta) there was nothing done there in the way of healing.

Why, he has forgotten that the father of Publius, the

chief man of the island, was lying sick with a fever and bloody flux, and that Paul went in to him, prayed with him, laid his hands upon him, and that God healed him.

Moreover, it is written:

"So when this was done, others also, which had diseases in the island, came, and were healed:

"Who also honoured us with many honours; and when we departed, they laded us with such things as were necessary.

Where is your history, Dr. Henson?

Are you as ignorant of the New Testament as you are of all common sense and good sound reason?

Have you been joking so much that you do not know the historical facts set forth in your Bible?

When you stand, Dr. Henson, before the judgment seat of Christ, you will find these jokes stand you in mighty poor stead. At the great White Throne, unless you have repented, they will damn you.

HOW DR. HENSON WOULD PRAY FOR THE SICK

He says:

"I feel it is not a vain thing for me to pray for the recovery of the sick man. I would begin by praying for the doctor; that the Lord would guide him in his prescription, and save him from murdering the patient. It is a very serious thing the doctor does when he touches the very cords of life. Nay, I pray God not only to guide the doctor while he prescribes, but to bless the medicine he gives."

And this is how he "would pray."

He does not say this is the way he *does* pray; but he gives us to understand that, if he could only find time to spare from his "jokes" when he visits a dying member of his flock, this is the way he "would pray."

Oh, how amazing is this instructor in prayer for the sick!

Where does he get this wisdom?

Of course, it is not in the Bible.

But what does a little thing like that matter to this Baptist clown who now teaches us how to pray?

Come—let me play the fool a little in "answering *this* fool according to his folly."

You will please to consider, kind friends, that I am a very sick man, and that I am now going to pray after the manner Dr. Henson suggests.

"Oh, I have got a pain! Oh, I have got a pain! Jeanie, [turning to Mrs. Dowie] get a poultice, will you." (Laughter.)

Well, I get a poultice; but, alas, it is useless.

"Oh, I have got a pain!"

Well, the hours of the day pass on, and the night, and I have got a pain, and all the simple remedies are taken, and they are no good.

I must now pray for wisdom to select the right doctor.

Now, will you just look at the mess I am in? I must do what Dr. Henson says.

This is how I must pray.

"Oh, God, I have got a pain. I don't know what it is; it is right near my heart, and oh, now I want grace to pray for a doctor. Oh! God Almighty, what kind of a doctor shall I pray for? Lord, here is a Homeopath who says *similia similibus curantur*; and here is an Allopath who says *contraria contrariis curantur*. Oh God, they cannot both be right, show me which of the twain I shall have to heal me of this pain? The one says that "like cures like," and the other says "the contrary cures the contrary." Oh God, tell me which of the two schools I shall choose."

That is the first thing.

Well, after I have been praying for a while I do not hear any voice, but I try to persuade myself that God says "Go to the *contraria contrariis curantur* man," meaning I must get an Allopath.

But that is only one step gained, and I must go on praying.

"Now, God Almighty, which of the Allopaths is it to be? Shall it be Dr. Black, or Dr. Brown, or Dr. Gray, or Dr. Green, or Dr. White, or Dr. Jones, or Dr. Smith? Oh, God Almighty, is it to be an old man or a young man, a new school or an old school man, please tell me?"

Now, I have got to pray over that.

Well, then, after I have prayed a while I persuade myself that I have got an answer that it is a new school man, who believes that the only thing to do is to give you a vermicide and kill the parasitical microbe which causes the pain.

"Oh, God Almighty, I hope he will be sure to find out the the real nature of the microbe, but how on earth is he to find it out? It is down here, God, and he can't find it. Oh, then, if I spit up perhaps he will find it."

So Dr. Green Allopath takes "a culture," and he goes off to the bacteriologist with it to decide upon the exact nature of the vermin that have conspired to give me a pain, and I must continue to pray.

"Oh, God Almighty, may he make no mistake about the

genealogy and character of the microbe, and give me a wrong medicine. (Laughter.) And now, God Almighty, help him: for there are some microbes of a good character in me, too."

Well, then, Dr. Green Allopath comes and says: "I think I have found out what it is," and he writes out a learned prescription containing a number of deadly poisons. They have all got to be combined by a clever pharmacist, a sorcerer, as the Bible calls him, and I have to drink the decoction.

But now I have got to pray over the medicine.

I have got to say: "Oh God Almighty, don't let that doctor make any mistake about the quantities, or else he will kill me; then direct his brain, O Lord, and *save him from murdering me.*"

These are Dr. Henson's directions as to how to pray.

Then after that is done I have got to say: "Oh, God Almighty, do take care of the messenger on the way to the pharmacist."

When the messenger gets to the pharmacist, that young dude is deeply engaged in most important business. Behold him there at the Ice Cream Fountain fooling with the girls! (Laughter.)

"Oh, God Almighty, do grant that he may not be in a hurry, and give me the wrong medicine, because that would kill me."

My messenger goes there, and he says to the young man: "Young man, will you fill up this? My father is sick."

"Your father's sick? Don't you see I am busy with these young ladies? very rude of you. What do you want, Miss? Is it ice cream or what?"

"Oh, Mr. Druggist," pleads my messenger, "my father is very ill; please to make it up."

"Oh, bother you. I will have to do it, I suppose. Please excuse me for a few moments, young ladies!"

Just at this point I ought to pray again—

"Oh Lord, if they haven't got the medicine in stock, don't let him put in something else instead. That substitute poison might kill me." (Laughter.)

Then, at last, back my messenger comes with the precious decoction.

I look at it and read, "To be shaken before taken."

I am shaking anyhow before it is shaken. But I must continue to pray.

"Oh, God Almighty, I do not know what it is going to do; but, Lord, here it is. Now, what am I going to do?"

Then I open my mouth and shut my eyes and pour it down my throat.

"Now, God Almighty, may it go to the pain."

It does go to the pain, and the pain is ten times worse than before. (Laughter.)

"Oh, oh, oh," I cry, "I have ten times more pain."

Therefore, again I send off for the doctor, and he comes and he says: "Oh, my dear Dr. Dowie, I see now I have made a mistake about that medicine. It must be a different kind of bacteria to what I imagined. I must find the real nature of the microbe. I will have to begin over again."

Just here I pray—

"Oh, God Almighty, don't let him make a mistake this time, because I cannot stand so many mistakes."

Well, he tries it again, and he makes a mistake again, and at last, I say, "You go."

Now, I am through with Dr. Green Allopath, and, after prayer, I send for the *similia similibus curantur* man, Dr. White Globule Homeopath.

He comes with a triumphant smile, and he says: "I won't hurt you; I won't hurt you, Dr. Dowie."

"Well, what will you give me?"

"Oh, Dr. Dowie, I believe that the potentiality of medicine is just in the exact proportion to its reduction, and we have come to the conclusion that the thing to fit your case is the *infinitesimal potentiality of sodium*."

A voice:—"Common salt."

Dr. Dowie:—Common salt! (Laughter.) How dare you be so vulgar! Dr. White Globule Homeopath is too fine a gentleman to trick me by giving me a pinch of common salt under that name!

And so I go in for Dr. W. G. H's little white pills, and continue to pray.

"God Almighty, reach the pain."

I open my mouth again and swallow, and lo, the pain is not a bit less.

Now, who shall I send for to heal?

I continue to pray and to pay, for one after another of a dozen or more Doctors, "asking God to bless the medicine" each one gives; but all my praying and paying is vain, and "oh, oh, oh, I have still got the pain," I cry.

And this is the result of following the Baptist clown's teaching the sick to pray!

I want to know whether the most direct way is not for me to kneel and say:

"My God and Father, I repent of my sin. For Jesus' sake forgive me, and give me Thy Holy Spirit. I give Thee my body. Take it and heal it and give me grace to live out my life for Thee."

It is thus I go to God, and He answers me.

Which is the best, the direct prayer to God, or going around through the doctor and the pharmacist?

Voices: "Direct prayer to God"

Dr. Dowie:—And listen to me, Dr. Henson.

Find me one passage in the Bible which you know so little about, or, if you are too busy talking about "Fools" and "Backbone," get some of the good old ladies in your church to find a passage, in which it is written: "Is any among you sick? Let him call for a doctor and pray over the medicine."

Is it in the Bible?

Audience:—"No"

Dr. Dowie:—Now wait a minute. I will quote you what is in the Bible—

Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him.

That is the teaching of God's word.

A CHALLENGE.

And now, Dr. Henson you have called me "a pious pretender;" you have called me "a fake;" you have called me a "charlatan;" you have said that Zion Tabernacle is "a Faker's Bethesda," and that I have induced the people to give me their crutches, and hang them up there, and it is all a sham.

Dr. Henson, I challenge you to the proof of one of your diabolically false assertions.

I will ask this audience: Do you know of any person whose crutches or braces I "took" from them? Tell me yes or no.

Audience:—"No."

Dr. Dowie:—Are these things which hang on the walls of Zion put there by the free-will of those to whom they once belonged?

Audience:—"They are."

Dr. Dowie:—Do you know the persons in hundreds of cases that once used them?

Audience:—"Yes."

Dr. Dowie:—There is Miss Hick's cot on which she was carried up from Clinton, Kentucky. Miss Amanda Hicks is a cousin of the late President Lincoln. She was dying of cancer when she was carried to the train on that cot from the Baptist College of which she was Principal. She was healed perfectly in Zion, and her testimony appears in **LEAVES OF HEALING**.

Do you dare to call that story a lie?

Ask her friend, Mr. John D. Rockefeller, if Amanda Hicks is a liar?

Ask Professor Miller, of the University of Chicago, who taught Latin in her College, if Amanda Hicks is a liar?

Ask Arnott Stubblefield, attorney-at-law of this city, who was educated in her College, if Amanda Hicks is a liar?

Shame on you, "you dirty boy," to brand hundreds and thousands of honest Christian people who have been healed in Zion as liars!

Yonder is Miss Fannie Law's brace. Write to Cincinnati, and ask if she was not healed. There are the crutches and braces of scores who are here to-day, and hundreds who are not.

How dare you tell such shameless lies about me "you dirty boy?"

May God have mercy upon you, and lead you to repentance.

NAILING DOWN A LIE ABOUT MONEY MATTERS.

You say, Dr. Henson, that I am

"A hypocritical faker, a hypnotical faker that trafficks in faith cures, and by working on the imagination of hysterical patients, makes more money than he would in the Klondike."

Come, Dr. Henson, I am going to have a little further talk with you.

I say that I have not made one single cent of money, and that every cent I have received, from every source, my own private monies included, has been put into the work of God in Zion.

Now, deny that if you can.

You are a Liar!

You know that you had not the slightest foundation for making that statement,

I have not one single dollar to my private credit as a private man.

I have for Zion a printing plant; I have for Zion this Tabernacle; I have for Zion properties that are being used in the work; but, for myself, I neither have nor care to have anything that I do not use in God's work.

Do you believe that, friends?

Audience:—"Yes."

Dr. Dowie:—Does any one challenge it? I will meet that challenger now, and prove what I say in a flash. I will prove it by my colleague.

Is that true, Doctor?

Dr. Speicher:—"Entirely true."

Dr. Dowie:—I will prove it by my wife.

Is that true?

Mrs. Dowie:—"It is."

Dr. Dowie:—I will prove it by my father, Judge Dowie.

Is it true?

Judge Dowie:—"It is true."

Dr. Dowie:—[Addressing the Manager.] You know my affairs in Zion Publishing House.

Is that true?

Mr. Dresser:—"It is true."

Dr. Dowie:—I will ask my financial secretary.

Is that true?

Mr. Johnson:—"Yes."

Dr. Dowie:—I challenge the liars to successfully deny the fact that I have used every cent I ever got for God's work.

I summon you, Dr. Henson, to repent and confess your sin now; or to answer to God for that at the Day of Judgment.

I am ready to stand there and say that you have lied.

Let me refer to another false charge.

ARE WE INJURING OUR CHILDREN?

Dr. Henson says that we "injure our children by denying them medical comforts when they are sick."

Esther, stand! [Miss Dowie, a young lady of sixteen, rose in the choir gallery.]

There is my daughter. Does she look injured? (Laughter.)

You all know my son, A. J. Gladstone Dowie, he is chief usher of Zion Tabernacle, and the secretary of Zion Choir.

Let me tell Dr. Henson this, that my children have never tasted medicine since they were born, and that they are in perfect health to-day, thank God. (Amen.)

I want to ask my people, Has God in Christ, by the Spirit, been your Healer?

Voices:—"Yes."

Dr. Dowie:—Is He the Healer of your children?

Voices:—"Yes."

Dr. Dowie:—Are your children less or more healthy since you trusted God?

Voices:—"More healthy."

Dr. Dowie:—Let me tell you this, that I can recall but a single member of this Church who has lost a child since its formation, and that child died almost at birth. Zion's children take no medicine and they are living and well and strong.

A CONTROVERSY ABOUT THE VALUE OF THE BODY.

Dr. Henson says in his sermon:

"No matter about your body. It does not make any difference if in lifetime there is rheumatism, gout, cancer, eating away the very vitals of your body. What matters? You will soon shuffle off this body, and if a Christian, your spirit will soar away beyond the stars, and you will be free. The Great Physician is here, to heal your soul. Never mind about your body. It is pitiful to see the crowds that gather around the fakir to be healed of their diseases."

Now, I suppose that was intended for a slap at me; for there are great crowds gather here, and there is one before me now.

Now, I will ask you, Does it not matter?

Wives who are the wives of working-men, and who have got five or six little children depending upon these good hard-working men for their bread, for their little boots, for their clothes, for the power to go to school—tell me, wives, does it matter whether your husbands have rheumatism, or have gout, or cancer? Is it a matter of entire indifference, of entire inconsequence? Say yes or no to this question. Is it best for them to be sick or well, which?

Hundreds of women's voices: "To be well."

Dr. Dowie:—Dr. Henson thinks it is best for them to be sick. (Laughter.)

Tell me, my brothers, is it best for you to have rheumatism, gout or cancer, or to be well and serve God?

Many hundreds of men's voices:—"To be well and serve God."

Dr. Dowie:—I want to know whether this man is entirely bereft of all his sense when he writes such idiotic stuff as this?

Did God give us a body to be a prey to disease, or a body to be a habitation of His spirit?

Voices:—"Habitation of His spirit."

Dr. Dowie:—Does He want us to be happy or miserable?

Audience:—"Happy."

Dr. Dowie:—If we have got cancer, and rheumatism, and gout, are we happy or miserable?

Audience:—"Miserable."

Dr. Dowie:—Can we serve God as well with these diseases, or without them?

Audience:—"Without them."

Dr. Dowie:—Is it sensible to say it is a good thing to be sick, and to suffer like this?

Audience:—"No."

Dr. Dowie:—Where is this man's common sense?

Voices:—"Lost it. Hasn't got any."

Dr. Dowie:—Has he ever had any?

A Voice:—"I guess not."

Dr. Dowie:—I do not know, but I will only simply say this, that the paragraph, which I have quoted exactly as he spoke it, contains a prodigious folly.

Why should the Lord Jesus Christ, in whom were hid all the treasures of wisdom and knowledge, spend so much time in alleviating the sufferings of humanity, if these sufferings were of no account?

Did He not know that if He healed their sicknesses He would set them free?

Did He not say to a woman whom He once delivered from a spirit of infirmity that Satan had bound her for eighteen years?

Tell me?

Audience:—"Yes."

Dr. Dowie:—Does His Word not say:

"For this purpose the Son of God was manifested that He might destroy the works of the devil." Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Did He not go about "doing good?"

Tell me.

Audience:—"Yes."

Dr. Dowie:—"And healing all that were oppressed of the devil?"

Tell me.

Audience:—"Yes."

Dr. Dowie:—And do you believe that nineteen centuries ago what He said was true?

Audience:—"Yes."

Dr. Dowie:—That all those who were sick "were oppressed of the devil?"

Audience:—"Yes."

Dr. Dowie:—Who oppresses them to-day?

Audience:—"The devil."

Dr. Dowie:—Well, is this man who pleads for rheumatism, cancer, or gout pleading in the devil's interest, or in God's?

Audience:—"The devil's."

Dr. Dowie:—Then the Lord have mercy upon him. (Amen.) I think that settles him.

A VERDICT.

Now, friends, let me ask you if my indictment is not proved, and if Dr. Henson is not a very "dirty boy?"

Audience:—"Yes."

From this time henceforward Dr. P. S. Henson, of the First Baptist Church of Chicago stands before all the world as a grinning clown, a fool, who is neither a theologian, a Christian; nor a gentleman, but is an infernal liar! (Amen.)

And until he repents I say this, that his conduct proves that he has neither part nor lot with Christ.

I will stand at the great White Throne and plead against him before my God, unless he repents.

I will stand, and I will say: "My God, this man is one of many who kept back millions of Thy suffering children from the healing streams."

Let me tell you a story.

A REMINISCENCE.

One day a weeping mother came into Zion Tabernacle No. 2 with a paper in her hand, and some of you were there that afternoon.

She came up to me at the platform. I took the paper.

She was crying; she was almost the oldest living member and an original charter member of the First Baptist Church, the church of which Dr. Henson is minister.

She said to me: "My son, Stanley, is dying."

I said: "What is he dying of?"

"Appendicitis. Oh!", she said, "pray for him."

I said is he saved?

"No," she said, "he is not saved."

He was like the sons of many under Dr. Henson's ministry. While Dr. Henson is cracking his jokes, they are going to hell.

"My son has been going to hell with the rest. Oh ! pray for Stanley. Pray for Stanley's spirit and soul and body. Oh, pray for him! He is a good-hearted boy, and they say he is dying."

I said, "I will pray."

I knelt and prayed, and I then sent my colleague the Rev. Dr. Speicher.

I could not leave the meeting, and I arranged with the doctor that he should lay his hands upon Stanley at a particular time, and that I would be in prayer then asking God to save Stanley's spirit, and heal his body. The doctor went; led him to Christ, and I prayed as arranged with him the prayer of faith.

And though these doctors had given him up, God healed him, and he lives.

And to-day he is the chief electrician on board the United States Warship New York.

Thank God he did not go to hell under the godless jokes of Dr. Henson. (Amen) Thank God there was somebody else that could go to a dying bed and not crack a joke upon the steps as to how many hours he had to live.

Was it Stanley Stevens where Dr. Quine met Dr. Henson—was it there at the foot of these steps where a broken-hearted, widowed mother was crying over her lost and dying boy?

Oh, thank God there was somebody else to go, Dr. Henson, to help a dying young man to find his Saviour and His Healer.

Let me tell you, that there are sitting in this place members of the First Baptist Church who have been healed, and whose wives have been healed, through my agency.

WITNESSES FROM FIRST BAPTIST CHURCH.

Mrs. Congdon rise. [Mrs. Congdon rose in the gallery.] Were you a member of the First Baptist Church?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—Are you a member of the Christian Catholic Church now?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—And did God heal your body?

Mrs. Congdon:—"Yes: I had cancer and tumor. I had been an invalid all my life, and suffered just what women can suffer."

A WARNING.

Dr. Dowie:—Now, let me tell you this, Dr. Henson; you have lost Mrs. Congdon; you have lost Mrs. Stevens, almost the first member in your Church: and you have lost a number of others.

But, I will tell you more. You are now going to lose a great many, and those that are left will principally be formalists and hypocrites, stinking goats and dirty wolves. (Applause.)

And, Dr. Henson, you are mightily welcome to them.

If any man or woman sits under your ministry after hearing or reading this exposure, and supports it, I am going to say that man or woman is as bad as you.

RESULTS ALREADY SEEN. ANOTHER WITHDRAWAL.

A lady (from the audience):—"Dr. Dowie, here is another member of Dr. Henson's."

Dr. Dowie:—And are you out?

The Sister:—"Yes, sir; I wrote a letter this week demanding Dr. Henson to take my name off the roll." (Amen. Praise the Lord. Applause.)

Dr. Dowie:—When did you write?

The Sister:—"I sent the letter off Friday night.

At this point another lady rose.

ANOTHER GOING.

The Sister:—"And here is another member of the First Baptist Church."

Dr. Dowie:—And when did you write, sister?

The Sister:—"I have not written yet?

Dr. Dowie:—When are you going to?

The Sister:—"Pretty soon." (Applause.)

Dr. Dowie:—What is your name?

The Sister:—"Mrs. Niels; I was healed here."

Dr. Dowie:—Then what are you doing in the First Baptist Church, where Christ as Healer is rejected? It is no longer a place for you.

Mrs. Niels:—"I believe that, and I shall get out."

A CALL TO AN EXODUS.

Listen!

I call upon God's children to come out of these churches. Men and women who are going to stand up for God and

do something in this city, Come into Zion.—Warm hearts and hands will bid you, Welcome!

May God sweep this “joker” away: for, if he will not repent, I can only pray, God take him quickly out of the way.

A Voice:—“He preaches for \$6,000 a year.”

Dr. Dowie—Why, if he was a good man, he is worth \$60,000. I get the largest income, probably, of any minister in this country and I do not keep a dime of it, and I am hoping it will be larger, and my people are hoping the same, (*A hearty Amen from thousands interrupted the speaker*) because we have learned the joy of spending money in extending the Kingdom of God and in building up Zion.

Now, friends, I am almost through.

I wanted to finish this matter once for all.

Every word I have said will be published in LEAVES OF HEALING, and I appeal to God if it is not true.

He knows, and I know, it is true.

Dr. Henson is a very “dirty boy.”

I do not know that I have made him much cleaner; for that will depend upon how he benefits by my labours.

But I have at least shown you what is true, and in doing it God has given me an opportunity of preaching the Everlasting Gospel of a Perfect Redemption for Spirit, Soul, and Body.

CALL.

Every man and woman in this room who hates sin, rise to their feet.

[Apparently the entire audience rose.]

Now hear me, and answer me, in the Name of the Lord.

Do you hate sin?

Can you say I do?

Audience,—“I do.”

Dr. Dowie:—“Are you willing to give yourself wholly to God?”

Audience:—“I am.”

Dr. Dowie:—Pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I give myself to thee. Take me as I am, make me what I ought to be in spirit, soul and body. Give me power to do right; if I have wronged any, enable me to confess and restore; to do right to all men and women; to do right in Thy sight. Give me faith to trust in Thee for pardon, for peace, for purity, for power. Give me Thy Holy Spirit. Cleanse my spirit, my soul, and my body for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

God bless you; He hears you, and He answers you.

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HOW TO PRAY.

A SERMON

BY THE

REV. JOHN ALEX. DOWIE,

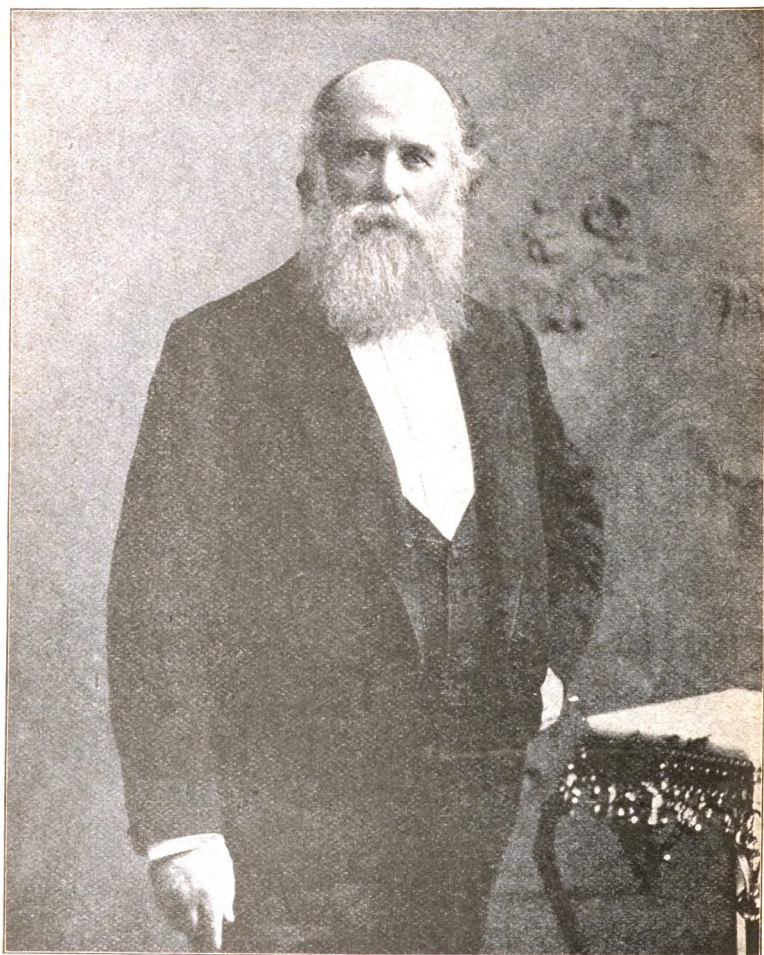
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John Alex. Downie

HOW TO PRAY.

DR. DOWIE said: I read the following words in the Gospel according to St. Luke, eleventh chapter, first verse:

And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught his disciples.

“Lord, teach us to pray.”

Jesus was praying. Jesus is still praying.

Jesus our Lord is at this moment the Advocate with the Father.

Strong Son of God, Immortal Love,
Whom we, who have not seen Thy face,
By Faith, and Faith alone, embrace,

we believe that Thou ever livest to make intercession for us.

We know that He lives to plead our cause in highest heaven before the Father's Throne; and that the mighty intercession of the Christ of God is all prevailing; for we say with Martha at Lazarus' grave, “I know that, even now, whatsoever Thou wilt ask of God, God will give it Thee.”

Let us not forget, beloved friends, that

The Lord Jesus Christ Has Taught Us How to Pray.

All men who have ever done much for God and humanity have been men of prayer. The best work that can be done in any department of human life, can only be done by men who pray.

I was much touched a few days ago to read the simple, and to me the sublime, words of Abraham Lincoln, when parting with his fellow-townsmen at Springfield for Washington to take the tremendous responsibility of the national presidency. The awful national crisis which had arisen had bowed him down with a sense of his utter weakness and insufficiency. He recalled the words of Washington in which he had asked the people to pray on his behalf to the Almighty Being who ruled the universe. Abraham Lincoln said, “How much more ought I to ask you, above everything, my fellow citizens, to pray for me.”

The fact that he had thus publicly sought for prayer went with him through all his administration, and many godly men and women when they heard that said, “A man has been raised up who can do something, for he depends upon God.”

I have heard of a minister who went to see the president by appointment about six o'clock in the morning. He went to

the White House, and was told that the president was up and in his room, and perhaps accessible, and being a friend of the president's, he was allowed to go in. He paused at the door, for he heard the president speaking. He was saying, "I cannot go on without Thee. Oh, Thou knowest I cannot."

He looked in and saw the president on his knees, and he was talking to God. And that is how the president got to the place where he was able to do that mighty Executive Act, by which, independent of Congress and the Cabinet, he set four millions of slaves free. (Amen.)

I tell you, beloved friends, we have got to know that men who ever did anything of eternal consequence, in modern or ancient times, were men of prayer. Elisha, Elijah, Daniel were mighty men who went into the very presence chamber of God; and Moses, who spoke "face to face" with God, and led Israel out of bondage into the glories of freedom, and into the wondrous possession of Canaan, was above all else a man of prayer.

Having gone into God's presence and prayed, they could go forth with fearless love and deliver the message which God gave them for humanity.

No man of God will ever look on the face of man any day of his life, until he has sought the face of God.

We do not know much about John the Baptist except a few bright, fearless, grand, beautiful and great things concerning his majestic character.

We would not know the greatest of all things concerning him if he had not been a man given not only to prayer, but to teaching men how to pray: for the passage tells us that this disciple of Jesus, after he had ceased praying, said to Him, "Lord, teach us to pray as John also taught his disciples" how to pray.

John the Baptist was a teacher of prayer, the greatest of all powers given to man.

But John the Baptist, Elisha, Elijah, Daniel and Moses all passed away, and left no clear instructions for men in all time; but it is from the Lord Jesus Christ that we learn how to pray.

He said, "When ye pray, say"—what?

Audience—"Our Father."

Dr. Dowie—Do not say, "Our Lord Jesus Christ"; do not say, "Our Holy Spirit," for Jesus never taught us so.

Never Pray to the Lord Jesus Christ; Never Pray to the Holy Spirit. Never!

The Lord Jesus Christ taught us how to pray. He said, "When ye pray, say"—what?

Audience—"Our Father."

Dr. Dowie—"Our Father who art in heaven."

I fail to find a single word in all that Jesus ever said in which He ever taught us to pray to Him, but I find a great many in which He said, "Whatsoever ye ask the Father in My Name, He will do it." "All things whatsoever ye shall ask in My Name." "That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

I do not want to multiply passages, for I want to deal with that point briefly and yet with sufficient emphasis to say to you that you have no more right to pray to Jesus or the Holy Ghost, than you have to pray to the Apostle Paul, or the saints and angels.

You are distinctly taught by Jesus Christ Himself to pray to the Father, and the apostles all prayed to the Father.

For this cause (said Paul) I bow my knees unto the Father, from whom every family in heaven and on earth is named,

That He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man;

That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love,

May be strong to comprehend with all saints what is the breadth and length and height and depth;

And to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

Unto Him be glory in the Church and in Christ Jesus unto all generations forever and ever. Amen.

Now, I want to call your attention to the fact that in prayer you must bow your knees and raise your thought to the Father and say, "Our Father."

Then What is the Relation of Jesus and of the Holy Ghost to Us?

These two blessed Ones are a blessed Triune God with the Father. These blessed ones are presented by Christ Himself, by the Father Himself, as our two Mediators by the Spirit Himself.

One of the great mistakes of the Church has been that we have only one Mediator. That is wrong. We have two. We have "one Mediator between God and man, the Man Christ Jesus," and we have another Mediator, the Holy Spirit, which stands between man and God.

Jesus pleads with the Father for us, and the Holy Spirit pleads with us for God. "He maketh intercession for us according to the Will of God." He goeth into our hearts and He pleads with us, and in us, with "groanings that cannot be uttered," and as He comes He awakens us to know God; He teaches us to cry, "Abba! Father!" (Amen.)

It is the Holy Spirit which helps our "infirmities," that is our "weaknesses," and teaches us how to pray. We know not what thing we have need of, until the illuminating power of the

Holy Spirit has made us to see these things; until the strengthening power of the Holy Spirit has enabled us to experience these things; until the Holy Spirit has shown to us Jesus Christ the strong Advocate, the mighty, all-prevailing Advocate, and it is in the light that the Spirit brings that we see God our Father and Christ our Saviour, and know the Path of Prayer which He, the Blessed Son of God, once trod on earth for us.

We therefore have two Intercessors: God the Son and God the Holy Ghost are the Intercessors who show us God the Father; who take us to the Father.

The Lord Jesus Christ's great work on earth was to "glorify the Father" and to "reveal the Father," and He said, "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me"; therefore He presents Himself as the Way to the Father.

Oh, how shall I whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear;
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode,
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.

These, these prepare us for the sight
Of Holiness above;
And we the sons of Ignorance and Night,
Shall dwell in the Eternal Light,
Through the Eternal Love.

That Eternal Love has provided for us an Advocate with the Father, and an Advocate with us; the blessed Comforter who has come, the Paraclete, the Advocate for God, the Guide to lead us "into the Way of all Truth."

"Lord, teach us to pray"; teach us to pray as Thou didst Thy disciples long ago, and to say "Our Father."

When you say "Our Father," do not forget where He is.

He is in the Heavens—not in Heaven, but in the Heavens. There is more than one Heaven.

Paul speaks of a third Heaven, and we read of the Heaven of Heavens.

From thence the Lord of Life and Glory fills all the Heavens right down to this earth, which is embraced within that glorious abode of God.

A Night Scene with Jesus.

I think that when our Lord Jesus, on that last night before He suffered, sat under the silent starlight and said, "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house there are many mansions." (The

Greek words might read, "In My Father's dwelling place there are many abodes.") I think that as He sat there under that starry sky, His hand might have been uplifted and His eye directed to the glorious Starry Host which filled that night sky above Jerusalem. When He said these words to those sad-hearted disciples, with all the gloom of Gethsemane resting upon them, with the awful agony of the coming sorrow filling their hearts, for He had been telling them that He was going, and whither He went they could not for the present go; I think He pointed to that Starry Host, and, looking up, they saw flashing from afar in the night all those glorious galaxies of stars, abodes of God the Father throughout the illimitable Universe. Away up that Milky Way, from that Cross at its entrance, their eyes would be directed, until they would reach the glorious Crown of the Seven Sisters, the Pleiades, where the smallest star to human eyes, and probably the most distant in all the heavens that can be observed, is said by astronomers to be the Center around which all the Universe is wheeling. Perhaps He pointed there to the Throne of Unbounded Love and Power, and there it may be is the City of God, "which hath foundations," the Metropolis of the Universe.

Our Father's dwelling place is throughout all His universe. I do not doubt it, and I dare not, if I would.

Some are talking about finding God here, or finding God there. I say to you today:

Should I be cast where God is not
That were indeed a dreadful lot,
But regions none remote I call
Secure of finding God in all.

I believe that where'er men seek God He is found, and every spot is hallowed ground.

Yea, I will tell you more! I will tell it you, for it is deep in my heart to say it. If I make my bed in hell, even there could Thy right hand find me.

You will never get beyond the reach of your Father's hand. Thank God eternally for it. (Amen.)

I love to think of this whole Universe as my Father's Dwelling Place; the dwelling place of Him to whom my spirit says, today:

Thy Center is Everywhere, and Thy Circumference Nowhere.

When you think of God, let no limited thoughts possess your mind, as if God dwelt in some little "house" with a few rooms, and as if God was confined to that.

God forbid that we should have a God who could not fill His own universe.

"Is your God a big God, or a little God," said Collins the infidel to a sweet little Christian maid, and Collins afterwards

said that the answer of that maid was more eloquent than all the books that had ever been written in defense of Christianity or in answer to infidelity.

The little maid, not thinking that the infidel was quizzing her, looked up into his face, and with the sweet simplicity of her maidenhood, and her love for her Father in Heaven, said, "My God is both a little God, and a big God."

"How is that, little maid?"

"Oh, sir," she said, "He is so big that the Heaven of Heavens cannot contain Him, and He is so little that He dwells in my heart." (Amen.)

And there, beloved friends, is the Glory of our God.

He is like the sun which He has placed in the heavens; that sun is so mighty and so glorious that it can take up from the ocean great quantities—hundreds of thousands of millions of tons—by its soft embraces as it stoops down and kisses the laughing waters, and raises them up in the invisible arms of its sunbeams, and takes them away up into the sky, and takes them across the sea, and breaks them on the highest mountains, and sends the sweet rain down into the valleys.

I tell you that the same sun which can lift hundreds of millions of tons of water from the ocean, falls with the gentlest light upon my eye; and upon the eye of the meanest and humblest insect that ever God made, and every bright created thing delights to bask in that light. Wonderful to know that that sun is so mighty that it keeps all the planets in their orbits around it, with all their satellites, and yet is so graciously distributed that it enters wherever it is admitted, even enters into my room, and gives me light to do my work.

Oh, to think of God as greater than all His works; think of God as everywhere present, and nowhere absent.

Remember this, "the hour has come," for Christ has said it, that neither at Jerusalem, nor at Mount Gerizim, nor in the Temples made with hands, shall we confine our worship of the Father; but every spot of earth is now hallowed ground.

And we look up to Thee, oh Christ, oh Thou Advocate, and know it is true, for Thou hast said it Thyself!

So we believe today that our Father is "in the heavens," and these heavens are away beyond us, and are yet all about us; yea, the kingdom of heaven is within us, and that the telephonic, sympathetic breath of prayer can reach the heart of the Father everywhere.

"Our Father Who Art in Heaven, Hallowed Be Thy Name."

"Thy Name"—the Name of Father—Father! Oh, how that thrills in a father's heart when uttered by his child: Father! Father!

They say that the great conqueror, Julius Cæsar, was return-

ing in triumph from one of his successful wars, near to the end of his life, when at the summit of his power, in ancient Rome.

They say that the great Cæsar was in his chariot, standing up proudly amidst the Blaze of Triumphal Glory, and the multitudes cried, "Ave Imperator! Ave Cæsar!" And onward Cæsar swept, holding the reins of the spirited horses that were drawing his war chariot, as he was sweeping up the hill to the place where they gave thanks for victory. Behind his triumphal car were those whom he had conquered in war, kings and princes of foreign lands, and specimens of his conquest. Up this great Triumphal Way these great war horses were dragging the Imperial Car, and the people still cried, "Ave Imperator! Ave Cæsar!" and there was a tumult as the military clanked their shields, and shouted.

But presently there ran right out into the very front of his chariot, not far from his horses, a little child from amidst the people; and lifting up its hands without any fear, it looked up, and said, "Father! Father!"

In a moment the great Cæsar reined up his horses and turned them away from trampling down the child, and the whole triumphal procession for miles was stopped, as Cæsar, handing his reins to the general at his side, leaped from his chariot, knelt down and, lifting the child in his arms, kissed him, crying, "My son! My son!"

I tell you, beloved friends, as they shouted again for Cæsar for this token of a true father's heart, the scene made me think that if I, the poorest of His children, should cry "Father!" my Father, who guides the universe, would restrain the very stars in their course, if need be, to keep me from being crushed beneath the wheels of His power.

I can never forget that He who has omnipotent power in Heaven is our Father. (Amen.) His throne is a Father's Mercy Seat.

"Our Father." He loves us, and He cares for the humblest of us. Forever hallowed be His Name.

Then pray as the Lord has taught you:

"Thy Will Be Done on Earth as It is in Heaven."

Oh, friends, how many have erred by praying "Thy will be done," and stopping there?

How many have, under the misery of hell-born affliction and in the midst of sin-created sorrow, and not knowing any better, bowed their heads amidst the storm and said, "Father, Thy will be done"?

I want to tell you today that such a prayer was never given by God, that He never taught us to pray in passive resignation to the unknown Will of an unknown God; but that the prayer

He taught us is this, "Thy Will be done, my Father, in me, on earth, just as that Will is done in Heaven."

It is not a prayer of passive resignation, but a prayer for Divine intervention.

It is a prayer calling upon the Father in Heaven to do something in me, in you, His child, that is not being done.

It is the cry of a Christian, saying, "My Father, come and do Thy Will in me, in my inmost heart; do it in my daily life; do it in my business; do it in my relation to my wife, my children, my employees, my fellow-workers everywhere; do Thy Will in me in the State as a citizen; do Thy Will in me in the Church as a Christian; do Thy Will in me in the workshop as a workman; do Thy Will in me as a friend of humanity everywhere. Thy Will be done in me, oh, my Father, just as that Will is done in Heaven."

How is that will done in heaven?

Friends, today leave with me these lower skies, bright and fair as they are in this lovely springtide, leave with me these skies, which are so much o'ershadowed by night, and which are sometimes filled with the lightning and the thunder, and the rain and the tempest, even in the bright spring and summer; leave with me this lower earth, and today, for a moment, go with me on angel wings, led by some angelic guide. Let us rise, and rise, still higher above these lower skies, until we come to the City "which hath foundation," that Metropolis of the Universe where "Heaven's unfading mansions rise."

It is a "City which lieth four square, the length, and the breadth, and the height of it are equal"; and we know its size, for it has been "measured by the measure of a man, that is, of the angel."

The Book of Revelation says it is twelve thousand furlongs (that is fifteen hundred miles) every way.

That City, therefore, rises in the sky fifteen hundred miles square.

Its foundation shines resplendent with the glory of these twelve great stones; these wondrous combinations of color, amethyst, jacinth, chrysoprasus and emerald, and the many glories of these twelve stones; and the gates of it are pearls, and the wall of it are jasper, and the streets of it are fine gold, and the mansions rise for one thousand five hundred miles, up! up! up these streets of God; up! up! to the very Throne of the Eternal Father.

Now let us stand at the gate of the City, and say now to the angel there:

"Oh, angel, tell us, is this fair City the City of God, and the Center of Heaven?"

"It is."

"Well, tell us, blessed angel, is the Will of the Father done here?"

He would say, "It is."

Looking into the countenance of that great angelic spirit, we would say:

"Tell us, mighty angel, is there any sin here?"

He would say, "Nay; sin cannot enter here, because the Will of the Father is done here, and

Where the Will of God Our Father is Done, There is no Sin."

Then we say, "Angel, let us go back to earth, and let us pray for ourselves, and for a sin-cursed humanity."

Oh, let us pray, "My God and Father in Heaven, hallowed by Thy Name: Thy Will be done in me on earth, as it is done in heaven; and as in Heaven there is no sin, oh Father, for the sake of Jesus, the Lamb of God who taketh away the sin of the world, take away my sin! Father, let Thy Will be done in me by Thy Spirit, and let there be no sin in me on earth."

Will God answer that prayer, if that prayer is the prayer of a penitent and faithful heart? Will God answer that prayer?

Audience—"Yes."

Dr. Dowie—Why? Because it is written, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin"; and "If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."

A Voice—"I believe that."

Dr. Dowie—All right, and so do I. Let us go back and let us rise to the City of God again; let us talk to the angel once more at the gate of Heaven, and say:

"Oh angel, is this the City?"

"Yes."

"Tell us, is there any disease in this City? Is there any disease in Heaven?"

He would say, "No."

Throughout all that City we would hear them sing, "the inhabitant is never sick."

And we would say, "Why?" and the answer would come back, "Because the Will of the Father is done here."

Now we would say, "Let us go back to earth and pray once more, 'Oh Father in Heaven, we who dwell in this sin-stricken and disease-smitten earth pray to Thee in the Name of Thy Son; we pray by the help of Thy Spirit; we pray, Let Thy Will be done in us on earth today as it is done in Heaven; and let there be no disease in us, no pain, no cancer, no leprosy, no agonizing torture. Oh, let Thy Will be done in us, and let the same Spirit which quickened Jesus quicken us. Let that Spirit

dwell in our mortal bodies, and quicken us, and purify this blood, and purify this body, until Thy Will is done in us, and this body becomes the Temple of the Living God. Oh my Father, let Thy Will be done in me on earth as it is in Heaven; for the sake of Jesus who came to earth and bore our sicknesses, and our infirmities, as well as our sins. Take all disease away, for Jesus' sake.' ”

Will God answer that prayer?

Audience—“He will.”

Why? Because it is written, “He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.”

Oh, I am so glad there is healing in the Saviour's precious blood. (Amen.) So I pray, “Thy Will be done in me this day on earth as it is done in Heaven.”

When my sinking heart and feeble body feel the pressure of earth, and time, and toil, I rise and say, “My God, send Thy Spirit, and let Thy Will be done in me,” and it is done.

That is the prayer we must pray.

“Lord, teach us to pray.”

“There will come a time,” says one, “when your prayer will not be answered; when your God will not answer it; when He will fail to heal you: for your last sickness will come, and you will die in it.”

God forbid that such a lie should ever get a place in my heart.

You might as well say to me, “There will come a time, Dr. Dowie, when God will fail to hear your prayer for deliverance from sin. There will come a time when sin will have dominion, and when God will not hear, and you will die a poor, wretched sinner.”

God forbid. When I die I want to die a sinner who has been cleansed from sin. (Amen.) I want to die with a pure white heart. (Amen.) Without a blot against me on earth or in heaven. I want a conscience free from offense. I want to know that the blood of Christ cleanses me from all sin; and I shall pass away, not die, with my conscience free, if I trust my God, when the last enemy comes.

If I were eighty or ninety, if I were an hundred years old, I would say, “Father, I do not want to stay on earth; I want to get to heaven when you are ready; but Oh, my Father in Heaven, I object to the Devil kicking me out of my body. Oh, my Father in Heaven, I object to being kicked out of this earth with a cancer, and to be torn in pieces with a fever, and I ask Thee to do Thy Will, and to take the body that Thou hast redeemed, and deliver me from disease; and if Thou dost want me in Heaven, my Father, let me lie down in peace tonight, and sleep and ‘never see death’; but let me hear the blessed

Messenger visit me, saying, 'The Master is come, and calleth for thee,' and then, my Lord, I will come quickly, and I shall 'never see death.' I shall never see disease, for Christ Thy Son, my Lord, has said, 'If a man keep My saying, he shall never see death.'"

I believe that Christ has conquered Death, and that the privilege of the Christian, when his life is done, is to lie down in peace, and sleep on earth and wake in heaven. (Amen.)

Now the prayer goes on, and bids us pray,

"Give us Day by Day Our Daily Bread."

Friends, that is what we need, "daily bread." The Queen upon the Throne, the Czar upon the Imperial Seat of all the Russias, wants daily bread; and all man can have, be he king, or be he peasant, is enough daily bread for his stomach to digest.

Oh, I am glad that God teaches forever the lesson of continuous dependence upon Himself day by day.

Day by Day, the promise reads,
Daily grace for daily needs.

We need "bread"; not merely the bread that perishes. That is never so hard to get in countries like these, where even the humblest will not knock in vain at a door, and say, "I am hungry; give me bread"; for there are few hearts so hard that they would not give bread to the hungry.

No, beloved; I tell you even if you knock at the door of the harlot, if you are famishing, and say, "I am hungry; give me bread," she would go to her cupboard and say, "Here it is." You could go to the door of a thief, and say, "I am hungry; give me bread," and he would give it you.

Oh, friends, the bread that perisheth is not so hard to get, if you are compelled to beg it, even. You can always work for it, and if you are honest, and trust in God, He will give you bread.

Oh, friends, the bread that sustains my body is the smallest part of it.

Who shall give me bread? Where shall I find bread? Oh, where shall I find bread that shall feed my spirit? At what stream shall my thirsty heart drink and desire no other drink? Oh, who shall lead me to the River of Life where I can drink and be satisfied? Who shall give me the Bread of Heaven, which alone can meet the wants of the immortal spirit?

"My Father! My Father! I come to Thee; give me this day my daily bread. Bread for my spirit; bread for my soul; bread for my body. Give me the Life that will keep me from sin; the Life that will give me power to do Thy Will; the Life that will give me light to see Thy Way; the Life that will give me life to work for Thee. Give me the Bread of Life. Oh, give me that bread; my spirit wants it. I must have it.

Where shall I get it? Shall I get it from the naphthaline river of accursed passion? Shall I get it from the Salt Sea of Life? Shall I get it from the philosopher who dies in his darkness? Nay, Nay.

"Oh, give me bread. I want to live. I do not want men's philosophic stones. I do not want men's Theosophic serpents. I do not want the infidel's scorpions. Oh, give me bread."

Robert Ingersoll! "Have you anything I can feed upon? Give me bread."

"Oh no," says Robert Ingersoll; "I can go into the cupboard and destroy the bread. I can go into the house and set fire to it."

Can you give me bread? Who shall give me bread? My Lord has taught me that I shall ask my Father who is in heaven for bread, and when I ask Him I will hear my Lord say, "I am the Bread of Life. Your fathers did eat manna in the wilderness and are dead. I am the manna from heaven, of which, if a man eat, he will never die."

Lord, give us Thyself; give us this bread; give us of Thine own flesh; give us of Thine own blood; give us of Thine own hand. My spirit wants God. Give me, Oh God, Thyself, that I may be a partaker of the Divine Nature, and "escape the corruption which is in the world through (damning) lust."

That is the bread we need; that is the bread we seek; that is the bread we give; that is the bread we break today—the Bread of Life come down from Heaven. The words that are Life; the fruits that are Life from the Tree of Life; the Gospel that never dies; Salvation for spirit, for soul, and for body.

"And Forgive Us Our Sins."

Oh, there is no man here surely who prays not for forgiveness.

Is there any one so whole that they have never sinned? How came you to a fallen world like this? Oh, whence came you, ye white and pure and sinless characters who never sinned? Let me see you! Speak out and tell me that you never sinned. Whence came you to a sin-cursed world like this?

Oh, of all the contemptible things that a man can say it is, "I have not sinned."

Not sinned? Not sinned?

We, who are born in sin, and in a world of sin; we, who scarce could have it otherwise; before we knew purity we knew uncleanness; before we knew truth we knew falsehood; before we knew life death was working in us; before we knew health the touch of disease was working in our finite frames; and we, the sons of sin and ignorance and disease and death—

we without sin? If any man say he has not sinned he makes God a liar, and His Word and His Truth is not in him.

Friends, let us say, "Forgive us our sins"; for the holiest man who ever breathed, the man who lives closest to God, has to say when the eventide has come, "No perfect day has this been. I have loved and lived and served Thee as best I might, yet how imperfect is my service. How much better it might have been; how many things have been omitted that might have been done; but, oh, let my ignorance and my sin be forgiven. I do not wilfully omit; I do not wilfully do evil; but, oh, my best is imperfect, and wherein in my ignorance I have sinned, forgive me my sins."

I would not dare any day I ever lived to kneel down and say, "Oh God, I have not sinned today."

I could kneel, and say truthfully, "Lord, I never sinned wilfully. Lord, I did not grieve Thee wilfully. I ask Thee to keep me without sin, without conscious and wilful transgression. But oh, my Father, my best day and brightest, what is it in Thy perfect sight? Imperfect it must be. Oh, then, forgive my debts as I forgive my sinful brother, my debtor."

You will never get forgiveness, ye who will not forgive. Ye who are cruel and hard in heart and have no compassion for an erring brother, how can you expect compassion for yourself, an erring sinner, from a living God?

If ye have never sinned, then tell God that ye need no Saviour; then tell God you need no redemption and no forgiveness; then tell God that you can hate your brother, and in the very telling of it you will be a murderer with a murderous passion of hatred in your heart; for God has said, "He that hateth his brother is a murderer."

Oh, I love the words of James, the great apostle whom the Lord took up into the Mountain of Temptation with Peter and with John. I love the word of James in which he says, "In many things we offend all. If any man offend not in word, the same is a perfect man." And he tells you how to pray so that the tongue may be used for God to bless Him, and not to curse man.

Come to your Father in the heavens, as a humble suppliant for forgiveness for erring words and ignorant words.

Let Me Remind You That God Will Not Forgive if You Do Not Repent,

and that God will not forgive you unless you make restitution, and unless you do right to your fellowman; for there is no use in your saying, "I repent in Thy sight," when you have stolen from your fellowman and have not restored.

You must restore. "Bring forth fruits meet for repentance," and ask for forgiveness from God and also ask for for-

giveness from man. You must "confess your sins one to another," and this is the reason why so many are not healed, for this same passage said (James 5:16), "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of the righteous man availeth much in its working." (Revised Version.)

But my supplication for you, were I the most righteous man that ever lived, would not avail in its working, if you do not confess your sins one to another, husbands to wives, wives to husbands, masters to servants, servants to masters, brother to brother, and sister to sister. You must confess your sins one to another, and pray one for another, that you may be healed; and the effectual, fervent prayer, "the supplication," of any man of God whom God has called to this ministry will be heard and will avail "in its working" for your healing.

So I say that you must say, "Forgive me my sins as I forgive."

But remember that if your brother does not repent, you cannot forgive him. You can have forgiveness in your heart ready to bestow it the moment he asks for it; but you cannot forgive an impenitent man, any more than God can forgive an impenitent sinner.

There must be repentance before there can be forgiveness.

One of the Greatest Curses on Earth is to Forgive an Offender Who Does Not Repent.

I tell you, beloved friends, often and often when the governor of this State has signed a free and full pardon for a man who never repented, and who went out and committed the same crime within a few days, all wise men have seen that it was a great curse to Chicago and to the whole country that he got a pardon.

The other day a police officer was severely wounded and nearly lost his life at the hands of a villain in this city, who sent a bullet through his leg, but who was himself killed at the same time. That man, who belonged to a notorious gang, had been pardoned and discharged from Joliet Prison only a few days before by Gov. Altgeld.

Gov. Altgeld had no right to sign a pardon for an impenitent man.

Did the anarchists whom the governor set at liberty repent? Did they say, "We are sorry that we preached murder and rapine and bloodshed"? No. Then it was a crime to forgive the men who did not repent.

It would be a crime on the part of God if He forgave sinners who did not repent, and turn them loose in heaven. They would run tobacco shops and a saloon on every corner of the streets of heaven, and would have a crap game or

some other kind of a gambling hell down somewhere beneath the sidewalks.

It would be a curse to send them into heaven impenitent forgiven, but not sorry for their sins.

Do not make any mistake; the greatest curse that ever a president, king or any one else can do is to set adrift upon society a murderer who is not penitent; a thief who is not penitent; an anarchist who is not penitent; and you will find that out before many years in Chicago: for those very anarchists who have been set free are leading anarchists' meetings today, and would set Chicago on fire, and murder, and destroy all society in 1894.

God bless them all, and change their hearts, and show them the right way.

But do not forget that we cannot be forgiven until we repent, and that we cannot forgive until others repent.

Yet we must be as God is; our hearts must be as God's is.

God's heart is full of compassion, and he is always ready to forgive. May God fill our hearts with the compassion that makes us always ready to forgive. (Amen.) "Forgive us our sins as we forgive those that sin against us."

"And Lead Us Not Into Temptation."

Now, I venture to say that that is not a good translation. I venture to say that the verb which is translated causatively there, as in so many other places, should be translated permissively.

I think it is one of the discoveries which will throw a great deal of light upon the Scriptures, that both in Greek and in Hebrew there have been a great many mistranslations because of the translations of the active verb causatively instead of permissively; for instance, "I the Lord create evil," and "Is there evil in the city and the Lord hath not done it," are manifest illustrations of the wrong translation, since God cannot do evil, and He is not the Creator of it.

I take it that the prayer means

"Suffer Us Not to be Led Into Temptation, But Deliver Us From Evil."

Or, as the Revised Version puts it, "deliver us from the Evil One."

I take it that is the best reading, "Suffer us not to be led into temptation," and I am well supported in that assertion by the highest modern scholarship on Biblical Interpretation.

The Apostle James very beautifully says:

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived beareth sin: and the sin, when it is

fully grown, bringeth forth death. Be not deceived, my beloved brethren. Every good gift and every perfect boon is from above, coming down from the Father of Lights, with whom can be no variation, neither shadow that is cast by turning.

Do not err, beloved; no temptation ever came from God. He cannot be tempted with evil, and He tempteth no man; and it is not right to say, "Lead us not into temptation," but say, "Suffer us not to be led into temptation," which is the meaning I always give to the words when I pray them.

Oh, my God, I thank Thee that thou didst not suffer me to be led into many temptations, for my weak nature might have been overcome, and I might today have been far from Thee in paths of sin.

Beloved friends, it is a very sad thing when men, rejoicing in their own boasted strength, go into temptation; when they go down into saloons, and into low gambling hells, and into places of evil resort, simply to see these things. I tell you, beloved friends, the sight of iniquity and the hearing of evil and the communication of sin will leave a bad impression upon the best heart, unless God requires His child to be there under exceptional circumstances, such as rarely occur.

I will never forget my visit to Chinatown in San Francisco in 1888.

I went through it with the police one night.

I never want to go through such dens again.

I came out of it early in the morning, having gone into it at ten o'clock at night. I went through the subterranean passages of underground Chinatown, and I saw scenes of filthiness and devilry and wickedness such as I have never dared to put into words; and when I came out of it, I was grieved and wounded in spirit. I was filthy from being surrounded by a filthy atmosphere, and when I staggered into my hotel it was as if I had been taking intoxicating liquor, although I had not drunk even water. I would not drink it in those infernal places where we followed the police.

When I came out I went to my room in the Palace Hotel in the early morning, and when I looked at my wife she said, "How did you like it?" "Like it?" the question seemed a mockery.

She looked at me and said, "Why, John, your face is green." (Laughter.) I did not wonder at that: for it deserved to be green or yellow, or any other other color. I felt that I had been where I had no right to be. I had voluntarily gone down into hell, and the Lord forbid that I should ever do it again.

I tell you, young men, it is an awful thing when men in order to "look at" iniquity, go down to make a close acquaintance with it. I tell you that many never escape.

It is like going down into a lion's cage, and you only want to "look at" the lion; you "only want to go and have a look at the serpent."

What do you want to go there for?

"Oh," you say, "I want to study the whole question of the lion's tooth, and the whole question of the serpent's tooth. Now, Mr. Serpent, open your mouth and let me look at your tooth." And whilst you are fooling with them the serpent gives you one bite and winds its coils around you; or the lion gives you one stroke and breaks your back, and takes your head into its jaws.

Serpents and lions do not consider that you have come there to study natural history.

When you go into the Devil's den, the Devil has a right to give you a stroke, for you have no business there.

Never go into temptation, if you want to keep pure.

Keep amidst the pure, if you want to keep holy.

Keep with the holy, if you want to go to heaven; ask God to let the angels be your companions, and the best men on earth to be your helpers, but never go and have a talk with the Devil.

Whenever he comes out, fight him, strike him, go at him, determine to drive him out. But you may go down rightfully, therefore, led by proper headship; you may go down to fight evil, but not go down to "look at it."

Temptation is a terrific power.

It is easy to say with Pharasaic pride, "I have not sinned," as you look at a fallen man or woman, stained with crime, and covered with shame. But, friends, were you ever tempted as that fallen one who so deeply sinned was tempted?

Oh, it is easy for some of you women to say, "I never sinned as that woman did"; but were you ever tempted like her?

Were you ever left without father, without mother, without brother, without sister, without friends, and thrown upon a great city with a fair and beautiful face and with a good education, but with not enough money to buy bread? Did you ever in that condition go into a shop and find employment where the accursed principal has millions of dollars to his credit, and yet gives the young girls three dollars or four dollars a week, without food, not enough to buy them bread?

They are compelled to dress like ladies, upon the wages of a housemaid who has board and room in addition, and they have to spend all of the three dollars upon their dress, while that splendid citizen is going about with his millions and the hungry girl goes from the shop and wonders what she is going to do to satisfy her hunger or to find a place to cover her head.

Are you like her?

Did you ever find the deceiving tempter coming along and saying, "Miss, will you accept my hospitality?" And hungry, and without a friend, she accepted the deceiving attentions of a reptile who wore a diamond in his white shirt, covering a foul and unclean devil in his heart, and dragged her down to hell?

It is easy to talk, but were you ever there, my sister?

She fell, but would you have stood where she fell?

Did you ever feel hungry and cold and lonely, friendless and without money, on the streets of Chicago in the depth of an awful winter?

There is a man who has sinned, but were you ever placed where he was? Thank God you were not. Praise your God that you were never in the same temptation, and ask God in His infinite mercy to suffer you not to be led into temptation, or to give you grace "with the temptation" to provide a way of escape that you "may be able to bear it."

Even the Lord Jesus Christ Himself felt the Power of the Tempter, and it was all the strength of heaven could do to resist when hungry to make bread; to resist when lowly and all power was offered Him. But He did it: for He was God, and He will give us the same strength to overcome the Tempter.

"Lead us not into temptation, but deliver us from the Evil One."

"Our Father," we cry, "deliver us from evil."

Evil is around on every side. Deliver us from sin; deliver us from disease; deliver us from death; deliver us from hell; deliver us from the power of the enemy. Call upon Him and He will deliver you: for

"Thine is the Kingdom and the Power and the Glory Forever."

Oh, what a prayer! "Thine is the Kingdom." Do not forget it. Do not forget this world belongs to God. (Amen.)

Listen, you infernal men who have given yourselves up to the Devil. Let me tell you, every corner lot in Chicago belongs to God.

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein."

Let me tell you this, the armies of God are gathering from all the Universe, and are sweeping on, and they are going to sweep you out, for the Kingdom belongs to God.

His is the power, and His is the glory, for "the glory of the Lord shall cover the earth, as the waters cover the sea."

Oh, what a prayer! Oh, what a prayer! "Lord, teach us to pray." (Amen.) Lord, teach us to live the prayer!

Friends, the way to pray is to live what you pray. (Amen.) The way to sing a hymn that will ring throughout the earth is to live what you sing.

Talk religion, but do not talk a bit more than you live.

The Lord help you to live the prayer.
 "Lord, teach us to pray."

Call.

Every man and woman who wants to pray that prayer and to be delivered from evil, stand and ask God for it. (The whole audience apparently arose.)

And those who do not want to pray, the Devil will see you sitting still, and he will know you belong to him.

Let me ask you first, brothers and sisters, do you hate sin? Can you say I do?

All Answer—"I do."

Do you desire to be free and pray the prayer that Christ taught us? Can you say I do?

All Answer—"I do."

Then with me pray. All repeat after Dr. Dowie the following .

PRAYER.

My God and Father who art in the heavens, hallowed be Thy Name. Thy Kingdom Come. Thy Will be done in earth as it is in heaven. Give me this day my daily bread, and forgive my sins as I forgive those that sin against me; and lead me not into temptation, but deliver me from all evil, for Thine is the Kingdom, and the power and the Glory, forever. Amen.

Give me strength to live this prayer, to do right to any whom I may have wronged; give me Thy Spirit; help me to trust in Thy Son, and to Go Forward in Thy Strength, for His sake. Amen.

After singing the Doxology, the services were closed by the following

BENEDICTION.

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

AN ILLUSTRATION.

IN his address to the Candidates for Baptism on Lord's Day afternoon, August 9, 1896, Dr. Dowie in his exposition of Acts 2:42 gave the following illustration, which is appropriate to the subject under consideration:

"In Prayers."

The longer I live, the more deeply am I convinced that the key which opens the human heart to God, and the key which opens heaven to man, is the Key of Prayer; that with this key in our hand, we can open a Divine Road anywhere. I am deeply convinced that we have only begun to know what the power of prayer is.

You know how constantly I am approached to pray for people. Here, for instance, in my hand there are a score or two of prayer requests that have been found upon this table, and one that has just come in by telegraph; and those that are around us, my secretaries and others, know that these come in scores and hundreds to us daily; they come from the telephone and from the telegraph; they come by special messenger and by special delivery letters and in the daily mails; and from those who throng this Tabernacle two and three times during the week, as well as those who come here on the Sabbath, that cry rises continually, "Pray for me."

Now, why is it that other ministers are not so beset? Why is it that it is an infrequent thing for ministers of the Gospel to have petitions by telegraph and telephone and letter and messenger? Why is it?

I am afraid it is because the people do not believe that their prayers amount to a row of pins. I am afraid it is because they themselves do not have any confidence that their prayers ever amount to anything, and the shameful fact is continually confessed to me by ministers of the Gospel that they really do not know that they are in touch with God at all.

An Illustration.

I had a minister the other day who visited me from a distant city. He besought an interview, and he got it. He asked for it in a very nice way. He said he was quite willing to be told nay, if I felt that I could use the time better than by giving him an interview, but he said very humbly that he

had traveled hundreds of miles in the hope of getting it; that he was compelled to return at midnight of that night.

He had been brought, he said, very nigh to God by the reading of our LEAVES OF HEALING, and he had become convinced that he did not know how to pray. He had stood up before his people and he had read a long extract; "in fact," he said, "I read almost entirely the whole of your sermon on prayer, and I said to them in introducing it, 'These are the words of a man who knows how to pray as I do not.'"

He said: "I pray for you, my people, but I am not answered. You are not healed and you are not saved, and your sons and daughters have been going to the Devil right under my own eyes, and under my ministry, until my heart is well-nigh broken, as I look at you and see that my ministry is not worth a row of pins, that my prayers do not reach heaven. Now, there is something wrong."

Then he took that sermon which I had preached on prayer, and he said, commenting upon it, "Let us say Our Father," and as he went on his congregation joined him, and he said, "Now, suppose you all pray the prayer that they pray in Zion Tabernacle—a prayer that comes from broken hearts, and people who find God."

And he said the people arose and they repeated word for word the prayer, and more than two-thirds of them were in tears.

"Now," he said, "I am going down to Chicago to ask the Doctor some questions, and we will get some answers, and I am coming back to talk to you more about prayer."

"Now," said my visitor, "I want to ask you this question: How is it that my preaching, 'Believe on the Lord Jesus Christ and thou shalt be saved,' does not reach the people?"

I was so glad to be able to answer him, and to say that he had no right to preach that as the first thing; that that was not the beginning of the Gospel.

"Well, now," he said, "if that is true, then I have been entirely misdirected in my theological study. What is the beginning of the Gospel, if that is not?"

So I handed him the Gospel according to St. Mark, and he read:

"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;

"John came, who baptized in the wilderness and preached the baptism of Repentance unto the remission of sins. And there went out unto him

all the country of Judea, and all they of Jerusalem; and they were baptized of him in the River Jordan, confessing their sins."

Now, I said, that is the beginning of the Gospel:

"The Baptism of Repentance for the Remission of Sins."

Look down and see in the fourteenth and fifteenth verses that what John preached was what Jesus preached, for there it is written:

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.

But do not tell them to believe until you have told them to repent, and tell them that their believing is not worth a pin, until they have repented, until they have brought forth fruits meet for repentance; and then, when they have done that, or vowed to do it, they may believe on the Lord Jesus Christ, and then they must be baptized.

He sat and he listened to those few words, and he said, "Thank you. I have got more in those few words than I did in all my theological course. I am going back and I am going to preach exactly as you have said. Will you pray with me?"

I knelt and prayed with him, and he said, "I cannot thank you, and God will have to reward you; I am going back to preach."

I hear that in that Church there have been large numbers of persons saved within the last few weeks. (Praise God.)

Now, friends, I believe that what is wanted is just the plain, simple, old primitive apostolic doctrine, and fellowship, breaking of bread and prayers, and the same primitive apostolic baptism, the baptism of repentance for the remission of sins. (Amen.)

A VOICE FROM ZION.

“CHRIST’S METHODS OF HEALING.”

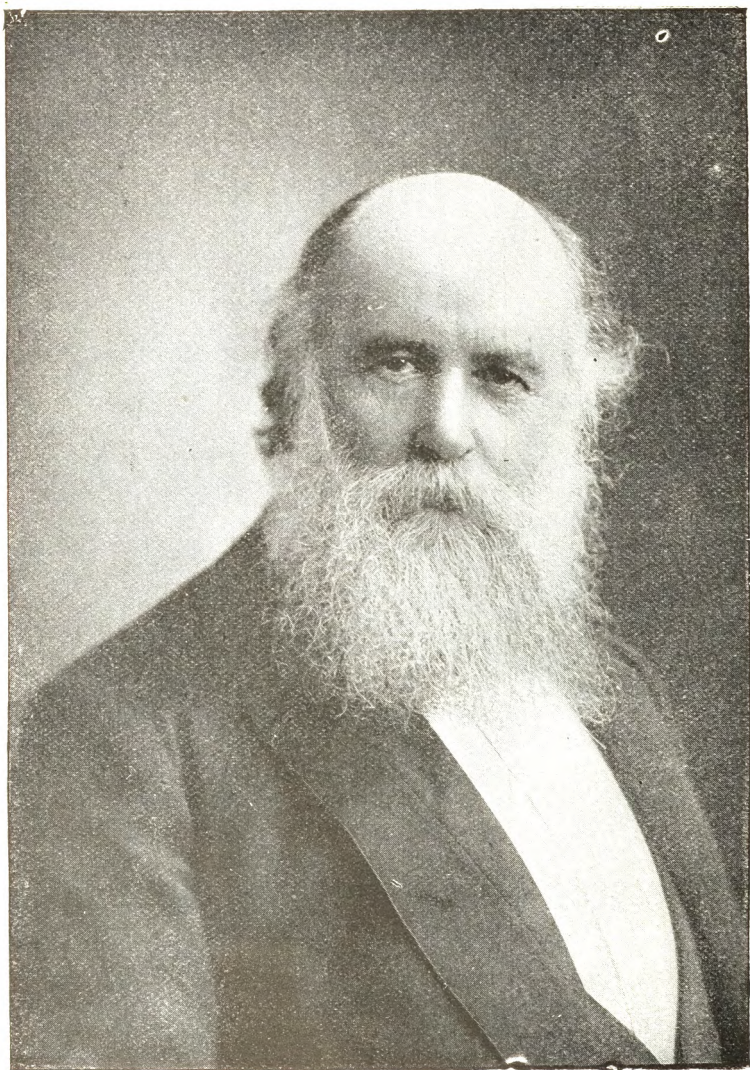
**Reply to the Exposition of the Sunday School Lesson by t
Rev. Dr. John Lindsay Withrow, Pastor of the
Third Presbyterian Church, Chicago, in
the Record of Jan. 8, 1898.**

**Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue
Chicago, Jan. 9, 1898, by the**

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO.
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVE.
1898.



John Alex. Dowrie

“CHRIST’S METHODS OF HEALING.”

A REPLY TO DR. WITHROW.

Just as Dr. Dowie was stepping upon the platform on the afternoon of Lord’s Day, Jan. 9, he was given a clipping from the *Chicago Record* of Saturday, Jan. 8, containing the exposition of the Sunday School Lesson of the day, by Dr. John Lindsay Withrow.

The Ordinance of Believer’s Baptism was to be celebrated in accordance with the regular program, and a large audience had assembled to witness the Triune Immersion,

“Into the name of the Father and of the Son and of the Holy Ghost.”

“The Triune Baptism of Resurrection Glory and Power ” was the subject announced for the afternoon service, and so far as the exposition of the Scriptures went, the subject was strictly adhered to.

But the announcement of the subject, and the publishing of one hundred thousand slips containing the program of the services in Zion Tabernacle, did not prevent Dr. Dowie from combating the error taught by Dr. Withrow under the heading of

“CHRIST’S METHODS OF HEALING.”

Dr. Dowie had no opportunity of preparing his reply, for the time of service had come, and he at once stepped to the front of the platform and announced the hymn.

But when the proper time came to introduce the clipping, he met with the Sword of the Spirit, in a most masterly manner, the opponent of Divine Healing, and completely demolished the false doctrine he was giving to the teachers of the Sunday Schools through the widely circulated pages of the “*Record*.”

The fact that Samson had other plans in mind, and was not prepared for hunting, did not prevent him from properly attending to the lion that he met by the vineyards of Timnath.

“Behold, a young lion roared against him.

"And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand."

The services were opened by singing:

"Blessed be the Fountain of blood,
To a world of sinners revealed;
Blessed be the dear Son of God:
Only by His stripes we are healed.
Though I've wandered far from His fold,
Bringing to my heart pain and woe,
Wash me in the blood of the Lamb,
And I shall be whiter than snow."

Dr. Dowie then said, I shall read a number of passages bearing upon the subject of Believers's Baptism this afternoon.

In the Gospel according to St. Mark the first chapter.

"The beginning of the gospel of Jesus Christ, the Son of God:

"As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

"John did baptize in the wilderness, and preach the Baptism of Repentance for the remission of sins.

"And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins."

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

In connection with Jesus' baptism in His earthly ministry; the fourth chapter of the Gospel according to St. John.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

"(Though Jesus himself baptized not, but His disciples,)

"He left Judea, and departed again into Galilee.

I read that passage for the purpose of calling your attention to the fact that

JESUS BAPTIZED DURING HIS EARTHLY LIFE AND MINISTRY; that He baptized by means of His disciples. In the previous chapter there is reference again to Christ's baptism.

"After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.

"For John was not yet cast into prison.

"Then there arose a question between some of John's disciples and the Jews about purifying.

"And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him "

He tarried with them and baptized, at the same time that John was still conducting his baptism in Ænon, showing that

the baptism of Christ was a baptism that went on at the same time as the baptism of John.

John was still baptizing as Jesus was baptizing, into the name of the Eternal God, without reference to the Son or the Holy Ghost. There was no baptism there into the name of the Son, or into the name of the Holy Ghost. Certainly John did not so baptize, and there is no evidence that Jesus baptized in His name until the end, when He said,

"Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full."

I call your attention to these as passages offering this thought: That Jesus baptized, and His disciples, while He lived, baptized at His command those who repented.

AFTER HE AROSE FROM THE DEAD, THERE IS A NEW BAPTISM, and it is very beautifully set forth, especially by Matthew.

Let us read the last three verses in the last chapter of the Gospel according to St. Matthew.

"And Jesus came and spake unto them, saying, All power—"

It might be well to discriminate here, respecting the proper use of words, and this word can never be too carefully understood. The word, "Power" is not the correct rendering.

The word used here is *ἐξουσία*, *exousia*, and it is not properly translatable by the word power. It is translatable by the word Authority.

Authority is power, and it is more than power, for power to a very large extent may be held by bad men and evil spirits, and the possession of power is no evidence of the possession of Authority in itself.

It is a proof essential to the existence of Authority that there shall be power manifested, but sometimes a Divine Authority seems for the time being to be unaccompanied by power.

THE DIFFERENCE BETWEEN POWER AND AUTHORITY

might be illustrated by the recent history of this country.

A number of states defied the national Authority. They denied the right of any Congress, Senate, House of Representatives, Cabinet or President to interfere with their interpretation of law, and said that they had the right to secede. They called it secession. On this side of Dixie's line it was called rebellion.

The rebels, as the North called them, the secessionists as the South called themselves, seized upon power. They

seized upon the arsenals and military resources, and naval resources of the United States that were within their grasp.

They dominated the courts of law, and they created what they called a government, and they had great power. They drove the citizens into the army. Some of them were very willing. Others went unwillingly, but they created a great military force, and a naval force, and all over these Southern states there was power in the hands,—just as you may choose to look at it,—of the rebellion or secession.

Now all the way through, the national government at Washington held that they had no Authority, that that which they had done was in defiance of national obligations, and of national Authority.

Well, the question was: Who was right? Down in the Southern states they laughed and mocked at the claims of the National Authority existing in Washington.

They had power, but the National Authority marched on, and on, and broke the Rebel power, and then everywhere the flag, which was the emblem of National Authority, was planted over every court house, and every legislature and every capitol of every state, and the other flag was trampled under foot, and hidden out of sight. But for years there was power in the Southern states and an absolute power until it was broken and destroyed.

ON THIS EARTH, IT IS UTTERLY VAIN TO SAY, THAT THE DIVINE
AUTHORITY IS ESTABLISHED.

It is no such thing.

All Authority is in the hands of Christ in heaven and on earth, and with that Authority there is ample power to vindicate it, and ample power to eventually triumph over every rebel.

"But now we see not yet all things put under Him."

We do not see any such thing as all things put under Christ.

"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man."

We see Him working out His Divine purposes, and those who stand by Him say, We are marching to victory.

THE BANNER OF CHRIST OVER US IS THE BANNER THAT WILL
PREVAIL,

but everywhere around you on this earth you see all kinds of
Banners.

Banners with vultures upon them.

Banners with dragons upon them

Banners with lions upon them.

Banners with bears upon them.

Banners with stars and stripes upon them, and there is not one of these Banners but will have to be trailed and lowered before the Banner of Christ. He must prevail, but we do not see it. It is not so yet.

We know that it shall be, and hence it is that I would like you, beloved friends, to remember that

THE CHURCH OF THE LIVING GOD IS FORMED TO ESTABLISH A
THEOCRACY;

the rule of God; and that the gospel we preach is the gospel of the Kingdom of God. (Amen.) Do you believe that? "Yes." And that His Kingdom must rule over all kingdoms; all the powers, and all Authority must be beneath that flag, and any one that says the opposite is a rebel and has to be put down.

He can call himself a secessionist, if he likes.

He can call himself a Republican, if he likes.

He can call himself anything he pleases, but the man that does not recognize the supreme Authority of Christ. and the nation that does not recognize it, must decay and die and perish.

Now, I want to say just right here, that that is the reason why I declare that like all human governments,

THIS GOVERNMENT MUST PERISH AS A GOVERNMENT,
unless this government recognizes what it does not yet recognize, God in its Constitution, and Christ the Son of God as having all Authority in heaven and on—?

Audience:—"Earth."

Dr. Dowie:—Every spot of it, including the United States and the Capitol at Washington.

Now that is the fight of the Church. The true Church,
THE REAL CHURCH OF GOD IS FIGHTING FOR THE SUPREME
KING, AND IS A THEOCRATIC INSTITUTION.

Amidst all forms of government it declares that in all departments of human life, beginning with the Spirit of man, and the Soul, and the Body; beginning with the home and extending to the business, the city, the state, the nation, there is no such thing as the separation of Church and Home and State.

The Church must dominate the State, and control it, and there must be no separation between the Church and the State, for the ultimate aim of the Church is to absorb the State. That is the Kingdom of God.

You may not like that definition, but it is all true.

"He must reign, till He hath put all enemies under His feet."

All rule, all Authority, all power must be absolutely His, and no man will have a right to sit upon a bench and judge, unless he is a Christian, and He

"Will also make thy officers peace, and thine exactors righteousness."

The collectors will all be honest, and there will be no voting, and there will be no parties or bossing.

I want to see this thing, because it is at the very heart of all that Zion stands for. The absolute supremacy and all pervading power of Christ.

We limit that power to no man and to no nation.

We do not separate business and religion.

We make a business of religion.

We make religion a business, and we make business a religion.

We do not separate politics and religion.

We make politics religion, and religion politics.

WE DO NOT SEPARATE ANY FORM OF LIFE FROM THE CONTROL OF CHRIST.

In the workshop, in the manufactory, in the business resorts, in the banks, His principles everywhere must prevail, and when they do prevail, a great many professions will cease to exist.

The profession of the lawyer,

"Which justify the wicked for a reward, and take away the righteousness of the righteous from him!"

Brother Cowan, is that not true?

Mr. Cowan:—"It is true."

Dr. Dowie:—"You are an old lawyer and you know it. (Laughter.) But there are a few men who refuse to justify the wicked for a reward, but they are very few. How many do you know in Chicago?"

Mr. Cowan:—"I think I know of three." (Laughter.)

Dr. Dowie:—"He is not quite sure."

THERE ARE MANY PROFESSIONS THAT WILL DISAPPEAR.

The profession of the lawyer will go. There will be no use for him with his litigation and his making the worse appear the better, and that kind of thing.

There will be no use for the pharmacist and sorcerer, because Christ will be the Healer.

There will be no use for doctors or drugs or devils of any kind, non-incarnate, or incarnate.

There will be no pork packers. That business will go; for He is the same Lord that sent the devils into the swine at Gadara.

What a wonderful age is at hand, and meanwhile we had better begin making the change now. What do you think? (Applause.)

LET US BEGIN HERE.

The beginning has got to be made somewhere. Let us begin right here; right in this city; right in this place.

Now, I want to point out to you the difference between Authority and power. I believe we have the Divine Authority to say these things. I believe too we have the Divine power to carry out this thing, because Christ has all power.

AUTHORITY IS MORE THAN POWER.

A rebel has power sometimes, but Christ has not only power, but Authority. A rebel has never any Authority.

A false church may have power, like the apostate Church of Rome. A false government may have power, like any rebel government you please to think of, but Authority is a different thing.

Now what I read was: "All Authority is given unto Me—"

Well now, who gave it to Him?

Audience:—"God."

Dr. Dowie:—God the Father gave it to Him. Never forget that Jesus Christ the Son of God said,

"My Father . . . is greater than all."

Never forget it.

"All Authority is given unto Me in heaven and in earth."

Delegated Authority, an Authority that is to be accounted for, which Christ Himself will account for when He delivers up

"The Kingdom to God, even the Father; when He has put down all rule, and all Authority and all power,"

When He Himself shall

"Be subject unto Him that put all things under Him, that God may be all in all."

There is no derogation of His Divinity, for me to speak of Him as He spoke of Himself. There is no derogation of His Divinity to speak of the Father as He spoke of Him when He said,

"He is greater than all."

We grieve Him, and we grieve the Holy Ghost when we speak of Him, and speak of the Holy Ghost in terms that neither the Holy Ghost nor Christ used concerning either.

AN ILLUSTRATION.

"I can not understand," said a man to me one day, "how the Father can be greater, and yet Christ, God, and the Holy Ghost, God, and these three one."

"Well, I will tell you."

Do you believe you are made in the image of God?

Audience:—"Yes."

Dr. Dowie:—Did God make man in His own image?

Audience:—"Yes."

Dr. Dowie:—Then, I have got three parts, spirit and soul and body. Have I not? "Yes."

Dr. Dowie:—Are not these three one? "Yes." Which is the greatest?

Audience:—"Spirit."

Dr. Dowie:—Now, because one of these three parts is the greatest, does that alter the fact that there is only one man? "No." Does it alter the fact that there is only one God, if Jesus says: "My Father is greater?" Does it alter the fact that the Holy Ghost is God, or Christ, God, because they both tell us to worship the Father? These three are One, but unity and equality are two different things. I am united as one man; my spirit and my soul, and both to my body, but they are not equal. My body is an inferior part. My soul is an inferior part. My spirit is the superior part, and yet these three are one.

ANOTHER ILLUSTRATION.

You have a United States of America, have you not?

Audience:—"Yes."

Dr. Dowie:—But Rhode Island is not as large as New York, is it? "No." Or as rich? "No." Nor as powerful; and Delaware is not as big as Illinois, although by your Republican form of government it has as many senators.

SENATORIAL REPRESENTATION.

Your government is not just. The idea of a little state like Delaware having as many senators as New York! And these silver states in the west. Five or six of them have not got the population of Chicago, and each of them have got two senators, and they impede legislation. You have not got a representation according to population. Why it is land, square acres, that is represented, not people!

People do not open their eyes. They go away praising the Constitution that has been amended now fifteen times, and it ought to be fifteen times more amended. The first amendment I would like to make would be to put the name of God in the Constitution. What do you say? "Amen."

Dr. Dowie:—That is it. Let us have some God in it.

Oh, that is such a sublime verse. Jesus said,

"All Authority is given unto Me in heaven and in—"

Audience:—"Earth."

Dr. Dowie;—Go ye therefore—.

Do you see that? Oh, there was a tremendous power in that "Therefore," I am with you. I will back you. Every angel in heaven if needful will come forth and surround you. Stand! What does it matter, the few millions of the United States? The hosts of God will troop over all the skies, ten thousand times ten thousand millions, if need be.

I command. "Go ye therefore," you poor fishermen, and tax-gatherers and discredited rabbis, go, I am with you.

If we would only realize what power there is behind us!

GRANT MARCHED OUT,

because he felt that it was an honest nation behind him that would lay all its millions of dollars down to carry that thing through, and can we not march out and take the other fellow's forts, knowing that we have got all heaven with us?

Cowards you are, talking about holding the fort! Get out of your forts! What is the use of going inside of fortifications?

I tell you, the army that fights behind entrenchments is whipped every time. Go for the devil's fortresses, and especially when he is fortified in the church. Batter him. Shatter him. Break him up.

Pull down the strongholds of sin, and let the prisoners go free.

Pull down the strongholds of the doctors and druggists and the sorcerers, and let the poor sick people go free. (Amen.)

Audience:—"Amen."

Dr. Dowie:—"Go ye therefore, and teach," or as the margin reads, "make disciples—"

Now disciples are people that sit at the Master's feet.

"Of all nations, baptizing them into the name—"

The Revised Version reads, "Into." It does not say, "In."

The Revised Version was not made up by scholars who

believed in immersion, but they had to translate the Greek word *eis*, *eis*, "Into" for there is no other word for it.

"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

That is a Triune Baptism.

Dr. Dowie:—"Teaching them to observe" some things? Not to be too particular?

Audience:—"All things."

Dr. Dowie:—"Whatsoever I have commanded you; and lo, I am with you," sometimes?

Audience:—"Always."

Dr. Dowie:—"If Christ came to Chicago." Poor Mr. Stead wrote that book, and the poor parsons preached about it, and wondered what wonderful things would happen if Christ came to Chicago.

I would want to take the next train out of Chicago, if I could not find Him here. Chicago would be hell. Very near it now, is it not?

"Lo, I am with you," what?

Audience:—"Always."

Dr. Dowie:—Just the same? "Yes." Same Saviour? "Yes." Same Healer? "Yes." Same Cleanser? "Yes." Same Keeper? "Yes." Just as loving? "Yes." Just as kind? "Yes." Just as able? "Yes." Just as willing? "Yes." Just as longing to heal? "Yes." All who know by practical experience that you have been healed, stand. (About a thousand persons rose.)

Now, did you not all dream you were healed?

Those standing answered:—"No."

Are you sure of it? "Yes."

Well, were you saved first? "Yes." Before you were healed? "Yes." And you know it? "Yes."

Bless the Lord that you do know it. Well, sit down now.

I WILL TELL YOU WHAT DR. J. L. WITHROW SAYS,

in his exposition of the Sunday School lesson in the *Chicago Record* of Saturday, Jan. 8, 1898. He is the ex-Moderator of the Presbyterian Assembly, and the pastor of the Third Presbyterian Church in Chicago.

"CHRIST'S METHODS OF HEALING."

"About His methods it must be said, that Jesus never intended to do His chief work by curing the ills that flesh is heir to."

Have I ever taught you that healing was the first thing?

Audience:—"No."

Dr. Dowie:—Salvation is the first thing, by repentance

and faith. That is what I have always taught, is it not?

Audience:—"Yes."

"At this moment there is a greater craze concerning the healing of diseases as the chiefest part of religion, then ever before has been known."

Tell Dr. Withrow, if he refers to this work, he lies. (Amen.) The first thing in this work has been what?

Audience:—"Repentance."

Dr. Dowie:—And the next thing?

Audience:—"Faith for Salvation."

Dr. Dowie:—And I have demanded a clean life, and I have demanded confession and restitution, before I would pray with you, did I not? "Yes." I have demanded that you should cease to be stinkpots, have I not? "Yes." Many of you have ceased to be stinkpots. Get up, men. (All those who had abandoned the use of tobacco rose, the number being about 100.)

Just look at that! The Lord bless you. Your wives like to kiss you now. No one wanted to kiss you when you were stinkpots. That is sure.

I say to Dr. Withrow, and to everybody that repeats this lie that this work is placing healing first, that there is not a meeting closes but what we demand repentance toward God. Often times we do not say anything about healing, because it is no use talking to people about Divine Healing until they have got Divine Salvation.

Now Dr. Withrow misrepresents, and I believe he does it wilfully, because he has had the LEAVES OF HEALING sent to him again and again by his people, but he closes his eyes, and is wilful and is sinful.

"Once, at least, the devil told the truth, when he said, speaking of afflicted Job:

'All that a man hath will he give for his life.'

That was a lie which the devil told, and Dr. Withrow ought to know that it was a lie. I will prove to you that the devil told a lie there. The devil had afflicted Job, had he not? "Yes." He had stolen all his cattle? "Yes." He had burned up all his grass? "Yes." He had pulled down the house in which his sons lived. They were all dead, and Job was a fool and said,

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He blessed the Lord for what the devil did. The devil did all that, did he not? "Yes." Well, Job was a fool to bless the Name of the Lord for the Devil's work.

Then the devil came along again. Job was in many respects a good man and perfectly honest and upright although ignorant of the cause of his miseries.

Many people are pretty fair, good men, but they are fools, and the worst kind of a fool on God's earth is a man like Dr. Withrow. Then many people go after this fool.

DR. WITHROW FOOLISHLY SAYS THAT WHEN THE DEVIL SAID:
 "ALL THAT A MAN HATH WILL HE GIVE FOR HIS LIFE,"
 HE TOLD A TRUTH.

After all the miseries of Job recorded in the first chapter, the devil renews his attack. I will read the words accompanying Dr. Withrow's quotation from the second chapter so that there shall be no mistake.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest Me against him, to destroy him without cause.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

"But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face."

Did not God permit the devil to do that? "Yes." To go and touch his bone and his flesh? "Yes." Did Job curse God? "No." Did not Job say:

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me?"

In his ignorance he thought it was the hand of the Lord. And did not Job say,

"Though He slay me, yet will I trust in Him?"

Audience:—"Yes."

Dr. Dowie:—Is it true that Job was willing to curse God even when he ignorantly thought that God was destroying his life? "No." Who told a lie when he said Job would curse God to His face? "The devil." Who tells it now? "Dr. Withrow."

Dr. Withrow does it now, because Dr. Withrow says that for once the devil told the truth. Now the devil told a lie, because Job said, I do not understand why I am sick, but I trust God, and I will trust Him, if He kills me. The devil had

said that he would give everything for his life, and, if God only put forth His hand to afflict him he would curse God to His face, and even although he wrongly imagined God had afflicted him, did he do it?

Audience:—"No."

Dr. Dowie:—But Dr. Withrow says that the devil spoke the truth, when the devil spoke a lie, and Job had to find out afterwards, and Job was told afterwards it was God's will to heal him; that it was the devil's hand that defiled him, and you know Job said,

"Behold, I am vile. . . . Therefore have I uttered that I understood not; things too wonderful for me, that I knew not. . . . Wherefore I abhor myself, and repent in dust and ashes."

God healed him then, and God will heal Dr. Withrow, if he will only repent in dust and ashes. May the good Lord bless him. He did tell a lie when he said that the devil told the truth.

Jesus said of the devil that he was "a liar from the beginning," and

"Abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it,"

Dr. Withrow to the contrary notwithstanding.

QUOTATION FROM DR. WITHROW RESUMED.

"And so any quack can call after him a crowd, if by some hypnotic trick he can relieve them of the afflictions of the flesh."

I wonder if he means me? (Laughter.)

What is Hypnotism? Audience:—"Sleep."

Dr. Dowie:—Does it come from the word *ὑπνος*, *hypnos*, sleep?

Audience:—"Yes."

Dr. Dowie:—Did I not meet with you here last Friday night at nine o'clock, for an All-night with God in Zion, and did I not pray with you at seven o'clock the next morning?

Audience:—"Yes."

Dr. Dowie:—Were you awake? (Laughter.) "Yes."

Dr. Dowie:—Did I keep you here under a Hypnotic influence? Why Hypnotism is putting people to sleep. Dr. Withrow does not know what Hypnotism means. If there is a wider awake people than those of Zion anywhere, I want to see them.

TRAFFIC IN CHARMS.

"When he associates with his traffic in charms the sacred name of Christ, it is simply sacrilege."

Yes, but when did I use charms? Did I ever bring

to you any charms? Have I got any bone of St. Anne? Have I got a rabbit's foot, like Mr. Bryan? (Laughter and applause.)

And when, and where, Dr. Withrow, did I "*traffic in charms*"? To whom did I sell "charms," and who bought them? Dr. Withrow you have invented that story if you refer to me: and it is a lie!

I remember once I was lecturing, and I had a pencil case, just like this, (exhibits a pencil case) and sometimes when I lectured I held the pencil case in my hand, and there was a newspaper which said, "Do you see that thing that he holds in his hand? He fascinates the people with it. (Laughter.) It is full of strange mysterious things."

The next day I took it out and showed them that it was a pencil case. (Laughter.)

WHY DID CHRIST HEAL?

Now, this is more serious:

"Any reader of the New Testament must see that Jesus used His divine energy to heal (lesson 5. 23), 'All manner of sickness and all manner of disease,' only for the sake of proving His deific power."

Now, when did He say that?

Audience:—"Never."

Dr. Dowie:—Did he not say that He came to destroy the works of the devil?

Audience:—"Yes."

Dr. Dowie:—The Scriptures say that

"He went about doing good, and healed all that were oppressed of the devil . . . Himself took our infirmities, and bare our sicknesses . . . With His stripes we are," what?

"Audience:—"Healed."

IGNORANCE OF THE SCRIPTURES.

Dr. Dowie—He came to heal men because disease was the work of the devil, the consequence of sin, and Dr. Withrow does not know his Bible, if he does not know that.

A Voice:—"Doctor, he says he has studied the Scriptures forty years, and he ought to know."

Dr. Dowie:—Yes, and these Pharisees whom Jesus talked to had studied the Scriptures fifty and sixty years, and Jesus said to them:

"Ye do err, not knowing the Scriptures, nor the power of God." (Amen. Applause.)

They had studied the Scriptures, but what did their studying amount to? They were not honest when they were brought face to face with facts, and they lied and they said that Jesus' power was the power of Beelzebub.

They lied, and the modern Pharisee does the same thing.

A FALSE ASSERTION CONCERNING CHRIST.

Again, Dr. Withrow says:

"He did not go healing every day and as many as He could."

Well, what did He do then?

It is recorded in Matt. 4:23,

"Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

And again in Luke 9: 11,

"But the multitudes perceiving it followed Him; and he welcomed them and spake unto them of the Kingdom of God, also them that had need of healing He healed."

Did He ever separate the healing from the teaching?

Audience:—"No."

Dr. Dowie:—"Or the preaching from the teaching?"

Audience:—"No."

Dr. Dowie:—"Go on to the 9th chapter, and you will find the same thing in the 35th verse.

"And Jesus went about—" how many of the cities?

Audience:—"All."

Dr. Dowie:—"All the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Did not the whole three go together? "Yes."

Did He ever separate them? "No."

"What God hath joined together," what right has Dr. Withrow "to put asunder?" "None."

"God be merciful unto us and bless us; and cause His face to shine upon us; that Thy Way may be known upon the earth," that—?

Audience:—"Thy saving-health among all nations."

Dr. Dowie:—"Who joined these words together?"

Audience:—"God."

Dr. Dowie:—"Who is trying to put them asunder?"

Audience:—"The devil."

Dr. Dowie:—"The devil and Dr. Withrow, (Laughter) the devil's advocate. It is poor business for the Moderator of the Presbyterian Assembly to become the devil's advocate, and to tell a lie about God's word and Christ's work.

When Christ opened His first discourse at Nazareth, what did He say? In Luke four it is quoted thus:

"The spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Did He not say He came to save?

Audience:—"Yes."

Dr. Dowie:—Did He not say He came to heal?

Audience:—"Yes."

Dr. Dowie:—How dare these men say he did not!

ANOTHER FALSE ASSERTION.

Again, Dr. Withrow says,

"Had healing been His whole or highest mission, He would not have left one sick in all the world."

What is the use of talking such nonsense? If salvation, one might retort to Dr. Withrow, had been (and it is) His highest mission, He would not have left one unsaved in all the world.

Why does not Dr. Withrow know, if he knows anything, that even Christ Himself can never save a man against his will. Can He?

Audience:—"No."

Dr. Dowie:—I will give Dr. Withrow a quotation:

"In them is fulfilled the prophecy of Esaias, which saith, by hearing ye shall hear, and shall not understand, and seeing ye shall see, and shall not perceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

He could not heal them, and He could not convert them, and He can not do it with Dr. Withrow. It is because they "will not." He can not do it with the Pharisees of to-day, unless they yield to God. They want converting. Do you hear?

What Jesus said to Peter, I say to Dr. Withrow to-day,

"When thou art converted, strengthen thy brethren." (Amen.)

May it please the Lord to convert him.

ANOTHER FALSE ASSERTION.

Again, Dr. Withrow says,

"Because a word of His and disease instantly, always and altogether obeyed His will."

But do you not know, Dr. Withrow, that it is written that

"He did not any mighty works there because of their unbelief?"

And,

"He marvelled because of their unbelief?"

Why do you not know that

"Without faith it is impossible to please God?"

You cannot be saved; you cannot be healed unless you repent and believe.

A MEAN LIE.

"It is gross deception," continues Dr. Withrow, "which cunning men and women practice upon suffering humanity when they place themselves upon a par with the Christ."

Brothers and sisters, have I ever placed myself upon a par with Christ? "No."

Have I ever spoken of myself as on a par with Christ? "No."

Have I ever said that I healed anybody? "No."

Have I ever written it? "No."

I have given God the glory, and I have said that none has ever been healed, except through faith in Christ, and by the power of God the Father working through His Son, and by the Holy Ghost.

This is one of the lies that go out, and people read it and say, "Oh, that refers to Dr. Dowie, and he puts himself on a par with Christ," and it is a mean lie for a Christian minister to tell about his brother minister.

EASY CASES AND SQUIRMING OUT.

Again, Dr. Withrow says,

"Christ never selected easy cases; He never squirmed out of a failure by complaining that conditions were unfavorable, and other like excuses."

Have I been squirming out of anything? "No."

Now, he talks about "easy cases." Do I select the cases that come to me at all? "No."

But the devil and the doctors have prepared a good many of the worst and hardest cases for me that ever existed—such as cancer, consumption, blindness, deafness, diseases of kidneys, tuberculosis of the bowels, paralysis, etc. Large numbers have been carried on cots for hundreds of miles in a dying condition, and they have walked back into the homes out of which they were carried.

GOD ALMIGHTY IN HIS INFINITE WISDOM SELECTED THESE CASES.

AMANDA HICKS.

See that cot up there, Dr. Withrow? (Pointing to the tabernacle wall.) That was the cot of Amanda Hicks who was dying of a cancer. She is a full cousin of Abraham Lincoln, and was brought up here from Clinton, Ky., when specialists from Chicago gave her up. The cancer, which was in the region of the cæcum, had burst and filled all the abdominal region. Was that an easy case? "No."

She took morphine for twelve weeks, and without large

quantities, could not get a moment's rest. Is that an easy case? "No." Did the Lord heal her? "Yes."

You can read her testimony in the *LEAVES OF HEALING*, Vol. 1, No. 13, pp. 193-195. She is now living at Creal Springs this state.

ETHEL POST.

Let me take another. Ethel Post, are you anywhere in this building? (No reply.) She does not happen to be here this afternoon. You all know Ethel Post, do you not? "Yes."

Have you not heard Dr. John R. Boynton say she had a cancer in her mouth, and as he thought, she was going to die? Did you not hear him say he left her to die? "Yes."

All of you who saw the cancer, rise. (About three hundred rose.)

Did it not fill her mouth? "Yes." And exude out of it? "Yes." Did the Lord not perfectly heal her? "Yes."

Did not Dr. Boynton testify here that he had examined her, and that he could not find the slightest trace of it? "Yes." Was that an easy case? "No." That case can be found in *LEAVES OF HEALING*, Vol. 3, No. 48, pp. 753-761.

ALBION WYMAN.

Have you not seen on this platform, little Albion Wyman, whose mother died of consumption? "Yes."

He was dying. His kidneys were running blood. His mother had died of consumption six years before. Col. Wyman was in the State's Attorney's office in this city, a lawyer who has stood on this platform, and you will find his testimony in the *LEAVES OF HEALING*, Vol. 1, No. 4, pp. 49-51. Did you not see the boy here? "Yes."

After four years of perfect healing, did you not hear his father say he stood about the highest in the John Marshall School of this city? "Yes."

And he was dying; given up. Dr. Davison gives us the diagnosis and the prognosis, and the whole thing in writing, which is published in the *LEAVES OF HEALING* No. 4 of Vol. 1. Was he not healed? "Yes."

He rose the next morning. He went out in three days, and went fishing with his brother in ten days after he had been left to die.

Was that an easy case? "No."

MRS. S. A. KELLEY.

Have you not seen Mrs. Kelley? "Yes."

Did you not hear her testimony that she was a consumptive for twenty-five years? "Yes."

And did you read her brother's confirmation? "Yes."

And her doctor's? "Yes."

And did she not say she thought she had died? "Yes."

And did not the Lord raise her up? "Yes."

And did you not see a stout, healthy lady here after nine years? "Yes."

Was that an easy case? "No."

That case is fully given in Vol. 4, No. 2, pp. 21-24.

OTTILLIA WILKER.

Dr. Withrow, have you any sense or manliness, or truth about you? Why do you not tell the truth?

Have there not been people healed here whose legs were five inches short from birth? "Yes."

Where are you Tillie Wilker? Are you the girl? [Miss Ottillia Wilker rises in the choir.]

Miss Wilker:—"Yes, sir."

Dr. Dowie:—"Where is your boot?"

Miss Wilker:—"Right above with those in that crown."

Dr. Dowie:—"How many inches short was your leg?"

Miss Wilker:—"Five."

Dr. Dowie:—"How long had your leg been short?"

Miss Wilker:—"From birth."

Dr. Dowie:—"What did the Lord do?"

Miss Wilker:—"He healed me."

Dr. Dowie:—"How much did it come down the first time I prayed with you?"

Miss Wilker:—"Two inches."

Dr. Dowie:—"How much did it come down the second time?"

Miss Wilker:—"All the rest of the way."

Dr. Dowie:—"How many inches was that altogether?"

Miss Wilker:—"Five inches."

Dr. Dowie:—"Are you now standing on equal feet?"

Miss Wilker:—"Yes, sir."

Dr. Dowie:—"Her Sister—is that true?"

Miss Annie Wilker:—"Yes, sir."

Dr. Dowie:—"Where do you live?"

Miss Wilker:—"1048 West Adams street."

Dr. Dowie:—"Go and tell Dr. Withrow your leg was from birth five inches short, and show him that you are healed. (Laughter.)"

Was that an easy case—lame from birth? What shall we say more! Is there need? "No."

That case is fully told in LEAVES OF HEALING, Vol. 3, No. 6, pp. 81-82.

Go and tell Dr. Withrow that he lies, (Amen) and that I never "squirmed" out of anything. I am not the man to squirm. Do you think I am? "No."

Did you ever see me squirm? "No."

I have made the other fellows squirm several times when they have attacked God's work. (Laughter.)

"Had Jesus failed but once the Pharisees would have sounded out the fact to the ends of the earth."

What is the use of talking about Jesus failing. Do you think He fails now? "No."

Why, I never fail, and I never succeed. Who is it that heals you?

Audience:—"Jesus, God."

Dr. Dowie:—Well, what is the use of talking. Do you think he failed because there were a great many unhealed? "No."

Were they all healed when Jesus lived? "No."

Were they all healed when He died? "No."

Did not the apostle Peter find multitudes unhealed? "Yes."

Were they unhealed because Christ could not heal them?

"No." Why? "Because they did not believe."

FAILURES AND SUCCESSES AND FOOLING.

"But these deceivers of our day fail more times than they succeed and still go on fooling the ignorant."

I never failed once, Dr. Withrow, and I never succeeded once and I never fooled once. I have never claimed to heal yet. The Lord has succeeded, and, if there has been any failure, who has failed?

Audience:—"The people."

Dr. Dowie:—Has the failure not been on the human side always? "Yes."

ONE JUST HEALED IN EVIDENCE.

You know I have prayed the prayer of faith. I prayed for one person, for instance, who left this crutch here last Tuesday. Is the person here? "Yes." Where are you? Stand. (An old gentleman rose in the audience.) Did you leave that crutch? "I did." Did the Lord heal you? "Yes."

Yes, and somebody left some trusses. Who owned these? Stand, if you are in the audience.

A voice:—"They were left here last week."

Dr. Dowie:—Who healed these people? "God."

I baptized that man who left his crutch after his healing did I not? "Yes."

Did you not tell the brothers around you last Wednesday night after you were healed, that you dressed yourself for the first time in many years?

The Brother:—"Over sixteen years."

Dr. Dowie:—Bless the Lord for that. (Amen. Applause.) The brother here walked down the aisle toward the platform, and said: "Doctor, I want to shake your hand." (Applause.) Dr. Dowie leaned forward from the platform and took him by the hand.

Did I ever ask you for any money? "No, sir." Did I ever ask any whom you know for money for my services?

Audience:—(Unanimously) "No."

Dr. Dowie:—I asked you to give to the work of God in Zion. Did you give willingly or grudgingly?

Audience:—"Willingly."

Dr. Dowie:—I know you did, and I hope you will give willingly to-day. (Laughter.)

DR. WITHROW'S CRASS IGNORANCE CLEARLY DEMONSTRATED.

Again, Dr. Withrow says,

"Christ raised public interest and then drew public attention to Himself by healing and then began to treat the deeper disease of sin."

Now, Dr. Withrow, I know you are ignorant. I have been guessing all the time that you had to go back to school and begin at the beginning. (Laughter.) I tell you I will have to get a Zion college for ministers; (laughter) for Moderators of the Presbytery and Assemblies. Dr. Withrow is crassly ignorant in that assertion.

Did Jesus Christ not go about Teaching first? "Yes."

What next? "Preaching."

And what last? "Healing."

And did He heal any that did not believe? "No."

Did He not go to the root of sin first? "Yes."

Dr. Withrow, why do you not know what you are talking about? When there was a crowd of Pharisees there one day, a man was let down on a bed into the center, and Jesus said:

"Son, be of good cheer; thy sins be forgiven thee."

What did He first deliver the man from? "Sin."

Then, what did He do? "Healed him."

"And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy,) Arise and take up thy bed, and go unto thy house."

Did the man who had been palsied do it? "Yes."

Which came first salvation or healing? "Salvation."

Dr. Dowie:—Well, now, does not Dr. Withrow know any better? He has been through all the schools—

Elder Dresser:—"That is the trouble."

Dr. Dowie:—And all the colleges, and he has just vacated the supreme chair of Moderator of the Assembly of the United States of America, and he has come through it all, and he is a bigger fool as to Divine Healing than the smallest boy in Zion. (Applause. Laughter.) There is not one boy in Zion that would make that blunder. The little boys say oftentimes "I must repent. I have been naughty, I must ask God to forgive me, and then he will heal me."

QUESTIONING THE BOYS' CHOIR.

[Addressing the boys' choir.] Do you not do that boys?

The boys in the choir answered: "Yes."

Dr. Dowie:—Will God heal you if you are naughty?

The Boys:—"No."

Dr. Dowie:—What do you do when you get sick? Do you not ask God to forgive you because you were naughty?

The Boys:—"Yes, sir."

Dr. Dowie:—Do you ask him to heal you first?

The Boys:—"No, sir."

Dr. Dowie:—What do you do?

The Boys:—"We repent and ask forgiveness first."

Dr. Dowie:—That is right. (Applause.) Now, that is a class in Zion.

ANOTHER IGNORANT UTTERANCE

Again, Dr. Withrow says,

"For that He came into the world. For the promise was:

"His name shall be called Jesus, For He shall save His people from their sin.

"Not from tumors, and cancers and leprosy, but from sin." (Laughter.)

JENNIE PADDOCK.

You know Jennie Paddock do you not? "Yes."

Did not the Lord heal her of a big tumor? "Yes."

You will find that case fully told in Vol. 1, No. 31 of LEAVES OF HEALING—pp. 481-485.

All of you who have been healed, and who know of the

healing of tumors and cancers, stand. (Several hundred people rose.)

Well, did Jesus come to heal these cancers and tumors?

Audience:—"Yes."

MARY CASEY.

Dr. Dowie:—Mary Casey, where are you?

(Mrs. Casey rose in the gallery.)

Where do you live?

Mrs. Casey:—"6139 Wentworth Ave., Chicago.

Dr. Dowie:—Did you have a cancer?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—How big was it?

Mrs. Casey:—"It weighed, I suppose, about four pounds."

Dr. Dowie:—How long had you had it?

Mrs. Casey:—"Seven and one-half years. I had eighteen kernels on my left arm."

Dr. Dowie:—Eighteen besides the big one?

Mrs. Casey:—"Yes."

Dr. Dowie:—One big pig and a litter. (Laughter.) Well, now Mary, did I lay hands upon you?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—Where?

Mrs. Casey:—"At Tabernacle No. 1, the Little Wooden Hut."

Dr. Dowie:—What happened Mary?

Mrs. Casey:—"I went in the prayer room, and you said, 'There are two questions that I ask: One is, have you given yourself wholly and solely to God, and the other is, are you looking to God alone for your healing and not to mortal man?'

"I said, 'Yes,' but, O my, you did not know what diseases I had."

Dr. Dowie:—You did not know me at all?

Mrs. Casey:—"You laid your hands on my head, and I asked God right then and there to forgive me of my sins, and to heal me for Jesus' sake. I expected it and I got it."

Dr. Dowie:—Was that cancer killed?

Mrs. Casey:—"That cancer was killed that very night."

Dr. Dowie:—How long did it take to pass away entirely?

Mrs. Casey:—"Eleven weeks."

Dr. Dowie:—When did the kernels pass away?

Mrs. Casey:—"In three days, and the one under my arm passed away in two weeks."

Dr. Dowie:—And have you a perfectly natural breast?

Mrs. Casey:—"There is no sign of a cancer."

Dr. Dowie:—Did the Lord come to heal you of cancer?

Mrs. Casey:—"He came to heal me of cancer."

Dr. Dowie:—And you were a Roman Catholic at that time?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—The Lord bless you. (Amen.)

You will find that case fully reported in *LEAVES OF HEALING* Vol. 3, No. 24, page 382.

Now, do you think I ought to say any more to Dr. Withrow?

Voices:—"No."

A voice:—"Invite him down here to see."

Dr. Dowie:—Oh, he has been invited down here, like all Chicago, a hundred times, but you can invite him again if you like.

Mrs. Munger:—"Doctor, invite him to join the boy's class." (Applause. Laughter.)

SOME PARTING SHOTS.

Dr. Dowie:—One word now simply in parting. Dr. Withrow, you have had so good a reputation that notwithstanding all your impudence, I have kept my hands off of you until this time, but I am caring more for the sad and sick and sorrowing who are driven back from the wells of healing than I am for fear I grieve you or not. It is time to spank you well, and let the people know the truth, Dr. Withrow.

A QUESTION FOR PRESBYTERIANS.

Come, tell me, ye Presbyters of the Presbyterian Church everywhere; why is it that your own people are becoming infidels under your own ministry?

Mr. DeW:—"The 34th chapter of Ezekiel explains it."

Dr. Dowie:—Let me tell you Dr. Withrow; there are none of you preaching the Gospel as Christ gave it, or as the first Apostles preached it.

Voice:—"That is right."

Dr. Dowie:—You are preaching a part of it. You have a form of godliness, and you are denying the power. Let me tell you the result, Dr. Withrow. You say that the people are not becoming infidels? I say they are. Take one case. You have possibly all read it. It happened only this last week. I was shown a clipping from a Memphis, Tennessee paper, and I clipped it myself out of a Chicago paper, and have had it sent to me from New York.

Mr. Henry Morehouse Taber, of New York, has just died. He has left, it is said, three million dollars. He has also left a will. Mr. Taber was President and Treasurer of the Board of Trustees of the First Presbyterian Church, New York. He has left a will in which he denounces all religion as superstition, and expressly declares the absolute falsity of the Christian Religion.

He was a high official of one of the principal Churches of the denomination of which you were Moderator, and a hypocrite and infidel at the same time.

The following are the

PROVISIONS OF HIS WILL:

The will is in the handwriting of the testator and contains the following:

"Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion—'the fall of man'—is utterly and absolutely false, and that its opposite—the rise of man from the lower orders—is a scientific fact; that beliefs in (so-called) miracles are hallucinations of the brain, and never had the slightest existence in fact; that the chief characteristics of what is termed the 'the word of God' are injustice, cruelty, untruthfulness and obscenity; that the effect of orthodox Christian teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimoniousness, intolerance, wrong and mental slavery; that Christianity, so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelievable dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil—an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to invite them a fear of (that most horrible of doctrines) eternal punishment (I say, believing all these), I, in all kindness and in all earnestness, request that over my remains there be no religious services of any kind, nature or description whatever.

"I also request that my body be cremated at the Fresh Pond or other crematory, and that my ashes be left there."

Dr. Withrow, you have such men in Chicago. The Treasurer of one of your largest funds, and an elder in one of your churches has just bolted with all the money and left his family to disgrace, and his son to suicide.

Dr. Withrow, your church is honeycombed with infidelity, because many of your members are Freemasons, and every Freemason is an infidel, (applause,) and every Freemason is a liar, if he professes to be a Christian.

JESUS CHRIST HAS NO PLACE IN THE LODGE.

On the Sunday he says that Christ is the Alpha and the Omega, and then on the Monday night enters the lodge where every degree from the first degree of the blue lodge up to the thirty-third degree leaves out the name of the Lord Jesus Christ. Masons, is that not true?

Voices:—"Yes,"

Dr. Dowie:—Brother Judd, stand. (Mr. Judd rises in the audience.) Were you a member of the Oriental Consistory?

Mr. Judd:—"Yes, sir."

Dr. Dowie:—I have affirmed here that the name of the Lord Jesus Christ is cut out of the Freemason's ritual wherever there is a quotation from the Bible. Is that true?

Mr. Judd:—"That is true."

Dr. Dowie:—Of course it is true. Did you ever hear His (Jesus') name mentioned?

Mr. Judd:—"Never did."

Dr. Dowie:—And you professed to be a Christian and said you would carry Christ everywhere, and you never carried Him beyond the door of the lodge. Were you a hypocrite?

Mr. Judd:—"I certainly was."

Dr. Dowie:—"I believe it. Thank God you can stand up and say it boldly. (Amen. Applause.)

A gentleman, evidently a Freemason, here rose in the audience and addressing himself to Mr. Judd, said: "Did you ever see the degree where Christ was resurrected from the dead?"

Dr. Dowie:—Hiram, the Widow's son, you mean?

The Gentleman:—"No, Christ."

Mr. Judd:—"I never heard the name of Christ mentioned."

Dr. Dowie:—And you took the 18th degree?

Mr. Judd:—"Yes, sir."

Dr. Dowie:—That is enough. (Applause.) (The gentleman referred to, attempted to speak again.) You sit down.

The Gentleman:—"I do not like to hear falsehood."

Dr. Dowie:—I tell you, Brother Judd is telling the truth. I will call upon others. Brother Cowan, stand. Is it Hiram or Jesus who is raised from the dead?

Mr. Cowan:—"Hiram."

Dr. Dowie:—Did you know of Christ in any degree?

Mr. Cowan:—"No, sir."

Dr. Dowie:—Did you ever hear his name in the lodge?

Mr. Cowan:—"No."

Dr. Dowie:—Every Mason who will stand up and back that up, stand up together. (Nine men rose.) Nine against one.

The Gentleman:—"It is supposed to be symbolical of the resurrection of Christ."

Mr. Judd:—"I never heard of the resurrection of Christ there." (Applause.)

Dr. Dowie:—A symbol of Christ that never mentions His name. It is absurd to connect it with Christ at all, and Masons in their Lodges never do.

The Cross with the letters "I. H. S.," does not mean, *Jesus Hominum Salvator*, Jesus the Saviour of Mankind. What is it? Baal-Sha-Lisha, the Lord of the Three, and this accursed Freemasonry is the worship of Baal from the beginning to the end. (Amen. Applause.)

Now do not suppose me to be that man, because I am not big enough to fill his shoes, but what this age and nation and time demands, is a John the Baptist who will stand up and fight this deviltry in the spirit and power of Elijah, and who will meet these priests of Baal and prophets of the grove, and call upon God to answer by fire. (Amen.) And I summon myself these priests of Baal in this city to defend their position.

They are afraid. They are cowards; cowards to the depths of their black hearts; full of lies, and Dr. Withrow is their defender, and Dr. Bristol is their defender, and Dr. Lorimer is their defender, and they can find Baptists, and they can find Presbyterians, and they can find Methodists, and they can find Congregationalists, and they can find Unitarians, and they can find infidels to defend them, and to attack Zion.

But I tell you the day is coming when those who have made lies their refuge will be swept away. Their covenant with death, and their agreement with hell will be disannulled, and God hasten that time. (Amen.)

I am going to have the people know the truth. You will not find a word of this in the papers to-morrow—and yet the largest congregation that meets this afternoon in Chicago is here,—because the papers belong to the devil, like Dr. Withrow's Exposition of the Sunday School Lesson. (Laughter.) If I were the devil, I should back up the Presbyterians and the Methodists. (Applause.)

I have just been examining the statistics of the Churches for 1897. The New York *Independent* pressed me for our own statistics, and I gave them, and you know God has added thousands to Zion in the last year.

But what is the condition in the Methodist Church of this land? 16,411 ministers, 25,252 churches in the Methodist Episcopal Church North, and how much of an increase do

you think they had during the year of 1897? Fourteen thousand and three hundred and eighty-four, which makes exactly six-tenths of one per-cent increase *for the year*.

Is there a business man here that would invest his capital and consider it a good investment to get six-tenths of one per-cent?

Voices:—"No."

I want to tell you this: that when a business yields no more than six-tenths of one per-cent., it is insolvent; it is time to wind it up.

And what of the Presbyterian Church of which this wicked Rabbi Withrow is so distinguished a leader?

All the Presbyterian Churches of the United States have 11,324 ministers. and 14,701 churches.

Their total increase *for the year* is 29,816.

This is *two* members for each church *for the entire year*, or *one* every six months, and a twenty-sixth part of one each week.

The "Regular Baptists" are even worse.

They report 24,342 ministers and 40,721 churches.

The increase for the year is 29,296.

This gives about *seven-tenths of one member* each for the entire year.

Unless the good Lord raises up somebody to preach primitive Christianity the Church will die out.

My God help us to do our little work. Let these men look after themselves now, because I will batter at the gates of these churches. I will train my guns upon their refuges of lies, and I will not spare them throughout this year, God helping me. (Amen.)

After prayer, the offering was received, and an address was delivered on Christian Baptism, followed by the ordinance itself.

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June 1898.

Vol. 2, No. 6.

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A VOICE FROM ZION.

ZION'S PROTEST AGAINST SWINE'S FLESH

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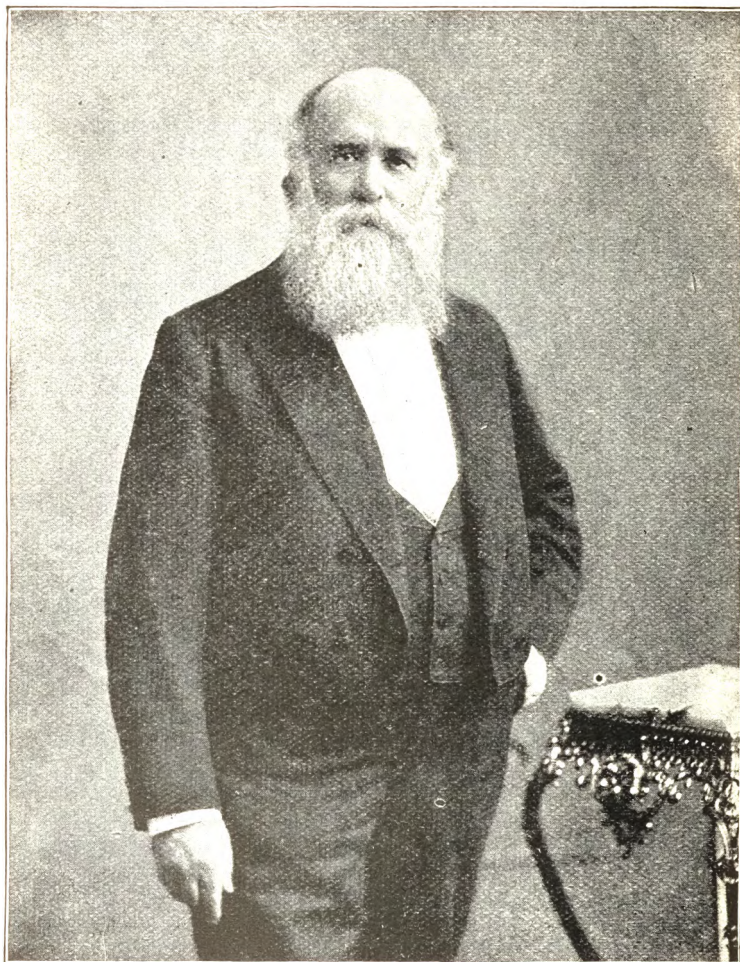
DISEASE PRODUCER.

Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue
Chicago, Dec. 12, 1897, by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO.
ZION PUBLISHING HOUSE
1207 MICHIGAN AVE.
1898



John Alex. Lowe

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE PRODUCER.

AND THE UNCLEAN SPIRITS CAME OUT, AND ENTERED
INTO THE SWINE."

"And the herd ran violently down a steep place into the sea, in number about two thousand; and they were choked in the sea."

This is the Story of how Christ handed Two Thousand Pigs over to a Legion of not less than Three Thousand Devils, who had all come out of one man.

It is a thrice told story in the Gospels.

Matthew, Mark, and Luke each tell it in great detail.

It is remarkable in many ways.

It is the only Prayer of Devils that Jesus answered exactly as they desired it to be answered.

When they asked permission to go into the Swine rather than to be cast into the Abyss, Christ said, "Go!"

It proves how He regards Swine's Flesh.

It proves that the Pig is a good place for a Devil.

It proves that the Pig was never intended for a Christian's stomach.

Christ's disgust and contempt for Swine's Flesh as food could not have been more forcibly manifested.

Christ can never change.

He still abhors Swine's Flesh, and confirms His Word in the Old Testament as applicable under the New Testament, "Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you!" We have devoted this issue to Zion's Protest, in the Name of Zion's King, against the Defilement of this filthy disease-producing flesh.

America is rotting through its general use.

God cursed it as an article of food under the Law.

He cursed it by His Son two thousand times in one day under the Gospel.

Doubly cursed, what Christian will dare to defile himself, or his family, with the scrofulous, cancerous, tuberculous, and cholera and trichinosis breeding flesh?

One of Zion's poets and artists, in a very humble way, has given us a few verses concerning the deadly parasite, *Trichina Spiralis*, whose home is in the Pig, and a slight sketch of the Scene at Gadara.

Let the Little White Dove carry the Message of Warning o'er all the earth, and may God's people everywhere forever abstain from this disgusting, devilish, diseased flesh, and keep themselves pure.

No Christian has a right to ask God for healing whilst he defiles his body either in eating or drinking.

Swine's Flesh is beyond all question a defiler.

No Christian dare breed, sell, or profit by this Filthy Thing without incurring the condemnation of God.

“Abstain from every form of evil.”

Trichina Spiralis.

Trichina Spiralis am I !

In the muscles and tissues I lie.

I shorten, of human beings the breath;

I am one of the many forms of death !

Trichina Spiralis am I !

Trichina Spiralis am I !

A home is mine in the flesh of swine.

Men eat of the meat

And die !

For Trichina Spiralis am I !

Trichina Spiralis am I !

I'm the curse that the beasts have borne.

I'm the spirit of evil they've worn

Since the day

When they

Ran down a steep place

to the sea !

Trichina Spiralis am I !



ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE PRODUCER.

The thousands who gathered in Zion Tabernacle on that keenly cold winter Sabbath in December when the following Address was delivered by the General Overseer, will never forget the terrible indictment of the American Hog which it contains.

Feeling keenly as he does the necessity of Prevention as well as Cure, his Voice rings out from Zion a Warning to all the earth.

Surely the Little White Dove will do a blessed work in carrying this Message to all the lands where Disease-producing Swine are being bred and eaten.

There is marked clearness of skin and healthiness of flesh in those who have now for years abandoned swine's flesh in Zion. And there is greater spiritual purity and power.

May God the Holy Spirit bless the Story of Jesus' destruction of the Swine to all who have been defiling themselves by eating their unclean carcasses, and may the terrible facts strengthen the people of God to wholly abandon all participation in the Crime of producing disease.

The meeting was opened by singing:

"The whole world was lost in the darkness of sin,
The light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The light of the world is Jesus."

SCRIPTURE READING.

Dr. Dowie said: Let us read in the inspired Word of God, a part of the eighth chapter of the Gospel according to St. Matthew, and I will ask your attention to this thought, before we begin reading at the 18th verse; that all that we are now going to read, immediately follows the wonderful revelation of Christ in His fulness as the Healer of His people. The 17th verse, you will notice, closes with the declaration that the mighty works that He wrought, in the casting out of the spirits by a word, and the healing of every kind of

sickness, and disease, are declared to be the fulfilment of the prophecy; that He should take our infirmities, and bear our sicknesses.

"Now when Jesus saw great multitudes about Him, He gave commandment to depart unto the other side."

Please to notice "the other side" here, means the other side of the Lake of Galilee; and the people who lived there, in the Gadarene country, were an especially mixed multitude.

They were not Jews, they were largely heathen.

"And there came a scribe, and said unto Him, Master, [Teacher] I will follow Thee whithersoever Thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the heaven have nests; but the Son of man hath not where to lay His head."

That is one of the most pathetic statements, I think, in Scripture.

The foxes have holes, the birds have their nests in the shade of the forest trees, "*But the Son of man hath not where to lay His head.*"

"And another of the disciples said unto Him, Lord, suffer me first to go and bury my father. But Jesus saith unto him, Follow Me: and leave the dead to bury their own dead.

"And when He was entered into a boat, His disciples followed Him. And, behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: but He was asleep. And they came to Him, and awoke Him, saying, save Lord; we perish. And He saith unto them, Why are ye fearful?"

How is it that ye have no faith, or why are ye fearful?

"O ye of little faith."

It is variously put; it means the same thing.

FEAR IS A DEADLY SIN.

The coward, is more to be feared, than the enemy that is battering at your gates. The man, who, when placed where God and the people expect him to be brave and honest, is afraid to speak for fear of what the people will think, is a coward. And he is the greatest curse that a land can have—especially if he is a parson; and he very commonly is a parson. (Laughter.) I wish I might get him here to-day.

Afraid of everything; of what the Synod, Presbytery, or the big Mogul in theology will say.

Afraid of the pork-packer.

Afraid of the liquor-seller.

Afraid of the stinkpot manufacturer.

Ah, you stinkpots!

The Lord have mercy on you stinkpots, who chew tobacco, and spue it out all over the town. Ah, the Lord have mercy on you! Oh, how you stink!

Afraid of whom?

Sometimes of a woman, who looks at him on either side of her big hooked nose, (laughter) and flings out her widow's weeds. I have seen the time, when a man who will be afraid of nobody else upon God Almighty's earth, will be afraid of a woman.

Elijah never feared the priests of Baal; he never feared the priests of the grove; he never feared Ahab the king; but when Jezebel looked at him with hatred in her eye and said, "I will have his blood," he ran. And then under a juniper tree, he said,

"It is enough: now, O Jehovah, take away my life."

When a man gets afraid, it is time for him to go to Heaven.

He came back again. Do you not know that Elijah came back again?

"Oh, yes, he came back and appeared upon the mount of transfiguration."

No, he came back in the person of John the Baptist.

"Why then say the scribes that Elijah must come? Elijah is come already, and they knew him not, but did unto him whatsoever they listed."

I do not believe that Christ meant to mislead anybody when He said that Elijah had come, and that John the Baptist had the spirit of Elijah in him. And do you not know what he did? He not only thundered at Herod, but he went for Herodias, and he lost his head.

Now, do not be afraid; if you do, you will fall.

Our Lord was always rebuking fear.

How much fear is there in love?

"There is no fear in—

Audience:—"Love."

Dr. Dowie:—But perfect love casteth out fear; because fear hath punishment; and he that feareth is not made perfect in love.

"Then he arose, and rebuked the winds and the sea."

Now, the winds and the sea were rebuked, because they were not doing God's work. The winds and the seas were doing somebody else's work, or else Christ would not have rebuked them. He would have said, "The winds and seas obey My Father's will. It is all right." But He did not. Why? Because the devil was in the storm; and one of the names of the devil is,

"The prince of the power of the air."

I never believed that a cyclone or a storm ever came from God. Never! It is the most murderous, and cruel, and brutal, and horrible, of all destructive things, in tearing up

property, dashing out people's brains, and pulling down their houses about them.

Is that the work of a great and good and holy God? That is the work of the devil. No God about that. God does not go about dashing people's brains out.

Lots of devil in the air—especially about the pork-packing business. (Laughter.) And Christ was approaching a swine-breeding district, and the devil knew what He was going to do, so he thought he would try to drown Him.

Oh, the devil does defend the pig. The devils around knew where He was going, and what was going to happen to the pigs, and all the devils were ranged along the Gadarene coast. They looked out over it. They saw the ship. "The Lord is asleep; let us get up a storm," and they got up one. Oh, the prince of the power of the air wanted to send Christ, and the whole apostolic college, to the bottom. He always wants to do that. Only there is not any apostolic college now, and it is not hardly worth while wrecking the little cockle-shells around. There are few enemies of the hog on board the denominational vessels.

"Then He arose, and rebuked the winds and the sea; and there was a great calm. And the men marvelled, saying, what manner of man is this, that even the winds and the sea obey Him?"

They did not know that the devil was behind it all.

"And when He was come to the other side into the country of the Gadarenes, there met Him two possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with Thee, Thou Son of God?"

"Dr. Dowie, what have we to do with you? Why can't you preach like anybody else, and not mind about the sick? We have doctors, and they have the legal right to poison the sick from the cradle to the grave. What do you mean by fighting against it?" (Laughter.)

"What have we to do with your Jesus? Let Jesus go. He has nothing to do with the bodies of the people now. What have we to do with Jesus healing people, anyhow?"

Have you heard that? That is the "Board of Death" of Chicago. (Laughter and applause.)

"Art Thou come hither to torment us before the time?"

"Do you mean to say we are going to hell?"

Every son of Mercury will go to hell.

"Who is Mercury? Has he any existence?"

Oh, yes, they call him the god of thieves and tricksters, in ancient mythology, and that is the motto of the physicians'

club of Chicago. *Mercurius regnat.* Mercury reigns.

Of course he does. Of course he reigns. The god of thieves and tricksters reigns in the Physicians' Club of Chicago. Where should he reign, if he did not reign there?

Oh, they do not like to be tormented. Tormented? We are going for you, you pork-packers, you alcohol makers, you stinkpot manufacturers, and you venders of every kind of strong and damning poison, and you that bear the lancet, and stick it into people, and poison them as you did, you Dr. Senn, who poisoned that girl whose picture is there on the front page to-day. [Referring to the picture of Miss Kate Jean McDonald, in *LEAVES OF HEALING*, Vol. 4, No. 6; December 4, 1897.]

I get angry with you. Come to torment you? No, we do not intend to torment you, but we are going to ask God Almighty to drown the whole lot of devils in you. These possessed men met Jesus, and that is what the devils in them cried.

"Now there was afar off from them a herd of many swine feeding. And the devils besought Him, saying, If Thou cast us out—"

There are many devils who pray, and they are sometimes answered exactly as they pray. The devils asked Jesus in this case for a favor, and he granted them that favor exactly as they asked it, and I wish they would ask the same thing to-day, (laughter) only I am afraid that the mere drowning of the swine in Lake Michigan would be more ineffectual than it was in Lake Galilee.

"Suffer us to go into the swine."

Oh, these devils from hell have no embodiment, and they are so desirous of embodiment, that if they cannot get a man to live in, they will live in a pig rather than go back to hell to live there without embodiment.

And they besought Him, and He suffered them to go into the swine.

"And He said unto them," Why should I send you to destroy the good food that I have created, which makes such nice hams for the people to eat? (Laughter.)

Dr. Dowie:—Was that what He said?

Audience:—"No."

Dr. Dowie:—Oh, have you all Bibles? What did he say?

Audience:—"Go."

Dr. Dowie:—Was that all? He said, "Go." He did not merely suffer them; He commanded them to get out of the men and into the swine. The only difference is that to-

day, you command them to get out of the swine, into the men. (Laughter.)

"And they came out, and went into the swine; and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was befallen to them that were possessed with devils. And behold all the city came out to meet Jesus: and when they saw Him they" praised Him for a benefactor, because He had cast the devils out of the men, even if He had destroyed the swine.

Is that what they did?

Audience:—"No."

Dr. Dowie:—What did they do?

A voice:—"Besought Him that He would depart from their borders."

Dr. Dowie:—That is what they did in Chicago. "Dr. Dowie, won't you go?" (Laughter.) Well, Jesus went that time, but Dr. Dowie is not going this time. Jesus has come to take possession of Chicago, and by the grace of God, He is going to do it. (Amen.)

I will read the story again in another form, from the fifth chapter of Mark. You see there is considerable space devoted to that in the Gospels. Have you ever heard a sermon preached upon the hog? Every one of you who has, hold up your hand. [One or two raised their hands.]

Where was that sermon preached?

A brother:—"Marion, Grant County, Indiana."

Dr. Dowie:—Thank God Almighty. Another?

A brother:—"49 North Morgan Street."

Dr. Dowie:—Thank God for that.

The brother:—"By C. W. Sherman."

Dr. Dowie:—Good for brother Sherman.

The brother:—"He lives now in St. Louis."

Dr. Dowie:—Thank God for brother Sherman. Put his name down. We will write it in gold.

The brother:—"He edits a paper called *The Vanguard*."

Dr. Dowie:—Oh, he has written me. I know all about him. Why on earth did he leave Chicago? We want him here badly now. This is a good place for fighting Satan.

I will give you the story as it is told in Mark, the 5th chapter.

"And they came to the other side of the sea, into the country of the Gerasenes. And when He was come out of the boat, straightway there met Him out of the tombs a man with an unclean spirit, who had his dwelling in the tombs: and no man could any more bind him, no, not with a chain; because that he had been often bound with fetters and chains, and the chains had been rent asunder by him, and the fetters broken in pieces: and no man had strength to tame him. And always, night and day, in the tombs and in the mountains, he was crying out, and cutting himself with stones."

Just think of that. Oh, would not the people be glad to see such a man here delivered? But when it comes to a man or a pig in America, which stands the highest in the public estimation?

A voice:—"The pig."

"And when he saw Jesus from afar, he ran and worshipped Him, and crying out with a loud voice, he saith, What have I to do with Thee, Jesus, Thou Son of the Most High God? I adjure Thee by God, torment me not. For He said unto him, Come forth, thou unclean spirit, out of the man. And He asked him, What is thy name? And he saith unto Him, My name is Legion; for we are many."

You see it was not the man talking. Never make any mistake. When anybody goes to a druggist shop and buys enough morphine, you will hear the devil talk.

When one buys enough alcohol, you will hear the devil talk.

When one smokes enough tobacco, you will hear the devil talk.

When one eats enough pig, you will hear the devil talk. (Laughter.) This afternoon I would just as soon preach to a goat as to a man or woman full of pork. (Laughter.)

"My name is Legion; for we are many."

Now a legion was a very large number. It varied at different periods in the Roman Army and was from 3,000 to 6,000 strong.

Now, I do not know how many devils there were, but there were at least three thousand. This shows how many devils can get into a man, if that is true. I am never sure about the devil, because he lies all the time. You can never trust the devil; but, however, that is what he says.

"And he besought Him much that He would not send them away out of the country."

That was a good country for the devil, where there were lots of pigs.

"Now there was there on the mountain side a great herd of swine feeding. And they besought Him, saying, Send us into the swine, that we may enter into them. And He gave them leave. And the unclean spirits came out, and entered into the swine; and the herd rushed down the steep into the sea, in number about two thousand; and they were choked in the sea."

Oh, that they had all perished there, rather than that men and women should perish now in hundreds and thousands and millions. Living men and women now are cursing the day that ever their parents ate that accursed pork.

"And they that fed them fled, and told it in the city, and in the country. And they came to see what it was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, clothed and in his right mind, even him that had the legion; and they were afraid."

What were they afraid of? They were afraid they would lose all their swine, if all the devils were cast out.

Oh God, put this fear upon Chicago. (Amen.) Make them afraid. The only way to get Chicago, is to make Chicago fear God and His power to destroy evil.

"And they that saw it declared unto them how it befel him that was possessed with devils, and concerning the swine. And they began to beseech Him to depart from their borders."

Sad, sad words!

"And as he was entering into the boat, he that had been possessed with devils besought Him that he might be with Him. And He suffered him not, but saith unto him, Go to thy home unto thy friends, and tell them how great things the Lord hath done for thee, and how He had mercy on thee."

And there are some of us who would like to go and live with Jesus, but He says, "No, you stay there in Chicago, and fight this fight out amidst these hog-feeders, and be My witnesses."

May God bless His Word.

REQUESTS FOR PRAYER.

Now, beloved friends, I want to pray right away, pray in faith for many, many who are suffering, sorrowing, sick people to-day, who are looking to the Tabernacle of Zion, and are stretching out imploring hands from Africa's sunny fountains, from India's coral strand, from pagoda-and-dragon-stricken China, and all the earth; and that cry is growing and growing, and there is hope in it, and expectancy, for men are looking to, and are seeking for Jesus.

Oh, how I have been thrilled this last week with the cry from China, where the smoke, and the swine's flesh, and the filthiness of opium and tobacco is going up all the time, and the missionaries tell me the saddest story of the moral and physical condition of the Chinese people.

That ancient empire is rotten to the core with disease, and they do not seek God to heal; but the *similia similibus curantur* man comes with his little bag, and the *contraria contrariis curantur* man comes with his bag, and all other schools with their pills and their potions, and their knives abound, and the Missionary Societies send them there.

THEY HAVE NO HEALER TO SEND, BUT THEY SEND OUT THE DESTROYER.

Oh, the destroyer! These bottles from the sorcerer, the pharmacist! The destroyer from the Rush Medical College with his knife, because you cannot expect them to be any better than Prof. Senn, the great Mogul of surgery in the

Presbyterian Hospital, and there is the story of him; we have been on his track several times. We are on that track, and we are not going to be afraid to tell the truth regarding him. (Amen.) The time has come for the truth, has it not?

Audience:—"Yes."

Dr. Dowie:—The whole truth?

Audience:—"Yes."

Dr. Dowie:—And nothing but the truth?

Ah! the dirty humbug of medical missions! The heathen are not fools. If they are heathen, they are not fools. You have to deal in Japan and China with a civilization far older than ours, with a literature far older than ours, with habits, customs, and with a dignity in home life that even now, we might well pattern after in some things; and they open our New Testament, and they read:

"Jesus Christ is the same yesterday, to-day and for ever."

and their hearts swell. Oh, they think, then He casts out devils, and He heals sicknesses, and they turn with hope to the Missionary, and say, "Oh just reveal unto us that Jesus."

"Oh, He is not the same now,—He is changed!"

"When did He change?"

"Oh, He does not heal now; He used to."

"But your Bible says He is the same yesterday, to-day and for ever."

"Well, it does not mean just that."

"Well, what does it mean?"

"JESUS CHRIST IS THE SAME YESTERDAY, TO-DAY AND FOR EVER."

If He is the same, is He not the same Saviour?

Audience:—"Yes."

Dr. Dowie:—The same Healer?

Audience:—"Yes."

Dr. Dowie:—Have they not a right to expect the missionaries to preach an Unchangeable Deliverer?

Audience:—"Yes."

Dr. Dowie:—I do not blame a heathen for rejecting Christianity when you offer him only half the Gospel. I do not believe God will.

I do not believe God will hold a heathen accountable when you have a missionary there telling him an infernal lie; that the Christ who lived long ago is not the Healer still.

I do not believe God will hold him responsible; because

the heathen has sense enough to know that the Book, in every page of it, teaches Divine Healing; that the whole of the Old Testament has it, from Exodus, where God gives the covenant, "I am the Lord that healeth thee," right through to Revelation, where the leaves of the tree are for the healing of the nations. You cannot find a single hour inside of these thousands of years in which God was not the Healer, in which He was not revealed as the Healer, and ye Missionary Boards send out your infernal lie, and your medicine chest, and your surgical knives, and tell the heathen that Christ is not the same. Shame on you! (Amen.)

Oh, how they are groaning in China. Missionaries are waking up to it, and they are saying we must have the very same Jesus; we must have the very same Gospel; we must have the very same power. Nothing else can save China, or any land but the same old time religion.

Now, I want you to pray for China to-day. It is very much in my heart, and I am going to give an answer in the name of the Lord to a distinguished missionary there who lies about Zion. To-day I am just going to deal with that fellow, and my voice will reach China too.

I will not allow you false preachers and missionaries to lie about Zion in Chicago nor in China.

Do you hear me? You clinical hell-hounds. I won't allow you to lie there in the First Baptist Church, nor the First Presbyterian, (applause) nor in China; neither the Christian Alliance in New York, nor its representative in China, Dr. Lelacheur; but I am going to ask you to pray, because there is a lot of devils to be cast out to-day, and I want my voice to reach China.

Elder Dinius, you pray; let us kneel and pray.

Prayer by Elder Dinius, followed with prayer by Dr. Dowie. The announcements were then made in the course of which Dr. Dowie said:

A CHRISTIAN ALLIANCE LIAR IN CHINA.

It is nearly six months since we told the truth regarding the Christian Alliance, so-called, of New York, and a few other people. The New York *Independent* says they are all waiting in the East, for a reply. I had occasion in this last issue to make the remark on page 110, as follows:

No use in foolish friends writing to me about what I have spoken and published concerning the work of Dr. Simpson of New York.

He is a bad man as I have already told you. If I am wrong, I am prepared to take all the consequences. I say he is a bad man, and that the Christian

Missionary Alliance is rotten to the core in its doctrines, pretenses, and practices. These are my deliberate convictions, based on what I believe to be abundant and unanswerable evidence.

Now, since I wrote these lines, I received among several letters from various parts of China, one from Wuhu. I am going to read it, because the brother asks for an answer, and this will be the quickest way to give him an answer.

"METHODIST EPISCOPAL MISSION, WUHU, CHINA.

"From J. F. Newman, A. B. S. T. B.

"Nov. 1st, 1897.

"REV. JOHN ALEX. DOWIE.

"*Dear Brother* :—I received yesterday from you several copies of your publication, and have read with much interest the contents of several of them.

The reason I am writing to you is a statement made to-day by a Mr. Lelacheur, of the Christian Alliance Mission, with whom you possibly may be acquainted."

I do not know him from Adam.

"In speaking of you, he said that you always expected a fee from any person helped by your instrumentality, and you would not be willing to help without it. Is this true or false?"

That is the question, is it true or false?

Audience:—"False."

I will ask you to answer it again with one voice. Is it true or false?

Audience (unanimously):—"False."

Dr. Dowie:—Any one who says that it is true, stand up. (No one rose.) Come right down here, and with the utmost courtesy, you shall have the platform all the time you want it, to demonstrate the other side.

Now, if there is any one here who is a friend of the Alliance, and can help this missionary out of the hole into which he has got, like his principal down in New York, let him take the platform, and I will suspend everything.

If any one is prepared to prove that I have ever made my services a matter of merchandise, come right down here, and tell us all about it. Zion has said it is false. There is no other answer. There can be none.

Now, I am going to ask the question again, because I will put it on record, and that will be my letter to the Rev. Mr. Newman. I will simply send him the report of what I am now saying; that there were more than two thousand persons in Zion Tabernacle on a cold and wintry afternoon, Sunday, Dec. 12th, who said, False.

Now, I am going to ask more.

Do you know of any person of whom I ever, at any time, asked any fee for doing anything for them at all, in prayer or otherwise?

Audience:—"No."

Dr. Dowie:—Those that can say yes, say yes. [No response.]

Now, I am going to make a statement. You have said no. In 1876 God used me first in the ministry of healing. I was pastor of the Collegiate Church of the Congregational body in Australia, at Newtown, a suburb of Sydney, where first God used me to my own dying people. In twelve years subsequent ministry, I ministered to large congregations, and in the membership under my ministry I had only six deaths in twelve years. The people were healed.

I have never asked one single person, during all these years for one single cent of money for any service I ever rendered them. I have never sought a penny of salary; I have never made a charge for a lecture; I have never asked traveling expenses; I have never asked any man living for anything personally, and every cent that you have ever given to me, I have given back into the work, and more too, as God is my witness. I have poured into it private money, and the gifts that were given to me by the grateful, in tens, and scores, ay, hundreds of thousands of dollars.

Now, may my voice reach China. (Amen.) The men in China are reaching out hands to us. It would surprise the American Board of Missions; it would surprise the Baptist Missionary Society; it would surprise the Methodist Missionary Society; it would surprise the London Missionary Society to know how many of their men are reaching out their hands from all parts of China and Japan, and saying, "Oh, God, send Dr. Dowie to China, and to Japan."

Many of them are asking me, and many of them are willing to co-operate with us, if we will only take them up, and take them out of these boards, and God grant that we may soon. (Amen.)

Now, that is a first-class lie nailed down. (Laughter.)

Well, you had better take up the collection, and help to nail it down better.

Somebody said: "Oh, Dr. Dowie calls for free-will offerings."

Of course he does. Have I not a right to call for free-will offerings? Do you not want to help to extend the kingdom of God?

Audience:—"Yes."

Dr. Dowie:—Why yes. Who grudges in Zion? Not the people that have been blessed. The only regret that we

have, is that we cannot give more. Is that not so?

Audience:—"Yes."

Dr. Dowie:—May God help us. We will live down all these lies, but we will try and live them down quickly by knocking the breath out of them by quick action.

The offering having been received, Dr. Dowie continued with the afternoon discourse on

SWINE'S FLESH: THE DISEASE PRODUCER.

INVOCATION.

Father, let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and unto all to whom these words shall come, in this city and land, in other cities and lands, and in all the coming time, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

I will place before all I have to say to-day concerning Swine's Flesh, the Disease Producer, first the words in the 65th chapter of Isaiah, beginning at the second verse, where God said:

"I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoketh Me to My face continually, sacrificing in gardens, and burning incense upon bricks; which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I first measure their work into their bosom."

And the words of our Lord Jesus in the parable of the prodigal son, in the 15th chapter of Luke, the 14th verse:

"And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to one of the citizens of that country: and he sent him into his fields to feed swine. And he would fain have been filled with the husks that the swine did eat."

It is the very depths of degradation to be a dirty pig feeder.

Friends, I find I have mapped out for myself

A TREMENDOUS SUBJECT.

I have been considering it for a great many years. I have ministered twenty-one years to the sick; and in addition to this laying on of hands, which sometimes has reached 100,000 times in a year, I have had for many years a correspondence embracing all lands, well-nigh all tongues, and I have seen diseases of every kind, running up into the million. I think I have some little right to talk, and to deliver my first full sermon full tilt with the sword of the Spirit, against the

American hog, against the British hog, against the Australian hog, against the hog in every form, as an article of human food.

Let me just briefly call your attention to a fundamental thought here.

SO MANY PEOPLE SAY: "WELL, THE HOG IS JUST AS GOD MADE IT,"

and that passes for the truth at once.

Let me ask you a question: Is man just as God made him?

Audience:—"No."

Dr. Dowie:—Is the serpent just as God made it?

Audience:—"No."

Dr. Dowie:—Was it not once the wisest of all the beasts?

Audience:—"Yes."

Dr. Dowie:—Sir Robert Owen, the greatest naturalist perhaps of all time, declares that there are certain forms of serpents which have incipient hands and feet, showing that probably that dirty, crawling, hateful reptile once stood erect like a man.

Neither man, nor the serpent, nor the animals on the earth are as God made them, but they are as the devil marred them. They are full of the accursed consequences of sin, which not only makes the whole creation of animals to groan, but which has smitten the vegetable creation, cursed the earth, and filled it with noxious weeds. Enemies have sown tares, and the devil cultivates poppies.

BUT THE HOG IS NOT AS GOD MADE IT.

Even as history tells, the hog of to-day is only the wild boar of the wood; and you cannot domesticate it, or tame it, or make it at any time, a companion for man; and to say you have a right to cultivate it because God made it, is the most ridiculous thing in the world.

Do you think that your neighbors have a right to cultivate skunks because God made them? Do you not think that the Department of Death in Chicago might have something to say about that? (Laughter.)

Do you think that everybody has a right to cultivate everything that God made, lice included? (Laughter.)

How many more illustrations shall I give you? I do not want you to be unable to eat supper, except you go home to hog, and the Lord pity you, if you can eat that to-night

Put away that silly talk, and look at the hog as God looks at it.

In the eleventh chapter of Leviticus we read,

"And Jehovah spake unto Moses and to Aaron, saying unto them, Speak unto the children of Israel, saying, These are the living things which ye shall eat among the beasts which are on the earth. Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat. Nevertheless these shall ye not eat of them that chew the cud, or of them that part the hoof: the camel, because he cheweth the cud but parteth not the hoof, he is unclean to you. And the coney, because he cheweth the cud and parteth not the hoof, he is unclean to you. And the hare, because she cheweth the cud but parteth not the hoof, she is unclean to you. And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean to you. Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean to you."

3,300 YEARS AGO, WHEN GOD CALLED HIS PEOPLE OUT OF EGYPT, HE GAVE THEM CERTAIN LAWS,

and Moses gave them a great many other laws that God Almighty never gave them; because Jesus said:

"Moses for your hardness of heart suffered you . . . but from the beginning it hath not been so."

But there is a portion of the Mosaic law, as we call it, that is of such manifest common sense, and betokens so careful a knowledge of what it is now the fashion to call hygiene, that it is evidently of Divine origin.

A WORD RESPECTING VACCINATION.

Speaking of hygiene reminds me of the experts of the Board of Death, the most contemptible fellows going, breeders of diseases and cultivators of microbes, in defiance of the law. Let them touch any Zion child, and they will hear from us.

I give the Board of Death public notice, that if the children of Zion are not permitted to go to the public schools, on the ground of not being vaccinated, I will arrest the next doctor that prevents it. (Applause.) Because the Supreme Court of the State of Illinois * has declared that the infernal

*"COMPULSORY VACCINATION—SCHOOL BOARD MANDATE SET ASIDE BY THE ILLINOIS SUPREME COURT.

"MOUNT VERNON, ILL., May 11, 1897.—The following is a brief synopsis of three very important opinions just filed by the Supreme Court of Illinois:

"Lawrence W. Potts et al., school directors of District 5, Township 2 north, range 12 west, Lawrence County, appellants, vs. Jim Breen, by Michael Breen, his father and next friend; petition for peremptory writ of mandamus and suit for damages in trespass.

"Acting under a rule of the Illinois State Board of Health, passed at its January meeting in 1894, the directors made a general order requiring all children who entered the schools in the above district to be first vaccinated. The father of the Breen children absolutely refused to allow his children to be vaccinated, and the directors positively refused the Breen children admission to

ordinance compelling vaccination is absolutely illegal; (applause) and you have a right to go to the next police station, and lay your information for the arrest of the doctor that tries to vaccinate your child against your consent. (Applause.) Do it, and telephone to me, and I will send my solicitor to back you up, and we will fight it out with the Board of Death, inoculating people with that infernal poison, the dirty pock, not merely cultivated from a dirty cow or calf, but taken often times from a dirty human being, and propagating not merely pock, but as in one case down in Ohio, propagating bone erysipelas of which nearly a hundred people died.

Stand firm about this thing, Zion.

It is time to stop these wretches going about with their vaccine points, and getting money from the city for poisoning the children; going about with their infernal anti-toxine and killing the children.

I will have to come back.

The hog under the Mosaic dispensation was declared to be unclean, unfit for human food, and not to be bred by God's people, and I want to tell you a remarkable fact right at the start that

THE WORD CANCER IS NOT TO BE FOUND IN THE BIBLE.

There is a word called canker, but that is not the word cancer. It is the word γάγγραινα, *gangrene*.

the schools until they complied with the order as to vaccination. The rule was never complied with, and two suits were brought, one a petition for mandamus to compel the directors to admit the children to the schools, and the other an action of trespass to recover damages for the exclusion of the children. The cases were tried together, and the trial court rendered judgment against the directors, and granted the writ of mandamus, and assessed the damages due the plaintiffs at 10. On appeal the Appellate Court affirmed these judgments, and appellants brought the suits to the Supreme Court.

"In its opinion the Supreme Court says, among other things, that the Board of Health can not prescribe conditions upon which the citizens of the state may exercise rights guaranteed them by public law, and that the privilege of attending public schools is theirs, given every child of proper age, and that nowhere is found a provision of law prescribing vaccination as a condition precedent to the exercise of such rights. Whether the Legislature has the power to make such a requirement the court does not now inquire, but says it is sufficient to say it has not done so.

"The court uses the following emphatic language on the subject: 'It is a matter of common knowledge that the number of those who seriously object to vaccination is by no means small, and they cannot, except when necessary for the public health and in conformity to law, be denied of their rights to protect themselves and those under their control from an invasion of their liberties by a practically compulsory inoculation of their bodies with a virus of any description, however meritorious it might be.'

"The judgment of the two lower courts against the directors is affirmed."

The word cancer, *καρκινῶμα*, *carcinoma*, is not to be found in the Bible.

The word scrofula is not to be found in the Bible, as far as I know, neither its Greek or its Latin equivalent.

Is it not remarkable that in Palestine where Christ healed all manner of sickness, and all manner of disease, that there is not one case of cancer mentioned?

Why is it?

He never went beyond the boundaries of Palestine while He lived.

I will add a further fact. The Owens College, Manchester, declares respecting the hospital attached to it over twenty-five years ago, that there is not a known case of cancer among orthodox Jews, not one.

I will add to it my own experience which is larger than that of Owens College, Manchester. Larger perhaps than that of any man on the earth to-day, and I will say this that I HAVE NEVER MET ONE CASE OF CANCER IN AN ORTHODOX JEW IN THE WHOLE WORLD.

I saw one Jewess with a cancer. Her case was brought to my attention in New York by my friend, Mr. Rudolph Bühler. I said, "Bring her. Rudolph Bühler, bring her, and I will ask her a question which will confirm what you know I have taught. I know that woman has eaten pork."

"Doctor, you cannot know it."

I do know it; it is a general principle that has no exception. Bring her.

She came. The first question I asked her was: "Madam, have you broken the law of your God and your fathers in eating swine's flesh?" She started.

"I never heard that question from a Christian. All Christians eat swine's flesh."

I said: you are mightily mistaken; it is only fools that eat swine's flesh, whether they are Christians or Jews; but let me tell you more, it is sin to eat it: for it produces disease.

"I know it," she said.

Now tell me if you have eaten it.

"Yes, she said and my father before me. We have been very fond of swine's flesh; we are, in a measure, therefore, away from our fellow-Jews, but alas a great many of them eat it too. Do you think that has anything to do with the cancer?"

I said madam, I have seen thousands of cancers, and

I have never seen a Jewess in all my experience, with a cancer, until I saw you. There never was one Jewess in our Lord's life in Palestine who had a cancer so far as the record goes.

I want to call your attention at the outset to that remarkable fact, and to a fact that is further added by my missionary friends in Turkey, in Persia and elsewhere; that wherever the law of Mohammed is obeyed, and swine's flesh is not eaten, cancer and scrofula are absolutely unknown. Whatever other diseases may be there through the transgressions of the people, these diseases are entirely unknown.

I HAVE LEARNED TO DISTRUST MEDICAL WRITERS.

You can get medical men to write anything you please.

Mr. Philip Armour has no difficulty whatever in getting all the doctors that he chooses in Chicago, if he will only pay them enough, to defend the hog; and if one will only pay them enough he can get another set to say the opposite, because these "experts" are the greatest rascals going. They will swear that a sheep bone is a human bone; (laughter) they will swear that a human bone is a sheep bone; they will swear that a bone is not a bone at all; (laughter.) They will swear that a man whose body was dragged out of a sewer with almost a hundred wounds on his head, died of kidney disease, (laughter) as they did in the famous evidence which these medical experts gave in the Dr. Cronin murder case.

Did he smash in his own skull, strip his own dead body naked, lift off the top of a catch basin, creep into a sewer, and die there a second time of kidney disease?

They are liars all the time, and everywhere, and all judges and first-class lawyers have plenty of fun with "experts."

Or as one of them said in this city at the Sunset Club: "The doctors of Chicago are divisible into three classes. The first are liars, the second are damned liars, and the third are experts, and they are the worst liars of all."

Now, with this preface, let me say I am not depending upon so-called medical testimony. I speak of myself, not as an expert, but as one who claims to be an authority.

I will tell you first what the hog is.

THE AMERICAN HOG AS HE IS TO-DAY.

Take this letter. It is very fresh evidence placed in my hands to-day by a cultivated and refined lady, now present, who gives me her name, but I do not wish to use it publicly at present.

She spent many years in the state of Mississippi among the Negroes in the black belt. She wrote me a courteous letter last week, and I asked her to place the facts in a pithy form in writing for to-day.

"THE BLACK HOG, AND HISTORY OF A SOUTHERN FAMILY WHO LIVED MOSTLY UPON THE FLESH OF BLACK HOGS.

"Black animals are far more thrifty than white, or light-colored ones. This fact I gained in a southern family. This family was always quarreling and fighting, and I was afraid constantly that they would murder each other. I studied a great deal about this black hog, as it is natural for me to look into the cause and effect of everything. I learned that this stock of hogs had been in this family for forty years, and that they were greatly valued because of many things, and amongst others, that they could live and grow up principally in the woods. The farmer told me that they did not have to feed them but a short time [I presume that meant before they butchered them.] I asked what did they find to eat in the woods? He said, they will eat anything. They are always rooting, finding small animals, snakes, toads, lizards, moles, ground-hogs, etc., etc. He further said, they were very dangerous, and if they should make an attack upon a man, and should happen to get the slightest taste of his blood, it took a gun to save that man's life. He further stated that they would often eat their own young, if they could not get other flesh.

"I asked about his family away back, and I found that more than half of the family for several generations, had died of cancer, and several were suffering from cancer in that family then.

"Not long after this conversation, I saw one of these black hogs kill a rattlesnake, and devour it.

"I used to look at these great black beasts, and I said, 'Oh God! that young children should have to eat this black swine's flesh, and be made still worse devils than these hogs.'

"These people looked savage out of their eyes, and when you compared them with the look of the eye in the hog, the look was identical. They were just like the hogs which they ate.

"From that time I have left no stone unturned to study this swine's food question upon our generation, and I am well satisfied that the worst crimes, in our large cities, are committed, where people are so poor as to have no other meat than pork. I have said many, many times that Phil Armour, and his hog market is the greatest curse that Chicago has. Are we not mentally, morally and physically made from our food?

"I pray that God will help you, Dr. Dowie, to teach the people to abstain from eating swine." (Amen.)

Now, that was just handed to me to-day. Take another letter handed to me only yesterday

THE HOG IN SOUTHERN MINNESOTA.—DIPHTHERIA PREVAILS.

"DEAR DR. DOWIE:

"As a traveling salesman, in the southern portion of Minnesota, I come in contact with the hog question and their diseases.

"In the southern tier of counties of that state there is experienced a great deal of trouble with what is known as hog cholera. Veterinary surgeons tell me that it affects the hogs in the throat, which becomes very hard when they are dead. They are sometimes from two to three weeks in dying.

"The state is taking measures to have the spread of the disease stopped by posting notices on the buildings to the effect that no stranger shall come within 150 feet of the buildings.

"I have myself seen hogs drawn to market, and a number of them die before the car was shipped to Chicago.

"Diphtheria was very prevalent through the southern portion of the state,

and is so in places to-day, especially in smaller towns, where only pork is to be found in the butcher shops, or where the people are great pork-eaters, which is usually the case, as this meat is to be found in every house."

This is written by a gentleman whose name I will not give just now. I do not want to submit him to any special persecution. He would not be afraid to meet it, and he did not ask me to withhold his name, but for the present I will.

EVIL EFFECTS OF UNCLEAN FOOD.

Here is a peculiar letter, dated yesterday. I will not read the whole of it, but I will give you an outline. The brother who writes it was clearly converted under my ministry. He says he was very ignorant, did not know the English language, but was convicted of sin, and felt as he stood up before God that he was honest in confessing his sin, and forsaking it. He repeated the prayer of consecration; he became a sincere Christian. I baptized him, and he was very happy and walked with God for some time, but feeling in his body unruly passions, and being unable to account for it, for he loved the Lord, he was suddenly again and again thrown into grave transgression.

The story is sad, but after feasting on pork with women who were supposed to be virtuous, he found that they and he were on the verge of hell with the horrid passion that their accursed feast had brought into them, and he fell. They fell. Shame, horror, darkness came over him; that he who had been baptized should have fallen so. He knew he loved the Lord, but there he was in the swine trough. He failed to see, he says, how swine's flesh had any thing to do with it at the time, but he received forgiveness again from his God, complete victory over his sins, and perfect healing from some very awful diseases, injuries that he had sustained years before, and he rejoiced in these deliverances, and a sense of great peace came into his heart; but the other day when he was at his daily work, which was hog killing, for which he got \$2.50 a day, a hard-working boy, he suddenly, with a knife in his hand, realized where all his sin was. He felt he was backsliding in heart, and that he was not obeying God's Voice in Zion, and that he was in the enemies' field, not merely feeding swine, but killing them for others to eat.

He dropped his knife; he fell upon his knees; he called upon his God to keep him from sinking, and he left his profession, and to-day, by the grace of God, he is free. (Praise the Lord. Amen.)

He realized deliverance; he seeks blessing; he asks our

prayers and he says:

"Oh, pray for the men who, like myself, did not know that being in the enemies' country, and feeding, or killing, or using the swine, they were easily overcome."

WHAT IS THE HOG?

Brotner Hertrich, will you stand? [Mr. Hertrich of Gun-der, Iowa, rose in the gallery.] You are a brave man; you are an Iowan farmer. Tell me, how is the hog fed in Iowa?

Mr. Hertrich:—"They are fed on corn principally, but they eat anything that we give them. If anything dies, we throw it out to the hog."

Dr. Dowie:—"If anything dies, they throw it out to the hog. Yes. Tell me some of the things they die from?"

Mr. Hertrich:—"They die of cancer, cholera, and are sickly generally."

Dr. Dowie:—"And the other animals that you feed to them, what do they die of? Lumpy Jaw?"

Mr. Hertrich:—"Yes, sir."

Dr. Dowie:—"Other diseases?"

Mr. Hertrich:—"Yes, sir."

Dr. Dowie:—"Pneumonia?"

Mr. Hertrich:—"Yes."

Dr. Dowie:—"Lock Jaw?"

Mr. Hertrich:—"Yes."

Dr. Dowie:—"Diphtheria?"

Mr. Hertrich:—"Yes."

Dr. Dowie:—"Tuberculosis?"

Mr. Hertrich:—"Yes."

Dr. Dowie:—"And are these diseased animals when they die commonly fed to the hogs, without exception?"

Mr. Hertrich:—"Yes, sir."

Dr. Dowie:—"When a diseased hog itself dies, what is done?"

Mr. Hertrich:—"The rest eat it."

Dr. Dowie:—"That diseased hog that dies of cancer, or cholera, is it not fed back into the sty the same way?"

Mr. Hertrich:—"Yes, sir."

Dr. Dowie:—"And the rest eat it?"

Mr. Hertrich:—"Yes."

Dr. Dowie:—"There you have it."

THE TESTIMONY CONFIRMED BY JOHN JOHNSON, OF WILLIAMS,
IOWA.

The brother that rose in Zion Home last night, stand up, my brother, won't you? [The brother rose.]

What is your name, brother?

Mr. Johnson:—"John Johnson."

Dr. Dowie:—"Where do you live?"

Mr. Johnson:—"Iowa."

Dr. Dowie:—"What do you know about this subject, brother?"

Mr. Johnson:—"Well, I know what brother Hertrich has said is a fact."

Dr. Dowie:—"That the dead, diseased, rotten carcasses are given to hogs to eat. Let me ask you, is it not a fact that dead horse flesh has now a set value for hog-feed?"

Mr. Johnson:—"Yes, sir."

Dr. Dowie:—"What is the value of a dead horse?"

Mr. Johnson:—"It is considered worth from ten to fifteen bushels of corn."

Dr. Dowie:—"The value of a dead horse, no matter of what disease it dies, is worth ten or fifteen bushels of corn, which is worth—how much?"

Mr. Johnson:—"It depends on the price of corn."

Dr. Dowie:—"What is the price now?"

Mr. Johnson:—"It is worth eighteen cents a bushel."

Dr. Dowie:—"The horse's body, dead, rotten, and diseased, is worth from two to three dollars; and is that fed to the hogs?"

Mr. Johnson:—"Some large hog raisers, whose hogs have got cholera, think that horse flesh helps to cure them, and they pay as high as ten dollars for a horse."

Dr. Dowie:—"For a dead one?"

Mr. Johnson:—"Either dead or alive."

Dr. Dowie:—"They feed dead horses, and they kill horses especially. (Laughter.) What else?"

Mr. Johnson:—"I think that is enough." (Laughter.)

Dr. Dowie:—"No, I think you can tell more; let us just have it out. Do you not want to hear it?"

Audience:—"Yes."

Dr. Dowie:—"Now, this is living testimony. You are a brave man; you are a Zion man; you are a member of this church. All right, I am the General Overseer of the Christian Catholic Church, and I command you to speak. (Laughter and applause.)

Mr. Johnson:—"One of my neighbors whose hogs had the cholera, buried dead hogs until he got tired, and he tried to burn some of them. Some of them were half-burned

when the hogs ate them, and he said the hog cholera stopped in his herd, so he thought a dead cholera hog was a cure for a live cholera hog." (Laughter.)

Mr. Marsh:—" *Similia similibus curantur.* "

Dr. Dowie:—You wanted to tell me something this morning, and I had not time to hear it.

Mr. Johnson:—" You were telling last night about a cancer on a hog, and I have seen live hogs chewing at the cancers on other live hogs. "

Dr. Dowie:—And these hogs are shipped to market?

Mr. Johnson:—" Yes, sir. "

Dr. Dowie:—Chicago?

Mr. Johnson:—" Yes, sir. " (Applause and laughter.)

Dr. Dowie:—I will make you sick, Chicago. (Laughter.)

Mr. Marsh:—" Don't they breed hogs expressly to make them fat? "

Mr. Hertrich:—" Yes, sir. "

Mr. Marsh:—" Does not that breeding of hogs create disease in itself? "

Mr. Hertrich:—" We think so. "

Dr. Dowie:—One moment, brother. You think so much so, that like my brother Johnson, you have given up eating or breeding hogs.

Mr. Hertrich:—" I have not eaten any since I have been here to Zion a year ago last May, but still I raised some, until this summer I came to the conclusion it was not right to raise them. " (Amen.)

Dr. Dowie:—And you have rented your farm, have you not?

Mr. Hertrich:—" Yes, I have rented the farm, and it was hard work to find a man that would agree to rent the farm without raising hogs, but I finally found one. I could not find him in Iowa. I had to go to Kansas. " (Laughter and applause.)

Dr. Dowie:—I have for some time been looking upon Iowa as the Gadara of America. (Laughter.) Thank God for some of the Gadarenes who have been saved. (Amen.)

[Brother Johnson afterward sent in the following note:]

" One thing I forgot to say when you called on me to tell what I knew about the hog. In the fall of the year, farmers feed green corn-stalks on the ground to cattle. If hogs are allowed to run with them, cattle are in great danger of taking an incurable disease, called the mad-itch. It is caused from cattle eating the saliva from the hogs' mouth, left on the corn. Cattle affected with this disease will begin to rub their mouths on some stump or post, and the itching becomes so intense, that they will run as if they were crazy, from stump to stump until they rub the skin from their mouths and jaws, and will soon die.

When a little saliva from a hog's mouth will poison cattle in this way, how can the hog be fit for man to eat?"

Dr. Dowie:—I will ask Dr. Speicher to tell a true story about hog cancer.

TESTIMONY OF DR. J. G. SPEICHER, ZION HOME.

Dr. Speicher:—"It is just a little incident among my own relatives in Iowa. My people have been reading the LEAVES OF HEALING, and have been very much stirred up on the hog question.

"My own sister married my wife's brother, and they had become convinced that it was wrong to use swine's flesh in any form, and had given up the use of it, and my sister had asked him to give up the raising of hogs on the farm, but he could not quite see how he could make as much money any other way, and he had a lot of nice corn, so he concluded that he would feed the corn to the hogs, and by and by get out of the hog business, but the time never came which made it quite convenient for him to give it up. During the course of raising hogs, he had some hogs that had cancer, one in particular with a large cancer. He had not intended to sell that hog, but the hog buyer came out and asked him what he would take for the hogs in the drove, and he said he did not care to sell that hog, but he would let them go for so much; and the hog buyer paid him the price asked, and took the diseased hog with all the rest. The disease upon that hog, was especially noticeable, and my sister spoke against selling it, but it went with the rest. She remonstrated against it, and remonstrated with the buyer, if I remember rightly. That hog buyer died in a very few weeks after that; that hog buyer's wife died a very few days after he died. Sickness came into my sister's home, trouble all around, and until they repented of their sin they got no relief, and from that day they have raised no hogs.

"He had warning; the hog buyer had warning; it was wrong to ship that hog to the market, and it came to Chicago, and some of you perhaps ate it."

Mr. Marsh:—"Nobody in Zion ate it, I will warrant you."

Dr. Speicher:—"Not Zion people, but there are people here to-day that are not Zion people, and there may be some one person here now suffering from cancer because of eating cancerous swine's flesh. Be that as it may, as soon as they got rid of the hogs, they got blessing. They had no more hogs in the family—on the farm, or anywhere else." (Laughter and applause.)

Dr. Dowie:—That is another ex-Gadarene from Iowa.

RESULT OF EATING SWINE'S FLESH.

I want to tell you now what my observation is. I will appeal to you here. Have you not seen me sometimes at work with nearly a thousand children around me, in the old Tabernacle?

Voices:—"Yes."

Dr. Dowie:—The place could not contain them, and they flowed out all around, and I want to tell you what I have seen.

I have seen forty-two abscesses on one child, scrofulous abscesses.

I watched this thing, and I found that I had not one case of these terrible hip diseases, where they had not been eating hog's fat from their infancy, hog's flesh well-nigh every day. Their fathers, their mothers, and often their grandfathers, and grandmothers before them were steeped in hog's flesh. I tell you the cancers are direct from that cause, as positively as if I had seen a person eat that cancerous hog. And also *trichina spiralis* too, the horrible little parasite, concerning which a brother here has to-day presented me with a little picture, and a little poem which I shall add to this lecture. *Trichina spiralis* is the name of the little miserable parasite that is found in the hogs largely, almost universally.

And the farce of government inspection! Why it does not impose upon anybody. Germany will not look at your hog, and in England, for the most part, it has to be called by another name than American hog to sell at all.

Let me tell you that we have become profoundly convinced that the death rate of this country is not only aggravated by these scrofulous diseases, and by cancers that are directly attributable to this eating of swine's flesh, and the co-operation of nicotine and alcohol, but

WE HAVE A FORM OF DISEASE AMONGST US WHICH IS INSIDIOUS,
AND PEOPLE GIVE IT NO NAME.

They call it by its effects.

They do not call it by its cause. They come to me, great massive men who have been on the railways, great mountains of giant strength, here they come shrunken in flesh and withering away. When I begin to examine, I find they have lost as many as a hundred pounds, and in some cases are literally shrunken all up. They say, "Consumption." Consumption!

It is no consumption, if by that you mean tuberculosis.

These wretched miserable parasites, that principally

fasten upon the muscles, dig out the whole man. They leave him an empty shell, just as the weevil gets into corn and eats it right out and leaves a husk. The man is only a husk, a dirty, filthy, stinking husk, all that these filthy trichinæ have left of him.

All over this land there are hundreds of thousands of people dying of what is called tuberculosis, and rheumatism. It is no rheumatism at all nor tuberculosis, nor any of the names you have given it. It is trichinosis; it is the eating of swine's flesh and as one poet and author here says:

"Trichina Spiralis am I!
In the muscles and tissues I lie.
I shorten, of human beings the breath;
I am one of the many forms of death!
Trichina Spiralis am I!

"Trichina Spiralis am I!
A home is mine in the flesh of swine.
Men eat of the meat and die!
For Trichina Spiralis am I!

"Trichina Spiralis am I!
I'm the curse that the beasts have borne
I'm the spirit of evil they've worn.
Since the day when they
Ran down a steep place to the sea!
Trichina Spiralis am I!"

Thank God for men who will be able to deliver the land that His hands formed, from the curse which follows disobedience to His wise laws, and the terrible results which follow. Are we to take the land at the hand of God, and fill it with this corruption? Say yes or no.

Audience:—"No."

Now friends, listen. The indictment against this thing would be incomplete if I did not again refer especially to

ITS MORAL EFFECT.

I know of no persons—I make no exceptions—who habitually and continuously indulge in swine's flesh, who are pious, who are devoted to their God, who are true to His Word, who have His Spirit of self-denial within them. They are gluttonous, and they are weak, and where they are Christians, they are perpetually falling into continuous acts of immorality either in self pollution or in filthy intercourse. Sodomy and bestiality flourish where swine's flesh is generally used.

You know how I love Ethiopia, who has stretched out her hands unto God. It were better for them in the black-belt of the south, to eat one meal a day, rather than to eat the horrid and filthy things that they do. I want to lift my

voice to my black brethren, whom I love, and beseech them from henceforth to remember that their Lord and God cursed the hog two thousand times in one day, not merely under the ancient dispensation, but in that astounding story which is told at such great length in the Gospels, where the Lord Jesus Christ so hated this filthy animal as an article of human food, that when the devils prayed to Him,—the only prayer of devils that ever He answered as they wanted it,—He said, “Go,” and He destroyed those two thousand hogs. He showed by that just what He thought of those filthy things; and the Gadarenes showed what they thought of the Saviour who could save from devils, and cure diseases. They chose to keep their hogs, and lose their Saviour; and I tell you this, America is fast coming to this point,

YOU MUST CHOOSE BETWEEN JESUS CHRIST AND THE HOG.

(AMEN.)

You must choose between Jesus Christ and tobacco.

You must choose between Jesus Christ and alcohol.

You must choose between Jesus Christ and the Secret Society.

You must choose between Jesus Christ and the things that defile the Spirit, soul and the body: but of all the things that defile the body, there is none more far-reaching in its deadly corruption, than the breeding of disease into disease over and over again by this horrible hog.

Let me tell you, who eat hogs in Chicago, that many of these hogs have been fattened upon human flesh. They feed dead human bodies to hogs. I know it. The hogs have begun to acquire a taste for human flesh, increasing year by year, until there is not a mother in the hog-growing district, who would dare to leave her baby within the reach of a hog.

A BABY EATEN BY SWINE.

In Sycamore, Indiana, only a few months ago a mother laid down her baby under a shade tree, went to the other side of the house, and was detained a few minutes too long. Hearing a rumpus among the hogs, she came back wondering what it was all about, and found them around near the tree where her darling little baby was. All that she could find left of her baby was one foot and a little boot. The child was eaten!

Let me tell you, the swine are eating the dead carcasses, not only of horses, but of human beings; and I want to know, Is that man a patriot, or a Christian, or a lover of his

fellow men that brings these accursed things into Chicago, and sells them in the shambles?

Audience:—"No."

Dr. Dowie:—Are these men lovers of God, and lovers of men who are selling and packing, and sending to the ends of the earth this disease-producing food?

Audience:—"No."

Dr. Dowie:—And I hold the eating of swine's flesh responsible to-day for blindness, for aumarosis, for paralysis, for many diseases of the stomach and the bowels, for scrofula, for all kinds of tumors, for cancers, for rheumatism, for consumption, for countless deaths, and for immorality. Is the indictment enough?

CALL.

Do you believe that from this time forward it is right for you, as a Christian, desiring to have a clean body, and as a father or mother, desiring to have healthy children, do you believe it to be right to touch this defiled food? Say yes or no.

Audience:—"No."

Dr. Dowie:—All in this meeting that by the grace of God are determined to touch it no more, stand. [With a few exceptions the audience rose.]

Those that want to eat dead snake, and dead horse, and dead rats, and dead cancer rather than rise and renounce it, may God have mercy upon them.

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought be in Spirit, in Soul, in Body. Give me power to do right, to abstain from all appearance of evil, to restore to any whom I have wronged, to do right in Thy sight. Give me power to trust Jesus, and to follow Him in everything that he has commanded. Take me, keep me, cleanse me, and bring me to Heaven, for Jesus' sake.

[All repeat the prayer clause by clause, after Dr. Dowie.]

Did you mean it?

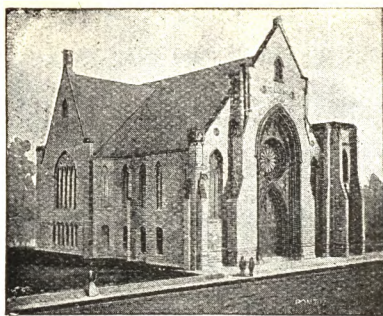
Audience:—"Yes."

Dr. Dowie:—Then in God's name, keep your vow.

OBEYING GOD IN BAPTISM.

The Ordinance of Baptism immediately followed the foregoing Discourse—thirty persons then followed their Lord.

**ZION
TABERNACLE.**



**1621-1633
MICHIGAN AV.**

MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M., Preaching and Testimony.
MONDAYS—7:30 P. M., Gospel in Sermon and Song.
TUESDAYS—2:30 P. M., Teaching on Divine Healing and Prayer with the Sick.
WEDNESDAYS—3 P. M., the General Overseer will see those desiring Counsel in the Prayer Room. Special Lecture at 7:30 P. M. The Ordinance of Believers' Baptism follows.
THURSDAYS—2:30 P. M., Children's Meeting.
FRIDAYS—2:30 P. M., Teaching and Prayer. 7:30 P. M., Gospel in Sermon and Song.
SATURDAYS—7:30 P. M., Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service on the first Lord's Day of each month.
BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and every Wednesday evening.
PRESENTATION AND CONSECRATION OF YOUNG CHILDREN at the close of the morning service, on the third Lord's Day of each month.

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS on the last Lord's Day in each month.
CONFERENCES OF THE CHURCH AND ORDINATION SERVICES will be specially announced in **LEAVES OF HEALING**.

ZION HALL OF SEVENTIES, 1300 Michigan Avenue.

MEETINGS.

LORD'S DAYS—6:30 A. M., Prayer and Consecration. 9 A. M., for Training the Junior Seventies. 1:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.
TUESDAYS—7:30 P. M., Weekly Gathering of Zion's Seventies.
FRIDAYS—7:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

... APPLICATIONS, on specially prepared forms, for Membership, Baptism, or Consecration of Children, must be addressed to the



AND Divine Healing Mission.

GENERAL OVERSEER
THE REV. JOHN ALEX. DOWIE.

General Recorder, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A Monthly Reception in Zion Home

To which all members of the Church with their families, and all Friends of Zion are *heartily invited*, will be held on the **THIRD THURSDAY EVENING** of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

...ZION...

CONDUCTED BY THE REV. JOHN ALEX. DOWIE
AND MRS. DOWIE,

...IS A...

Christian, Temperance and Divine Healing Home

With all the Comforts of a First-Class Hotel.



CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

Situated on the finest Boulevard in Chicago.

Within One Block of the Terminal Station of the Illinois Central Railroad.

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Special Assemblies for Teaching and Healing Three Times in Week.

No Alcohol, Tobacco or Medical Poisons of any kind used or permitted.

Excellent Table and Service.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central Railroad. It is within a block of Wabash and Cottage Grove Avenue Cable Cars, a block and a half from the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

Guests coming from the South will find the Illinois Central Railroad to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmalee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

JULY, 1898.

PRICE FIVE CENTS.

VOL. 2. No. 7.

Fifty Cents a Year.

A VOICE FROM ZION.

TOBACCO:
Satan's Consuming Fire,
AND ITS ALLIES.

A SERMON

BY THE

REV. JOHN ALEX. DOWIE,

General Overseer of the Christian Catholic
Church in Zion,

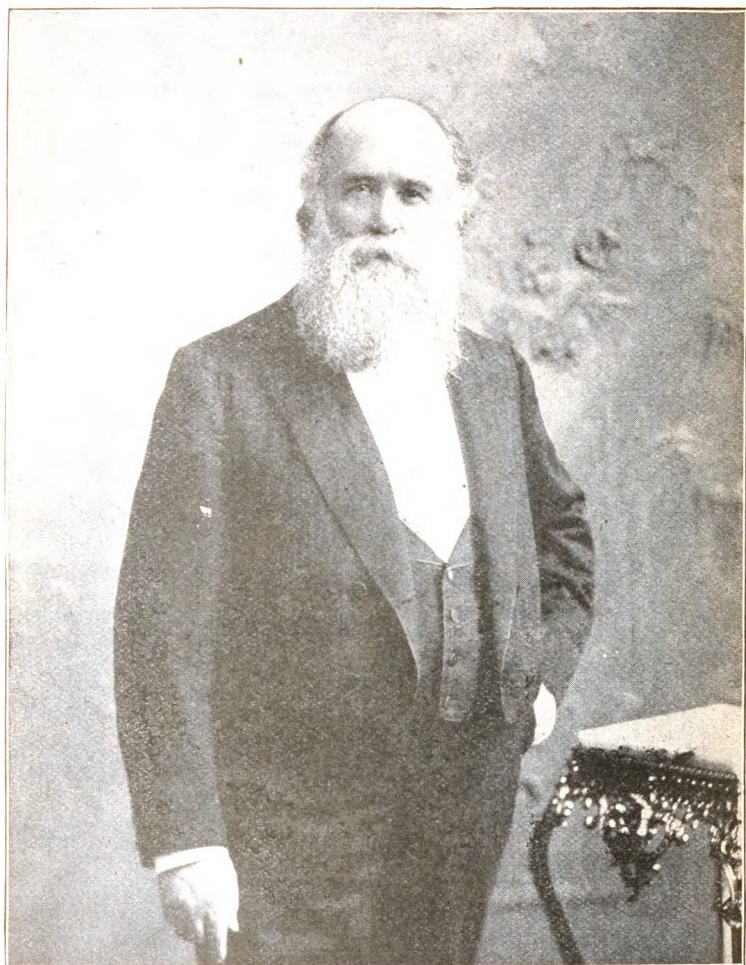
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John Alex. Lewis

TOBACCO: SATAN'S CONSUMING FIRE AND ITS ALLIES.

One of the worst days of the winter, when the streets were like glass, and a bitterly cold wind blowing, did not prevent about two thousand persons, mostly men, assembling in Zion Tabernacle on Sunday December 5th last, to hear the General Overseer's Indictment of "Tobacco: Satan's Consuming Fire, and its Allies."

When a stranger enters Zion Tabernacle for the first time he becomes immediately interested in the display of stars and crowns and crosses on the Walls, and especially beyond the platform, above the Choir Gallery.

Soon he discovers that these are made of crutches and high-heeled boots, and trusses, and braces, and masonic emblems, and superstitious relics such as crucifixes and rosaries, and medicine bottles, and cots, and burglar's tools, and revolvers, etc., etc., all of which have been "captured from the enemy."

But there are two mysterious letters which not a little puzzle the stranger, until he asks some one for an interpretation.

They are a very large *S* and *P*.

All kinds of guesses are made as to what the letters stand for.

But there is no difficulty in getting from some regular attendant the rather startling answer to the questions, "What do they stand for? and What are they made of?"

In a flash comes the reply: "They stand for *Stink-Pot*, and they are made of *boxes full of cigars*."

This gives at once the attitude of Zion towards the Smoke and the Fire and the Brimstone with which Abaddon has come up from the Abyss of Hell and filled the earth, through the introduction of Tobacco.

A tragic tale attends the full boxes of cigars, and to one of the revolvers hanging near these letters composed by them.

The man who surrendered them was about to commit

suicide on the day when God led him to Zion Tabernacle No. 2.

There he was saved, and delivered from the agonizing pain from which he constantly suffered.

He is now a member of the Church and walks with God in his daily life, having found a better use for his talents than selling the Devil's S. F. & B. (Smoke, Fire and Brimstone) which had been his occupation when sin and sickness had driven him to the verge of despair.

So far as is known, there is not a single member of all the thousands in the Christian Catholic Church who drinks Alcohol or uses Tobacco.

And it is a most interesting sight to see the hundreds of men who often respond in Zion Tabernacle to the General Overseer's call, and also a few women, as being God's Witnesses to deliverance from the power of both these terrible agents of Satan in the destruction of humanity.

The influence of this Fact is felt to the utmost ends of the earth, and God has blessed the Voice from Zion in continual protest against these evils.

May God bless the General Overseer's words to all who have become victims to Abaddon's Tobacco, and deliver them from its filthiness and sin.

No man may dare to defile his body with that deadly Nicotine Poison without incurring the penalty which God has attached to that sin, namely, "He that defileth the Temple of God (the Body) him will God destroy."

The services were opened with singing:

"Sinners, Jesus will receive:
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

SCRIPTURE READING.

Dr. Dowie said, Let us read in the inspired word of God in the Book of the Prophet Isaiah, first in the 65th chapter:

"I am inquired of by them that asked not for Me; I am found of them that sought Me not: I said, Behold Me, behold Me, unto a nation that was not called by My name. I have spread out My hands all the day unto a rebellious people, which walketh in a way that is not good, after their own thoughts; a people that provoketh Me to My face continually, sacrificing in gardens, and burning incense upon bricks; which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, yea, I will rec-

ompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I first measure their work into their bosom."

In the Book of the Revelation of Jesus Christ, the last book in the Bible, the 9th chapter:

"And the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon.

"The first Woe is past: behold, there come yet two Woes hereafter.

"And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel, which had the trumpet, Loose the four angels which are bound at the great river Euphrates. And the four angels were loosed, which had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone: and the heads of the horses are as the heads of lions; and out of their mouth proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceedeth out of their mouths. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they do hurt. And the rest of mankind, which were not killed with these plagues, repented not of the works of their hands, that they should not worship devils, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk; and they repented not of their murders, nor of their sorceries,—"

Their pharmaceutical work. That is the literal word in Greek. They did not repent of their murders, or of their pharmacies.

"Nor of their fornication, nor of their thefts."

May God bless His Word. May God make us to understand.

SECRET SOCIETIES.

I presented to the people here this morning a number of certificates, demits, withdrawals, insurance policies, secret

society badges of many kinds, and many other things.

I read a letter from a lady, who gave us the story briefly of her life, telling of how an infernal man, an incarnate devil had wanted her to tolerate his adulteries. He was a Mason of high degree, and when she would not be partaker of his sin, and left his home, even his children by a former wife stood by her. She left the shameful wretch to his debaucheries and his Freemasonry. He was an eminent Knight Commander, and he threatened the woman whose life he had wronged, that he would follow her with Masonic vengeance wherever she went.

She came to this city. I know her. She is here to-day, a refined Christian lady. She opened a first-class boarding house to get a living, and one day when the Knights were going to have a conclave in Chicago, the Masons came and asked her to let the whole of her house, and they came and occupied it from some distant town. They had not been in that house an hour, when an eminent Freemason of this city appeared, had a conversation with the principal officer of the Masons, and had the Bombay plague come into the house, the Masons could not have got out quicker, and her house was left empty.

She was followed by that kind of vengeance, and a certain Mason who had stood by her and helped her was thrown out of his position by Masonic vengeance.

At last, after long years of debauchery and wickedness, that "eminent commander" came to the day of his death. In the closing weeks of his life, the woman who had been wrecked by his sin, attended him, and closed his eyes in death. Upon his dying bed he said, "O, if I had my life to live over, I would not be a Freemason."

I want that dying cry to ring through the land. I want to afflict the souls of the Masons. I want the women in America to rise up; and, if they can not save the wretched hypocrites who are their husbands, to at least help in preventing any more young men entering into that covenant with death, and that agreement with hell. (Amen.)

I am much stirred up about this fact: that

THERE IS NOT A MINISTER WHO IS A FREEMASON, BUT IS A HYPOCRITE. (AMEN.)

Not one. I do not care whom you mention. I will tell you why.

He either lies before God and His people when he stands

in the pulpit as a Christian minister, or he lies when he goes into the lodge as a Freemason.

In the pulpit, as a Christian minister, he says that Jesus Christ is the Alpha and the Omega, the beginning and the end, the first and the last, and in the Masonic lodge from the first degree of the Blue Lodge up to the Knights of Kadosh, the name of Jesus Christ is cut out.

That is right, is it not, Mr. Cowan?

Mr. Cowan:—"It is."

Dr. Dowie:—You were one of these sinners for many years. (Laughter.) Now, is it not so, Brother Judd?

Mr. Judd:—"Yes."

Dr. Dowie:—Now, he was a 32d degree Mason. He was a Sublime Prince of the Oriental Consistory.

I mean to afflict the souls of these Masons. (Laughter.) I hope to make their bread bitter in every house where they are, so that their spirits may be saved in the Day of the Lord Jesus. (Amen.)

They have had it all their own way. I do not propose that the devil shall have it his own way. I want to make it warmer on earth for the devil than it is in hell. (Laughter.)

THE PEOPLE IN THE CHURCHES HAVE LOST POWER TO PRAY.

The church members of this country, if they only prayed night and morning, pray at least ten and one-half billions of prayers every year, for the conversion of the world among other things, because every Christian has got to pray in the morning, or at least at night that God will bless His ministry and church and save the people. If he does not do that, well, he is not even a nominal professing Christian.

Three thousand churches east of the Alleghany Mountains, did not have one single addition to their numbers last year. Those are their own statistics. Three thousand churches, with at least one hundred members each, with ministers, deacons and elders, Sunday school superintendents and teachers, all labored, and there was, according to their own confession, not one conversion, and these 3,000 churches prayed at least forty millions (40,000,000) of prayers.

My good Lord, how canst Thou abide us, a people that provoke Thee to Thy very face, with prayers that Thou canst not answer?

How can He answer the prayer of a church where the minister bears upon his hands in the Masonic Lodge a cross, but it is not the cross of Jesus; it is I. H. S., of the Masonic

body; not *Jesus Hominum Salvator*, but Baal-Sha-Lisha, the Lord of the three. That is what is upon his hand.

I want this land to know that I am not imagining something when I say that these ministers are hypocrites; because in the pulpit they say that Jesus Christ is the Alpha and the Omega; the beginning and the end; the first and the last, and in the Masonic Lodge they leave Him out. From the first degree of the blue lodge to the highest degree His name is not mentioned, nor suffered to be mentioned in the Masonic Lodge.

I charge upon them that terrible fact; therefore, the minister is either a hypocrite in the pulpit, or he is a hypocrite in the Masonic Lodge, and he can take either horn of the dilemma; but he is a hypocrite, is he not?

Audience:—"Yes."

Dr. Dowie:—Well, how can God answer these prayers and bless churches led by these enemies of God?

Friends, I want you to think over this matter, and let us see what we can do to save our brethren. I believe there are men in the Masonic orders and in the other orders who have never realized the attitude in which they are placed; or, if they have, they have stifled their consciences, and suppressed the voice of God, and they are afraid. They are cowards.

I will tell you one thing that we have done. You know there is nothing that helps some people like a good many others standing around. There are many folks you know that would not care to let their demits be known, if there were not a good many standing with them. Now, we are only a small army just now, comparatively; but if we stand up, there will be a great many join us and a great many will be encouraged by the bold front we take, and a good many ministers will choose between Baal and God. That is the choice.

Do you know why the press of this city does not report my discourses? Because in every editorial room, almost without exception there sits a Freemason, who is a Mason first, last and all the time, and he subordinates his conscience, his citizenship, his manliness and his God to the altar of this accursed Baal.

A Voice:—"Hero, Dowie."

Dr. Dowie:—It is so. Did you say, no?

Voice:—"You are all right, Dowie." (Applause and laughter.)

Dr. Dowie:—I know that, and it is about time that Zion captured a daily newspaper. That is the next thing we will have to capture, or create. At all events it will come when we get to Zion city in due time. You stand by me, will you?

Audience:—"Yes."

Prayer was then offered by Elder Dinius, Mr. Cowan and Dr. Dowie, after which the offerings were received.

Dr. Dowie then delivered a sermon on

TOBACCO: SATAN'S CONSUMING FIRE, AND ITS ALLIES.

INVOCATION.

Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, in this and all the lands which they may reach, in this and all coming time, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

In the front of all that I have to say, I will place two passages of Scripture. The first is in the 65th chapter of the book of the Prophet Isaiah.

'I have spread out My hands all the day unto a rebellious people, which walked in a way that is not good, after their own thoughts; a people that provoketh Me to My face continually, sacrificing in gardens, and burning incense upon bricks; which sit among the graves, and lodge in the secret places; which eat swine's flesh, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me, for I am holier than thou: these are a smoke in My nose, a fire that burneth all the day. Behold, it is written before Me: I will not keep silence, but will recompense, yea, I will recompense into their bosom, your own iniquities, and the iniquities of your fathers together, saith Jehovah, which have burned incense upon the mountains, and blasphemed Me upon the hills: therefore will I first measure their work into their bosom.'

In the 9th chapter of the Book of Revelation at the 18th verse.

"By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

**THE PEOPLE WHO PROVOKE GOD TO HIS OWN FACE ARE THE
PEOPLE WHO THINK THEIR OWN THOUGHTS.**

The people who say, Can I not think as I like? Can I not do as I please? I demand the liberty to think as I like, to drink what I like, to smoke what I like, to gamble as I like, and commit adultery as I please, to lie as I like, to print what I like, to read what I like, to speak what I like, and to do as I like generally.

These are the people who are making a bee line for hell.

It was upon that plea that Tammany returned to power in New York. It is upon that plea that every large city in America can be carried for the devil, and unless the infernal doctrine inside of that false plea is resisted, all the eternal principles of God and justice will be swept before that smoke that is coming out of the bottomless pit.

THE SMOKE OF INFIDELITY, THE SMOKE OF IMPURITY, THE SMOKE OF INTEMPERANCE, ARE A TRINITY OF DEVILRY THAT DESTROYS HUMANITY.

By these three a third part of man will be killed. By the fire, by the smoke, and by the brimstone that comes out of their mouths.

This is the day when the sixth seal power is being manifested, out of the mouth of the powers of hell. I know their power is in their mouth and in their tails.

"For their tails were like unto serpents, and have heads; and with them do they hurt."

We are face to face in the last days with the most perilous times. As we go down into the valley of decision, and draw the sword of the Spirit for the army of Jehovah, I tell you the word is ringing through the earth:

"Multitudes, multitudes in the valley of decision!"

Abaddon, or Apollyon, has come up. He has taught hundreds of millions to smoke, and upon the earth to-day, out of the mouths of men, there is proceeding unhallowed fire, the smoke and the brimstone of which is choking humanity. It is going on.

"By these three plagues was the third part of men killed."

By the fire, by the smoke, and by the brimstone which issued out of their mouths, for their power is in their mouths.

To-day just as a cool, clear-headed business-man, I want you to calmly look at these facts.

I will put them in simple language: I have spoken of infidelity, intemperance, and impurity.

I have made a little calculation. I am within the mark when I say that

THE DIRECT COST OF THE INFERNAL LIQUOR IS \$1,300,000,000 to the people who drink it, every year, in the United States of America alone.

I am dealing with this country for the time being. You can apply the figures in about the same proportion to the British Empire, or rather to those portions of the British Empire in which the Anglo Saxon race predominates; because there are portions of the British Empire where there are millions and tens of millions that never touch intoxicating liquors. Never! They are forbidden by their religion to make or to sell or to drink intoxicating liquors.

I am not talking of Christians now. I am talking of Mohammedans, because, unfortunately, Christians in the British Empire, as in America, are by law licensed to make,

to sell and to drink liquid fire and distilled damnation to any extent that they like.

Shame! that the Mohammedan religion should forbid vices which the Christian religion—falsely so-called—permits and even licenses!

Can it be wondered if Moslems hate such a travesty of true religion?

Now I put this first figure, thirteen hundred millions (\$1,300,000,000) drunk every year, as the actual cost to the drinker. I might quote Dr. Hargrave, with whom I had some correspondence upon this matter some years ago,—the greatest statistician upon this matter,—but I propose to take the responsibility of the figures myself.

A great many years ago I began to study this matter, and to examine the figures, and to write concerning it, but I have not done much in this country in the way of writing or speaking upon this subject; however, I have kept up the figures, and the average, because there is a law of average.

THE INDIRECT COST OF LIQUOR IS SHOWN

In 60,000 every year, in this country, who lose their lives directly through alcoholic liquors.

In the loss of labor by the diseases and the disabilities engendered through intoxicating liquors.

In the cost of crimes which they produce.

In the police, jails, judges, juries and hangmen which they necessitate.

In the lunatic asylums two-thirds of which they fill.

In the hospitals for the incurable where the poor are placed who are deprived of health by them.

In the asylums for the destitute which have to be maintained like all these others at the public expense.

In the orphanages where the poor children, bereft of one or both parents, have to be provided for.

In the schools where they are held for criminal correction.

In the debaucheries consequent upon drunkenness, which fill the brothels.

According to Hall of England and Hargrave of America, and all who have studied this question, as the aggregate cost of these, and a hundred other miseries that flow from Intoxicating Liquors, you have as the direct and indirect cost to the nation, the sum of two thousand six hundred millions of dollars every year. (\$2,600,000,000.) Write it down against the liquor traffic.

NOW TAKE THE TOBACCO.

As near as I can get at it, the actual cost to the consumer of tobacco is \$700,000,000 every year. These things I am speaking of, simply as business figures for Christian men and patriots; for some men and women who talk patriotism, and for the good and the welfare of all the people.

Add to the direct cost, first, the number of lives of those who smoke, that are cut off by the fire and the smoke and the brimstone.

One insurance company has calculated, that at the very least, human life is shortened by eight years, if a man smokes tobacco. Of course there are exceptions, and a very few live to a stinking old age in spite of their vice; but the rule is that tobacco smoking, chewing and snuffing shortens life.

There is no insurance company that will insure a man that habitually drinks, without a very high rate of premium, and many refuse to take them at all.

It has become an accepted fact that human life on the average, is lessened by eight years, from the use of tobacco, and that at the most valuable time from an economic point of view; when human life counts for more in the wealth of a nation than at any other period; when human life means the life of a man who has acquired a trade or profession, and is able to earn a large income, in some cases very large. It is therefore, to be remembered that you have to calculate the value of these eight years upon the time when these lives are worth most from an insurance point of view, from an economic purchasing point of view; from a wage earning point of view.

Add that first: that through blood poisoning, and through throat diseases, and through absorption of the gastric juices which diminishes the powers of the stomach to digest, diseases are produced such as chronic dyspepsia. The food remains hard and rough, and carries with it the taint of the nicotine poison. It tears the stomach, and it tears the bowels: it produces ulcerations of the stomach and of the bowels, and cancer of the stomach, and of the bowels, of the mouth and of the throat; so that from an economic point of view there are thousands and tens of thousands of most valuable lives destroyed by it every year.

I have seen them. There is not a week passes that I do not see them. I see them daily.

Calculate that as a part of the indirect cost.

Calculate the loss to the family of the life of the bread winner cut off on the average eight years, and in special cases cut off quickly, more than twenty years of life being destroyed.

“VISITING THE INIQUITY OF THE FATHERS UPON THE CHILDREN.”

Take into further consideration the effect upon the offspring of such men, especially when they combine the two, alcohol and tobacco; or combine those two with swine's flesh. Then you have—I do not like to speak it, but I am going to—in the procreative powers of such men, the communication to women and to their unborn offspring, of the most deadly, scrofulous diseases. Having alcohol and tobacco and pork combined, creates tuberculosis, trichinosis and cancer in the blood, which by and by comes out in due time in the bodies of innocent women, and in the hellish passions imparted to poor boys, who grow up to admire the fire and the smoke and the brimstone that proceeds from their fathers' mouths.

And now linking on to impurity, they purchase the cigarette with its filthy pictures, with its spirit-damning pollution, with the unclean suggestion of an immodest, impure and nude production, such as these infernal makers of cigarettes delight to create, to get the nickels of millions of children.

And many of them do not grow up, but wither and die in thousands and in tens of thousands, and I think in hundreds of thousands, before they reach the age of manhood. But if they do pass into manhood, in most cases, by the hellish passions of these combinations, they are victims of self-abuse, self-pollution and impurity, so that when they should be men they are worn out debauchees, unfit to enter into manhood and its responsibilities.

Figure that out. Figure the death of thousands and tens of thousands on the way, and figure out the losses to the nation of an emasculated youth entering in upon the duties of manhood as husband, as father, as citizen, with a withered and destroyed power that makes him the contempt of the woman who has to suffer from a life long legal bond, a chain that attaches her to the withering, diseased and rotten carcass of a man who lost all his manhood before he offered her marriage.

Figure that out. Think what that means. Think what it means in the offsprings that are born of such. Think what it means.

It means this: That large numbers of these young men stand back from their responsibilities as men, and plunge into the depths of hell and become debauchees, destroyers of women. They are afraid to stand before the world as men. They know that the offspring that would come from them would be branded with the brand of their sin, and they plunge into the depths of hell and a hellish passion to avoid the responsibilities of manhood; that which every man ought to be delighted to assume.

The responsibilities which God and nature impose upon a man to be a man, a husband, a father and a citizen, training up men and women who shall be a blessing to untold ages, they are unfitted for.

These withered, emasculated wretches, dare not to assume these duties, but they dress up in paper collars, (laughter) and in paste diamonds, and they affect the airs of the society dude, (laughter) and go marching down the street as if they contained the sun, moon and the planets in their waistcoat pockets. Humbugs! Fools! Liars! Cheats! Debauchees, dastardly as hell! Blots upon the face of nature! The only encouraging feature is that they perish early, unless they repent and turn to God, and even then they are for the most part not much use. It takes years, and years, and years to get the poison out of their blood, and enable them to stand emancipated before the world. But, thank God, there are those who have escaped, (Amen) but it is as if by fire they have escaped from damnation. The stink of the smoke and brimstone of hell hangs around them, and it takes years to take the lines out of their faces. But thanks be to God, when He takes the sin out of their hearts, He can wipe the lines out of their faces. Only Divine Healing can come in there.

Try to figure that out in money.

Mr. Marsh:—"There are not figures enough, Doctor."

Dr. Dowie:—No, there are not. You can not even from an economic point of view figure it out.

But friends, figure too the broken hearts of good Christian mothers and good Christian fathers who presented to the world pure babies, and strong youths, whom the accursed poison cup and the accursed incense to Bacchus have made wrecks to-day, living the lives I have described. Too often all that the father and mother have to look at for all the labor of their lives, is a dishonored grave where the polluted boy or girl lies in their dishonored dust.

"Would God he had died when he was a baby!" O how many a mother has cried out that when she has looked at her dead son. Robbed, wounded, not half dead but wholly dead, for the robbers and the professing Christians have been selling the infernal fire, smoke and brimstone and sitting in the Church of God with the profits in their pockets and posing as the children of God, when they are the very ministers of that Abaddon the King from the deepest depths of hell.

I claim that I should be far short of it, if I add ten hundred millions more; but I will only add seven hundred millions more, making fourteen hundred millions of dollars (\$1,400,000,000) yearly as the direct and indirect cost of Tobacco yearly in the United States. Take these two figures and put them together, and I have four thousand millions—four billions of dollars every year.

Intoxicating liquors.....	\$2,600,000,000
Tobacco.....	1,400,000,000
	\$4,000,000,000.

Not one year and then it stops, but every year an economic loss to this nation of the interest at five per cent upon eighty billions of dollars, (\$80,000,000,000). A capital of eighty thousand million dollars.

Is there any thing in economic questions in all the world to equal that? Tell me.

Audience:—"No."

Now, then, Zion stands right there and protests against this incomprehensibly vast capital, God's silver and God's gold, being employed in the hindering of His Kingdom and the impoverishment of His creatures. I will not attempt to add the consequences of other things, such as

THE TERRIBLE COST OF THE IMPURE DRAMA, AND IMPURE LITERATURE;

of the filthiness which proceeds from both the mouths and pens of those who are filthy to their hearts' cores. How shall I attempt to estimate the cost to-day to this nation?

I cannot estimate the awful cost to this city of the Sunday newspaper which to-day forms the staple diet of hundreds of thousands of persons in this city who have taken this immense mass of advertising matter, and all the fiction, filth, and dirty scrapings of consequential crime. They are feeding upon it to-day. Young men and women are lying in

their beds half a day and sometimes all the day. With their mouths open they have gone into the pig sty of the Sunday newspaper, and they are wallowing there and smoking it up, and getting sick upon it, and then lying down and eating the vomit again.

O, THE ABOMINATION OF THE SUNDAY NEWSPAPER.

Friends, it is a crime in my country to print such a paper. Is it not? [Addressing Judge Dowie, who sat by his side.] It is a crime in Scotland, is it not?

Judge Dowie:—"Yes."

Dr. Dowie:—It is a crime in Australia, is it not?

Judge Dowie:—"Yes."

Dr. Dowie:—And I would God it were a crime in America. (Amen.) A man that wants to print a Sunday newspaper in Melbourne will find himself behind prison bars in short order. The same is true in Sydney, Adelaide, in the whole of broad Australia, in the United Kingdom, and in all its dependencies. You who sneer at Britain remember this, that on her flag is written:

"Remember the Sabbath Day to keep it holy."

Voices:—"Amen."

Dr. Dowie:—Imperfect as their piety may be, there is not a commander of a warship to-day who has not rung the bell and spread the Union Jack upon the capstan, and there is the open Bible, and there from tens of thousands of great strong hearts rises the hymn:

"O God of Bethel, by whose hand Thy people still are fed;
Who through this weary pilgrimage hast all our fathers led,
Our vows, our prayers we now present, before Thy throne of grace
God of our fathers, be the God of their succeeding race."

And the jack-tars sing it, and the marines by roll of drum sing it, and when it is over, every head is bowed, and all are silent as the benediction of God falls upon them, on every land where the 450 millions under that flag are found, and well would it be if that were so in America to-day. But

YOU HAVE NO GOD IN YOUR CONSTITUTION,
and when the President takes the oath, the Lord Jesus Christ is not mentioned.

Friends, may God bring this nation up to the standard of Christ. (Amen.) It is time you were not ashamed of Him who came from highest heaven to redeem humanity. (Amen.) Wherein are you a Christian nation?

Mr. Marsh:—"No where."

Dr. Dowie:—I want to know. Where is your Christianity as a nation? Is there any national acknowledgement of the Lord Jesus Christ?

Voices:—"No."

Dr. Dowie:—I very much admire, in many things, His Excellency, the President of the United States. I did what I could to put him there, and shall do what I can, unless a better man comes, to keep him there. But I regret, before my God to-day, that William McKinley is a Knight of the Mystic Circle, and that he has passed through every degree of the Masons to that position, without ever once naming the name of Jesus Christ.

God help the President to acknowledge Christ as King of America to-day.

GOD BLESS THE PRESIDENT TO-DAY. (AMEN.)

God bless him as he is weeping over the dear old Christian mother, to whom he has been so kind.

I do not think many of these Freemasons realize the Christlessness of Masonry. They are trapped into it, and they are lulled by the seduction of politics and business from step to step, and Oh, God! set them free. (Amen.)

Now friends, let me tell you that I have proved that the consuming fire has come up from hell in these two matters alone, and its destruction is the interest at 5 per cent. upon eighty thousand millions of dollars every year.

Friends, there is no question of currency; of gold or silver standard; of free trade or protection; or of any policy, municipal, state or national, that begins to touch the importance, from an economic point of view, of these things.

THE CONSUMING FIRE OF THE DEVIL IS CONSUMING THE WEALTH
AND HEALTH OF THIS PEOPLE

By tobacco: Satan's Consuming Fire.

By alcohol: Satan's Consuming Fire.

Now, I do not know whether after such a wide generalization as this it is possible to get down to minute particulars. I do not know that they are needed. I only echo the sentiments of those who are themselves drinkers and smokers when they say, "Oh, God! how I wish my son neither drank or smoked."

What right have they to say that? They have done everything to produce it. My brothers, come out!

"It is too late," you say, "I cannot do it."

NOW LET ME PUT THE REMEDY,

although I must leave alone of necessity much that I would like to say concerning tobacco. I am going to ask for a manly manifestation.

This is one of the cold wintry days when it is hard for people to get out, and the streets are like glass. Many are slipping and falling, and it has been hard for many to get here to-day. I myself fell somewhat heavily but the good Lord was gracious to me, and I did not get hurt. As I was falling I asked the Lord to take care of me, and though it seemed to others that I fell heavily, it seemed to me as though I fell upon feathers, and I did not get a bruise.

This is a hard day for many to get to Zion Tabernacle, and yet the greater part of 2,000 are within this building. I am going to ask you men who form the greater part of this audience a question. Has your repentance toward God and faith in our Lord Jesus Christ and your appeal to God the Father as a penitent sinner, and as one that trusts in Jesus, has that been answered by your God in setting you free?

Hundreds answer:—"Yes."

HUNDREDS OF WITNESSES TO THE POWER OF JESUS CHRIST.

Dr. Dowie:—Every man who has thus been set free from liquor and tobacco, stand! And every woman. Some of you have been snuffing, smoking and drinking. Now women, rise. You who have been taking whiskey slings. Every last one of you who have given up intoxicating drinks by appealing to God and have received power and freedom, stand. (Many hundreds rise.)

Dr. Dowie:—My brothers and and sisters now standing, is it true? Has the appetite been taken away from you in a moment?

Those standing answered:—"Yes."

Dr. Dowie:—Are you free?

Answer:—"Yes."

Dr. Dowie:—How long have you been free? How many can say a year? Many answers.

All who have been free for two years? Many answers.

All who have been free for three years? Many answers.

All who have been free for ten years? Many answers.

All who have been free for twenty years? Many answers.

All who have been free for thirty years? Several answers.

Thank God for that manifestation. Now what does it mean? The cunning of the devil when he sees that men are

wanting to escape from tobacco, produces another poison, and he calls it, "No-tobac." (Laughter.) And what else? Tell me. There is something else?

A Voice:—"Tobacco curo."

Dr. Dowie:—And that is another lie, is it not? (Laughter.) Yes, but we know that God takes it out of you in a moment. Those whom God immediately delivered from the tobacco habit in Zion, stand for a moment. [Many hundreds rise.] Thank God.

SOME INDIVIDUAL TESTIMONIES.

How long did you smoke, Brother McDonald?

Mr. McDonald:—"Over twenty years."

Dr. Dowie:—How long did you, Brother John White?

Mr. White:—"Nearly forty years."

Dr. Dowie:—Nearly forty! Oh, "Lord, by that time" how you must have stunk. (Applause. Laughter.)

Brother Schmalgemeier, where are you? How long had you been drinking?

Mr. Schmalgemeier:—"Thirty-five years."

Dr. Dowie:—How long had you been smoking?

Mr. Schmalgemeier:—"Forty."

Dr. Dowie:—How long did it take to get it out of you?

Mr. Schmalgemeier:—"It went like the wind blew it away."

Dr. Dowie:—Did it ever come back?

Mr. Schmalgemeier:—"Never."

Dr. Dowie:—Did your diseases go at the same time?

Mr. Schmalgemeier:—"Everything went."

Dr. Dowie:—And your wicked bad heart, and your sins went?

Mr. Schmalgemeier:—"That is it. My sins and everything went, and I was a free man." (Laughter.)

Dr. Dowie:—Now, what I wanted to say is this: Is not this a testimony that will be received as facts in any court of law?

Audience:—"Yes."

Dr. Dowie:—My brothers, I am going to ask you a question. The testimony you have given to-day to the delivering power of God alone, from tobacco and alcohol, would you be ready to make oath to it before a court, if I required it?

Voices:—"Yes."

Dr. Dowie:—I know you would. Friends, I claim for Zion that it is the best "No-tobac" in the world; that it is the best no-alcohol in the world, and I claim for Zion that

THERE IS NO CURE LIKE THAT WHICH THE LORD JESUS CHRIST
GIVES

to us for sin, for sickness and for these infernal powers that are about to kill one-third of all the men upon this earth.

Now friends, when that one-third is gone, I think I shall say, Hallelujah! because the earth will be rid of an immense amount of muck. It will be nearer the coming of the King. When that one-third is killed off, do you want to be among them, friends?

Audience:—"No."

Dr. Dowie:—Then, you had better get in out of the smoke, and out of the fire, and out of the brimstone.

Do you know where the brimstone is? Why, it is in every lucifer match you strike. Do you know where the fire is? It is in every flame you strike. Do you know where the smoke is? It is out of the mouth. Do you know where the sting is? It is in the tail. It is in the tail of the cigar. It is in the tail of the pipe, and it gets right in here (in the mouth), and then you have a cancer. A scorpion bite would be compassionate compared to it. Ah, Tobacco stings worse than a scorpion: for its sting is a cancer!

Mr. Marsh:—"It is the foundation upon which the liquor appetite rests."

Dr. Dowie:—Yes, for multitudes are made thirsty by it. And as you know, many of these tobacco leaves are steeped in drugs, steeped in morphine, steeped in cocaine, steeped in deadly drugs, poisons so deadly that they do not dare to let you know what they are. What for? To make the brain frenzied; to make the appetite increase. The liquor and the tobacco go together. All evils go together.

NOW FRIENDS, I WANT TO THANK GOD TO-DAY FOR THE WAY IN
WHICH HE HAS LED ME,

and the way in which He led my father, to lay down that tobacco, and to lay down that liquor when very young. I once looked at my father smoking, and thought I would be big if I smoked too. So I took one of his pipes and some of his Cavendish, and I went with several boys, and we climbed the Cat-nick, and got to the top of Salisbury Crags, and there after nestling under Arthur's Seat, one fine afternoon I said, "We'll be men." (Laughter.) And I did what he had done: I filled up the pipe, and I struck a match, and I lit this tobacco, and I tried to smoke as he did. Some of them said, "Johnny, take care."

"Well," I said, "Never fear, I know how to smoke." And I thought I did, but the first draw I took filled my eyes, and nose, and everything, and I thought that surely Abaddon or Apollyon from the depths of hell had got me now. (Laughter.) But I persevered. I took another draw after awhile, and I managed to get that down into my stomach. (Laughter.) I tried to breathe it out, but it went through my nose, and a good deal of it down into my stomach. By the time I got my third draw, I began to feel—Oh, my! (Laughter.)

I looked at Edinburgh Castle across the valley, and whatever had happened to it? The Castle was spinning around, (laughter) and St. Giles Cathedral was running a race with Holyrood Palace, and Arthur's Seat was drunk. I looked at the Pentland Hills, and they were chasing after the other hills around there, I tried to look at Craigmiller Castle, and it had shifted its place to another side of the lake, and was running after Duddiston Church, and Duddiston Church was running after Craigmiller Castle. I looked again at Holyrood, and it was bumping up against Edinburgh Castle, and I looked down in the valley and it came up and hit me on the nose. (Laughter.) I lay back, and O, I was so sick. (Laughter.) Oh! (Laughter.) I vomited everything I had eaten. O my stomach! I should have been thankful to anybody, if they had put me out of my misery.

When I went home late in the evening I tried to walk in a straight path with my feet, but I could not. There was no pavement wide enough for me, for I was drunk. I think I had not taken more than three draws. My mother did not know what had happened, and she said, "Poor John Alexander is sick," and she comforted me; and if she had known the truth, she ought to have "skelped" me. (Laughter.) But really the one to be "skelped" was my father. (Laughter and applause.) I was a wee, wee chap. I was no more than six years old, because after that experience with Abaddon, I signed the pledge in 1853, against tobacco, opium and alcohol, which I have, by the Grace of God, kept.

It was just before I signed the pledge that I did this. I came to the conclusion that if it was necessary for me to pass through all that dirt and muck and misery to become a stink-pot, worse than a pig, I would not do it.

Friends, it is against nature, is it not?

Audience:—"Yes."

Dr. Dowie:—It is against God's law, is it not?

Audience:—"Yes."

Dr. Dowie:—It is against your best interests, is it not?

Audience:—“Yes.”

If these two things, Tobacco and Alcohol, could be wiped out, and God came into the lives of His creatures to reign, what a tremendous power the \$4,000,000,000 annually would be in the evangelization of the world!

May God give it to Zion. One day He will: for Christ shall rule all nations from Zion.

CALL.

All who want to be perfectly free from this and every sin and to consecrate themselves to God, stand and ask God now for purity.

Every man and woman who wants to be free from every stain of sin, now stand. (Nearly all rise in a moment.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Deliver me. Give me true repentance; power to do right; to give up every evil appetite, not only outward but inward, and secret sins. Give me Thy Holy Spirit's power to confess my wrong to any whom I may have wronged, and to restore, and to do right in Thy sight. Have mercy upon those who may have suffered by my sin, and take away that sin and its consequences, and give power to this nation to put away every filthiness of the flesh as well as of the spirit, for Jesus' sake. (Amen.) [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Dr. Dowie:—Did you mean it?

Audience:—“Yes.”

Dr. Dowie:—Then God does hear and answer.

Now friends, I want you to accept an invitation to sup with the King of Kings before you eat your own suppers. I want you to sup with Jesus. Never mind if you are late, and may God bless you.

Sing, “Sin no more.” (This hymn was sung most earnestly.)

The Ordinance of the Lord's Supper was then administered to more than a thousand of communicants, and a large number of applicants were received into the fellowship of the Christian Catholic Church.

The services were then closed with the following

BENEDICTION.

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

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A VOICE FROM ZION.

FALSE CHRISTIAN SCIENCE UNMASKED.

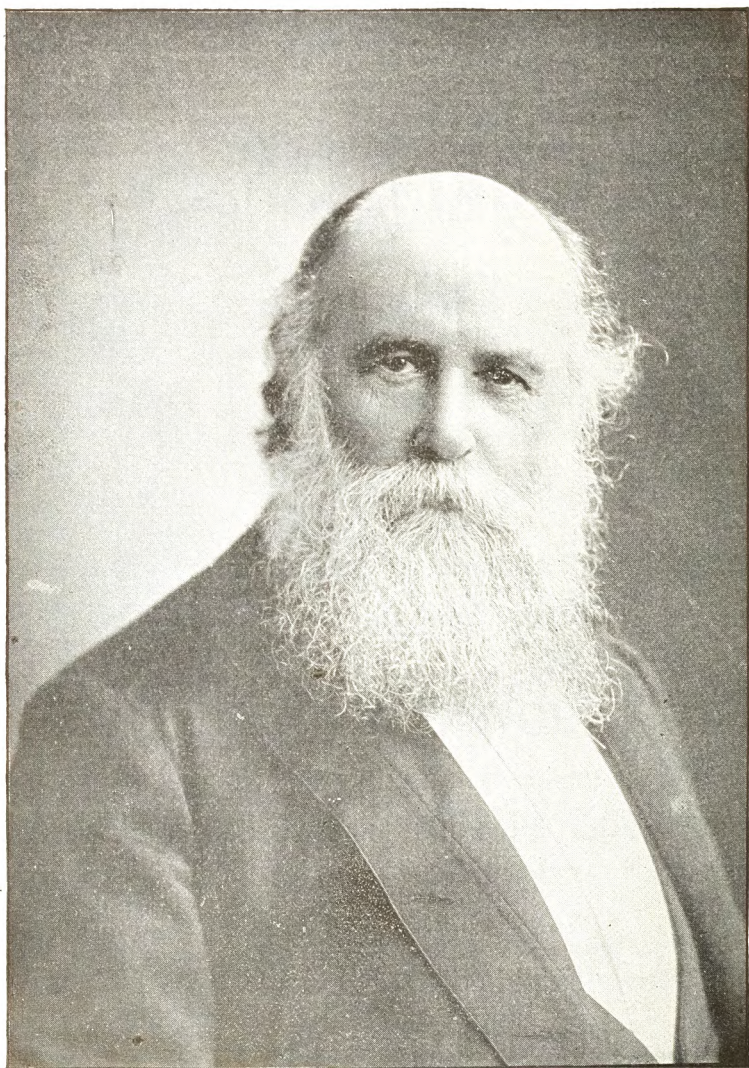
Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue
Chicago, Dec. 5, 1897, by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

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John Alex. Dowrie

FALSE CHRISTIAN SCIENCE UNMASKED.

This discourse was delivered by Rev. John Alex. Dowie, in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, on Lord's Day afternoon, November 21, 1897.

The meeting was opened by singing,

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

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

The Scripture lesson was then read by Dr. Dowie from the Inspired Word of God, first in the Gospel according to St. Mark, the 1st chapter:

"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; "

"John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins."

This was the beginning of the Gospel.

In the 14th verse:

"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."

Then in the first epistle of Paul to Timothy, the 1st chapter:

"Paul, an apostle of Christ Jesus according to the commandment of God our Saviour, and Christ Jesus our hope; unto Timothy, my true child in faith: Grace, mercy, peace, from God the Father and Christ Jesus our Lord.

"As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, the which minister questionings, rather than a dispensation of God which is in faith; so do I now."

Also, from the 4th chapter:

"But the Spirit saith expressly, that in later times some shall fall away

from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth."

WHATEVER IS NOT SANCTIFIED BY THE WORD OF GOD AND BY
PRAYER IS NOT TO BE EATEN.

Those things which God hath created to be eaten and to be received with thanksgiving of them who believe and know the truth, those things that are sanctified by the Word of God, these and these alone are to be eaten.

If you can find that the Word of God sanctifies a pig, eat it, but if you, like myself, feel and know that the pig which God cursed under the ancient law, He not only never blessed under the Gospel, but cursed by a very remarkable incident, then let swine's flesh alone.

The only time that Jesus ever answered the prayer of devils exactly as they wanted that prayer to be answered, was when the legion at Gadara was cast out of the man, and they besought Him that He would not send them away into the abyss of hell, but that He would permit them to go into the swine, and He said, "Go," and that was the end of 2,000 pigs. And if I could have my way here in Chicago to-day, I should want all the devils in all the swine eaters, and in all the whiskey drinkers, and in all the stinkpot tobacco smokers, to go out of them into all the pigs, and all the pigs to go down into Lake Michigan.

Some misunderstand this passage about nothing to be rejected. Every creature of God is good and nothing to be rejected; and they stop there. They do not go on, and read the rest: that

"Every creature of God is good and nothing to be rejected, if it be received with thanksgiving."

These things God hath created to be received with thanksgiving of them that believe and know the truth, and nothing is to be rejected if it be received with thanksgiving,

"For it is sanctified by the Word of God and prayer."

There is nothing more clear in all the Bible, than that

THE LORD JESUS CHRIST CONTINUED THE CURSE UPON SWINE'S
FLESH AS AN ARTICLE OF HUMAN FOOD

by that most remarkable miracle, the destruction of 2,000 pigs at Gadara. He knew that he was destroying possibly the equivalent of from five to ten thousand dollars worth of pig meat that day. And that was a very serious loss you

know, to these pig breeders, and they were so enraged about it, and so afraid of the consequences of that kind of thing, that they besought Him to get out of their coasts.

We will now read another passage, if you please.

In the first epistle of Paul to Timothy, the sixth chapter, and the 11th verse:

"But thou, O man of God, flee these things; and follow after righteousness."

Now do not forget that beloved, that the Kingdom of God is—?

Audience:—" 'Righteousness.' "

Dr. Dowie:—"Righteousness," and next?

Audience:—" 'Peace.' "

Dr. Dowie:—The next?

Audience:—" 'Joy.' "

Dr. Dowie:—It is three things. Righteousness and peace and joy in the Holy Ghost. And there will be no peace, unless there is righteousness, and there will be no joy unless there is peace; and

"The joy of the Lord is your strength."

But, as I read in my first reading, the beginning of the Gospel of Jesus Christ, the Son of God is the baptism of what?

Audience:—" 'Repentance.' "

Dr. Dowie:—Is it faith?

Audience:—" 'Repentance.' "

Dr. Dowie:—"Repentance." Now, just put that right down in your mind.

REPENTANCE MUST PRECEDE FAITH.

The way to send men to hell is to tell them, as the first thing, to believe in the Lord Jesus Christ and they will be saved. That is the way to send men to hell. Multitudes of men have entered into the Church of God upon a profession of faith, who were never saved.

"Well, Doctor, that is what they taught the Philippian jailer, to believe in the Lord Jesus Christ and he would be saved."

Yes, but why do you not go back a little, you who talk like that. Do you not see that the Philippian jailer had repented? Had repented in dust and ashes? Had called for a light, and sprang in, and fallen at the feet of his prisoners, and told them how sorry he was for his sin, and how kind and good it was of them to have saved his life by interposing when he was about to commit suicide, and undid their feet

from the cruel stocks and washed the stripes that he had unjustly and illegally inflicted? He took them out with honor, and brought them into his own house. He set meat before them, and said, "Oh men of God, tell me what I must do to be saved."

That man had repented. He was penitent. There was no need of preaching repentance to him. The Holy Ghost had made him repent. Preach to that man faith. Preach to every man faith, who has repented of his sin. But, before a man has repented of his sin, if you tell him to believe and only to believe, that he has nothing to do but believe, that he has nothing to do in the way of repentance, and nothing to do in the way of restitution, you take into the Church of God a man with all his sins upon him, and with but a mere intellectual expression of faith. You take into the Church of God men and women that are damned, who have no spiritual power at all.

Jesus never preached faith as the first thing. When He came into Galilee He said, "The time is fulfilled. The kingdom of God is at hand. Repent ye and believe the Gospel."

So, now, get that very clearly in your mind. Thou, O man of God, flee these things, these unclean things.

"But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses.

"FIGHT THE GOOD FIGHT OF THE FAITH."

There are a good many people who do not want any fight. They say, "Let us have peace."

That is all the devil wants. If you let the devil have peace, that is all he wants. With him we shall never be at peace. By the grace of God, we will fight, and fight, and fight, and never give him any peace, until we have put him out of our hearts, and our homes, and our cities, and the world.

That is the Gospel of the kingdom of God.

THIS EARTH IS TO BECOME THE KINGDOM OF GOD.

We are theocrats fighting for the Theocracy. God help us. (Amen.) Do not forget that. Fight the good fight of faith. Lay hold of eternal life, not death.

Jesus said, "I am come that ye might have—?"

Audience: "'Life.'"

Dr. Dowie:—"And that ye might have it more abundantly."

"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 I want."

Not only in my spirit, not only in my soul, but in my body;
that the life of Jesus might be manifest in my mortal flesh.

If you only keep the Divine Life in your spirit, and let the
devil have your body, that is all he desires.

A church that is creating hospitals, with one half its mem-
bership sick, and the other half waiting upon them, that
suits the devil splendidly.

It suits the doctors.

It suits the druggists.

But it does not suit God.

"Lay hold on the life eternal, whereunto thou wast called, and didst con-
fess the good confession in the sight of many witnesses.

"I charge thee in the sight of God, who quickeneth—"

The word "quick" in this translation means living, and
"quickeneth" simply means to make to live.

"I charge thee in the sight of God, who quickeneth all things, and of Christ
Jesus, who before Pontius Pilate witnessed the good confession; that thou keep
the commandment, without spot, without reproach, until the appearing of our
Lord Jesus Christ: which in its own times He shall shew, who is the blessed
and only Potentate, the King of kings, and Lord of lords; who only hath im-
mortality, dwelling in light unapproachable; whom no man hath seen, nor
can see: to whom be honour and power eternal. Amen.

"Charge them that are rich in this present world, that they be not high-
minded, nor have their hope set on the uncertainty of riches, but on God, who
giveth us richly all things to enjoy;"

KEEP IT IN MIND THAT GOD WANTS YOU TO BE HAPPY, BRIMMING
OVER WITH REAL JOY.

Do you want to be happy? Then hate sin.

"Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows."

A man who hates sin will always be happy. Love God
and hate sin.

"That they do good, that they be rich in good works, that they be ready
to distribute, willing to communicate; laying up in store for themselves a good
foundation against the time to come;—"

I wonder, how much store you have in heaven.

Have you got any real-estate in the city of God?

Have you any riches there?

What a glorious thought it is when you know you are go-
ing to your treasures—not from them.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the life which is life indeed.

"O Timothy, guard that which is committed unto thee."

I like the marginal reading better. It seems to me there is a great deal of power in that rendering. I would like you to substitute it in your minds for this translation:

"O Timothy, guard the deposit."

That is it,

"GUARD THE DEPOSIT"

in your care. Timothy, get on your armour, and have your head covered with the helmet of salvation. Gird up your loins. Go with the girdle of truth. Put on the breast plate of righteousness. Have your feet shod with the preparation of the Gospel of peace. Get the shield of faith, and then, Timothy, draw your sword and stand and *guard the deposit*. Fight for it. Let no devil in hell or man on earth take away the truth I give you; that God gives you.

The old warrior was now living his last days on earth, and was ready to be offered up, one hand bound to a Roman soldier, it may be, and the other hand penning the lines in the prison, "I am ready to be offered."

"Timothy, guard the deposit."

Oh, friends, that we might guard the deposit. That the truth committed to us by God, might be guarded against men and devils!

You stand on guard. Let no man touch it.

"O Timothy, guard the deposit."

"O Timothy, guard that which is committed unto thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

"Grace be with you."

To-day we are going to smite that anti-christian imposture, miscalled Christian Science. We are going to do it because we have to guard the deposit.

May God help us. (Amen.) "Grace be with thee." Amen.

After singing and thanksgiving for the mercies and blessings of the week, Dr. Dowie made the announcements, after which prayer was offered by Elders Dinius and Dresser, also by Dr. Dowie. The offerings were then received, after which Dr. Dowie delivered a sermon entitled:

"FALSE CHRISTIAN SCIENCE UNMASKED."

INVOCATION.

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

I am to speak to you this afternoon concerning False Christian Science, and it will be my task to unmask it, and present it as it really is.

In the front of all I have to say, let me put the words of Paul in his first epistle to Timothy, the 6th chapter, the last two verses.

"O Timothy, guard the deposit, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith.

"Grace be with thee."

I suppose I may have some right to claim, not only a right to deal with this subject, but as even my adversaries will admit, a pre-eminent right.

Whether they admit it or not however, the fact remains. For more than twenty-two years, every day of my life and sometimes every night, and sometimes all night, I have been continuously engaged in the ministry of the Gospel specially connected with Divine Healing; and, if I have not a right, there is no man on earth has.

I claim to be authority upon this matter. I do not need to appeal to others. I am in myself an authority upon the matters upon which I am now about to speak. I claim this. A false humility would not claim it. Under the mighty hand of God I feel truly less than the least of all saints, and not worthy to be in any sense an apostle of Divine Healing; but I am, and God called me to this ministry, and I have a right to speak.

One thing in starting:

WHERE ARE THE PERSONS WHO HAVE BEEN HEALED THROUGH
CHRISTIAN SCIENCE?

Where are they?

Where is Mrs. Eddy herself?

Why is she not in Chicago to open that Christian Science Church?

I will tell you. She is sick on the Atlantic Coast. The Christian Science which she teaches is ineffectual to help her.

Where are the healed?

I have a pile of her books on this platform. I have searched in vain, and I searched in vain in the records of their work published in Boston for detailed cases; for names; for addresses; for physicians who had seen the cases, and for a clear statement of healing. I could find none.

Start with that. Against that I place this ministry here, and say that we can produce the healed, not in tens or in hundreds, but in thousands. Hallelujah! (Amen.)

Now it is a question of reality or unreality.

That is the fight. It is a fight between a ghostly philosophy, which emanated from Spiritualism, and took two paths; one the so-called Christian Science, and the other the so-called Theosophy.

Spiritualism had become so detestable and unclean that the devil had to find a new name for it, and he divided it into two parts, and called one Theosophy, and the other Christian Science.

Christian Science, falsely so-called, owes its origin, as they themselves have declared in this land, to a woman who calls herself Mary Baker Eddy, but she has been so much married that the Lord only knows what her name is. (Laughter.) I am not sure that she knows herself. This person, it is alleged has been Divinely commissioned to establish the Science of Christianity. If she has, let us bow down our heads and believe what she asserts, that "the coming man is a woman." (Laughter.)

One remarkable thing in connection with Christian Science is this: that

IT IS THE REVOLT OF WOMAN AGAINST MAN.

It is in plain, set terms declared by Mrs. Eddy that the highest form of man is woman.

Friends, if that were so, I would bow and Mrs. Dowie should wear the trousers, (laughter), and I would wear the skirts, and she should be the General Overseer of the Christian Catholic Church. (To Mrs. Dowie) Do you want to be so? (Laughter.) (Mrs Dowie shakes her head in the negative.)

If that is a Divine Revelation, let us accept it. But friends, so long as it is written, "The head of the woman is the man," I am going to assert that truth, and there is not a good woman upon earth but what will back me up. Let the women say, Amen. (The women answer, "Amen.")

That is right. I knew the women were with me. (Laughter.)

It is difficult to know where to begin with this system of so-called philosophy, which reminds me very much of a little story. Christmas Evans once asked Dr. Hall if he had ever read the Rev. Dr. Blank's theology in 37 volumes. Dr. Hall tried to evade the question; and then he was asked again if he had ever read these volumes, and he did not want to answer. But at last, when pressed by good old Christmas Evans to answer, he drew himself up and said, "Yes, I have read them."

"And what do you think of them?"

"They are a continent of mud, sir, a continent of mud."

If there is anything to which that term might be applied, it is this accursed mass of lying of mis-called Christian Science. If there was ever a continent of mud, it is this.

I have taken pains to examine it. It did not exist in the great, broad Australian continent when I was there, and in which I spent twenty years of my life. The only thing I ever heard about it, was a reference in the *Melbourne Age* one day, in which the editor said that there was in Boston something called Christian Science, but they had a fellow there in Fitzroy (that was a part of Melbourne where I lived) that could give the old woman fits and knock her out; and I was wondering what they were meaning, until at last I learned that they referred to Mrs. Eddy.

When I came to this country, the book which I hold in my hand was given to me. It is entitled,

"SCIENCE AND HEALTH, WITH A KEY TO THE SCRIPTURES," and in this she is called Mrs. Glover Eddy. She has altered her name several times. She is now Mary Baker Eddy. This book was published by the author in Boston in 1888. In the Christian Science Publishing House in September, 1895, I purchased this other edition of the same work. The first was of the 34th edition, and this other was of the 90th edition, and each edition, I understand, was of 1,000 each,

so that there had been 56,000 copies published in those seven years.

The criticisms to which I subjected that book upon the Pacific Coast and elsewhere, caused Mrs. Eddy to make some little modifications, but practically the books are the same.

When I read from these works, you will understand that I am reading from her own writings. I have in my hand the "Unity of God," which I purchased in 1895, in Boston. I have also "Retrospection and Introspection," by her, published in 1895. These are amongst the books from which I shall quote in the course of my talk.

I shall not make any charges against Christian Science that are not fairly deduceable from the works themselves.

I ask you to consider with me these points: That

CHRISTIAN SCIENCE IS NEITHER CHRISTIAN NOR SCIENTIFIC, for these reasons: Because it is

First, un-Christian.

Second, anti-Christian.

Third, un-Scriptural.

Fourth, anti-scientific, self-contradictory and absurd.

Fifth, mercenary and immoral to its very heart's core.

These are the five points.

CHRISTIAN SCIENCE IS UN-CHRISTIAN.

I do not this afternoon propose to deal with Mrs. Eddy's letter, read last Sunday in the opening of that heathen temple on Drexel Boulevard, which is now dedicated to "father god and mother god."

I will not deal with that letter, but with far graver things; her own writings, which contain, according to her own assertion the authoritative expositions of Christian Science. The Bible and her interpretations of the Bible are the pastor of the church.

There are no pastors in the Christian Scientists' church, excepting Mary Baker Eddy's book. They are not permitted to give any expositions of Christian Science, except that the man reads the Bible, and the woman on the platform reads the Christian Science interpretation. That is the case in Boston, and that is the case here.

She alleges that her book is from now the whole of Christian Science, therefore, I have a perfect right to deal with that as the authoritative exposition of the false dogma.

In this work of Mrs. Eddy's entitled, "Science and Health," the book which is the pastor of her churches, I find

a Key to the Scriptures, and a statement as to what is or is not true concerning these things.

The apostle John declared that we were not to believe every spirit, but that we were to try the spirits whether they were of God, and he gave this as the test:

"Every spirit which confesseth that Jesus Christ is come in the flesh is of God.

"By this we know the spirit of truth, and the spirit of error."

This is the whole test, whether Christ has come in the flesh or not.

MRS. EDDY DENIES THE PERSONALITY OF CHRIST.

Now, what does Mrs. Eddy say concerning it?

In her Glossary, her exposition of the meaning of the various words used in Scripture, on page 330 of "Science and Health," she says concerning Christ,

"Christ is a divine principle, not person; Soul, outside the body, not the person of the man Jesus."

Then Christ has not come in the flesh. He is not the person of the man Jesus.

But He said,

"I am Christ. If ye believe that I am not He ye shall die in your sins."

"Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake."

Yet she declares that it is not the person of Jesus, but the Divine principle who is the Christ, and under the heading of the word "Jesus" she has this exposition:

"Jesus is the spiritual idea of God reflected by man, of which the so-called material senses have taken cognizance."

The statement then is perfectly clear that Mrs. Eddy holds that Christ has not come in the flesh.

In "The Unity of God," one of her last works, she says in the chapter entitled, "The Saviour's Mission,"

"Jesus came to earth but the Christ, that is the divine principle, which made Jesus the Christ, was never absent from the earth, and could not come to it; and Christ is not the person of Jesus."

If that is so, then Mrs. Eddy comes distinctly under the declaration that

"This is the spirit of the anti-Christ whereof ye have heard that it should come."

MRS. EDDY DOES NOT RECOGNIZE THE ATONEMENT OF CHRIST.

Under the heading of "Atonement" Mrs. Eddy says:

"Atonement means divine science. Atonement stands for mortality disappearing and immortality coming to light for self-abnegation and life blessing. Atonement is not blood and has nothing to do with the blood flowing from the veins of Jesus, but His outflowing sense of life, truth and love. Atonement is not the death on the cross, but the cross bearing deathless life, which was left

by Jesus as an example to man and which example ransoms from sin all who follow it."

If that definition is true, the statement of Christ Himself is false, for He said that He had come for the purpose of giving His life for the sheep, His soul, His psyche, His animal life, His blood; and the distinct statement is made in all the prophecies, in all Christ's teaching, in all the apostolic teaching, that Christ died for our sins.

"Apart from shedding of blood there is no remission."

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

Beloved, the blood of Jesus cleanseth us from all sin, (Amen), and, if Mrs. Eddy says that the blood of Jesus has nothing to do with it, then she has no right, and they have no right to call their system Christian, because it is in direct opposition to Christ's own teaching, and the teachings of the apostles, and everything that constitutes Christianity.

It is a sham; it is a delusion; it is a lie; it is a trick; it is an imposture, to call that Christianity which denies the atoning sacrifice of Jesus. (Amen.)

The next point I make is this:

MRS. EDDY DENIES THE TEACHING OF JESUS CONCERNING MAN.

Under the head of "Man" she says:

"Man is incapable of sin, sickness and death, inasmuch as he derives his essence from God, and possesses not a single original or underived power, and hence man cannot depart from holiness."

Certainly that is an un-Christian doctrine, for when John baptized Jesus, he said,

"Behold the Lamb of God that taketh away," what?

Audience:—"The sins of the world."

Dr. Dowie:—"The sins of the world;" and, if man is incapable of sin there was nothing to take away, and the declaration of Jesus that sin existed was not true. How can that system be Christian which denies the fundamental principles of Christianity? And the fundamental purpose for which Christ came, to destroy the works of the devil?

But Mrs. Eddy says there is no devil. Before I touch that though, let me say a word more as to what she says about sin.

She says,

"Not only is atonement not connected with the blood of Christ, but I allege Jesus came to rescue men from these very illusions to which He Himself seemed to conform."

She says that Jesus came to rescue us from illusions to which she admits He seemed to conform. Therefore, He

tricked us by conforming to illusions. And she says He came to deliver us from the illusion that sins are real, and that man needs a Saviour from sin; and the illusion that sickness is real and that man is an invalid needing a physician; and the illusion that death is as real as life, and that evil exists.

And then she adds in the last page of that infernal book:

"All that is, God created. If sin has any pretense of existence, God is responsible for sin; but there is no reality in sin, and sin does not exist."

Beloved friends, her system asserts that sin does not exist, how then can it be Christian? If there is anything clear in Christianity, it is the declaration that man is a sinner, and that Jesus came to save sinners. What did He say?

"I came not to call the righteous but sinners to repentance."

What is the use of repentance if there is no sin?

Voices:—"None."

And He said He came to heal their sicknesses. What is the use of coming to heal sickness, if sickness does not exist? If there is no devil why did Christ tell us that the Pharisees were of their father the devil, and the works of their father they would do? That the devil was a liar and a murderer from the beginning, and abode not in the truth? And when he speaketh a lie, he speaketh of his own, for he is a liar and the father of them?

Did Jesus go about telling men that sin and disease and Satan and death and evil existed, merely as an act of contemptible trickery? Do you believe that?

Audience:—"No."

Well, if you do not believe that, then you must believe that Mrs. Eddy has misrepresented Christ, for she has made Him to be a contemptible trickster. It is not Jesus that is the trickster; it is Mrs. Eddy.

SHE ALSO DECLARES THAT THE DEVIL DOES NOT EXIST.

Under the heading of "Devil" she uses these words:

"The devil is neither a person nor a principle. The opposite of truth. A personal belief of evil, of sin, of sickness, of death, would be devil, but the devil does not exist."

If sin does not exist, then no crime can ever be committed, for sin is the transgression of law. You agree to that, do you not?

Audience:—"Yes."

Dr. Dowie:—What is the use of talking about transgression of law, if sin does not exist? If it is only a mortal belief, an illusion of the mortal mind? Suppose that a man has committed a crime to-night; theft, robbery, murder, any

crime. He is brought before the judge to-morrow morning. All he has to say is, "I am a Christian Scientist. Do you not know, Judge, that evil does not exist? There is no such thing as sin. I was simply following out the bent of my mortal mind."

And Mr. A. B. Child, the Spiritualist, says that "Whatever is, is right;" and that, "If sin does exist, God is responsible for it."

Exactly what Guiteau the murderer declared when he was brought to answer for his crime in assassinating Garfield. "Why," he said, "I am God's man. I obeyed God."

Mrs. Eddy says exactly the same thing, that sin does not exist. If any man commits a crime, it is only mortal mind that commits it.

If the man goes to prison for his offense, I would like to know where the immortal mind goes to? The fact of the matter is this, Christian Science is so illogical and absurd that it seems to be impossible for the human mind to grapple with such silly things.

But listen! After saying that these things only occur to the mortal mind, she has the downright audacity to tell us that strictly speaking, there is no mortal mind. Mortal mind itself does not exist. Well, what does exist? (Laughter.)

The only thing left to us is that Mary Baker Eddy exists.

If man is incapable of sin and sickness, and Christian Science affirms that sin and sickness are cured by it, I want to know, in the name of God the most High, how Christian Science could be divine, when it exists for the purpose of curing something that does not exist?

I want to know that.

Perhaps it is too foolish to ask such a question, and I am too unphilosophical. But, Mary Baker Eddy, I was educated in the University of Edinburgh, where we had to know something of metaphysics and moral philosophy: and I can tell you this, that if you were to utter such transcendent nonsense there, you would be drummed out of the class.

WHAT DOES MRS. EDDY SAY CONCERNING MAN?

I ask you to notice the conclusion she comes to, after all this nonsense of bringing a science to cure human afflictions that never existed. (Laughter.)

She says under the heading of "Adam":

"Adam is error; a falsity; the belief of original sin, sickness and death; Adam, a product of nothing, or the opposite of something." (Laughter.)

There is an old maxim which says: "Out of nothing, noth-

ing comes." I want to know how man can be the product of nothing? Why, the product of nothing is nothing. It cannot be something. It is absurd to say that it is something.

"O," you say, "It is equivalent to the words, God made the world out of nothing." Where did you read that? That is not in the Bible. It does not say any such thing. It says that God made the world by the Word of His power, but verily that is not nothing.

The Word of God's power is the mightiest thing in the universe, for when God speaks, throughout all the universe every angel and archangel in all the planets and suns and systems comes forth and wheels into line to carry out the mandate of God Almighty.

AN ILLUSTRATION.

When Abraham Lincoln spoke was it nothing? When he called for 300,000 men, three hundred thousand sprang to arms, and sang as they marched to Washington, "We are coming, Father Abraham, three hundred thousand strong." And they came. His word was the word of the man whom you had placed at the head of the nation; and when at last in the fulness of time, he took his pen and wrote the Emancipation Proclamation, some sneered and said that was only a word, but by beat of drum at the headquarters of every division of the army, the Proclamation of Emancipation was read, and it was carried out, and from that day there has not been a black man legally enslaved under the American flag. (Applause.)

Was it nothing? Talk about the word of a man even being nothing. This word I am speaking in Zion, is it nothing? It is the word of the Almighty God to smash Christian Science into dust. (Amen. Loud applause.)

Not only is it un-Christian and anti-Christian and unscriptural.

IT IS SELF-CONTRADICTORY, ILLOGICAL AND ABSURD.

The very same definition which says that man is the product of nothing, actually says this:

"Man is an unreality, as opposed to the great reality of spiritual existence and creation. Man is accursed to believe in intelligent matter, finity, mortality, dust to dust, red sandstone."

If there is anything absurd in the whole realm of thought, it seems to me it is this. Where is the science?

Scientia has a definite meaning. It means exact knowl-

edge. It means certain knowledge upon certain subjects. Where is the science in Mrs. Eddy's teaching? Where is it? Where is the great and certain knowledge there? I have examined it. I am competent to examine it, just as competent as the persons who sit in that so-called church, that heathen temple on Drexel Boulevard, and I can find no science in it.

There is another thing in which it is unscriptural.

THE VERY ESSENCE OF RELIGION IS FOUND IN PRAYER.

The test of a system is whether or not, the prayer of a man reaches God and gets an answer. The test of the truth of a religious system is whether your prayer reaches God and gets a direct answer.

If there was one thing clearer than another it was the way in which Christ taught us to pray. To Whom did He pray?

Audience:—"Our Father."

Dr. Dowie:—Did He pray to His mother God?

Audience:—"No."

Dr. Dowie:—Did He pray to His sister God?

Audience:—"No."

Dr. Dowie:—Did He pray to a brother God?

Audience:—"No."

Dr. Dowie:—When He prayed, to Whom did He pray?

Audience:—"The Father."

Dr. Dowie:—When they said to Him, "Lord teach us how to pray," to Whom did He say we were to pray?

Audience:—"Our Father."

Dr. Dowie:—"Our Father who art in Heaven."

Is it not perfectly plain that He declared that He Himself had come from the Father; that the Holy Spirit proceeds from the Father and the Son; and that the kingdom that He came to establish was the kingdom of the Father? and He taught us to pray: "Our Father which art in Heaven, Hallowed be Thy name." Whose name?

Audience:—"God's."

Dr. Dowie:—The Father's name. "Thy kingdom come." Whose kingdom come?

Audience:—"The Father's."

Dr. Dowie:—"Thy will be done." Whose will?

Audience:—"The Father's."

Dr. Dowie:—"Thine is the power." Whose power?

Audience:—"The Father's."

Dr. Dowie:—"Thine is the glory." Whose glory?

Audience:—"The Father's."

Dr. Dowie:—Did He ever speak of a mother God?

Audience:—"No."

Dr. Dowie:—Did He ever tell us to speak to a mother God?

Audience:—"No."

Dr. Dowie:—Now, I want to tell you that Christian Science, so-called, is absolute heathenism, for instead of a divine trinity it establishes a diabolical duality.

I shall not make that statement without proving it.

Let me refer to the last edition, at least it is the 91st, of Mrs. Eddy's book, page 322.

Under the heading of "Prayer" she says these words, coming to the end of her chapter:

"Here let me give what I understand to be the spiritual interpretation of the Lord's prayer."

Let me tell you this was the prayer that was prayed last Sunday in the Christian Science temple; and this was the prayer I heard myself with my own ears, offered in the Mother Church, as they call it, in Boston. Here is the prayer:

The man stands on one side, and the woman who is the highest form of man, according to Christian Science, stands on the other. The man reads from the Bible:

"Our Father, which art in Heaven."

Then the woman gives the interpretation, and this is it:

"Our Father and Mother God, all-harmonious."

Where have you got to? You have got to a Father God, and a Mother God. You have got the harmony which Christian Science is endeavoring to establish between Theosophy and themselves. There is no difficulty. *Theosophia*, the wisdom of God, would be, in their claim, feminine in its character and nature, and God would be a masculine principle, and the statement would be, our Father God and our Mother God.

Where will we get to if we have that? What becomes of the doctrine of the trinity which Christ Himself established, and which, by the way, the churches are fast losing? which evangelists are fast losing? For B. Fay Mills has gone right into Unitarianism, thereby denying the divinity of Christ. And let me tell you this, that

LARGE NUMBERS OF PROFESSED MINISTERS OF CHRIST DO NOT
BELIEVE IN THE TRINITY OF GOD.

Why?

I will tell you the exact truth.

It is impossible for a Freemason, who is an intelligent and consistent Freemason, to be a Christian.

I say it again.

IT IS IMPOSSIBLE FOR A MAN TO BE A FREEMASON AND A
CHRISTIAN.

In the Blue Lodge, in the first three degrees of Masonry, the name of Jesus Christ is cut out of every extract that is made from the Bible. At no point in Freemasonry is Christianity acknowledged. The higher you get, or the lower, in Masonry, the more completely do you lose sight of Christianity; and at last when you get to the Knights of Kadosh, the highest, or the lowest form, as I would call it, of Freemasonry, you have the symbol of the St. Andrew's cross drawn on the hand of the man who is being initiated. He is taught that symbol in these words: "What is your sign?"

He stands up and he draws the St. Andrew's cross on his hand. "That is my sign."

"How does it read?" Then he draws I. H. S. with his finger. Now, an uninitiated man would suppose that meant *Jesus Hominum Salvator*, Jesus the Saviour of men; but it is not so. He is asked to interpret, and he says: "I. Baal; H. Sha; S. Lisha; Baal-Sha-Lisha."

Then he is asked what that means, and he answers, "I am the Lord of the three." Why, that is Baal worship. [Pointing to the wall at the rear, where trophies are hung which have been captured from the enemy.] Look at these aprons of Masons. There is the sun. Masonry is the worship of the sun God from the moment you enter the Blue Lodge. I will ask a Mason here, of the thirty-second degree, am I right?

A voice:—"You are right."

Dr. Dowie:—And you were a Sublime Prince of the Oriental Consistory; 32d degree, Scottish Rite. Is that true?

Mr. Judd:—"It is true."

Dr. Dowie:—I am telling the truth, am I not?

Mr. Judd:—"Yes."

Dr. Dowie:—Now, I will tell you what the application of that is, that

THESE MINISTERS AND BISHOPS OF THE METHODIST AND OF THE BAPTIST, PRESBYTERIAN AND CONGREGATIONAL CHURCHES, WHO BELONG TO THE FREEMASONS ARE NOT CHRISTIANS. (AMEN. APPLAUSE.)

They do not dare to attack Christian Science, because Christian Science and Freemasonry are all harmonious. Everything that the devil does is all harmonious. All things work together for evil for those that hate good.

Let me point out to you then, that in the interpretation of the Lord's prayer, the statement is made distinctly that Christian Scientists do not worship the Father. They do not worship Him in the name of the Son. They do not adore the Holy Spirit. Why, the statement is distinctly made that there is no Holy Ghost. I forgot to make that plain to you, but that is the statement made by Mrs. Eddy regarding the Holy Spirit. I will read it here in her own words:

"Holy spirit is divine science, or developments of eternal truth and love; not a person, but divine science."

Well, does the Father exist?

No. Page 536.

"The Father is the great eternal mind, a divine principle whom we commonly call God."

There is no personality, and when you get to the highest degree of Freemasonry you have exactly the same principle as in Christian Science, namely: that all religion is superstition.

I therefore charge it upon every man who is a member, Elder or Minister of a Christian Church, and at the same time a Freemason, that he is either a liar when he is in the Masonic Lodge, or he is a liar when he is in the Christian Church, and a liar anywhere is not a Christian. For when he is in the Masonic Lodge he leaves Jesus out, and he shakes hands with a Hindoo, and the Mohammedan, and the infidel, and calls him brother, and he is a brother in the devil, but not in Christ. Christ is not mentioned, and lately in Mexico, by a decree of the Grand Master of the Masonic Order, every emblem, even the cross, has been taken from the lodges. They were nothing else but tricks before.

I saw a man who was carrying a cross through the streets of Fresno, California, who was clerk of the hotel where I happened to be living. When he came back from the ceremony on Easter Sunday, there were a number of fellows who

guyed him, as they say. They said, "Hello, Jones! Didn't know you were a Christian, carrying a cross?"

He said, "Well, I am not."

"Well, why did you carry the cross? That is Christianity."

"No," he said, "there is no Christianity in Masonry."

Then they began to guy him more and say, "Now, Jones, preach us a sermon upon Christianity;" and he took a pistol from his pocket, and he said, "If you guy me any more I will put a bullet through your brains. I hate Christ, and damn Christianity." He was a high degree Mason, and was carrying a cross, and went into a Church where a Protestant minister hailed the Sir Knights as the supporters of Christianity.

Listen now. I want to tell you this: That is just the point where Christian Science, Freemasonry, Theosophy and Spiritualism all meet; exactly at the same point; the denial of the personality of God, and of the atonement of the Lord Jesus Christ, and all of these fundamental doctrines of Christianity.

I again say, if you are to be a Christian, you must get out of these infernal lodges, (Amen) and repent that you ever got into them.

I said that Christian Science was un-scientific. I also said that science was accurate knowledge. We all know what that means. Take the science of mathematics. Take the science of astronomy. Take the science of navigation. I know exactly that one and one make two. I can take the tables, and the instruments and make observations, and working at my tables I can steer my ship for thousands of miles over the trackless waters without seeing a bit of land for week after week.

Where is the accurate knowledge anywhere in Christian Science?

It does not profess any, excepting that accurate knowledge which you have to find in an infallible woman

PAPAL INFALLIBILITY.

Every apostate system, every anti-Christian system proves its anti-Christian character by coming right down at last to the declaration of the infallibility of its head. There Roman Catholicism and Christian Science meet.

The Pope is an exceedingly astute ecclesiast. He is one of the astutest men in the world, that old fox Leo the XIII,

who says that he is the lineal descendant of St. Peter.

Well, there is one thing about St. Peter that we do know, and that is that the Lord Jesus Christ entered into Peter's house and healed Peter's mother-in-law; and, if the Pope was a real descendant of St. Peter's, he would have a mother-in-law. (Laughter and applause.) He would be a married man.

There is another thing about St. Peter. We all know that when he entered the house of Cornelius the Centurion, that Cornelius fell at his feet and worshipped him, and that Peter indignantly said, "Stand up on thy feet. I myself am a man;" and, if the Pope of Rome was only a ninth part of a man, he would tell these grovelling Cardinals, Bishops and Arch-Bishops who kneel and kiss his dirty old toe to get up, (applause and laughter,) and to stand upon their feet. No true man would allow that.

But when you have the dogma of Papal Infallibility, is there a screaming farce more contemptible than that?

When does the Pope become infallible? Tell me.

Why, it is only the other day that Cardinal Antonelli's daughter claimed in the civil courts of the city of Rome to be the daughter of Cardinal Antonelli and wished to be so recognized that she might get his estate. And the civil courts found that she had proved her birth, and he was supposed to be a celibate, you know, like all these wretched priests.

And as for many of the popes they had a number of nieces and nephews that ought to have been called sons and daughters. That is what they say there in Rome.

Suppose now that I deal for a moment with Papal Infallibility, and apply it to Mother Eddy.

When does the Pope become infallible?

You know Arch-Bishop Kenrick of St. Louis declared in the Vatican Council that the Pope was not infallible, and could not be made so. Dr. Dolinger declared the same thing. Bishop Hefele, the great historian of the Roman Catholic Church, declared the same thing.

Do you know what that council did?

They voted all that down, and voted that the Pope was infallible.

Now, I would like to know what their vote amounted to? Suppose that Mrs. Dowie in the chair, whom I can swear is a female woman (laughter), is president of this large assembly; and suppose that all in this hall were female women; and suppose that all should combine to pass a resolution that hence-

forward Mrs. Dowie should be a male man (laughter); do you think that all their votes could make her a male man? (Applause and laughter.)

And if the votes of two or three thousand women cannot make one woman a male man, can the votes of 700 fallible Bishops make one infallible Pope? (Laughter.)

Well, who makes Mother Eddy infallible? Why, bless your life, she does not even need a Vatican Council.

MRS. EDDY HAS MADE HERSELF INFALLIBLE. (LAUGHTER.) She is infallible because she says she is. You have a woman who is infallible *per se*. She needs no Church Council.

She is clothed with the sun, and the moon, and stars, and has everything at her feet. You will find her pictured so in her temple.

Now, friends, who is the Mother God?

Who is the Mother God to whom they are praying?

Do you notice, she keeps herself in seclusion, and presently she is going to pass away, and she will tell you that her spirit is to be the Mother God.

O, friends, how ready humanity is to swallow a lie, and to bow at the feet of those who have the blasphemous audacity to say, I am Christ, or I am God.

But friends you know and I know that what Jesus said is true. "Every plant that My Heavenly Father hath not planted shall be rooted up," and the Heavenly Father never planted that anti-Christian and un-scientific heathen abomination that has its temple in Drexel Boulevard. Never! What do you say?

Audience:—"No."

CHRISTIAN SCIENCE IS MERCENARY AND IMMORAL.

I said that Christian Science, falsely so-called, was essentially mercenary and immoral.

Now, let me prove my assertion.

When Jesus sent forth His ministers to preach, did He say, "Freely ye have received," get as much as ever you can?

Audience:—"No."

Dr. Dowie:—Make the people pay. Did He say that?

Audience:—"No."

Dr. Dowie:—What did He say?

"Freely ye have received, freely give."

Is not that the essence of Christianity?

Audience:—"Yes."

Dr. Dowie:—Therefore, let me say—I am going to be plain about it—every salaried minister, every minister who preaches for a salary, has broken the divine command.

I saw that a great many years ago: that if I received a salary from a church, I was just as much the servant of that church as if I were a butcher, a baker or a candle-stick maker, or a servant in the house, a cook, or house-maid. And the moment I saw it, I said, “Let the pew rents go. Open the church freely. Let the guarantee you gave me go. I am going to trust God, and the free-will offerings of His people.”

I did that in 1875, twenty-two years ago, and blessed be God, I have never since spoken in a place where there was a pew rent, or a charge. (Amen.)

Every seat in this house is just as good as the other. The seat that is here in front is no better than the one that is at the top yonder; and, if you come in time, you can take any seat in the building. Blessed be God. (Amen.)

I will ask another question. Here are my friends in many hundreds, even thousands, around me.

HAVE I EVER MADE A CHARGE FOR MY SERVICES TO YOU?

Audience:—“No.”

Dr. Dowie:—Have I ever asked you for money as a reward for your healing?

Audience:—“No.”

Dr. Dowie:—Have I asked anyone that you know?

Audience:—“No.”

Dr. Dowie:—If any man or woman can say that I have ever asked for money as a reward for my services in praying for the sick, will he please stand up and tell us. Is there anyone? (No response.)

Is there anyone who knows of anyone whom I ever asked for money? If you do, come and tell us here. I deny that I have ever asked in all my life one single penny for any service that God enabled me to do for humanity. I have asked you to give into God's work; but I can appeal to my own colleague; I can appeal to all who know the facts, that I myself am the largest giver to this mission. I give more money than anyone else, and even than you all combined. The free-will gifts that are sent to me from all parts of the earth for my own private use are put immediately into the work of God. And I venture to say this: That the declaration that I now make is absolutely indisputable, that I have never made

a charge. I have prayed sometimes sixty and seventy thousand times with the sick in a year. I have prayed on an average in this city at least a thousand times a week with the sick. In the last four years I have prayed two hundred thousand times, laying hands upon the sick. I have worked all night often. Have I not received the poor here without money?

Audience:—"Yes."

Dr. Dowie:—And without price?

Audience:—"Yes."

Dr. Dowie:—Yes, and I might say more, but that would be to praise myself. I can only give this one hint, that the greatest joy of my life has been to help the poor to come here to get healing.

A Voice from the platform: "We know it."

Dr. Dowie:—My Elders know it, and my people know it. Often and often when a poor person has been healed, it has been my joy to find them a home, and to find them work. and many to-day, that came into this place and the other tabernacles unable to rub one nickel against another, now have happy homes and healthy bodies; but did I ever charge you a penny?

Audience:—"No."

Dr. Dowie:—I never have. I have preached the Gospel freely as God's air. But what has Christian Science done?

I will not make assertions. I will read you what Mrs. Eddy herself says in her book entitled "Retrospection and Introspection," published by E. G. Foster Eddy. He has no more right to that name Eddy than anybody else. Let me tell you his name is Foster without Eddy, excepting that there are lots of Eddies around there of a devilish kind. This is E. G. Foster Eddy who publishes this book. These words are alleged to be from Mrs. Eddy's own pen. I do not like to read the second word in this sentence. It grates upon me because it was not God at all. It was the devil:

MRS. EDDY'S FEE IS \$300.

"When God impelled me to set a price upon my instruction in Christian Science mind healing, I could think of no financial equivalent for an impartation of a knowledge of that divine power which heals; but I was led to name three hundred dollars as the price for each pupil for one course of lessons at my college—a startling sum for tuition lasting barely three weeks. This amount greatly troubled me. I shrank from asking it, but I was finally led by a strange providence to seek and to accept this fee of three hundred dollars."

Pretty dear is it not? For what? For the series of lessons that will make you two-fold more the child of hell

than you were before. * But it is not Mrs. Eddy merely. Let me tell you that all the practitioners of this science make a charge.

THEIR CHARITY.

I know that some of them have charity patients as subjects for experiments, and they experiment upon them; but that charity of theirs reminds me of the story of a young man who was spending too much money at college, and his father called for the details of how he was spending the money. So the young scamp sat down and cudgeled his brain, and multiplied everything he had spent by two, and put it down,—boots cost twice as much as he paid for them, and a whole lot of things in like manner,—and then at the end of each week he had to write charity, ten dollars; charity, twelve dollars, etc. When the old man read this he shook his head, and he wrote a letter to his son, and said, "My son your accounts are dreadful. The price you have paid for boots is awful, but it is nothing compared to what you give for charity, and my opinion about your charity is that it covers a multitude of sins, (laughter) and that you never spent that on charity at all."

Well, this kind of charity covers a multitude of sins in a sense that the Scriptures did not mean.

IMMORALITY OF CHRISTIAN SCIENCE.

I said it was immoral. I say it now. I say that Mrs. Mary Baker Eddy herself is an illustration. Read her autobiography, and you will see that she cannot tell you where some of her husbands are.

If the Lord was sitting with her at the well, He might say to her as He did to the woman at Samaria:

"Thou saidst well, I have no husband. For thou hast had five husbands; and he whom thou now hast is not thy husband: this hast thou said truly."

Mrs. Mary Baker Eddy's philosophy is a damning philosophy. There is no morality in it. How can there be any sin in breaking a marriage tie that does not exist excepting to mortal mind?

Let me give you an illustration of just how it works out. I will not name the poor wretched woman, but I will call her Mrs. P. Many of you will be able to supply the rest of her name.

A few years ago in New York, Mrs. P. was a Christian Scientist who rivaled Mary Baker Eddy as a teacher. She had tremendous power. She was a Christian of fine pres-

ence, and the wife of Dr. P., who was most devoted to her. He was a simple hearted, kindly fellow, and loved his handsome and dashing wife. She was a great teacher of Christian Science, and led him around like a puppy dog with a string. (Laughter.)

I am thankful I am a man, and not a puppy dog to be at the tail of a Christian Science woman. (Laughter and applause.) A Schweinfurth who was only a mere dog amongst these dirty women at Rockford. You dirty skunks! Be men.

However, this poor fellow went after her everywhere, and she developed.

This is a matter of common history. You can read it all in the daily papers. It is a fact. The daily papers do not tell the truth at all times, but when there is anything connected with the devil, they know so well all that is going on with him, they are likely to be correct.

THE DAILY NEWSPAPERS BELONG TO THE DEVIL, the dirty sheets. I am not afraid of them. They did not praise us when we opened this Tabernacle. They had no kind words for Divine Healing or Dr. Dowie, but last Sunday they filled columns with Christian Science talk. Why? Because it is right in line with the devil, and they said the Christian Science people had the largest congregation in this city. It is a lie. The place only holds 1,600, and this place holds 3,100. And there are here this afternoon many more than 2,000.

Now listen!

The statement was made by her at last, that she had come to see that marriage was only a thing of mortal mind, and mind you there is a good deal of Christian Science teaching that is not written. There is a hidden teaching, just as there is in Masonry a lot of unwritten work.

Well, now this woman knew the unwritten work. She was a great friend of Mrs. Eddy's, her sister. Mrs. Eddy praised her. She came at last to the conclusion that

MARRIAGE IS ONLY A THING OF MORTAL MIND!

It is of no account at all! And so she taught her class in New York. One day she said, "I am going to divorce my husband." Mark you not by the law of the State of New York, or any other state. She might have obtained a divorce quickly in Chicago. This city has a splendid divorce mill for the devil. And there are others in the Dakotas.

Well, she said she would divorce Dr. P., and the day

came, and more than that, she got Dr. P., the dirty little skunk, to agree to be divorced. Just think of it, the unmanly little wretch agreed to be divorced! And she stood up there on her own platform dressed in white,—surely the devil sometimes comes as an angel of light,—and there she solemnly divorced Dr. P.

Then she turned to Col. so and so—well, I will call him a colonel of the Black Guards. He was a blackguard of the first water. He had won what she called her love, and she declared in grand, eloquent terms that the Colonel fulfilled her ideal, and he bowed before her, and said the coming man was a woman, and he was married according to her idea. And this poor Dr. P. went away to the Californian coast, and died there of consumption.

Where did she go to?

She had to clear out quickly, because Col.——, it was found, had married not less than twenty-six other women, (laughter) most of whom were still living; and when they found that he had married the twenty-seventh one, they made a bee line for New York, and he made a bee line for England.

He went out to Australia, and that is how I happened to know the whole detail. He went out to New Zealand, and went to a place called Christchurch, and there he lived with a woman and her two daughters, who were sweet innocent girls growing up into life.

He appeared in New Zealand as the father of these children, and he lectured, and she lectured, and they got up a Christian Science temple in Christchurch.

But after a while she appealed to the courts because he not only wanted to marry her, but the daughters that were grown up, he wanted to be harlots under her own roof, and Christian Science even could not go to that length. Mortal mind revolted, and she claimed the protection of the courts, and she had to admit to the courts that in law she was not married to this man, and demanded the power to protect her own children.

And the other day one of my correspondents in New Zealand sent me a paper showing that this scoundrel was mobbed by the people of the peaceful little City of Christchurch, and was nearly killed.

LYNCHING IS MURDER.

Lynching is a thing they never do in Australia. The mayor came out and read the riot act, and called out the

militia and said, "This is a bad man, and we all know it, but if any man touches him I will shoot him."

I may say that under British law we have no lynching. I never knew of any lynching in Australia. Lynching is a crime; a wicked crime against God, and against all law. However, the poor wretched man is there to this day. So I want to say, that Christian Science is immoral; and, if they want to fight me on that proposition, I will take some Chicago illustrations.

Now, may God deliver you.

Do you believe with me that Christian Science is un-Christian?

Audience:—"Yes."

Dr. Dowie:—That it is anti-Christian?

Audience:—"Yes."

Dr. Dowie:—That it is un-scientific?

Audience:—"Yes."

Dr. Dowie:—That it is mercenary?

Audience:—"Yes."

Dr. Dowie:—That it is immoral?

Audience:—"Yes."

Dr. Dowie:—That you should fight it?

Audience:—"Yes."

Dr. Dowie:—Then fight it in the Name of the most High God, and have nothing to do with it.

CALL.

Every one in this Tabernacle to-night, who desires to give himself wholly to God, stand. (Apparently all rise.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in Spirit, in Soul, in Body. Give me power to do right. If I have wronged any, to repent, to confess, to restore, in Thy sight. Give me power to trust in Jesus, the Lamb of God, Who taketh away the sin and the sickness of the world, for His sake. Amen.

[All repeat the prayer clause by clause, after Dr. Dowie.]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then God bless you. Go and sin no more.

After singing, "Sin no More," the meeting was closed with the benediction.

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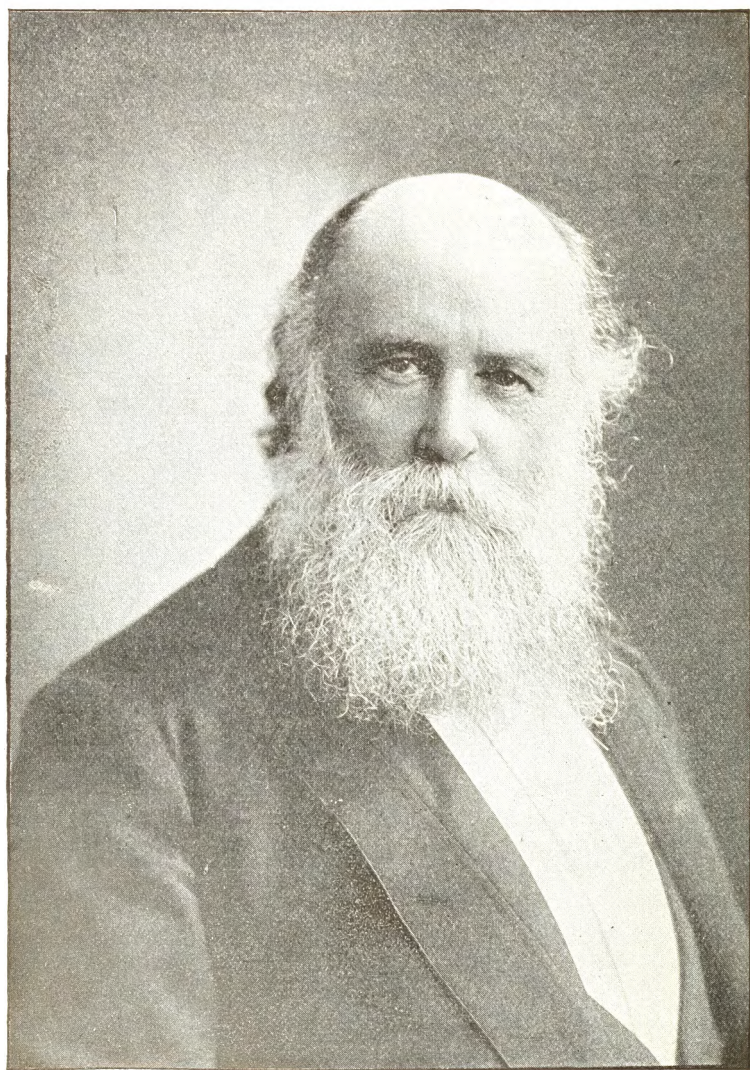
DIVINE HEALING VINDICATED.

Delivered in the First Baptist Church, Oakland, California
Jan. 27, 1889, by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO:
ZION PUBLISHING HOUSE
1207 MICHIGAN AVE.
1898.



John Alex. Dowrie

DIVINE HEALING VINDICATED.

A REPLY BY THE REV. JOHN ALEX. DOWIE

To an Attack by The Rev. Dr. Chapman, and the Oakland
Pastors' Union.

DELIVERED IN THE FIRST BAPTIST CHURCH, OAKLAND, CALI-
FORNIA, ON LORD'S DAY AFTERNOON, JAN. 27, 1889.

THE building was crowded in every available part, with a large and intelligent audience. Mr. Dowie opened the meeting with these remarks:—

I AM very desirous to have you praise the Lord. We shall take the whole matter to Him in prayer that we may just get into such a beautiful spirit of communion and expectancy that we may realize His presence here to-day; so that we may believe that Jesus Christ is not an absent Lord, and that what He has said is true, "Lo, I am with you always, even unto the end of the world." Now we will just go to Him and have a talk with Him before we talk to each other; and let us expect to get an answer—a direct answer to direct prayer. I want wisdom, the Spirit of wisdom and of love and of a sound mind. I ask you to pray with me and for me, and for multitudes of God's dear children who are sitting in the darkness of disease and sickness, and in the shadow of death, who are groaning on beds of pain, and who know not that Christ's seamless dress is by these beds of pain. Let us also pray for multitudes, who, although they are going about, are sick, and dragging through lives of pain, and know not that they may "touch Him in life's throng and press, and be made whole again." I desire that Christ shall be glorified, and that we may be led into all the light. May God grant it.

Will the Rev. C. F. Lane, M. D., now engage in prayer? Our brother has given up all use and practice of medicine, and is local President of the first formed branch in America of the INTERNATIONAL DIVINE Healing Association. That branch is in San Francisco. I have the honor to be the founder, under God, and the President, of this Association, and we trust that this beautiful work will join hands with similar work in the East, and that it will soon cover the whole continent. Now I ask our brother to pray that God will grant His blessing to this work throughout this wide land; that He will uphold this testimony, and that He will bless us on this coast, and bless us to-day in our talk; so that the words of our mouth and the meditation of our hearts shall all be acceptable in God's sight, and profitable to this people. Now, Doctor Lane, will you pray?

PRAYER.

Dear Heavenly Father, we ask Thee that the words of our mouth and the meditations of our heart may be acceptable to Thee. We want, Heavenly Father, this afternoon, that all that is said and done may redound to Thy glory. Thou art acquainted with all our work, and Thou art familiar with us from the beginning. Thou hast watched over us since our childhood, and thus far Thou hast kept us; and, O Lord, we have implicit confidence in Thee; and the more we become acquainted with Thy word we realize that we can put more implicit trust in Thee.

We thank Thee for the Beautiful Gate of Divine Healing that Thou hast opened and revealed unto us. We thank Thee that Thou hast sent Thy servant, Brother Dowie, into our midst to teach us this beautiful gospel. A few months ago we were suffering pain, and not able to work for Thee, but we thank Thee for what Thou hast done for us.

We come, Heavenly Father, this afternoon, to praise Thy holy name, and ask Thee to bless the word. In an especial manner do Thou bless Brother Dowie ("Amens" from the congregation); oh, give him power and wisdom; give him such words from Thy gospel that shall enable him to convince those who are in the darkness. A few weeks ago we did not understand Thy word as we understand it to-day, and O Lord, we thank Thee from our hearts and praise Thy holy name that Thou hast pardoned our sins and healed our diseases; and we realize this afternoon that we love Thee better than ever; that we are trusting Thee every moment.

Now, Lord, baptize Thy children this afternoon; give them a fresh baptism from on high. We know, Heavenly Father, that this beautiful teaching is spreading through the entire continent of America, and it is going to encircle the whole earth. Glory to Thy name; Thou art with us; Thou dost bless us, and Thou hast greater blessings in store for Thy people; oh, build us up in Thy most holy faith, and we will give Thee all the glory, through Jesus Christ our Lord. Amen.

Reading of Scripture by Mrs. Dowie, Isaiah 35, "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose," etc.

Song, "Sing them over again to me, wonderful words of life."

Before taking up the subject of the afternoon, Mr. Dowie invoked the divine blessing, as follows:—

Once more, our Father, we ask Thee, for Jesus' sake, that by Thy Holy Spirit's power Thou wouldst give us the spirit of instruction, the spirit of wisdom and of love, and of a sound mind, that the words of our mouths and the meditations of our hearts may be acceptable in Thy sight, and profitable to all to whom they shall come. Amen.

Mr. Dowie then spoke as follows:—

I place in front of all I have to say to-day, beloved friends, the words which you will find in the First Epistle of Peter, in the third chapter, at the thirteenth verse:—

"And who is he that will harm you, if ye be followers of that which is good?

"But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear:

"Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

Had I not been most publicly challenged by my brethren in the Christian ministry, I should not feel that any other answer was necessary than the continuous testimony of the manifest blessing of God upon the work in which he has so graciously condescended to use me. Nor do I think now that any answer is necessary so far as I am personally concerned. But when in the most public manner, a paper, which was read in the most private way at a meeting with closed doors, is

published *in extenso* in your local press, with so important an introduction by the editor, I think it then becomes my duty to answer.

In the *Oakland Inquirer* of Tuesday evening last, Jan. 22nd, there appears, under the heading of the words "DIVINE HEALING," a paper with this introduction:—

"This paper was prepared by the Rev. E. C. Chapman, D. D., at the request of the Oakland Pastors' Union, and read before that body on Saturday, January the 19th, and by a unanimous vote indorsed and requested to be published, as expressive of their views of the subject here discussed."

Therefore, the paper ceases to be merely the personal expression of a brother in the ministry. It becomes a manifesto of the whole Pastors' Union, and I have, therefore, no need to apologize for answering that which is a direct challenge; for to be silent now would be to fail in fulfilling the Divine command which I have just quoted. I am, as God's minister, "always to be ready to give an answer concerning the hope that is in me," and I am ready by His grace to-day. ("Thank God," from the audience).

Now, beloved friends, before we touch the paper just let us clear a little ground. I can have no personal feelings concerning Brother Chapman other than those of kindly, fraternal, Christian regard. ("Glory to God," from the audience). I can have no other feeling concerning my brethren in the ministry than a Christian fraternal spirit, desirous of helping them if they are wrong, and desirous of explaining to them wherein they have erred. Not for one moment do I desire to challenge the reality of their Christianity because they differ with me, and I have no right to suppose that they challenge mine.

My friend and brother—if I may be permitted so to call the Rev. Dr. Chapman—I have only met, I think, on two occasions. One was in a car. But the first and only time, in which I had any lengthened conversation with him was in his own church. I happened to have a free Sabbath-day, and being a guest of a prominent member of his church, I was very glad of the opportunity of attending and listening to our brother's words. Our brother, when he knew I was in the place, most kindly invited me to take part in the service, and I did so. He also invited me to preside with him at the Communion Table, and to deliver an address upon that occasion, and I did so. He heartily thanked me, as did his elders, three or

four of whom I see here to-day. I spent a very pleasant morning, and then again the evening, with our brother. So I just want you to feel that, so far as I am concerned, if there be any feeling on the other side, there is none upon mine; and, while I am going to speak as plainly as is necessary in defense of the truth committed to my charge, I want to say from the very beginning, that there must not be in any of your minds the thought for a moment that I have any personal antagonism or feeling. If you do not believe that, I cannot help it; but I think that every honest man and woman will believe I am perfectly honest in shaking hands with the Doctor before I step into the arena in defense of the faith. I am very glad to do this, and I want to meet all that has been said in the spirit of the Lord Jesus Christ; the spirit of wisdom, God helping me, a spirit of love, a spirit which gives us a sound mind, and which enables us to get at truth all the better because it is honestly and earnestly discussed. I shrink from no criticism; I fear no investigation. That which fears criticism or investigation is not worth anything. This doctrine and this practice need fear no earnest, honest investigation. One word more as to our brother's paper. I shall speak of it as expressive of the views of others, and I hold all who joined in sending it forth as responsible for it.

In the first place I do not dispute the accuracy of the definition of our doctrine as given in this paper. I only regret that while it is accurate so far as it goes, it is not entirely accurate because it does not go far enough.

I will call this paper the Pastors' Manifesto; we want a name for it, and will so refer to it throughout. The Pastors' Manifesto then says: "The distinguishing features of what is known as the 'Doctrine of Divine Healing,' may be briefly stated:—

"FIRST, THAT ALL BODILY AILMENT IS THE WORK
OF THE DEVIL."

Well, I am so glad they have said that. That is so. I think we have made that point tolerably clear, and I want to say we accept that, for very sufficient reasons. The 10th chapter of the Acts of the Apostles and the 38th verse sums up our Lord's life and ministry in these words: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and *healing all that were oppressed of the devil*; for God was with him."

We hold that if nineteen centuries ago *all* whom Jesus healed were oppressed of the devil, then it is the devil's work to-day. ("Amen," from the congregation). We do not shrink from that point. The Pastors' Manifesto says:

"THE SECOND DEFINITION IS THAT CHRIST CAME TO
DESTROY THE WORKS OF THE DEVIL."

We are glad to accept that. We say, "Yes, He came to destroy the works of the devil, and disease is one of them," and He always said it was; and never once throughout all His earthly ministry did He say that sickness came from the hand of our Heavenly Father. Never. But He said, "I came to do my Father's will," and He claimed that every act of healing was the Father's work; for He said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, *He doeth the works.*" The works of God were to save and to heal and to bless humanity, and Christ was manifested to destroy the work of the devil; and disease is one of them. So we accept that position.

Then comes the third."

"THEREFORE IT IS THE PRIVILEGE OF ALL WHO BELIEVE
IN HIM TO ENJOY PERFECT AND PERPETUAL
BODILY HEALTH.

We accept it. We believe it is the privilege of all who live in Christ that Christ shall live in them; that the Holy Ghost shall quicken our mortal flesh. Paul, writing by inspiration of the Spirit, says: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8: 11. And again, it is proved that we "shall be delivered from the *bondage of corruption* into the liberty of the glory of the children of God." Rom. 8: 21.

And we thankfully accept the definition, that the Holy Spirit of God is the Spirit of life and health, and that if He dwell in our mortal bodies disease will not. "The redemption of our body" (Rom. 8: 23 and 1 Thess. 5: 22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2.

Now there are many things left out in our critic's definition, and I would here like to mention several other important points of our teaching:—

FIRST, WE CLAIM THIS HEALING UPON THE GROUND
OF THE ATONING SACRIFICE.

("Amen," from the audience). We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew 8th chapter and 16th and 17th verses distinctly refers this prophecy to Divine Healing. Yes, it is true. "*Himself took our infirmities and bore our sicknesses.*" We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one. I would like to have that point clear.

Another point is that Divine Healing is a perpetual covenant with God's people; for, He has revealed himself by that name—Jehovah-raphi—"I am the Lord that healeth thee." Ex. 15: 26. And permit me to state yet another point, namely: that the "Gifts of Healings" are ever in the church of Christ; for 1 Cor. 12: 9 shows that they are "in the Holy Spirit," and He is ever in the church. Again it is written: "The gifts and calling of God are *without repentance*," (Rom. 11: 29) and, therefore, the Gifts of Healings, however they may be neglected, cannot be removed, for God's word would then fail, and that cannot be.

But I am not going into our teaching. We teach a good many other things that are not expressed here, but those I have not time to express now. Some of these points will come up in dealing with the misunderstanding, and therefore misrepresentation, of our teachings as the paper goes on.

The Pastors' Manifesto continues:

"THE FOLLOWING ARE A FEW OF THE MANY OBJECTIONS
WHICH MAY BE PRESENTED AGAINST THIS DOCTRINE AS IT IS TAUGHT AND DEFENDED
UPON THIS COAST."

Well, I suppose without any egotism I may fairly claim to be a representative in some degree of those who teach, and those who defend, this doctrine upon this coast, though a few others taught this doctrine before I came here, and others defended it before I came, thanks be to God. ("Amen, Glory to God," from the audience). I suppose I will be accepted in some degree as a teacher and defender of this doctrine on this coast. I hope that I am not presumptuous in this matter, and I don't think I am. I accept the position of a defender of this faith.

The first objection the Manifesto makes is this:—

“IT ASSUMES THAT THE DEVIL, THE ARCH-FIEND, AND ENEMY
OF MAN IS THE EXECUTOR OF GOD’S LAW, ONE
OF THE PENALTIES OF WHICH IS
BODILY AILMENT.

We decline to accept that definition. We say, No; the devil is not in the employ of God, and we have never taught thus. We have taught that disease is a part, not of the law of God, but of the law of the devil. We teach that disease is a part of “the law of sin and death.” (“Amen,” from the audience.) We teach that the law of sin is the devil’s law, that disease is an effect of sin, working out death, and that death belongs to the devil; it does not belong to God. “The last enemy that shall be destroyed is death.” Death is an enemy. He that “had the power of death,” the Scripture says, “is the devil.” Heb. 2: 14. But it is revealed that Christ “has abolished death, and brought life and incorruption to light through the gospel.” 2 Tim. 1: 10. And we say, No, brethren, we refuse to accept your definition; we do not teach that the disease is working out God’s will; we teach that disease is the effect of sin, and belongs to the law of sin and death; that death is that over which the devil presides, and that Christ has put all these enemies under his feet, and has given victory over them to all his people who fully believe here and now.

Second objection:

“IT ASSUMES THAT BECAUSE CHRIST CAME TO DESTROY THE WORKS OF THE DEVIL, HE WILL HERE AND NOW DELIVER ALL WHO TRUST IN HIM FROM THE EARTHLY CONSEQUENCES OF SIN, AND THE FIRST EARTHLY CONSEQUENCE OF SIN WAS THE WEARING OF RAIMENT, AND THIS WAS ASSOCIATED WITH THORNS AND THISTLES, WEARISOME TOIL, SICKNESS AND DEATH.”

And then the Manifesto sums it up, that “to be consistent, the exponents of this doctrine should live in a state of nudity, without wearisome toil, and pass away from earth at last by translation.”

I regret that it should have been seen fit to make such a positively indecent suggestion. (“Amen,” from the congregation.) I would say gravely here to-day, that it is a grave offense against good manners to make such a statement; and I would say, too, it is false as a matter of history. The wear-

ing of clothes is not a consequence of sin; nor in any sense is it the first consequence of the sin of man. The first consequence of the sin of man was death, and death entered when man fell. But death was not immediately executed. Although disease, the certain executor of death, entered into man by his own sin, God, in his mercy, did not execute the sentence at once. Our friends seem to forget what the word of God says concerning the wearing of clothes by fallen man. Here is the record in Gen. 3: 21: "And the Lord God made for Adam and for his wife coats of skin, and clothed them." It was the merciful hand of God himself which clothed them, because man did not know that from the moment that he sinned he was liable to consumption, to diseases, and God said, "I will teach you how to cover your bodies," so that man might be spared to know God's mercy, to look up even in the midst of his disease, and to listen to the voice of God, his Saviour and his Healer. God himself then made clothing, and clothed man, the Book tells us, and it is a very grave error to say that the wearing of clothes was the first consequence of sin. The wearing of clothes was the work of God to keep us from the consequences of sin. We go among the savage races to-day, where God's word is not known, and there we see the consequence of their ignorance of how to clothe themselves. They go out in semi-nudity from their overheated tents or huts, and they have consumption and other diseases in consequence, and die off rapidly, because they do not know how to protect themselves. This is the case, I know, with the Maoris in New Zealand, and with the aborigines of Australia and Polynesia, and these native races are, from these and other causes, dying off rapidly. We should be grateful to God that in a world of sin, disease, and death, he has given us knowledge and means to cloth ourselves sensibly. Our clothing is not, then, the consequence of sin; it is a consequence of God's wisdom and love.

But our friends say, we are to be "free from wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil. I am toiling night and day; I am toiling week in, month in, year in and year out; toiling every year more than I did the past, and feeling less weary than I ever did before. ("Praise God," from the audience.) I thank God that I am able to realize the meaning of that word, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be

weary; they shall waik and not faint." Isa. 40: 31. These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah! I thank God that we can toil without weariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

Third objection:

"THIS DOCTRINE FAILS TO CONSIDER GOD'S DUAL
METHOD OF DEALING WITH THE DUAL
CONSEQUENCES OF SIN.

The guilt of sin is removed by the grace of God in many cases, while His government continues to execute the earthly penalty of His violated law. The great sin of David was promptly put away, but the earthly punishment of that sin continued until the day of his death." 2 Sam. 12: 10-14.

Now this is entirely wrong. Our friends say that God has a dual government; that He forgives sin, but there is no such certainty in healing sickness. What says the Word? I don't trouble about what man says. What says the word of God? "Bless Jehovah, O my soul, who forgiveth all thine iniquities; who healeth all thy diseases." Psalm 103: 1-3. ("Glory to God." and "Amen," from the congregation.) I dispute the accuracy of the theology which tells me that God forgives my sin, and adopts me into his family, but leaves me at the same time in the hands of the devil to reap the consequences of it. It is not true. The God that forgives my sin will, if I go on to know Him, if I "follow on" to know Him, will deliver me from all the consequences of sin; for the redemption of my Lord is not a redemption for my spirit only, else it would be incomplete. What, do you tell me that redemption is for the spirit and not for the body? Beloved, the word of God teaches the opposite. The word of God teaches that redemption is co-extensive with sin and its ravages; it is redemption for the spirit, and it is a redemption for the soul. "The redemption of the soul is precious," says the Word. Ps. 49: 8. What does it say in regard to the redemption of the body? "The whole creation groaneth and travaileth in pain until now, waiting for the adoption, to wit, THE REDEMPTION OF OUR BODY." Rom. 8: 22, 23. ("Amen," from the audience.) What says the Word? It says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

13. What says the Word? The Word says, "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God IN YOUR BODY, and IN YOUR SPIRIT, which are God's." 1 Cor. 6: 19, 20.

What says the Word? "The very God of peace sanctify you wholly, and I pray God your WHOLE SPIRIT AND SOUL AND BODY BE PRESERVED BLAMELESS unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also WILL DO IT." 1 Thess. 5: 23, 24. God says HE WILL DO IT, and how dare any man say that HE WILL NOT?

"If any man thirst," said Jesus, "let him come unto Me and drink. As the Scripture has said, He that believeth on Me, out of his belly shall flow living water. But this spake He of the Spirit, which they that believe on Him should receive." John 7: 37-39. When they received the Holy Ghost, these men and women, on the day of Pentecost, had clear eyes and strong lungs; they were powerful physically as well as spiritually; the Holy Ghost flowed through their veins, and by the laying on of hands multitudes were healed and blessed. "Your bodies are the temples of the Holy Ghost." Do not be content to let them be temples of disease. I say the Word is clear that He that forgives my sin heals all my sickness, restores me to power to work out the purposes for which He sent me here. I am glad that God has given me a strong body, growing ever stronger for His service, since I gave it into His keeping more than twenty-five years ago. I am glad that I can put my right hand, to-day, upon His Word which enables me to pray, "that the *life* also of *Jesus* might be made manifest *in our mortal flesh*." 2 Cor. 4: 11.

Fourth objection:

"THIS DOCTRINE FAILS TO DISTINGUISH BETWEEN OUR INNOCENT AND GUILTY CONFLICTS WITH THE LAWS OF THIS MATERIAL WORLD. MANY TIMES WITHOUT ANY GUILT, EVEN IN OUR MOST HOLY AND RIGHTEOUS SERVICE TO GOD AND HUMANITY, WE ARE BROUGHT INTO BODILY SUFFERING, AND BODILY MUTILATION, AND EVEN UNTO DEATH, POISONED, CRUSHED OR DROWNED."

My brethren have erred, not knowing the Scriptures in this matter nor the power of God, so far as bodily injuries are concerned; and if death comes it does not follow it is God's will; for in such cases it is man's sin and the devil's work. It was

not God's will, but the devil's work, that Lincoln and Garfield should be murdered! But God has given wondrous promises of protection to His people from every kind of danger. I admit that in our most righteous service of God we sometimes get into trouble. I was serving God down at San Jose, last August. I was nearly through with a beautiful Mission in the First Methodist Episcopal Church. I had my satchel in my hand, coming out of Rev. Dr. Jewell's parlors at the church; I had been working all day, and laid hands upon one hundred and thirty-one persons, and I had to come back in less than an hour to conduct the evening meeting, which was the closing Praise and Testimony Meeting. I was hastening away, when some sinful person—possibly it might have been a Christian—caused me to suffer an accident through their having thrown a piece of fruit on the asphaltum pavement. My foot slipped upon it, and I came down with a tremendous crash. I was on my feet almost in a moment, but my arm and my hand hung limp at my side, and I could not move my fingers. The words flashed across my mind, "Many are the afflictions of the righteous; but the Lord delivereth him OUT OF THEM ALL. He keepeth all his bones; not one of them is broken." Psalm 34: 19, 20. I have been in many dangers, but have always been delivered. I said to a person who was with me, "It can't be that any bones are broken; God's words are true." I walked on for a few moments in great agony. Doctor Holmes, of San Jose, and Elder Cadman, of the East Oakland Presbyterian Church, were with me. Elder Cadman, sits here this afternoon. My stenographer, also, now present, saw me a few minutes after, when I got to the St. James Hotel. The perspiration stood in great beads upon my forehead. I took my pain to the Lord. I had to be back in about half an hour to conduct the meeting and before I left the church it had begun to fill with people. The rumor spread rapidly through the place that I was seriously ill, and would not be able to conduct the services. I knew something serious had happened, but I did not tell those around me of my suspicions. I prayed to the Lord that He would give me power to raise that hand, and power came so that I was able to lift it up and hold on to a button of my coat. But I felt the bone had come right out of its socket, and it was pressing heavily against my side. I said the Lord will put this right. I said to myself, I have no time to tie my arm to that bed-post and pull it in; it would grieve my friends to think I was in agony and pain; and now,

Lord give me grace. I went right off to the meeting. I see some bright faces looking up and smiling at me now who were there. I conducted that meeting from a quarter to eight until nearly eleven o'clock, I spoke afterward to the friends who crowded around us to say "Good-by," and it was nearly quarter past eleven when I left the building. As I was about to do so, I turned to my friend, Doctor Bishop, who had testified to the healing of one of his patients; I said, "Come along, Doctor, to my hotel, and pull my arm into its place."

"Nonsense," he said, you could not stand here all the evening with your arm out of joint, and appearing so happy and bright; it is impossible."

I said, "Come, and you shall see." I asked Doctor Jewell and Pastor Afflerbach to go with us. Elder Cadman and my stenographer, who is reporting here this afternoon, Mr. G. H. Hawes, also accompanied me. When I got to my rooms Doctor Bishop was not there; there was a misunderstanding; they told him at the hotel I had not arrived and he sat down and waited, while I was waiting for him in my rooms. It was about quarter to twelve when he came to the room. He then examined my arm and said: "Why, this shoulder is dislocated; the ligaments must be seriously ruptured, and there is, of course, great extravasation of blood. How could you stand it to carry that meeting through?" I said: "The Lord was with me; the Spirit of the Lord kept me above the pain. I could pull it into position myself by tying it to something, but for the glory of God I want you should understand just the condition it is in." I laid down upon the floor, and Doctor Bishop placed his foot under the arm, at the shoulder, and gave it a pull, and it went in with a click and a snap. I was on my feet in a moment, and said, "Thank God? Now, Doctor, let me shake hands."

"You can't shake hands; you must be in great pain," he said.

I took a chair and held it in my hand. "It seems incredible," he said; "I feel as though I wanted to put some arnica on it."

I said, "The Lord will do the rest." That night I slept upon that arm, and the next day attended to my duties as usual. My stenographer and others saw me a day or two later in San Francisco, and know that my arm was perfectly sound. From that moment to this that arm has been just as

strong about the shoulder as ever it was. What about the extravasation of blood? It never troubled me for a moment. What about the great pain? The Word says, "There shall be no more pain," and I found it even so. If we knew how to rest upon God we would be kept by the power of God from broken bones, and if broken, they can be, and we have seen them, healed. Usually, when an arm is torn from its socket, there are weeks and months of pain and a person is laid up. My healing was immediate, perfect, and permanent.

I do not state this because I am anything. I did not heal myself, God did it.

"Why did you not ask God to put it, without help, into place?" Because if a thorn was sticking in my hand, I should pull out the thorn and ask God to heal the wound. God expects us to use common sense, and gave us hands to be used. I am not a fool, although it may be said I am. I am willing to be a fool for Christ's sake. ("Amen," from the audience). And so I answer that objection about injuries received in Christ's service by this little fact, and did time permit many others could be added.

Now as to the fifth objection. This is an important objection, in our friend's opinion I suppose; but I marvel at educated Christian men sending it forth. The Manifesto says:

"THIS DOCTRINE FAILS TO CONSIDER THE ASCENDING
SCALE OF DIVINE DISPENSATIONS,

and applies to *the present exalted period and condition of the church of Christ* that which manifestly pertained to an earlier and lower period and condition. From the Garden in Genesis to the City in Revelation God has been and is constantly leading humanity onward and upward."

Now one word as to the present condition of the church of Christ. Is it now a more exalted church than the apostolic church? ("By no means," replied from the congregation). Will any man say that the church of Christ to-day is equal to the church of the first century? (Replies of "No.") It is the first time that I have heard any Christian minister assert it.

Beloved, the ascending scale of which our brethren speak from Genesis to Revelation does not exist. From the Garden in Genesis man went forth. What became of man in the following seventeen centuries? Did he gradually ascend into a higher spiritual and moral condition from the Garden? No! the inspired record gives another answer. Men descended

into such depths or depravity, into such depths of sin and immorality, that the Word says that in the days of Noah, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5. Where is the ascending scale there? Again it is written, "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth, . . . for the earth is filled with violence through them." Gen. 6: 12, 13. The whole world defied and denied God; and He destroyed it, and there were only eight persons out of all its inhabitants who were saved. Where is the ascending scale to Noah? For one thousand seven hundred years it was a descending scale.

From the time of the flood where is the ascending scale—from the flood to Christ? Did man get better? Man got worse and worse; they built the Babel tower and were scattered abroad, and their language was confused. Did men get better? Did the people of God get better after Abraham? For a while, no; they went down for four centuries to slavery in Egypt. Did they get better after they were brought into the Promised Land? No; they went down into idolatry and immorality, and were largely scattered. Did they get better from the time of Malachi to Christ? They went down lower and lower, so that when the Son of God came to this world which He had created, His own chosen people crucified and denied Him. "He came unto His own and His own received Him not." The masses had sunk into untold depravity. Read the first chapter of Romans, verses 21 to 32, and see how low man had sunk. When Christ came it was the midnight hour of spiritual, moral, and physical depravity; man had gone down; Christ brought him up again. Christ founded a Church, and in less than three centuries heathenism was largely swept away from the Roman Empire. But did the ascending scale continue? No; humanity went down, for the heathen priests flocked into the church of God. About the middle of the fourth century, the State patronized the church and Constantine became a nominal Christian, persecution ceased, and Christianity became the law of the Roman realm; then the unclean priests flocked in and the Pontifex Maximus of Jupiter became the Pontifex Maximus of Christ. He who wears the Roman tiara to-day is the Pontifex Maximus of Jupiter, an apostate priest, whose claim to apostolic succession is genuine, if it be understood as the spiritual succession of the apostate

Judas Iscariot; for the pope still steals Christ's money, and sells Him for gain every day. The enemy came in like a flood; all true faith disappeared, and for more than ten centuries the church of Christ was almost lost in the degradation of the middle ages. Was that an ascending scale, when the popes were adulterers and murderers, and the Vatican was filled with harlots? Was that an ascending scale, when Christians were persecuted and murdered for printing the Bible? Was that an ascending scale, when the church of God went down to the deepest depravity? God raised up Luther, and many great reformers, and then the Word of God went abroad, and the church of God has been rising ever since. The doctrine of salvation by the grace of God through faith in Jesus came back; and now

THE DOCTRINE OF DIVINE HEALING BY GRACE THROUGH
FAITH IN JESUS HAS COME BACK AGAIN.

("Praise the Lord," from the congregation). The Lord give us power to help in bringing it back in its fullness to the church of to-day; the "old-time religion," that tells us Jesus Christ is a present healer. ("Amen," from the audience). We want no other "ascending scale" than the restoration of the glorious *old-time religion*. ("Amen," from the people). We want the religion of the first century. I will be content with the religion which Jesus taught and lived, and the power of the Holy Ghost as shown in Paul; let me get back to that and I will give these brethren their "ascending scale." (Laughter, and exclamations of "Hallelujah," "Glory to Jesus," "Praise the Lord"). Yes, praise Him! The Lord is with us!

And so Divine Healing is a "lower plane," is it? Oh, let me get back and see the face of the Healer! Let me get back to see Christ as He was nineteen centuries ago! ("Amen"). Let Him be now what He was then. ("Hallelujah"). I want no higher plane than to "see Jesus," and I can: for He lifts us up to His throne by faith. We hear Him say, "I am the Lord, I change not."

We are also charged with being guilty of

"MANY TRAVESTIES OF GOD'S WORD"

and that is to me a very serious charge, and one which should not be lightly made by my brethren. Now in both the instances attributing this offense to me, they most manifestly err, both as to what we teach, and as to what God teaches, which is much more important.

The first of these charges is that of misrepresenting the 35th chapter of Isaiah, which they say we interpret as typical, except in one portion. This is not the case, as many of you who have heard my addresses on that chapter know. It is always interpreted by us in the most literal sense, and it is our critics who give it the typical and figurative meaning. For instance, we teach that it presents Salvation, verses 1 to 4; Healing, verses 5 to 7; and Holiness, verses 8 and 9; whilst verse 10 shows the Home Coming of the believers, who thus take Jesus for a perfect Saviour of spirit, soul, and body; they "come to Zion with songs, and Everlasting Joy upon their heads." Our Lord applied verses 5 and 6 to Himself when He sent back the messengers from John the Baptist. Matt. 11, verses 1 to 6. We fail to see how we can be charged with a travesty of Scripture, when our Lord applies that chapter to His own ministry of Salvation and Healing.

The second charge is that we misapply the passage in 34th of Ezekiel about the false shepherds of Israel. Now the proof of this charge being a misrepresentation of our teaching lies in the fact that this passage has never once been mentioned in our public lectures, often as we have been reminded of the chapter by the conduct of some of our brethren towards Jesus as their Healer. But the fact that our Lord himself preached the sermon to the false shepherds in John 10, who had just excommunicated the man born blind to whom He had restored sight, shows that it might be no straining of the passage, if we applied it literally to those shepherds of to-day who arrogantly threaten to expel their people, and demand that their office-bearers in the church shall resign, because they confess Christ as a Present Healer. It is a fact beyond all question that the words in Ezekiel 34: 4 are applicable to many who persecute their people for seeking the Lord as their Healer, and to those of them who hinder the sick from coming to the Divine Healing Streams which are once more flowing through the earth. *"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."* It was our Lord's works of Healing which especially "moved with indignation" the shepherds of His day, and it seems as if it were the same to-day; for we are assailed with incredible bitterness by some of our fellow-shepherds, for daring to teach,

that there is "Balm in Gilead," and that Christ is still the "Physician" of His people. Why should it be so? Have we no rights, as brethren in the Lord? Should we not be treated with fraternal love? Even if we were wrong, would it be right to assail us as we have been assailed? God forbid that we should bring an unjust accusation against our brethren; but is it not true that we have been spoken against as if we had been evil-doers, when daily we have walked with God in all humility and love towards all men? Whom have we injured? Beyond all question many have been saved and healed in our Missions in and around San Francisco, and no one can say truthfully otherwise.

IS IT FOR BEING USED OF GOD IN BLESSING TO OTHERS
THAT WE ARE PERSECUTED?

Does it not seem as if the words of our Lord were applicable to some in these days: "In them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should *heal them*." Matt. 13: 14, 15. But there is a stirring among the dry bones of the House of Israel, and a new life is breathing upon the sick and the sorrowing who are lying on countless beds of pain. They are hearing the many voices of those whom God is enabling to speak the Word of life; they are seeing the glorious light of the Sun of Righteousness, who has arisen upon them "with Healing in His wings," and soon an "exceeding great army of these will stand upon their feet to witness for Jesus as a Present Healer. Many are looking up, and seeing more and more clearly every day that

"The healing of His seamless dress
Is by our beds of pain;
We touch Him in life's throng and press,
And we are whole again."

Oh! that our brethren in the ministry of our Lord would cease to oppose the Gospel of Divine Healing, and see that they are only fighting against God, and that they cannot prevail.

The sixth objection of the Manifesto is:

THIS DOCTRINE SETS UP AN UNSCRIPTURAL AND FALSE TEST of full and acceptable relationship with Christ. If perfect bodily health is the perpetual privilege of all who believe in Jesus, as the advocates of this doctrine claim, then only those who are in perfect bodily health are *enjoying their full privileges in Christ.*"

We do not dispute the accuracy, and we defend the truth, of this accusation, if special stress be laid upon the last words, "*their full privileges in Christ.*" But we deny that the assertion which follows is true, viz. "This is not only unscriptural and false but it is abhorrent to human reason, and the human heart."

"Human reason and the human heart," so far as they are honest, are very much on the side of this doctrine, as our friends will, and already do, find; for men of common sense are asking what all this clerical indignation is about, if they who oppose us believe the Bible, which distinctly teaches Christ is the Healer, and that He never changes. Why do our critics not venture, if our doctrine is "unscriptural and false," to give us a single passage of Scripture to prove it so? Such declamations go for a little less than nothing at all, with every reasonable person; for if a charge of that kind is capable of proof, it can be sustained by an appeal to the Scripture. Throughout the whole of the long Manifesto against us, there is only one single passage of Scripture quoted, with the book from which it is taken given. Those who scatter such charges as these should take pains to show wherein we are teaching things which are "unscriptural and false." We have already shown, and are always engaged in doing so, that it is the "full privilege" of the believer to be sanctified in spirit, soul, and body (1 Thess. 5:23) and no one can fairly dispute the fact that this teaching is scriptural, and, therefore, true.

The Pastor's Manifesto further says:

"THE INFLUENCE OF THIS DOCTRINE, IF ACCEPTED AND PROMULGATED, CANNOT FAIL TO BE HARMFUL.

It brings upon the blessed gospel of Christ needless and harmful reproach, by claiming for it that which it was not designed to give. Hence, wherever this standard is set up and this doctrine taught, *thinking men are thereby inclined to scoff at religion*, and these scoffings are not silenced nor weakened by any of *the achievements of this faith.* . . .

The claims of the advocates of this doctrine are not vindicated by their achievements. *The alleged healings are far from satisfactory* to the spirit of sincere and honest inquiry. They are usually incomplete and temporary, *and many times decidedly questionable.*"

Now these are serious charges; but they are not true. We know they are not true, and the proofs of the statement are in this building this afternoon, and are to be found in every place where we have held missions in this State, and throughout Australasia. We point to the facts which are recorded in the little pamphlet which I recently published, not a single one of which has been successfully assailed. That pamphlet is entitled "American First Fruits," and contains the record of our praise and testimony meetings for the first five months of our ministry in this country. Every one of these meetings was reported by Mr. G. H. Hawes, of 320 Sansome Street, San Francisco, and he is a professional gentleman well known in this city, and in this State. Dare anyone deny the accuracy of these reports? The first case of Divine Healing recorded there is as perfect this day as it was the moment she was healed, and that was on June 16 last. She has testified to that fact publicly on December 23, in the Central Presbyterian Church, San Francisco, and will do so, God willing, in Hamilton Hall, Oakland, Monday evening, February 4, at our praise and testimony meeting there. It was a serious case of an aged lady, who had a diseased ankle bone, and

THE HEALING WAS IMMEDIATE, PERFECT AND PERMANENT.

She was saved also in the same hour in which she was healed; but of course the salvation preceded the healing. Can anyone truthfully deny that fact?

Take also the case of Mr. C. H. Lathweson, of San Jose, who is a member of the First Methodist Episcopal Church there.

Will any one dare to deny that he was perfectly, instantly, and permanently healed of thirty years' troubles, when at the point of death, in our mission there last August? He had heart and spinal disease, and a cancer in the stomach. His own physician publicly testified to his healing, and only last Monday week, January 14, he testified to his perfect recovery in the presence of a crowded audience at the Centella M. E. Church, San Jose.

Are these healings and scores of others which we could name "far from satisfactory, incomplete, temporary, or

decidedly questionable," as the Pastors' Manifesto wrongly says? *Our* "achievements" are nothing; for we have never claimed to heal, and have never healed anyone. We give God all the glory, and it is His work, not our own that we are now defending against these attacks. We do not say, and never did say, that all who are healed retain their healings; for we know of several who have lost faith in Christ as their Healer through the unbelief of their pastors and Christian friends. Some have gone back through falling into sin, and that is in perfect accordance with the word of our Lord, who said to one whom He had Himself healed, "Behold thou art made whole; sin no more, lest a worse thing come unto thee." John 5: 14. Had this man gone back into sin, would it have been a legitimate charge against our Lord's work if some one had found him in a worse condition than before?

No, it would have been in perfect accord with His declaration, and this is still the case; for the retention of every healing is conditional upon continued faithfulness. That which is received through faith is retained by faith. But we only know of a very few cases out of many hundreds who have professed to be healed who have gone back to their sickness. Does it prove that no one is converted because so many who profess backslide? How would our friends, the pastors, like us to apply that test to their churches? Backsliders are too numerous in every church, alas! to doubt what the result of such a test would be.

We are told by our critics also that "the promulgation of this doctrine cannot fail to be harmful." There are scores here to-day who have been healed. Will all who have been healed rise—all that have been healed through faith in Jesus? (About seventy persons stood up).

HAS IT HARMED YOU TO BE HEALED?

(Cries of "No! No!") Has it made you less earnest Christians? (Replies of "Made us better.") Are you less desirous to serve your fellow-men? ("No! More so!") My sister, how many years were you sick? ("Mr. Dowie addressed

this question to Miss Wilcox, a sufferer for twenty-eight years, who had been healed on July 2, in the Y. M. C. A. Hall, San Francisco, an account of which is given fully in "American First Fruits," pages 13, 22 and 23).

Miss Wilcox,—“fifteen years.”

Nearly seven months ago you found salvation and found healing in the same moment, rose up and was well, and you continue so to this day? “Yes, sir.”

Miss Annie Burkman, how long were you blind in one of your eyes?

“Fourteen and one-half years.”

And can you see now?

“Yes, sir.”

Does it make you love Christ any less?

“Makes me love Christ better.”

Are you thankful to Christ?

“Yes, sir.” (This case appears in “American First Fruits,” pages 55 and 56).

Thanks be to God. When the beneficent hand of my Lord condescends to reach from heaven to touch my poor aching body, do I love Him less? I can't understand Christian men talking like that. The Lord may understand them; I don't.

Then the pastors go on to say, “Wherever this standard is set up, and the doctrine is taught, thinking men especially are inclined to scoff at religion.” Did you, Brother Craig, scoff at religion when you heard of this doctrine? (Mr. Dowie here addressed a prominent commercial gentleman and manager of an insurance company in San Francisco).

“No, sir.”

What has it done—has it brought you nearer to God?

“It has.”

And it made you a member of this church?

“Yes, sir.”

A worker for Christ?

“Yes, sir.”

Will anybody tell me that Mr. Hugh Craig is an unintelligent man, a man to whom the great interests of an important insurance company are given? Will any man tell me that the ministers, business men, lawyers and doctors who have publicly

professed to believe the doctrine in this State are ignorant men? Here is one, my friend Dr. Lane, a medical practitioner, a man who scouted Divine Healing and wrote against it; he was healed at Sacramento; received the doctrine there; he is healed now. Doctor, has it made you scoff?

"No, indeed! Praise the Lord."

The facts are against this assertion. A leading lawyer of San Francisco, whose mother-in-law got her sight, (and she was in our meeting yesterday) she had been blind thirteen years—Mr. G., came up to my room at the Palace Hotel to talk to me, and I prayed with him there, and have done so since in his own house. He said, "God used to be so far away; the church has put Him so far away, but somehow, Doctor, you have brought Him near; somehow I can't help feeling to reach out my hand and touch my Lord." Instead of leading him to scoff, it led him to pray.

I tell you that

MEN WHO COULD BE REACHED IN NO OTHER WAY HAVE
BEEN SAVED IN DIVINE HEALING MISSIONS.

In our month's mission in the Grand Opera House, San Francisco, in October and November last, some of those saved were ladies in society, and some of them beggars on the street, and also in Central Presbyterian Church. Seven hundred have professed to be saved through our ministry of seven months. Have my brethren had 700 each in seven months? I should be glad to know it; I should be thankful to know it; but I know they have not. When my Lord puts this broad seal of His approval upon the work, let my brethren take care lest they be found to be fighting against Him.

The Manifesto says that our teaching
"GREATLY WEAKENS THE CAUSE AND CLAIMS OF THE GOSPEL,
by diverting attention from its wonderful moral and spiritual
achievements to what is claimed to be wrought in the lower,
material realm."

I will ask all of you who have attended my ministry,
Has the doctrine of Divine Healing diverted your attention
from the Lord Jesus Christ as your spiritual friend?

(Answers of "No, no, no.")

Did you ever hear of anyone whose attention it did so
divert?

"No, no."

Mr. Craig rose and said: "Permit me, Doctor, to say
that it has brought Christ to our breakfast table, to our

counting house; and that every hour of the day He is with us."

(Fervent exclamations of "Glory to God!" "Thank God!")

I like to hear that. The aged mother of my friend, a saint of the Lord, with her sweet face, crowned with snow-white hair, stood on board the *Mariposa* in the harbor of Auckland, New Zealand, eight months ago, and said: "My son is a good boy; he is in San Francisco but I don't think he is a member of the church; he has lost hold somewhat. Will you help him to get back to Christ?"

I replied, "All I can." There he is telling us that Christ is with him at his desk; that Christ is with him wherever he is. Has it made any of you think less of Christ?

"No."

Divine Healing exalts the moral and the spiritual achievements of my Lord.

(A lady then interrupted, saying: "I would like to say, Doctor, my husband has not looked in a Bible, nor listened to a word of the Bible, for eighteen years, but he let me read the whole of the 12th chapter of Romans to him, and listened with entire respect, and was thankful that I read it to him." The lady was healed in the last Mission in San Francisco).

The next thing I notice in the Manifesto is,

"THAT THE MIRACLES OF JESUS [THIS IS RATHER SERIOUS]
HIMSELF DID NOT PRODUCE A DEEP AND WIDE-
SPREAD CONVICTION OF SIN.

Rather serious now. What do we read? "Many believed in His name when they saw the miracles which he did." John 2: 23. John 15: 22 to 24 shows that His miracles and words left them no cloke for their sin. When Jesus wrought numerous miracles, recorded in Matt. 15: 29 to 31, after the healing of the daughter of the Canaanitish woman, it is written, "They glorified the God of Israel." ("Amens," from the audience). What was the result when the widow of Nain's son was raised from the dead? It is written (Luke 7: 16), "There came a fear on all: and they glorified God, saying, That a great prophet is risen up among us, and, That God hath visited His people!" (Hearty "Amens"). And so when the people saw His healing grace, they came with their sin-stained hearts and wept at His feet; they believed that the hand that banished the disease was the hand of One who mourned over their sin, and they found pardon and peace in Him.

I regret that such a statement was made by our brethern. What do we read after Christ rose?

Philip went down to Samaria and great miracles were wrought, and the people all turned to God and repented of their sin. Acts 8: 5 to 13. Miracles of healing do produce conviction of sin; for they reveal the love and power of God. If I should speak of the great numbers whom I have seen convinced of sin, when they have seen the work of Christ's healing hand, I should talk for hours.

Then again this Manifesto says:

"BUT THE SPIRITUAL RESULTS OF PENTECOST CAUSED MULTITUDES TO CRY OUT FOR SALVATION.

So they did. But let me remind my brethren that there was a day when more cried out for salvation than at Pentecost. How many cried out for salvation at Pentecost? **THREE THOUSAND.** A few days later a lame man was healed at the Beautiful Gate of the Temple; a man who had never before walked, leaped and jumped and glorified God. It was the hour of the evening sacrifice, and people assembled around him in thousands, and they wanted to know how it was done? It was done through faith in the name of Jesus. And Peter said, "Now I will preach Jesus." And what does the Word say? The 4th chapter of the Acts of the Apostles, and the 4th verse, says that after that sermon, and on that very day, "Howbeit many of them which heard the word believed; and **THE NUMBER OF THE MEN WAS ABOUT FIVE THOUSAND.**" Two thousand more than on the day of Pentecost! Five thousand were saved through that miraculous healing; they listened to the gospel, because there was a fact before their eyes which they could not dispute. What was the result of that? The result was the priests wanted to put Peter to death; and they did put him in prison and tried to keep him there, but the angel of the Lord took him out. Many mighty works were wrought. The sick were brought to him in the streets, and the very shadow of Peter was a benediction and a blessing, and multitudes were healed. Acts 5: 15 and 16. And then it says, for the first time, that "a great company of the priests were obedient to the faith." Acts 6: 7. Those very priests who had sneered at Christ and had helped to crucify Him, when they saw the miracles and heard the Word of God, confessed their sin and became obedient to the faith. And one of them, a Rabbi, named Saul, became a very little later one of the mightiest apostles of the church of Christ.

When the gospel of Divine Healing comes back to the church in all its glory and its power, multitudes will press into the temple of the church of God through that Beautiful Gate; and they are doing it even now. The first droppings have come; the shower will follow. ("Glory to God," from the congregation).

Now, the next objection made in the Pastors' Manifesto is,

"THIS DOCTRINE OF DIVINE HEALING AWAKENS AND STIMULATES A SPIRIT OF RELIGIOUS FANATICISM."

It is the old story. Paul is reasoning before corrupt judges on righteousness, temperance, and judgment to come, and Festus, trembling, cries, "Paul, thou art beside thyself; much learning doth make thee mad." Acts 26: 24. It is the old story. It was said of Jesus, "He is a bad man; he deceives the people." Religious fanaticism! The Roman heathen flung that charge in the face of the Christian martyrs. "Why don't you sacrifice to the gods; why don't you deny Christ? Why refuse to pour out a little wine and invoke Cæsar? You are fanatics and fools."

Thank God for such fanatics. Later, in the Roman Catholic times, the cry was, "Why don't you agree with the pope? John Knox, you are a fanatic!" "All right," said John Knox, "I am going to be a fanatic for Christ." "Martin Luther, you are a fanatic!" Every man that ever did anything for God is a fanatic. "John Wesley, you are a fanatic!" "Hallelujah!" says Wesley, "I am a fanatic and I shall continue to be."

How is it to-day? Is it Festus, or is it Paul that is honored? Is it the unclean, blasphemous pope who sat upon the papal throne who is truly honored, or is it Martin Luther? Who is honored to-day? John Knox, or Cardinal Beaton? A few years ago, in Scotland, I stood by the grave of John Knox, and as the setting sun's rays lit up his monument, I read these words, by the Regent Morton—he was Prince Regent of Scotland at that time—"Here lies a man who by the grace of God never feared the face of man!" It was true, and it was the fanaticism of John Knox which brought Scotland to the feet of Christ. As I stood over that grave, I thanked God for John Knox. He was a so-called "fanatic." I hope you will all be such "fanatics." A man who knows nothing about this work calls it fanaticism, and his ignorance is his excuse. A man who only cares for dollars and dimes

will call it fanaticism: for it is a gratuitous ministry, and he measures all things by his standard.

Now, the next point is this:

THE PASTOR'S MANIFESTO EXTOLS MEDICINE.

Now I think that the doctors and chemists are greatly indebted to the pastors, and I hope they will pay the debt. They are valiant defenders of pills and ointments, and say, "Their claim that it is more effective and more honoring to God to dispense with medicine and all kindred remedies, when in need of healing, is a sample of the travesty of God's holy Word." But why, oh, why, do not our brethren give us a text to prove the virtues of *nux vomica* or *digitalis*? In my country, Scotland, when a man makes a statement, we say, "Give us a text to back it up." Our critics say that to dispense with medicine is a travesty of God's holy Word. I am going to ask my brethren a question: Will they show me *one word* in the Bible, from Genesis to Revelation, that says the people of God are to be healed *with* medicine? Will they find one word from Genesis to Revelation that commands the use of drugs, and tells the people that they are to use the medical means of the day? What are these means? Why, a little while ago they used to pour hot oil into wounds, and it made the people mad and they died. In one battle there happened to be no oil, and the surgeons deplored this lack, but the result was the wounded got well without it, when with the use of the hot oil they died. So that was given up. Then they bled the poor people until they had scarce any blood or money left. What is the new fashion in medicine? It is Homeopathy or Allopathy? Where does God say we shall be healed by either? Now, if God had left us a revelation to be healed by these means, He would have stated which one. Is it Allopathy? Homeopathy says Allopathy is wrong, and the Eclectic says, "You are both wrong." Hydropathy says, "This is the true way." And then Warner comes along with his "Safe Cure" and says, "Get away, I am the man." Holloway says, "You are all wrong; look at my pills and ointments." He makes a fortune, and when he is dead the world finds that he has left his money to build a lunatic asylum—a very proper thing to do. Who is right? Now listen. Don't mistake. I know many medical men, Christian men, that do the best they can. I knew many of the young men training for doctors at the University in Edinburg, Scotland, where I was educated, and I never met such a lot of

careless, reckless youths anywhere in my life. They used to smoke, and drink, and dance and fiddle, and sin. I used to say to some of them, "The Lord have mercy upon the people who get into your hands." Can you think these are divinely appointed agents of healing to God's people? But still I do know many excellent men who are doctors; they do the best they can, and do it tenderly, lovingly, and they often labor without money and without price. God bless the man who is trying to do the best he can. But let me ask the doctors, as I ask them often, "How far can you go?"

"Not far," they say;

"OUR FRIENDS ARE DYING, AND WE CAN'T HELP THEM."

Many doctors ask me to pray for themselves, and to pray for their friends, because they are Christians first, and doctors next. In confidential moments the doctors say, "Take as little medicine as you can; take none if it is possible." Is that right, Doctor Smith? You know it is. He nods his head; I can see he agrees with me. Let me ask this question: "Even if I could glorify God in the use of means, do I not glorify Him more, if I can trust my Lord to heal me without means? But they say it is fanatical and foolish. I will tell you a little bit of personal experience. When I was sixteen years old I was a poor, weak stripling, you could almost count every bone in my body, for I was nothing but skin and bone, as they say. I had been taking medicine all my life. One night I said, "That is not the way to get healing; if my watch went wrong I should not take it to a blacksmith, but I would take it to a watch-maker; my body has gone wrong, and the Lord knoweth my frame, he remembereth that I am dust, and I will go to Him, and I will never take another drop of medicine while I live." Twenty-six years have passed away; I have never taken a drop of medicine; I am a stronger man to-day than ever I was. My children have never taken any medicine. My wife, who has been my dear companion and helper for nearly thirteen years, has never touched medicine during that time. We trust the Lord for everything, and He has never failed us. "But suppose you were sick, sir, and should pray and not get better?" I won't suppose it. ("Amens," from the audience).

You ask me to suppose that I will pray in faith to God, and that He won't heal me. Brethren and sisters, for twenty-six years I have asked him to heal me, and He has never said, No, once. (Bless His name," from the people). His Word says, "I AM THE LORD THAT HEALETH THEE." Until God cuts that out of the Bible, I am not going to suppose it.

Thank God, He has forgiven all my sins, and healed all my diseases, and I will hold on, and hold on, and I reckon my God will hold on to me.

The Manifesto says that our teaching

“DIVERTS FROM THEIR LEGITIMATE AND PROPER WORK OF THE
CHURCH OF CHRIST

those who should be engaged in the work of saving souls.”

Does it? Will any man dare to say that this ministry of healing has diverted me? Then, in the name of my God, I say it is not true. I have never been diverted for one moment from the work of saving souls. I appeal to all of you, have I not in every address I delivered urged men to quit sin and trust in Christ?

(Replies of “Yes, yes”).

And at the close of nearly every discourse, about nine times out of ten, we have an after meeting; and, continually, sinners seek the Lord and find Him as their Saviour in our meetings. It is not true; Divine Healing does not divert from the work of saving souls. Is there one that these brethren of mine can point to who is less earnest for Christ? The fact is they are more earnest than ever.

Now here is another point in the Manifesto which contains a most astounding charge against our teaching, *viz.*

“IT PRODUCES A WEAK AND EFFEMINATE TYPE OF
CHRISTIAN CHARACTER

which shrinks from pain and suffering, and craves and seeks bodily ease and earthly good.”

Now of myself I am nothing at all. I owe all I am, or ever will be, to Christ. But looking at me fairly, will any man say that the gospel of Divine Healing has produced in me a weak and effeminate character? Do I look particularly weak? (Much laughter). Is my character particularly lacking in backbone? I don't want to vaunt myself; I am nothing. Let me tell you a few facts to the glory of God. I was the pastor of a people in Melbourne, Australia, with whom I am still in fullest fraternal sympathy. There was not one in that church's fellowship, so far as I know, that did not believe in Divine Healing. In all that church I do not know of one who drank alcoholic liquor; and I know of no one who habitually smoked that filthy nicotine poison, tobacco, except one old man, who did so occasionally. Now what sort of Christians are they? We had meetings of some kind every day, every night, and

sometimes all day, and occasionally prayer-meetings all night. The members of my church regularly twice, and sometimes three and four times, a week went into the streets and lanes of the city; dark winter nights, and bright summer nights were all the same to them; and they sang their sweet Gospel hymns, and we brought the people out of the public houses and saloons, and brought them into the Tabernacle. In two years we had about three thousand pledges upon the Christian Temperance pledge book. We distributed for a long time every week from six to ten thousand tracts of my own writing. The ladies, accompanied by a small number of men, divided themselves into bands—sometimes seven and eight in number—and visited every public house, that is, every saloon, in a portion of the great city of Melbourne covering a population of 80,000 persons. They went into these dens every Saturday night and they brought out sometimes twenty and thirty young men; and it was not one night, but every Saturday night for a long period. They were sometimes covered with filth, sometimes struck with stones, and always insulted; and they endured all for Christ, and that they might rescue the perishing. All these persons believed the doctrine we are now teaching, and did they “crave bodily ease, and seek earthly good,” or were they “weak in their Christian character?”

GOING TO PRISON FOR OBEYING GOD.

There came a time when the Liquor Ring got the upper hand in Fitzroy, Melbourne; and they passed a municipal by-law that we should not be allowed to go upon the streets and sing, and they also tried to hinder our workers going into the saloons, and bring those who visited them out. I said, “If you pass that by-law I cannot obey it; I must obey my Lord, who said, ‘Go ye out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.’” Luke 14:21. They said, “If you persist in doing so, you will go to prison, sir.” They fined me; I would not pay the fine; I sold every stick I had on earth; they fined me again, and threatened they would send me to prison. I said “Very well.” The day came for trial and I stood before the court; I gave my reasons for my course. The law of God and the law of England was in my favor, but there was a corrupt petty court judiciary; and the infidels had got hold of the Supreme Court. We had been doing this work of seeking the perishing for years: and do you think I was going back one single step? No, the Salvation, Divine Healing and Gospel

Temperance work went on all the time. They said, "Why, a gentleman in your position should not go to prison." I said, "I shall pay no fines. I will not give up our street work; I will obey God first, and man next." They hated me; but it was without a cause, unless it was that I had by the grace of God brought thousands out of the dark pit of intemperance. I have worked against the saloon all my life. They hated me. They said, "We obey man first and God after." I said, "Let it be recorded that that is your position; that is the position a godless man would take."

"You are sent to prison for thirty days," was the sentence.

I had my valise packed and I stepped into a cab and went up to Melbourne jail. For thirty days and thirty nights I lay in a stone cell ten feet long, eight feet high, and four and a half feet wide. It was winter, and the nights were dark and cold. I was in that cell sixteen hours out of the twenty-four. I would not accept my liberation except they would set me free without terms. My people followed me to prison; seven strong men left their several homes and went to prison for Christ. Over five hundred men and women stood up in our Tabernacle prepared to follow us there for His sake. I came out and I went on as before, and they sent me to prison again. But I had not been there two days before the whole country had been aroused, and a great pressure was brought upon the Governor, Sir Henry B. Loch, and he said, "I am ashamed; I shall exercise her Majesty the Queen's royal prerogative." And he telephoned at last down to the governor of the jail that I should be sent free instantly, and I walked out of prison. ("Praise the Lord," from the congregation). My companions, beloved brethren in Christ, followed. Many thousands flocked to hear our preaching when we came out of that prison, and many were saved. Were these proofs of weakness and

WERE THESE PROOFS OF WEAKNESS AND EFFEMINACY?

I have lived and toiled for my fellow-men. Do I seek for bodily ease? I have toiled day and night in this Mission for seven months on this coast and never known rest, except for a few brief hours. My dear wife and myself have conducted nearly seven hundred meetings in that time, and seen thousands of persons for healing of spirit, soul and body.

Am I seeking for earthly gain? I have not put a dollar in my pocket; I am poorer for this ministry. Will any responsible Christian person challenge it? Then I will prove it. We make no charge of any kind in this Mission, and we undertake

all financial responsibilities. We trust the Lord for all our support, and have long done so. He is Jehovah-jireh (the Lord our Provider) as well as Jehovah-rophi (the Lord our Healer). Do I seek for earthly good? No. I will tell you what I seek,—

"I am living for Christ, who loves me,
For those who know me true,
For the heaven that smiles above me,
And waits my coming too.

"Amen.")

"For the wrongs that need resistance,
For the cause that needs assistance,
For the future in God's distance
For the good that I can do."

And because I will so live I am prepared to suffer. If I live godly, I must suffer persecution.

"Weak and effeminate!"—is that the character of the people that have been healed? I will point to the Divine Healing Association in San Francisco that has just been formed with 350 members—elders, officers, and members of all churches, and some ministers. You will not find 350 men and women in all your coast who are less effeminate, who seek less bodily ease, and who care less for mere earthly good. They are foremost Christian workers, and are zealously and prayerfully doing good to others, seeking God's glory. I say this charge is not true.

Now I did not wish to say these things. My critics have compelled me. But I say this, that this doctrine has developed, and is developing, a type of Christian character of which we have no need to be ashamed.

We are told furthermore, in the Manifesto that "The Church has always believed and taught that Christ is the dispenser of every earthly as well as heavenly blessing; that he is

HE IS ABUNDANTLY ABLE TO HEAL EVERY BODILY ILL AND
AVERT EVERY EARTHLY WOE."

Then why do they fight Him? After all the talk it comes to this, that He is the Healer still. But they allege He is not always willing to heal His children; and here is their quotation to support that argument: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." What does that mean? Why, "Whom the Lord loveth He maketh sick," they seem to say is what it means. Is that the meaning of it! If you will come to the meeting to-morrow night, I will give you the answer more fully than I

can to-day; for I shall then go fully into that and other points, under the head of "New Testament Difficulties." But I will try to give it in a few words now. That passage is taken from its proper connection in the 12th of Hebrews. The conclusion of the section of which that passage is a part, reads thus: "Wherefore, lift up the hands that hang down, and the feeble knee; and make straight paths for your feet, lest that which is lame be turned out of the way; but *let it rather be healed.*" verses 12, 13. That is the end of that passage. My Heavenly Father loves me, and He chasteneth me; I love my children, and I chasten them. Do you think I shut them up in a dark room. Do I say to my little daughter, "You have been naughty, my Little Queen, and therefore here is a scorpion to sting you, and a serpent to bite you. These will teach you to love me and to be good." Then my child howls and cries in great distress, and I say, "It is good to hear them." Would I be a good father? Why you would want to send me to prison. Can you think of God chastising His children by shutting them up with horrible disease, infinitely worse than if a serpent bit them? The bite of a serpent is merciful compared to the bite of a cancer; a cancer courses on and on, eating out all hope and heart; a serpent's bite ends in death in a few hours. Beloved, that passage has nothing to do with diseases at all. "Whom the Lord loveth He chasteneth." Yes; He loved His own Son, and He was chastened. Had He any diseases? Did He have one single drop of blood in his body that was not clean, one single member of that body that was not perfect? No: for if it had been otherwise, He could not have been our Saviour. The parallel all through that passage is between Christ and the Christian; and, until it can be shown that Christ was diseased, it cannot be that it teaches we are to be. The hand of God never can give us disease. We are to be like Christ, and so

OUR FATHER WILL PERMIT US TO SUFFER IN THE SAME WAY
AS JESUS SUFFERED.

Paul fought a good fight, but they put him to death; they persecuted him, they lied about him. Do you think we are going to escape? Do you think I am going to escape the fangs of the filthy *Examiner*, and the blood-besmeared *Chronicle*? Do you think that the vile Oakland *Evening Tribune* of the Roman Catholics, with its teeth set to do the devil's work, won't fight me? Do you think the *Enquirer*, that prints lies,

and refuses to give any place to the truth, won't fight me? Do you think an unclean press won't fight me? Do you think that the Devil and I can ever agree? (Cries of "No"). I stand to fight for God; but, as for Satan, I hate his ways and he hates me. ("Amen"). I fight for humanity. I live for my God; He is my Judge. I live for men and for God's glory, and to do what good I can. And there I leave it. God will permit me, and all who truly love and serve Him, to suffer as Jesus did; but he was never diseased, and we are to be like Him. I rest upon God's word: "Herein is love made perfect with us, that we may have boldness in the day of Judgment; BECAUSE AS HE IS, EVEN SO ARE WE IN THIS WORLD." I John 4:17.

The Manifesto in its final objection says: "This doctrine as it is being taught would visit the bedside of every suffering believer in Christ, and

ENSHROUD THEM ALL IN THE GLOOM OF DIVINE DISPLEASURE; it would fill them with the terror of the presence and blows of the prince of darkness; it would smite them in the midst of their sufferings with the divine rebuke for their sinful unbelief; it would place the continuance of their suffering at the door of their own lack of faith; it would rob them of that blissful sense of full and unclouded fellowship and communion with the blessed Master, which is to them in this hour of their sorest need, such a source of joy and strength, and would add to the poignancy of every bodily pain, the more dreadful and distressing sense of 'distance from Christ and his displeasure at their lack of faith in Him.'

Beloved, I read this awful calumny, and all I say is this: It is not true. This doctrine has brought joy to many a bedside, and I have never known one whom it brought sorrow. It has filled many a room of darkness with the beauty and light of Christ's presence. It has raised the sick in tens of thousands. Let me give you one story. In the town of Geelong, about sixty miles from Melbourne, Australia, a doctor night after night, listened to the word, Doctor Robinson. He was a Christian man. At last, one night, as he walked home under the silent stars, he thought, "I am a Christian as well as a doctor; that man is right; Christ is the Healer, I must act upon it." The next day he went to one of his patients, a lady that had writhed more than twenty years in pain, for four years utterly helpless, except that she could move a portion of her arm and hand; she had to be

dressed and undressed, and was put into an invalid's chair and wheeled about. The Doctor said to her, "Lizzie, Mr. Dowie's teaching is right; go and listen to him, and he will show you God's way of healing." She was in intellect a bright little lady, and a true Christian. She said, "Doctor, he tells the people that disease is the work of the devil, and you know it is not." "Lizzie," he said, "we have been all wrong; it is the devil's work."

She came to hear me the next day, but went home very indignant, because I happened to say that Miss Frances Ridley Havergal was wrong when she wrote:—

"I take this pain, Lord Jesus, from thine own hand,
I take this pain, Lord Jesus, as thine own gift."

She said she would never come again. I had said that Miss Havergal might have lived to-day, if it had not been for her singing that song. The doctor finally persuaded her to come again, and another day she was wheeled in, in her chair. That afternoon I said to the audience, "How do you pray? Do you pray, 'Thy will be done?'" She said, "Yes, I do." I said, "That is wrong; don't pray, 'Thy will be done;' pray what Christ taught us to pray; say, 'Father, thy will be done in me on earth just as it is in heaven.' Then look up, and behold that in heaven there is no sorrow and no sin. Ask God to take away the sin to-day. He will do it for Christ's sake. Look up, and behold that in the City of God, one thousand five hundred miles long, one thousand five hundred miles high, and one thousand five hundred miles wide, the inhabitants are never sick, because God's will is done there. Then say, 'My Father, let thy will be done in me to-day on earth, as it is done in heaven;' and as in heaven there is no disease, take it out of me, and set me free; that I may do thy will while I tarry here."

THE SCALES FELL FROM HER EYES.

She said, "Oh, pray with me." I went the next morning to her house; I laid hands upon her in the name of Jesus; in a moment she was upon her feet. It is four years ago, and Miss Lizzie Trickett, of Villamanta Street, Geelong, who for twenty years had lain there in pain, and without power, now walks about doing good, and telling all the sick and sorrowing the story of her healing, and leading them closer to Christ. What did our doctrine bring to that sick room? Not, what is wrongly asserted, darkness,

Divine displeasure, rebuke, distance from Christ. No, it brought, as it ever will to all who receive it, health, life, light, the joy of the Lord, and closer fellowship with Him.

Beloved, I want God's will to be done in us on earth as it is done in heaven. I want it to be done in the brethren, the pastors of Oakland; I want it to be done in all God's children; I want the devil's will, and the devil's work, to be destroyed; and disease is his work.

In Dunedin, New Zealand, an old Scotchman, an elder, who heard me speak, was asked, the next morning, how he liked it, and he said, "Losh, man if yon man is richt [meaning me] we will will never dee" (will never die). I said then, and I say now, that is true.

These brethren in their Manifesto say,

"IT IS TRIFLING WITH GOD'S WORD TO SAY THAT A
MAN FALLS ASLEEP."

What said the Master to Jairus, a ruler of Israel, when called to the bedside of his daughter? "The maid is not dead, but sleepeth." Matt. 9: 24. Was that trifling with God's word! The people of that day thought so, and it is written, "They laughed him to scorn." But it is also written, "He put them all out;" and the scornors of to-day are in danger. Did he not know what he was talking about when he said concerning Lazarus, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." John, 11: 11. Was that trifling with words? Was it trifling with God's word when Stephen, in the hour of his martyrdom, "fell asleep"? Acts 7: 60. Was it trifling with God's word when the Christian for three centuries wrote upon their tombs, not "died," but "in Jesus Christ he fell asleep." Beloved, they never feared death, for they never saw it. They lived trusting Christ for Salvation; they lived—when they were faithful—trusting Him for Healing. Then when their work was done, they laid down their heads, and slept on earth to wake in heaven.

If my work is to end to-night, I am willing to lie down in peace to sleep; but I am not willing that the filthy fingers of the Devil shall pollute my body with disease. I say, No, this body belongs to my Lord; let Him possess it, let Him cleanse it, let Him heal it, let Him keep it, and when my work is done, let me lie down in peace and sleep. "He giveth his beloved sleep." Ps. 127: 2. ("Glory to God.") Jesus said,

“If a man keep my sayings he shall never see death.” John 8:55. I believe it; but for saying it the Jews replied to him, “Now we know that thou hast a devil.” Jesus said, “I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest Thou this?” John 11:25, 26. Yea, Lord, yea Lord, we believe that Thou art the Christ, the Son of the living God; that thou didst come to give us life, and life more abundantly; and that Thy life shall be manifested in our mortal body. If all through our lives we have faith in the Son of God as our Saviour, as our Healer, as our Cleanser, as our Keeper, as Intercessor in Heaven, and as our coming King, we shall be ready to meet Him when He comes.

GOOD WISHES FOR THE PASTOR'S.

God bless my brethren who have sent forth this Manifesto; God bless all the pastors of Oakland; and God grant that they may heed the advice of Gamaliel (Acts 5:34 and 35); and keep their hands off this work, for they cannot overthrow it. They may fight against God, but they shall not prevail: and they shall fall in the fight, and lie, as some of them lie to-day, on beds of pain, who smote us with their tongues five months ago. I pray that the Lord will raise them up, and that He will show them His healing power; and that they shall take care not to stretch forth their hands and fight against His truth and those who preach it.

Beloved, a man may say to the rising tide, “Go back!” But the tide continues rising; it will not go back. Let God be glorified; and let “HIS SAVING HEALTH be KNOWN AMONG ALL NATIONS.” Amen and Amen!

After singing the hymn: “She only touched the hem of Thy garment,” Mr. Dowie offered the following

PRAYER.

Father in heaven, if any word has been spoken amiss, let it have no abiding impression: let it pass away; but let thy mighty Spirit's power rest upon every word that has been spoken these two hours in Thy name, in accordance with Thy glorious will, and in accordance with Thy purposes of love to us.

And now bless the writer of the paper which we have examined, and every member of the Pastors' Union. (“Amen,” from the audience). Grant, Lord, that these shepherds of

Israel may be kind and tender to the sheep that are seeking the healing waters, and not drive them back. O God, bless them all.

Be with us now and give us the grace that we each need until our work is done, and we lie down in peace and sleep on earth, to wake in Heaven, and to serve Thee through a glorious and boundless eternity of love and light. For Jesus's sake.

BENEDICTION.

And now, beloved, abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly; and I pray God your whole spirit 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 Christ, the love of God, the fellowship of the Holy Ghost, one eternal God, abide in you, bless you, keep you and all the Israel of God everywhere, forever. Amen.

DO YOU KNOW GOD'S WAY OF HEALING?

BY REV. JOHN ALEX. DOWIE.

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way in your opinion?

B. You should rather ask, WHO is God's Way? for the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. John 14: 6.

A. But I always thought that these words only referred to Him as the way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday, today and for ever." (Hebrews 13: 8). He said that He came to this earth not only to save us but to heal us, (Luke 4: 18) and He did this when in the flesh on earth. Being unchanged He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you always, even unto the end of the world;" and so He is with us now, in Spirit, just as much as when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No, there was a still greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for our sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which he made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can, and the passages are very numerous. I need quote two only. In Isaiah 53: 4, 5 it is written of Him. "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows; . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in Chapter 8, 17th verse, "That it might be fulfilled which was spoken by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil." 1 John 3: 8.

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from Scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4: 23 and 9: 35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10: 38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom He healed, not some, were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee," (Exodus 15: 26), and therefore it would be wicked to say that he is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Matthew 7: 18.

A. But even if I agree with all you say, is it not true that the gifts of healing were removed from the church, and are not in it now?

B. No, the "gifts of healing" were never withdrawn, and can never be withdrawn, from the true Church of God: for it is written: "The gifts and calling of God are without repentance." (Romans 11: 29). There are nine gifts of God to the Church (enumerated in 1 Corinthians, 12: 8 to 11), and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church, all the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them

is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church, keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely: first by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8: 5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18: 19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5: 14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16: 18, and in other places.

A. But are people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing, etc.?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly Antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Faith cometh by hearing, and hearing by the word of God." (Romans 10: 17). Our Missions are held for the express purpose of teaching fully the word of God on this matter, and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately, so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God."

A. Have you any writings upon this subject which can be purchased?

B. Yes, these can be obtained at the office of Zion Publishing House, 1207 Michigan Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be lead to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your keeper in the way to Heaven, your Friend and your All for time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The healing of Christ's seamless dress,

Is by all beds of pain;

We touch Him in life's throng and press,

And we are whole again."



He sendeth His word and healeth them.

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the Lord that healeth thee. were for the healing
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An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

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

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A sermon delivered by the Rev. John Alex. Dowie, in Zion Tabernacle, Chicago, July 11, 1897, containing many plain and practical instructions respecting the proper obedience of a Christian to the commands of God.

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A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, Oct. 10, 1897, in which Dr. Henson's false and malicious attack was fearlessly met, and the silly conduct of the Physicians' Club of Chicago was fully exposed.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

Zion's Protest Against Swine's Flesh as a Disease Producer. 36 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

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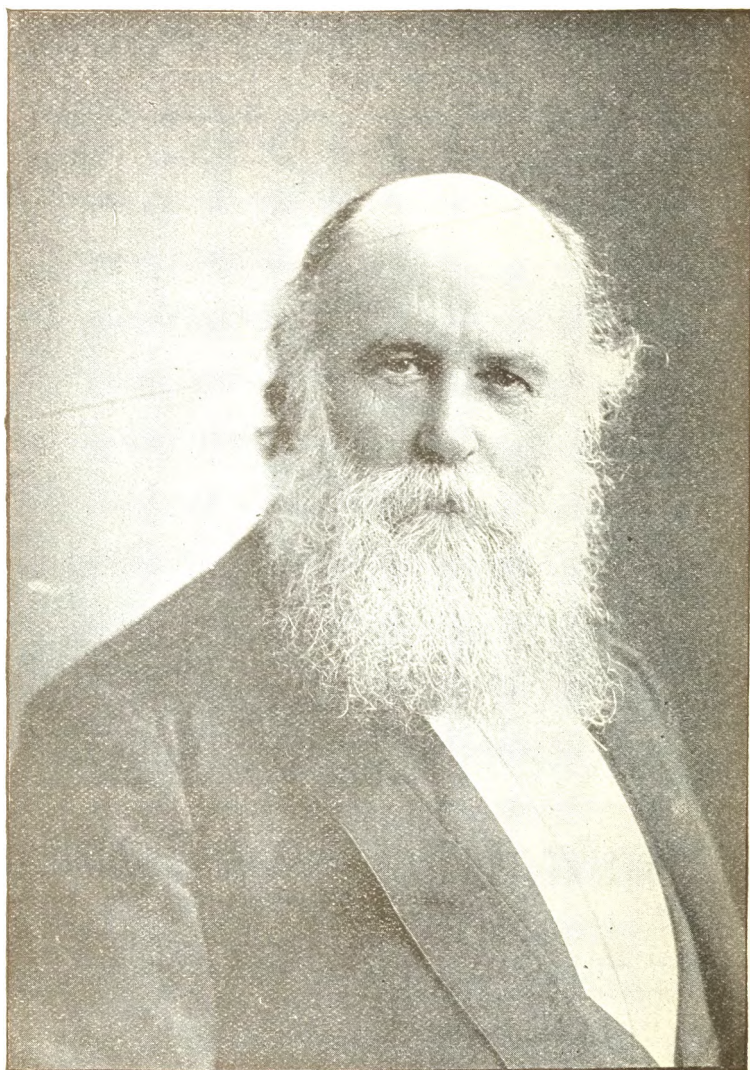
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REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

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THE PRESS: THE TREE OF GOOD AND EVIL.

The following sermon was delivered by Rev. John Alex. Dowie, in Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, on Lord's Day, Dec. 19, 1897:

The meeting was opened by singing,

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

SCRIPTURE LESSON.

Let us read in the inspired Word of God from the book of Psalms, the 24th Psalm.

"The earth is Jehovah's, and the fullness thereof;
The world, and they that dwell therein.
For He hath founded it upon the seas,
And established it upon the floods.
Who shall ascend into the hill of Jehovah?
And who shall stand in His holy place?
He that hath clean hands, and a pure heart;
Who hath not lifted up his soul unto vanity,
And hath not sworn deceitfully.
He shall receive a blessing from Jehovah,
And righteousness from the God of his salvation.
This is the generation of them that seek after Him
That seek Thy face, O God of Jacob.
Lift up your heads, O ye gates;
And be ye lift up, ye everlasting doors:
And the King of glory shall come in.
Who is the King of glory?
Jehovah strong and mighty
Jehovah mighty in battle.
Lift up your heads, O ye gates;
Yea, lift them up, ye everlasting doors:
And the King of glory shall come in.
Who is this King of glory?
Jehovah of hosts,
He is the King of glory."

In the book of the prophet Daniel, the last chapter:

"And at that time shall Michael stand up, the great prince which standeth for the children of Thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time Thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to

righteousness as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

"Then I Daniel looked, and, behold, there stood other two, the one on the brink of the river on this side, and the other on the brink of the river on that side. And one said to the man clothed in linen, which was above the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was above the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by Him that liveth for ever that it shall be for a time, times, and an half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my lord, what shall be the issue of these things? And he said, Go thy way, Daniel: for the words are shut up and sealed till the time of the end. Many shall purify themselves, and make themselves white, and be refined; but the wicked shall do wickedly; and none of the wicked shall understand; but they that be wise shall understand. And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be: for thou shalt rest, and shalt stand in thy lot, at the end of the days."

May God bless His Word.

Let us pray.

PRAYER.

Our Father who art in the heavens, we hallow Thy name, and we say as our Lord has taught us, Father, Thy Kingdom come; that Kingdom of which prophets have in Spirit spoken the message that Thou didst inspire; that Kingdom which Thy Son came to establish, when He gave us the Gospel of the Kingdom of God; that Kingdom which it is the mission of Thy church to establish, clad in the whole armor of God, with the Helmet of Salvation, with the loins girt with truth, with the breast-plate of Righteousness, with the feet shod with the preparation of the Gospel of peace, with the shield of faith, with the sword of the Spirit which is the Word of God. Raise up a mighty army who shall thus be armed, (Amen) and in this strength of God, clad in the panoply, the whole armor of God, let us go forth to fight the good fight of faith, and with the Word of God to smite the works of the devil. (Amen.)

It seems sometimes as if it were a long time away, but we know that though there be those that mockingly say, where is the promise of His coming; for since the fathers fell asleep all things continue as they were; yet oh Christ of God, suddenly Thou wilt come to Thy temple, and the world shall know that the Redeemer has come to Zion, and Thou wilt fall upon Thine enemies, and drive them before Thee, and they will either have to submit and become Thine, or they will be smitten, struck down and have to go to hell. The wicked that shall do wickedly have no place on earth, and there is no place in heaven for those that rebel against God.

Oh God, our Father, help us then, and though we be in an apparent minority, let us realize that we are in the majority; for one man with Thee, oh God, on his side is an absolute majority upon any question, in any age, in any time, for the hosts of heaven are with him, and the God of all power; and if we stood alone without a man upon our side, we should conquer.

But we thank Thee, oh God, that there are many to-day that are wise, that are teachers, and though they are far too few, we thank Thee Lord that their number is increasing. Let the teachers shine as the firmament; let them that turn many to righteousness in the blue of that firmament shine as stars; let the glory of God appear in the church that the nations may see and know that the all-conquering Christ has come to reign. For these are the signs of the coming, and in this time when many run to and fro, when the swift web of the continu-

ous roll is flying through the mighty machinery; when the press is speaking with its million, and tens of millions, and hundreds of millions of tongues, Oh God, capture that press for Thy kingdom (Amen), and take possession of it. Help Thy people to take it.

We want the powers that have come into manifestation to be used for Thy glory. Let the mighty powers, the hidings of which have been so concealed from us until these latter days be revealed. Let these mighty powers latent in the atmosphere, latent in the electrical flash, latent in the water, latent in earth, latent in fire; let the mighty powers that are now being used for the swift transmission of diabolical purposes be captured and established for God. Let us in these latter times feel that we have a right to seek to capture the government of every heart for God, the government of every home for God, the government of every village and town for God, the government of every city for God, the government of the nation for God, the government of the world for Christ, its lawful God. Oh hasten Thy coming, Thou King of kings, when there shall be one government and none else. Meanwhile help us to proclaim the theocracy, the rule of God, and help us to demand of our own hearts, of our own selves, a complete consecration, and of others, that the King of glory may come in, and let the people say, Amen. (Amen.)

We ask for Christ's sake therefore great wisdom in the talk of to-day, as every day, that the King may come to His own, and may drive away His enemy, and take possession of His own. Amen.

THANKSGIVING.

Dr. Dowie spoke of the career of Joseph Dunlop, late editor of the Chicago *Dispatch*, and now an inmate of the penitentiary at Joliet, and of Washington Hesing, late editor of the *Staats Zeitung* and Postmaster of Chicago, who had suddenly died. Both of these men had been bitter opponents of the work of God as carried on in Zion. He continued:

Zion is not a passive, silent, do-as-you-like institution.

Zion is aggressive.

Zion will speak out, and Zion is going to tell this city, and this land that they must do as God tells them. (Amen.)

I do not know how much God is going to do by us, but I know one thing, that we are going to do our duty. And it seems to me, as I see a good many men in many positions, that the work of Zion has told, is telling, and will tell.

I do not glory in this man's end. I glory though in the Lord; and I cannot profess to be sorry, and I will not, when those that do wickedly are cut off. I always present this prayer for those who are doing wickedly: "Oh God, bring them to repentance, and if they will not repent, and will continue to do the devil's work, let them be taken away; let the devil have his own." That is what I pray about you to-day.

See, young man, my prayer for you to-day is this: "God save that young man. Bring him to repentance. But oh my God, if that young man will not repent, and is determined to live for the devil, do not let him live for twenty

THE PRESS: THE TREE OF GOOD AND EVIL.

urs more in devilry, but let the devil take him now, ick!"

That is my prayer. You may not like it.

But my message is this: "Repent. Be baptized for the mission of sins. Trust God. Do right, and become long and good for God." If you refuse to repent, then I v, "Oh God, clean them out. Take away the wicked. t Thy people possess the earth." (Amen.)

That is what I am here for. I am here at the head of an ny that wages war on the devil.

If you are on the devil's side, I am against you, you nkpot. (Laughter.)

I am against you, you beer-pot.

I am against you, you swine eating, filthy glutton.

I am against you, you gambler.

I am against you, you thief.

I am against you, you whoremonger.

I am against you, you harlot.

I am against you, you liar.

I am against you, and I will fight you, and if you do not bmit, may the devil have you.

AN ILLUSTRATION.

Ah! Grant fought, and fought, and fought, and at last en his adversary surrendered his sword, Grant said, "Is ere anything I can do for you, General?" "Nothing for e," said Lee. He knew then that he had been on the ong side, and that the Lord of hosts, the Lord mighty in ttle, had been against him, and he bowed his head. Nothing for me General; but my men," and the tears came o Lee's eyes, "my men are starving, for they have had thing to eat for days."

Grant turned at once to his orderly, Captain Porter, and received the command: "Send in twenty-five thousand tions at once."

They had given up their arms. They had submitted to vernment. Feed them. They now are submissive to the tional authority. Help them to be good citizens.

If you will give up to-day, I will pray for you, and I will nd in all the rations I can. But if you will not, I will bat- away at you. May every shot strike you! (Amen.)

I do not know how you feel about this thing, but Zion is r war in order that we may have peace. I tell you this; at

NOTHING IS GOING TO SAVE AMERICA BUT THE GOSPEL OF JESUS CHRIST. (AMEN.)

Your political parties are all smashed. In Washington, Democrats and Republicans, are ranged against Democrats and Republicans. Your political parties are dead. God give you now a theocratic party. (Amen.) A party that shall say, We shall stand for the rule of God in everything.

Let the people say, Amen.

Audience:—"Amen."

Dr. Dowie:—I believe that the theocratic power is not so far away; that the great masses of the people are feeling, "Oh that God would give us good men with good principles, and destroy political impurity."

Ah! it is sickening to see them, men of the same party, lurking in the dark with a political dagger ready to stab each other, professing the same political principles. Instead of aiding the President that was elected by them, they are only scheming how they can disgrace his administration, and embarrass him in his administration of government.

If we are faithful to our God, we can do, and we are doing here, a practical work, that will within a very few years be a permeating power in every part of this great land. And I bid you be of good hope brothers and sisters, the work done now in Chicago is telling everywhere.

Thank God for Zion. (Amen.)

The announcements were then made, after which the offering was received. Dr. Dowie then delivered the afternoon discourse.

THE PRESS: THE TREE OF GOOD AND EVIL.

INVOCATION.

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

I put in front of all I have to say this afternoon, the words which I read to you from the book of the prophet Daniel xii, 3:

"And they that be wise—"

As I remarked when I read it, the original word here means that they are teachers, divine teachers.

"And they that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness—"

These are doers as well as teachers.

"As the stars for ever and ever."

THE PRESS: THE TREE OF GOOD AND EVIL.

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased."

There never was a time in which more manifestly men went to and fro, and knowledge was increased.

The going to and fro, and the knowledge do not necessarily go together. The devil answered when God asked where he had been:

"From going to and fro in the earth, and from walking up and down on it."

The increase of knowledge is never dependent upon the mere going to and fro. But if those go to and fro who are wise, the knowledge of God, and that means all, that is good, will be increased.

The days in which we live are I believe the beginning of the time of the end; therefore, these are "times of refreshing,"

"Times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

The increase of knowledge in the world has been exceedingly rapid since the invention of

THE PRINTING PRESS.

The slow processes by which every word of Scripture had to be copied by skilful and careful scribes have been replaced, and only within the last few centuries, by the printing press, by means of which to-day for one penny you can buy a copy of the whole of the New Testament, and for three pennies, or six cents, you can buy a copy of the whole Bible.

Five centuries ago a copy of the Scriptures would have cost you \$1500 00. And in the early days of printing even, when printing was by hand-press, when every page had to be separately printed by the slow process of a human pressure, the Bible at this time would often be worth a hundred pounds, or five hundred dollars. So rare were they, that in the churches of Great Britain they were padlocked, chained to pillars in the church, and put upon the table that a few persons might read them, and there were very few who could read them.

One of the marvellous things in these days in which we live, is

THE POWER OF THE PRESS FOR GOOD AS WELL AS FOR EVIL.

Tom Payne left America at the time of the French Revolution, about 1790, and he appeared before the committee of public safety in Paris, and delivered one of his infidel addresses, amidst great applause among these bloodthirsty revolutionists, the Mirabeaus and Robespierres, the monsters

whose names are a synonym for the bloodthirsty crew who led the mob into a sea of blood. He appeared before the committee of public safety, and was sneering at Christianity.

He had just written the "Age of Reason," and he was being applauded for this mighty infidel work. Stalking up and down in his pompous way before the Committee of public safety, he said, "I have been through the Christians' Garden of Eden, and I have cut down tree after tree in that Christian garden in America." They applauded him. And he said, drawing himself up with an impressive gesture, "And there will not be ten Bibles left in America in ten years."

A hundred years have passed away, and I have no doubt whatever that I could find a hundred million of Bibles upon American soil. (Amen.) But how many copies of the "Age of Reason" are there?

THANK GOD FOR THE TRIUMPHS OF THE PRESS, AND THE PRINTING OF THE BIBLE.

The end of the last century, just at the time when Payne was saying these words, a little girl went over the Welsh hills with all her money in her pocket to the Rev. Mr. Charles. She said: "It is all I have, but can you give me a Bible? Oh, can you give me a Bible?" She had traveled more than twenty miles over the snow and the mountain roads seeking for a Bible, and as he looked at the maid in her eagerness, he gave her the Bible.

It was a costly thing then, a Bible, even a hundred years ago. He said: "Oh God, that there might be a society to print the Bible." He wrote a letter about this incident. Others gathered around him, and the British and Foreign Bible Society was founded just about the time that Tom Payne was boasting that soon there would not be ten Bibles in America.

I have not the exact figures, but I think 250,000,000 of copies of the Scripture in over 210 languages, and a revenue of one million dollars a year, is now the glorious record of the British and Foreign Bible Society which is continuing to print the Bible. Thank God for the printing press. (Amen.)

Oh, I thank God for the printing press that prints the Bible. The Word of God is printed now in tongues that were unknown a century ago. The Bible has been translated by Missionaries into languages that were for the first time put into grammatical form by them, and for the first time printed.

I suppose to-day I shall be true in saying that by private presses, by the, Oxford and Cambridge printing presses, by

THE PRESS: THE TREE OF GOOD AND EVIL.

the great Edinburgh publishers, and the great Dublin publishers, by the British and Foreign Bible Society, and the National Bible Society of Scotland, within the last one hundred years probably more than 400,000,000 of copies of the Word of God have been printed in Great Britain alone.

And when you add what has been printed in Germany, in America, and in a smaller measure in Europe—for very few copies are printed in Roman Catholic countries—there is no doubt that from 500,000,000 to 600,000,000 at the very least, and possibly many more copies of the Word of God have been printed.

Thank God for the printing press that has put the Word of God in reach of the common people.

Thank God also for the printing press that has been able to tell the story of so many good things, so many glorious things.

THANK GOD FOR THE PRESS THAT HAS MADE EDUCATION POSSIBLE TO POOR BOYS.

Duncan, a poor shepherd lad, saved his pennies, and went and bought a Greek testament. When the proprietor looked at this poor, bare-footed, towsy-headed boy offering fifteen pence, all he had, for a Greek testament, he said, "Why, what do you want with a Greek Testament, ladie?"

"I want to read it."

"You want to read it, indeed! You better learn the grammar first."

"I have learned it," he said.

"You what?"

"I have learned it."

"How did you learn it?"

"I learned it when I was feeding my sheep. If you will give me a Greek Testament I will be able to read it soon."

"Why," he said, "I will give it to you, if you can read

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

"Blessed are the poor in spirit; for their's is the kingdom of heaven."

And before he had finished it the good man had his arms round him, and gave him the book. Duncan went back, and fed his sheep, and read his Bible in Hebrew and in Greek, and in my time he was one of the greatest scholars in Edinburgh.

Bless God for the printing of the Bible in its original form, so that poor children if they wish, can learn Greek, and read the Bible in the original tongue, if they only have diligence.

Duncan had no teacher, but he had a grammar, and he had patience, and he learned to read the Greek and Hebrew.

Oh, thank God for the Bible itself.

I want to praise God first for the printing-press. We are only at the beginning of its wonders. For now the printing-presses are revolving with such a speed, and the continuous web of paper is such a wonderful improvement, and the modes of cutting, folding, paging, binding and everything, as the thing goes on, are so wonderful that there is no limit now to the possibilities of the spread of knowledge to and fro in all parts of the earth by the printing-press.

IT IS A TREE OF GOOD, BUT IT ALSO IS A TREE OF EVIL.

Cowper, a century ago, looking forward to the power of the press wrote these lines:

"How shall I speak thee, or thy power address,
Thou god of our idolatry, the press?
By thee, religion, liberty and laws,
Exert their influence, and advance their cause;
By thee worse plagues than Pharaoh's land befell,
Diffused, make earth the vestibule of hell;
Thou fountain, at which drink the good and wise;
Thou ever-bubbling spring of endless lies;
Like Eden's dread probationary tree,
Knowledge of good and evil is from thee."

I praise God for what the press has done in printing the Bible. I lament more than I can tell you the sad intelligence that now the devil has for the most part captured the printing-press.

I know that God is doing more than we can see. We cannot know the power of the press for evil by the mere fact of the multiplication of immense numbers of bad books and worse newspapers. It is always wise for us to pray that the power of evil which is so apparent, is not to be invested with a strength proportionate to its manifestations. For there is no real strength in numbers.

A FEW WELL DISCIPLINED MEN OF GOD COULD CONQUER THE DEVIL'S MOB, AND CAPTURE THE PRINTING PRESS FOR GOOD.

A great army may be a great danger. All military men know that a few well disciplined, thoroughly trained, splendidly armed men, who know how to obey a word of command, and to move with the precision of one man, can overcome a large rabble. A hundred such men are worth ten thousand of an undisciplined multitude.

I need not tell you that the devil's followers are an undisciplined mob. But I am ashamed to say that hitherto the Church of God has been an undisciplined mob too, unwilling to obey, unwilling to march under command, where every man has been ready to say, "I will do as I like, and I will go as I please," and therefore the devil has been able to whip them every time.

While I am going to draw a terrible picture of the vast power of the press to-day for evil, yet I am not afraid of the picture I draw, or of the reality that it represents. If God will only give to us a disciplined power that will march forward we can seize the printing press for God.

MEN'S COMMENTARIES ON THE BIBLE ARE MISLEADING AND INJURIOUS.

I cannot help saying that if every line of theology that ever has been printed were lost to-morrow, I think it would be a mighty boon for the church. (Amen.) I do not hesitate to say it. The good as well as the bad. I am profoundly convinced that up to this time the attempted authoritative expositions of the Bible have been most misleading to the church.

Take this one thing. Has there been one single commentator, one of any rank, since the days of the Reformation, that has taught in his commentaries on the Bible that Jesus Christ, whom the Bible declares is the same yesterday, to-day and forever—has there been one single commentator amongst Protestants who has taught since the Days of the Reformation that the Lord Jesus Christ was, therefore, the present day Healer of His people?

Voices:—"No."

Dr. Dowie:—But the contrary. Calvin, Arminius, Huss, Wycliffe, Latimer, Ridley, Tyndall, Knox, all of them taught more or less, in their ignorance, the infernal lie that God made His people sick for their eternal good. That "Whom the Lord loveth He chasteneth" meant, "Whom the Lord loveth He maketh sick." And there never was a bigger lie told about God the Almighty; for the Word itself never meant anything else than "Whom the Lord loveth He nourisheth, and cherisheth, and bringeth up, educateth as a wise father, as a guardian does a child; and παιδεύω (*paideuo*), never meant to make sick.

I therefore say that the commentaries upon the Bible, yea, right down to Charles Spurgeon's commentary on the Psalms,

are misleading, and injurious, and have led the church away from the Gospel of Salvation and Healing.

MOST OF THE HYMN BOOKS ARE A HINDRANCE INSTEAD OF A HELP.

I could wish too that nine-tenths of the hymns in many of the hymn books were gone. There are wicked lies in these Hymn books, such as this:

"For He who knew that human hearts would prove
So slow to learn the dictates of His love,
Called for a cloud to darken all their years,
And said, Go spend them in a vale of tears."

Here is another lively hymn:

"God in Israel sows the seeds
Of affliction, pain and toil;
These spring up and choke the weeds,
That would else o'erspread the soil."

Think of God going about sowing affliction, pain and toil! God coming down from Heaven with seeds of cancer and boils, giving you sickness, in order to keep you good! Ah, the dirty diabolical lie which that hymn expresses! It is horrible!

And then more serious still:

"Jehovah lifted up His rod,
O Christ it fell on Thee;
Thou wast sore stricken of Thy God,
There's not one stroke for me."

What a lie. The Word of God says:

'We did esteem Him stricken, smitten of God and afflicted.'

Who are the *we*?

The Pharisees, the Sadducees, the Jews, and all Christians who crucify the Lord afresh. The enemies of Christ upon the cross said: "Ah! there You are. Your God has struck You; Your God has afflicted You; Your God has smitten You." And that lie they have taken up and embodied in a hymn book, and said that God did it. But if they had only read on:

"But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed."

It was not the hand of God that did it; for Christ Himself said: "This is your hour, and the power of"—what?

Voices:—"Darkness."

Dr. Dowie:—Peter said on the Day of Pentecost: "He was crucified by the hands of—"

A voice:—"Wicked men."

Dr. Dowie:—Christ Himself said that:

"For the prince of this world cometh, and hath nothing in Me."

He said He would submit Himself to death, and lay down His own life.

"No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again."

And to say that God did it, is to make God the author of the most horrible crime that was ever committed upon this earth, and is a shameful libel upon our Father in heaven.

So many of the hymns are full of lies; and I find increasingly that the commentaries are only an affliction inflicted upon the afflicted.

I think that the time has come for a fresh manifestation of the Spirit's power; and for men, without reference to a dead past, to have the living power of God, that ever liveth in an everlasting and ever-living gospel.

GOD WANTS NOT DEAD THEOLOGIES, BUT LIVING MEN.

Yet there is much that is valuable in these things, and especially in connection with the study that has been given to the sacred text. And I should be recreant to that which is right and true, if I did not acknowledge my own indebtedness to the labors of those who have spent a great many years in discovering the best text, and in honestly putting it before us.

But I have no praise and no thanks for those who leaped into the arena to fight, not for truth, but for some pet theory. Calvinists and anti-Calvinists made the world ring with their battle strokes as they fought each other, and tore the Bible leaf from leaf in the fight. You can see the same thing to-day. You see men handling the Word of God deceitfully, and I would to God that all their deceitful handling could be blotted out to-morrow. (Amen.)

MANY PIOUS BIOGRAPHIES ARE A CURSE RATHER THAN A BLESSING.

More trouble has arisen from the writing of pious biographies than tongue can tell.

They write that the Rev. Mr. Jones glorified God in a long period of sickness. The Rev. Mr. Jones would have glorified God a good deal more in a long period of health. (Laughter.)

And that Mrs. Jones, the dear saint, glorified God by thirty-five years of groaning on her back, discharging from her many sores a stinking pus. It would have been better for her to have got up, and gone about her house work, and glorified God upon her feet in a healthy body.

God has never been glorified in our sickness any more

than our sin, but God is glorified in delivering us from sin, and in delivering us from sickness.

I wish that most of the biographies were burned, and especially all the story books about the good little children who all died. I used to think when I was a little boy that I did not want to be a good little child, not very good, in case I might die too. (Laughter.) I was tempted to think that, if I became very, very good I should be sure to die too; for all the children in the books died that were good.

I think we could do without a vast amount of that trash, and I venture to say that in the not distant future the great mass of all this about the Bible will be relegated into the past, and the Bible itself will come out, saying, "I am the Lord that healeth thee." "I am the Lord I change not." Hallelujah! Let it come. (Amen.)

But the great triumph of the press is giving us the Bible. It enables me as teacher to appeal to the Word that is in all your hands, and I thank God for that. The day for the scholastic theologian, and the ecclesiastical polemic is gone never to return, God be ever praised. (Amen.)

Now, turning to the other side, I want to briefly present to you how the press is being used, and misused. The devil very quickly saw what a tremendous power for the extension of the kingdom of evil there was in the printing press. Very early after its discovery he began to use it. Its discovery, and its first application, were like most discoveries, due to good men—men who wanted to make good use of it.

BUT THERE IS NO GOOD THING THAT THE DEVIL DOES NOT PERVERT.

God gives a good grape, and the devil knows how to ferment it, to stew it, and destroy it, until it becomes a stinking mass of corruption, and out of it he gets the wine.

God gives us good barley, but the devil knows how to make bad whiskey out of it.

God gives us good grain, but the devil knows how to fatten the pig with it, after it has eaten all kinds of dead horses and filth, and give us rotten and disgusting swine's flesh to eat.

God gives us a good thing, and the devil forthwith goes away and manufactures it in such a form that it becomes a bad thing. And so he has used for evil the printing press.

The devil seized it and began to teach lies, and made it at once a vehicle of the filthy writings of the Italians and others.

BOCCACCIO, BYRON, BURNS, AND SHAKESPEARE WERE AUTHORS
OF FILTHY, IMMORAL WRITINGS.

I want to tell you here that the writings of Boccaccio, and other writers among the Latin nations, amongst whom is the author of Don Quixote, and other writers of vice and rapine and of filth, that these writings translated in Europe, have so polluted down to the very depths of their moral nature, the Roman Catholic countries of Europe that the people are steeped in immoral thought from the first days of their life.

England itself has been cursed by its greatest poets becoming the singers of the devil's songs. Lord Byron with his Don Juan, Robert Burns with his Beggar's Opera, and his other dirty writings, only a few of them being fit for publication. Shakespeare with his tremendous insight, and wonderful dramatic and poetic genius, in his sonnets is the presenter of vice. In his Merry Wives of Windsor, and in other of his plays there runs the infernal muck, all the dirty, filthy immorality of his time, handed down to children in the schools as elegant literature.

EVILS OF THE GRECIAN AND LATIN LITERATURE REPRODUCED.

And so the devil began to put in type the filth that came down from Greece and Rome, plays of Euripides, Sophocles and Æschylus, who lived seven hundred years before Christ, and men began to study and model after them. These multiplied like vermin, and all the filth of heathenism, all the myths of mythology, all the dirty muck that had only been kept from mouth to mouth previously, was immediately turned by the devil into type, and Europe was flooded with all the filth and immorality of the Asiatics and Grecians and Latins. The dirty records of Greece and Rome, and the filth of the Latin poets, Horace not excepted, the Iliad not excepted, all this dirt and filth, it has been to me a life-long sorrow that I ever read. Heathen mythology whether in prose or poetry, in painting or in sculpture, is always degrading.

I have studied this thing, tracing the history of the printing-press, and seeing how quickly the devil put all his filth into type. But within the past century the use that the devil has made of the printing-press has been terrific.

PUBLICATION OF FALSE HISTORIES.

Take, for instance, the false histories that have been printed by the Roman Catholic Church, presenting as true that which is false; presenting the infamous crimes of Mary,

as noble deeds; presenting her, whom the people called "bloody Mary," as Mary the saint; presenting as saints the lives of the popes, which are so filthy in many periods that one pope after another excommunicated his predecessor, and in some cases dug up their bodies out of the grave, and hacked off the fingers with which they had given the papal benediction. A Roman Catholic historian, Hefele, in his "History of the Councils," Vol. 4, p. 397, says that Pope Stephanus VII, hacked from the dead hand of Pope Formosus, his predecessor, the three fingers with which he was wont to give the papal benediction, and then threw his naked and mutilated body into the Tiber.

These accursed lies of the Roman Catholics have presented the popes as a chain of continuous saints, when their own historians have told us that for long periods they were chains of continuous devils.

To-day the printing-press is used by Rome not to tell the truth, but to conceal it, and to pervert it.

And so with others. As Disraeli said of a certain author, he wrote a history in fifteen volumes to prove that Providence was a Tory. There are many historians to-day that write history to prove that the South was right, or that the North was right; who only write for party, and not for truth.

The printing press has been prostituted to the vilest aims of untruthful historians and vile-thinking men. All the evils that have been wrought in olden time are as nothing compared to those within the last few centuries.

FALSE VIEWS OF LIFE PRESENTED IN THE WRITINGS OF SCOTT AND DICKENS.

False views of life are presented by Sir Walter Scott in his famous novels, or infamous novels. His Tales of a Grandfather no more represent Scottish history than if they were the tales of a lunatic. His romances invest the Jacobins, who were the foes of Liberty, and God, and Religion, with all the high virtues, and leave the Covenanters, who died for Christ and won the liberties of Scotland, unpraised. Sir Walter Scott was a Jacobin to the backbone. He has presented a false view of history.

The writings of Dickens have strained the imagination of the people, and endeavored to create virtue in a Bill Sykes and in a Nancy, and to invest with the halo of romance the most horrible crimes. In all Dickens' writings there is not one good word said for the ministers of God who fought the battles of liberty, and lived, and loved, and died for their

Lord. He did not know Christ, and like so many others, lived an infamous life. The world is full of this accursed novel writing.

FICTION CONDEMNED.

The outrageous appetite for lies with which Satan angles for souls like flies, has found expression in a perpetual flood of fiction, from the blood, and thunder, and murder novels for the boys, and the dirty immorality for the girls, down to the misplaced lies of a Marion Crawford, who wants to invest Rome with a halo of mystery and majesty, when Rome, as he knows—or, if he does not he is very ignorant—has been the foe of religion, liberty, education and morality.

And to-day the fiction writers are all told that they must write to please. They therefore create characters who never lived, and invest them with powers, and with so-called goodness that they never possessed.

The whole mass of fiction writing is nothing else but bad from beginning to end. It fills up the mind with a thousand delusions, and leaves it paralyzed, and distorted. The very best of it is as if a man should always be eating pie-crust made of lard; it soon makes him sick.

THE DAILY NEWSPAPER IS THE GREATEST PRESENT EVIL OF THE PRESS.

But all these former fall into nothing as compared with the gigantic evil that we now have to stand against, and that is this new power that has arisen, the daily newspaper press, which arrogates to itself the diabolical right to do what it pleases.

It raises its club to strike the legislator who would bring it under law, and make it amenable to law for its falsehoods, and for its crimes.

That press stands strong by its association practically in one vast syndicate, full of sin of every kind. It stands firm with the tremendous power of the Associated Press, controlling all the news of all the world, and making it impossible for the voice of truth to be heard in the great cities as far as its power extends.

THE DAILY PAPER IS ONLY A MONEY MAKING INSTITUTION.

The newspaper press of to-day is established simply and solely as a money making institution. Mammon creates it. The desire for mammon continues it. Mammon appoints the editor. Mammon controls his mind, and makes him at his bidding to write what it pleases or go. No liberty is left to

the editor, but to obey the dictates of the money power that puts him in the editorial chair.

For the most part the man who gets the money sits on his money-bags in the editorial chair, and every one, in all departments, political, religious, literary, has to write as the ignorant pig on the top of his money bags tells him, or find the tusks of that boar will rip him up, and throw him into the sty.

THERE IS NOT AN INDEPENDENT NEWSPAPER OF ANY RANK IN AMERICA.

The very men who say they are independent are afraid.

Let me just for a moment give you an illustration directly affecting ourselves. There is not a week in my life that I do not speak to at least three thousand people. Some weeks I speak to five; some weeks I speak to eight; some weeks I have spoken to ten thousand people in this city. Have you ever read a hundred lines of fair report of anything I have said?

Voices:—"No."

Dr. Dowie:—Have you ever read fifty lines of fair report of anything I ever said? Say yes or no.

Audience:—"No."

A voice (from the gallery):—"Yes."

Dr. Dowie:—Who says yes?

The brother:—"I do."

Dr. Dowie:—Where?

The brother:—"In the LEAVES OF HEALING." (Applause.)

Dr. Dowie:—Well. (Laughter.) I was not touching the LEAVES OF HEALING. We know the public press does not, the daily newspaper which I am dealing with. Thank you very much for your compliment to the Little White Dove.

The press cannot plead ignorance. Their reporters go to report men who do not speak to one-tenth of those I speak to, and give them long reports. Why? For these men are Freemasons; these men are the tools of the press, the tools of the power that controls the press; and these men flatter the press of this city. For the most part, the newspaper press is the most cowardly, mean, lying, rotten institution that ever the devil created. (Amen. Applause.)

JOSEPH MEDILL, EDITOR OF THE TRIBUNE, DENOUNCED.

I have told you again and again that when I entered this city, Mr. Joseph Medill of the *Tribune* sent to me to know concerning the healing. The reporter who came was a very gentlemanly man, and he was amazed at the facts.

He took the case of the healing of the Rev. Calvin Pritchard, diabetes, from Mr. Pritchard's own lips.

He took the case of the healing of Mrs. Jennie Paddock from her own lips, who was dying with that terrible tumor.

He took the case of the healing of Mrs. Andrews, the editor of the Christian *Union Signal*, prostrated with rheumatism, who was healed through my agency, and was able to go around the world as a missionary, from her own lips.

He took the testimony of Dr. Kate Bushnell from her own lips.

He took the testimony of one that had gone out of the hospital dying with cancer and was healed, from her own lips.

He then went back to Mr. Medill, and Mr. Medill read it, and he said: "——it; that was not what I sent you to report," and threw it in the waste paper basket. The gentleman said to him: "You sent me to get the facts, Mr. Medill; I have given them to you." "But," said Mr. Medill. "the *Tribune* is against Dr. Dowie." "But, you did not send me to write an article against Dr. Dowie, you sent me to get the facts." "———you, get out."

Another man was sent for. He came to me, and made this pretense, that the other man had failed to be able to come up to the time, and his copy was not right. Well, he produced an article which sneered a little about me, but still gave the facts, and he was "damned" because his article did not go against me.

Both these two gentlemen came and told me these things, and when a third man came, I said, "No, I will not waste any more time with you, nor with your master." That man was up to newspaper business, and he wrote an infamous set of fabrications which Mr. Medill printed.

Mr. Medill then wrote an article, and I answered it, and the whole correspondence is doubtless on his files; it is on mine, and if needful I will print it, in which I told him he was a mean old liar.

That man lied to his own mother, for at her death-bed he promised that he would confess Christ as his Saviour. The minister that was at that death-bed told me that Joseph Medill went down to Canton to see his dying mother, and he saw her, and promised her on her death-bed, that he would confess Christ in his paper as his Lord, and he has lied to her; for he has never confessed Christ as his Lord, but fought the divinity of Christ. I said then, and I say it now to that old

reprobate and liar, that if he does not repent he will go to hell.

God Almighty will not take any notice of him, whether he is the editor of the *Tribune* or not. He will go to hell because he could have done much good, and he would do much harm.

THE PRESS IS A BLACK MAILING INSTITUTION.

You know what the press has been. You know what it has done; we know it. Not only in our own case but in others, and many a brave man has broken his heart, and fallen into obscurity and poverty, because he was not strong enough to take that monster by the throat and throttle it in the name of the Lord Jesus Christ. (Amen.) I have never been afraid of it. I have had my foot upon its neck all the way, and I have it still. (Amen. Applause.)

I want to tell you this, that the press only prints for money, and is a blackmailing institution.

I will remind you of my sermon which you can read in the back issues of *LEAVES OF HEALING*: "Christ against a generation of vipers." [See Vol. I, No. 17, Jan. 11, 1895.]

You remember that there I told a story that was not contradicted, of how the then editor of the *Times* sent to me its business manager, and offered me their editorial, and their news columns, to write me up for a consideration, and I told that man that he had insulted me, and bade him go.

What! was I going to pay the press to write laudatory paragraphs? If the press is what it claims to be, the giver of the news of the day as it is, whether it liked what I said or not, it ought to have given it. But they are afraid.

In this place thousands have been converted, 1,080 have been baptized within eight months, tens of thousands have attended, and yet no report. In the Auditorium from three to four and five thousand persons attended every Sunday, and perhaps in some of the papers there were five or six lines, but in most of them none.

THE PRESS IS AN AGENCY FOR THE SUPPRESSION OF TRUTH.

Do you hear? Not for the extension of truth. That is true; do you deny it?

Voices:—"No."

Dr. Dowie:—Now, listen. There are exceptions. There is one man in this city, personally a good man, who seems to be entirely unable to control his paper, Mr. Kohlsaas. He is the only Editor in this city for whom I have personal esteem and respect; but that has been modified by the fact that

he has been afraid to print my answers to the persons that have attacked me. He has objected to the violence of the language. Well, what has he to do with that? The press is there for the purpose of giving the news of the day, is it not?

Audience:—"Yes."

Dr. Dowie:—I am responsible for the violence of the language, not the paper that prints it, and he knows that well. He knows that he is not afraid of prosecution, because there is not any paper in this city that need be.

The law was made at Springfield to suit the press, and in that law a certain provision was made which protects them from legal punishment. They got a law to suit them by means of which they can libel anybody, and then within twenty-four hours of the time of the trial, if they put away at the bottom of the paper in small type, "We withdraw our charges," they cannot be prosecuted. They can repeat them the next day, and go through a long litigation, only to say the same thing again, and leave you without remedy. Oh, they have been clever.

THE DAILY PRESS MUST BE CAPTURED FOR GOD.

But I will tell you that, as you look at this institution to-day, you can see just this one thing, that if truth is to triumph, either from the pulpit, or from the political platform, or anywhere else, and honor and honesty are to be triumphant, then the press must either be completely reformed, or entirely abolished. It cannot be abolished as things stand to-day. Then the only thing is to capture it for God, and use it for God. (Amen.)

Friends, I propose that Zion's fight against all kinds of evil shall continue to extend to the Press. The LEAVES OF HEALING is our little paper for the extension of the Kingdom of God; but not one-tithe of what we speak, and one-tithe, or hundredth part of what God has wrought can ever get into it. My brother knows that no week does the LEAVES OF HEALING contain one-sixth of what I have spoken in that week; and that no week does the LEAVES OF HEALING contain one-twentieth of the testimony.

Friends, I want to be practical. Throughout the whole earth, it is evident to you and to me, that the daily press has become an absolute necessity of modern life. It cannot be trusted as it is just now; neither its foreign, nor its domestic, its political, agricultural, financial nor commercial news. All these are manufactured to rig the market, and to please the party which controls that press.

I want to tell you this, I have set before myself this aim among others, that

ZION MUST HAVE ITS OWN CITY AND ITS OWN DAILY PAPER.

Zion must have its own city, its own municipal government, the power to prevent all trade and traffic in liquor, in tobacco, in drugs, in pork, all theatres, gambling saloons and houses of ill-fame—all these things that flourish in Chicago; we must have the power by our own municipal arrangements to absolutely exclude from Zion. (Amen.)

We must have our own religious organizations. We must have our own colleges for the training of elders, evangelists, missionaries for home and abroad. We must have our own schools, where the Bible will be read from the kindergarten to the University, where the truth will be taught. We must have our own manual training and polytechnic institutions where the youth of Zion shall be fitted for the best possible life.

We must have our own manufactories, make our own boots, and some to sell; make our own clothes and some to sell; make our own necessary things, and establish factories where our people shall get employment.

We must have our own agricultural colleges, grind our own wheat, dig our own coal, and paddle our own canoe. (Amen. Applause.)

And then we must have a daily paper, and perhaps before we move out to our Zion we must ask God to help us to capture one of the Chicago papers. (Amen.) God helping us, we shall carry out this programme, believing that you can best train your families, and live the best and the holiest lives, under circumstances where there is no taxation for the maintenance of vice, and the punishment of crime that does not need to exist; and where wickedness is not increased by a press that is the upholder of every iniquity.

Friends, my indictment is a terrible one, and the power of the press to hurt is great. They did all they could; even the one friend I had in the press was silenced; and against me for years the unmasked batteries of the press, every day poured their shot and their shell. You know what happened. God brought us out, and Zion stands, and many of the editors who fought us are dead and buried, and one is in the penitentiary.

I ask you now to turn with me once more for a moment, to the right side of the shield.

WHAT A POWER THE PRESS MIGHT BE FOR GOOD !

I ask you this, with all their faults, are there not tens of thousands of people in this city that want to know the truth?

Audience:—"Yes."

Dr. Dowie:—With all their faults, are there not tens of thousands of people in this city whose hands are stretching out to God for help?

Audience:—"Yes."

Dr. Dowie:—Is it not fitting that we should have a paper that could lie on every breakfast table of every honest man, who would not need to blush for the news on the front page, and push it into his pocket lest wife or daughter should read its filth?

Can we expect the Gospel of the Kingdom of God to triumph when the people's minds are saturated constantly with lies?

Audience:—"No."

Dr. Dowie:—Then is it not time to pray God to give the control of a daily newspaper to Zion?

Audience:—"Yes."

Dr. Dowie:—I believe God is going to do it, and I ask you, if that should be added to my labors, to pray God to raise up men that will be able to help me to do this work.

Friends, we want the Kingdom of God to be established. The Kingdom of God is first Righteousness, then Peace, then Joy; and we will not have peace, and we will not have joy, until we have righteousness.

CALL.

Every man and woman in this building who wants to do right, stand to their feet. [Apparently all rise.]

Pray.

PRAYER OF CONSECRATION.

My God and Father in Jesus' name I come to Thee. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, to confess, and to restore to those whom I may have wronged. Give me the power to extend the right and to hold up the hands of those that fight for the right. Give me Thy Spirit. Help me to trust Thy Son, the Lamb of God who taketh away the sin of the world. Take away my sin, my sickness, my impurity. Make me strong to do right, for Jesus' sake.

[All repeat the prayer clause by clause, after Dr. Dowie.]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—God bless you. Zion has thousands of strong men, and if we do our duty, we shall number hundreds of thousands ere another year has passed.

The Doxology was then sung.

I am going to ask a question. If a daily paper were established which Zion could control, how many of you, God helping you, would take a copy every day? Put up your hands. [The congregation of several thousand, with very few exceptions, raised their hands.]

Well, I am not talking into my hat. (Laughter.) I am talking to men and women who expect me to lead in practical things, don't you?

Audience:—"Yes."

Dr. Dowie:—Help me then, and we will knock the devil out.

The service was then closed with the following

BENEDICTION.

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

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

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"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

This address was delivered at a conference with Mennonites, at the Railway School-house, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

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

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

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Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents,
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An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

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

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

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This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Leaves of Healing, Vol. III, 1896-7. Third Annual volume of the New Series, xx-832 pp. \$3.50.

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Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents.
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A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

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Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for \$4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for \$4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1,000 for \$10.

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96 pp. With Portrait of Author. Price 10 cents, 12 copies for \$1, 100 copies for \$8.

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Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, \$2.25.

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Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

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

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

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

Tobacco: Satan's Consuming Fire, and Its Allies. 24 pp. 5 cents per copy. 12 for 50 cents. 100 copies \$4.

The prelude of this address, contains among other items of interest, an incident showing the evil influences of secret societies. The address itself is a terrible arraignment of those who have so defiled themselves with Tobacco as to merit the name of "Stinkpots," and "Spewing Buzzards."

What Should a Christian Do When Sick? What Constitutes an Elder? 20 pp., with portrait of author. Price, five cents, 12 for 50 cents, 100 for \$4.

A sermon delivered by the Rev. John Alex. Dowie, in Zion Tabernacle, Chicago, July 11, 1897, containing many plain and practical instructions respecting the proper obedience of a Christian to the commands of God.

"You Dirty Boy!" With Some Remarks on Dining With the Doctors. 52 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.


A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, Oct. 10, 1897, in which Dr. Henson's false and malicious attack was fearlessly met, and the silly conduct of the Physicians' Club of Chicago was fully exposed.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.


This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

Zion's Protest Against Swine's Flesh as a Disease Producer. 36 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

A sermon delivered by Dr. Dowie in Zion Tabernacle, Chicago, Dec. 12, 1897, with introduction by the author, and confirmatory testimony by competent witnesses.

He sendeth His word  and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.  And the leaves of the tree were for the healing of the nations.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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ESTIMATES AND REALITIES:

A REPLY TO THE

Rev. George Lasher, The Rev. Johnston
Myers and Other Baptist Ministers.

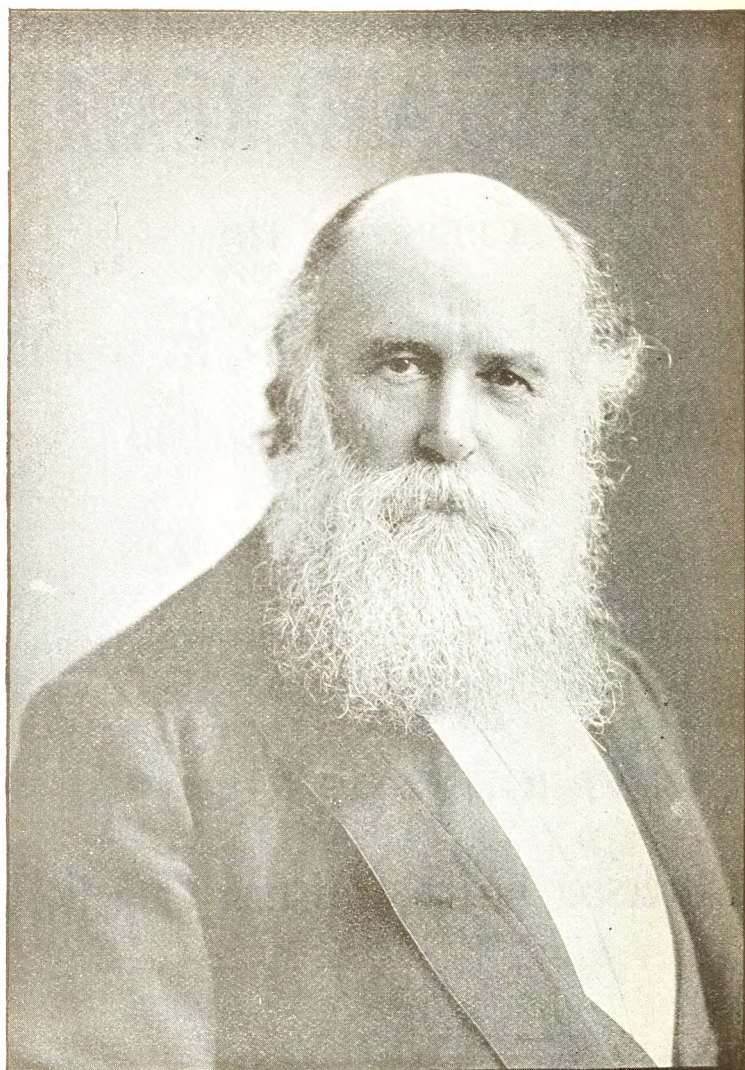
AN ADDRESS

Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue
Chicago, May 8 and 15, 1898, by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic Church

CHICAGO:
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1898.



John Alex. Dowie

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ESTIMATES AND REALITIES.

A Reply to The Rev. George Lasher, The Rev. Johnston Myers and Other Baptist Liars.

The meeting was opened by singing,

"The whole world was lost in the darkness of sin,
The Light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The Light of the world is Jesus."

SCRIPTURE LESSON.

Dr. Dowie said: Let us read the 28th chapter of the Gospel according to St. Matthew, beginning at the 16th verse:

"But the eleven disciples went into Galilee,"

That is, after the Resurrection of Jesus.

"Unto the mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted."

A very common saying is that "Seeing is believing."

THERE IS NO GREATER FALLACY THAN THE STATEMENT "SEEING IS BELIEVING."

It is not true.

"Blessed are they that have not seen, and yet have believed."

"We walk by faith, not by sight."

A faith that stands not in the wisdom of men, but in the power of God always endures as seeing Him that is invisible.

It is no longer faith when you demand to see before you believe. It becomes no longer a matter of faith at all; it is the mere evidence of an earthly sense.

I am thankful sometimes that such expressions as these are recorded; that out of the eleven who worshipped Him there were some that doubted.

"They worshipped Him: but some doubted."

The mere sight of Jesus would not, I feel in my heart, add to my faith.

"Strong Son of God, immortal love!
Whom we who have not seen Thy face
By faith and faith alone embrace."

We rest in Thee.

BELIEVING IS SEEING; NOT SEEING BELIEVING.

Jesus said to Martha:

"Said I not unto thee, that if thou believedst, thou shouldest see the glory of God?"

They that believe, see. They that say I will believe when I see, never believe at all.

Multitudes saw the works of Christ, but never trusted Him. His enemies saw Lazarus raised from the dead, but they did not believe Him; they did not trust Him; they did not worship Him. They went and conspired to put Him to death, and Lazarus also.

I am glad that I have believed, and do believe not merely because I have seen the results of faith, for I believed before I saw them. I believed independently.

BEFORE I SAW ONE WORK OF HEALING, I BELIEVED THAT CHRIST WAS THE HEALER.

I believe it now. Testimony has confirmed it, but I do not know that the confirmation has added one iota to my faith.

As far as I know, I just believe as firmly to-day as I did the first time. It has been very pleasant, very delightful to see the results of faith in thousands, and tens of thousands of cases. It has made me very happy. But it has not perceptibly added to my consciousness of faith. It has given me joy, very great joy with the faith; for it has increased my hope and love.

I say this because I am sometimes asked if my faith has grown with the years. I say, no.

I think, so far as I know myself, that my faith is just the same, and has not changed or varied an iota in all the years.

There is an increase of faith possible in quantity, as it were; that is to say, the faith itself is more widely extended, but it is not variable in quality; that is the meaning I want to convey. To myself it has not changed; I simply see it extended to others. In myself it remains the same,—a simple, unwavering, steadfast confidence that God my Father, through faith in Jesus Christ His Son, is my Healer, by the power of the Holy Spirit.

I note here that even those who knew Him best, were not specially impressed with His visible personal appearance; some of them doubted.

"And Jesus came to them and spake unto them, saying,"

THE KNOWLEDGE OF GOD'S POWER GIVES FAITH.

This is the thing to give them faith. The assurance that omnipotent power was above, around them, with them, in them, and that in the strength of God they could do anything.

"And Jesus came to them and spake unto them, saying, All authority.

The Revised Version is correct. Authority is more than power. *Ἐξουσία*, (*Exousia*) means more than power. Power is sometimes in bad hands. A rebel may be very powerful, but he has no authority. A devil may be very powerful. Satan is very powerful, but he has no authority. He is an usurper, and must be crushed.

If we were to possess ourselves of the greatest possible amount of power without getting it lawfully, or using it so it would be of no advantage, it would simply be a great responsibility, and a terrible curse.

"All authority hath been given unto Me in heaven and on earth."

I am glad that heaven is mentioned first. I wish you would all think of that. Authority never comes from the earth. All the votes on this planet cannot give a man any authority. You can give him a position, and you can give him a place by your votes, but you can not give him that divine power which is called authority.

You can put him where he can do much mischief; you can put him where he can do much good; but the authority which makes it known to all men that the right man is in the right place, comes from God always.

You never can make a poet; he is born.

You never can make a minister; God makes him and calls him.

You never can make a statesman. You can make a ward bum, a boss, and you can put him in the highest place, but you cannot give him any authority.

History points the finger of contempt and scorn at the men who attained place and position, but never had authority.

GOD ALONE CLOTHES MEN WITH AUTHORITY WHEN THEY ARE
IN THE RIGHT PLACE.

I am so glad that this word is authority, because it is more than power. Unless the authority comes from above

ESTIMATES AND REALITIES:

It is a poor pitiful thing, when it only comes from around us or beneath us.

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

This is the Baptism that Christ has commanded, not the baptism of John, not the baptism of Jesus in the flesh; it is the Baptism which came from the lips of Christ, the risen, and now the ascended One. It is the Resurrection Baptism.

REPENTANCE PRECEDES BAPTISM.

Let us read in the 2d chapter of the Acts of the Apostles. The story of Pentecost is told in the beginning of this chapter; then the sermon that Peter preached; and I begin at the close of that sermon, at the 37th verse.

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?"

They were right. Whenever a man is divinely impressed, he wants to know what to do.

THERE IS SOMETHING TO BE DONE ALWAYS.

He that heareth Christ's sayings and doeth them, he it is that loveth Him.

The man that does what He says, has a right to call Him Lord. A man that does not, has no right.

"And Peter said unto them, Repent."

That is the first thing. Not believe. Faith is not the beginning of the divine life. Repentance is.

"Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

THESE ARE THE FOUR THINGS WHICH MARK A TRUE CHRISTIAN.

First he continues steadfastly in the apostolic doctrine or teaching.

He continues steadfastly in that fellowship.

He goes forward into the ordinance of the Lord's Supper and never misses an opportunity of breaking bread at His table.

And then he has that which we can all have at all times, the joy of prayer.

"And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved."

They were saved and being saved.

It is a very important thing to remember that after people are saved, they have still to be saved.

If you were to take a man out of the Chicago river, for example, who was drowning, you would save him; but if you did not do something more for him he would probably die, because he has taken all that filth into his stomach, and there he is, poor, miserable, dying wretch, and you have to get a lot of that out of him after you have saved him. You must roll him about for a while and get the muck out of him. And there are many people whom, after they are saved, you must roll around because there is a lot of muck in them that must be gotten out.

They were saved and being saved.

SALVATION MUST GO HAND IN HAND WITH A WORK OF CONTINUOUS ELEVATION.

It is not enough to be saved. If you are going to live for God in this world, you will have to be healed, you will have to be cleansed, you will have to be guided, you will have to be enlightened, you will have to be instructed, you will have to be equipped to fight the daily fight of faith.

May God bless His word.

After prayer by Dr. Dowie, he continued as follows:

THANKSGIVING.

A very interesting story comes to me from Sturgis, Michigan, of very terrible conditions that were healed. Another was received yesterday, from Petoskey, in the same state.

"DEAR BROTHER IN CHRIST:

"Your letter received stating that you prayed at 9:51 p. m. of the day we telegraphed to you to pray for our suffering little Mabel. Glory be to Jesus, God heard; the pain ceased about that time; she grew steadily better, and in a few days not a trace of the disease was left."

Then he goes on and tells the details of the case, and of the blessing that the LEAVES OF HEALING are in that family.

Another came yesterday from the same state, Stony Creek, Michigan. I referred to it some weeks ago, when the minister, the Rev. Mr. Brouck of Milan, Michigan, wrote to me about this case. It is a very remarkable one. I have never seen the lady, but I will read to you the story as she

ESTIMATES AND REALITIES:

tells it. I wrote back to Mr. Brouck, telling him I should like to get the story from the lady's own hand. She desired him to thank us for our prayer, and I asked that this should be given in her hand-writing. This reached me yesterday. It is written by Mrs. W. W. Kelsey, Stony Creek, Michigan. It is dated April 26, 1898.

TESTIMONY OF MRS. W. W. KELSEY, STONY CREEK, MICHIGAN, HEALED OF SPINAL TROUBLE.

DR. DOWIE:

"Ten years next October, I was taken ill with what the doctors called spinal irritation."

These doctors' callings are fearfully and wonderfully constructed. When they do not know anything else, they say the man died from heart failure. I think he did. (Laughter.) I never knew anybody that did not die from heart failure; but it is very amusing sometimes to come across, as I do, thousands of very silly diagnoses.

Why, just look at that—spinal irritation! The question is, what caused the spinal irritation? That is the whole matter. What was irritating the spine?

To say the spine was irritated was not to give a diagnosis of the disease; it was simply to describe one of its symptoms.

"I gradually grew worse until the following July"—

Remember, that is ten years ago next October, that she was taken ill, and she says:

"When my disease assumed a very severe character.

"All despaired of my recovery.

"For quite a length of time I lay in an unconscious state, and then my mind gave way, and my physicians thought that, if I were permitted to live, I was doomed to insanity; but thanks to my Heavenly Father, I was relieved from that terrible condition.

"The best medical skill was employed, and although I received some relief, yet I was a confirmed invalid, and suffered intense pain and tenderness of the spine.

"I had always looked at my affliction with a degree of patience, believing it came upon me for my good.

"Through the kindness of a friend, I was permitted to read the LEAVES OF HEALING, and I soon saw that my belief was erroneous; that it was not the Lord's will for me to suffer; that He was able, willing and longing to heal me, if I would but trust in Him.

"Believing this to be the true teaching of the Bible, I accepted Jesus as my Healer. As soon as I decided to trust Him for the blessing, I never for a moment doubted that I should receive it.

"I requested you to offer prayer for my complete and instantaneous healing, April 2d, at ten o'clock a. m.

"At the appointed hour our family engaged in prayer, and I was enabled to arise from my chair and walk. I then knelt and offered a prayer of thanksgiving for my healing. I had been unable to rise from my chair, or walk a step without assistance for nearly nine years.

"The terrible pain and tenderness of the spine from which I had so long suffered almost immediately left me, and I have been entirely free from it since.

"I am growing stronger all the time, and am able to attend to my household duties.

"I thank you for your teachings which have resulted in such a blessing to us as a family

"Yours in Christ,

"MRS. W. W. KELSEY."

Now, I think we might all say praise God! (Praise God!)

God led this woman to see, through my teaching, that it was the devil's work, and not His; and perhaps you may think it a mere coincidence that at ten o'clock in the morning of April 2nd, when I was praying for her, she rose and walked, when she could not do it for nine years, but I think that it was more than a coincidence; I think it was God's answer to prayer. What do you say?

Audience:—"Yes."

Dr. Dowie:—Now, there is another before I spank Johnston Myers. I have to spank him. I do not like to, but I have to.

TESTIMONY OF MISS WHEELER, SLAYTON, MINN., HEALED OF FITS AND INSANITY.

"SLAYTON, MINN., May 2, 1898.

"REV. JOHN ALEX. DOWIE:

"*Dear Brother in Christ:* The young lady that you prayed for Saturday last was healed that afternoon.

"Praise the Lord for His goodness to the children of men.

"She had lost her mind entirely. She had epileptic fits for over two years, and on Thursday morning about four o'clock she became insane. She would talk foolishness, and cry and laugh, and run around and scream at times.

"When we talked to her, she would answer us by the same crazy talk that she kept up continually. It was terrible to see her. I do not know how to tell all the good news that happened.

"Her parents and three sisters were brought to God, and such rejoicing I cannot tell you, and the good it has done others.

"The father of this young lady is going to write you a testimony of it, and have her picture taken and send you. His name is Mr. Wheeler. He was a backslider. He was at one time a minister of the Gospel, but had gone back so that he was an open sinner."

Well, there are some that are worse than that, because they are ministers still, and they are awful liars. (Laughter.)

I do not think that the worst man to deal with is the fellow that has become an open sinner, bad as this is.

"I just wish I could tell you how God has blessed them, but I cannot express it. This young lady was given up by Dr. Thos. Lowe of this place. He said that he could do nothing for her, and that she could only live a few days anyway.

"A number of us went over to Mr. Wheeler's that afternoon when you were to pray for her, and we saw her healed."

Now, Mr. Johnston Myers, we will be giving that to you presently.

"I cannot tell you how it blessed those that witnessed it. They were all believers in Divine Healing; no unbelievers were around, except her brother who came in after she was getting her mind back.

"I will write you more fully when I can get the time, but this morning I have scarcely time to write, for other duties that I must attend to now.

"The parents wished me to write you to pray for her that she may get real strong. She is not very strong physically yet. She was so weak before, and her raving has taken so much strength that she is not strong, but she is growing stronger right along.

"Pray for the whole family that they may become right with God in all things, and that they may be led into all truth, and be kept from every evil thing.

"Pray for all of us that believe in Divine Healing here, in order that we may see all that we need to see and become true, obedient children of God.

"CHRISTINE ERICKSON."

How many of you know Christine Erickson? Hold up your hands. (A number raised their hands.)

She was down here for a long time. She got healing and blessing herself, and when she was about to go back to Minnesota, she said to me: "Doctor, now I am a member of the Christian Catholic Church, I feel as though I was going away into exile."

I said: "Don't you think any such thing; there are a number there who believe also, and whenever an opportunity offers, get together and pray; write to me and telegraph me about those who are sick, and I will pray with you." And now here is dear Christine Erickson, gone back to Minnesota, and been the means of a very remarkable healing, and best of all, the restoration of this poor wandering minister.

Let us all say praise God!

Audience:—"Praise God!"

Dr. Dowie:—Now, I think I will read one more from Ohio, this time Mineral Point, May 3.

"REV. JOHN ALEX. DOWIE, Chicago, Ill:

"*Dear Brother in Christ:*—Last week we sent a telegram prayer request to you for our little girl. She was very sick. She had a very high fever, and we were very much alarmed.

"Shortly after sending the telegram to you, the fever began to abate, and she fell into a sweet sleep, and slept for over an hour, and when she awoke the fever was all gone. She looked up into her mother's face, and said: "Mamma, fry me an egg; I am so hungry." She got up and ate a hearty supper, and was happy and well all evening. Praise the Lord.

"It seemed as though the Lord answered your prayer even before you received the request. Praise His holy name.

"May God bless you and your family, and the Christian Catholic Church, and keep you for many years is our prayer."

"MR. AND MRS. I. F. RICE."

Let us say praise God for that child, too

Audience:—"Praise God!"

Dr. Dowie:—We do thank God for these things, and these are only a few instances of what is going on all the time. I thought I might read them as just having come in within the last day or two in the ordinary course of the daily correspondence.

ESTIMATES AND REALITIES:

A Reply to The Rev. George Lasher, The Rev. Johnston Myers and Other Baptist Liars.

Now, I want to speak of some things that have to be placed on record, and I know my stenographers will take great care and report it exactly as I say it.

I feel to-day that what an old lady said in Australia has a great deal of truth in it. She was a very excellent member of the Church. She came to me one day, and said: "Oh, pastor, I am afraid you have been backsliding."

"Well," I said, "Mother Davis, I do not know that I have."

"Oh," she said,

"I AM AFRAID YOU HAVE BEEN BACKSLIDING SOMEWHERE."

I said, "Why is it that you have such fears to-day?" and with a twinkle in her eye, the dear old Welsh lady, put her hand in her pocket. She had a real good sensible pocket; none of your fools of pockets (laughter) that you women put exactly where pick-pockets can easiest pick them. I never saw such geese as you women are in that way. (Laughter.) I think the pick-pockets ought to give your dressmakers a premium for putting your pockets where they do.

But this dear old lady she lifted up one skirt (laughter), and she had another good decent skirt under it, and she went in for the pocket, and I used to marvel at the quantity of things she would carry in that pocket. She took out a piece of paper very solemnly, handed it to me, and said, with another twinkle, "There, I think that is the proof that you have been backsliding."

"Well," I said, "what is it?"

"Why," she said, "it is that dirty vile *Evening News* that has a long article upon you of two columns, and it praises you in every breath.

WHAT HAVE YOU BEEN DOING SIR, THAT THE DEVIL HAS GOT ON YOUR SIDE?" (LAUGHTER.)

Well, I had a good laugh with her, but I said that was

never written by the devil. I found afterwards that the article was written by a good brother minister who had been attending our meetings, and had seen a good many people healed, and he had gone into the office and said to them: "Now you just take that article; it is true every word of it." And it was good copy, and they put it in, and they sold a good many extra thousands of papers.

But I suppose I ought not to be sorry that I am attacked by the pastors, because they are getting very dirty, and very wicked, and they manifestly show the spirit of the devil.

THE BAPTIST TEACHER REVIEWED.

I have here, by the way, a somewhat amusing thing.

If you could see it in the distance, you would see it is the back page of a magazine, and on it:

"WE ARE TO BE FERRIS HAMS FOR '98."

It has a big pig and a little pig, and one of the pigs seems to be blind in one eye.

And when I read the front page I see it is *The Baptist Teacher*, edited by Dr. Henson and Dr. Blackall, and then I do not wonder.

Ah, to advertise the dirty, stinking pig on the back of a paper intended for Sunday school workers!

THE PIG!

The stinking, filthy hog, that our Lord Jesus Christ cursed two thousand times in one day, *two thousand times in one day*, as an article of human food.

Under the ancient dispensation it is written they are unclean.

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

And what God cursed under the ancient dispensation, His own Son in one day cursed two thousand times under the new.

One day when the devils at Gadara, who were about to be cast out of a man,—a legion of them, perhaps five thousand devils, for they were a legion,—said, "Send us not into the abyss, but suffer us to go into the swine," the Lord Jesus Christ said, "Go." This was the only prayer of devils that ever He answered just as they desired, and He sent the devils into the swine, and they seem to be still a habitation for devils and dirt and disease of every kind.

Is there anything more devilish than this filthy flesh?

Do you know what it produces? Do you know how it is

bred? Cholera, cancer, fever, every dirty disease that can afflict beast or men is in these hogs.

Go into any of these districts where they breed them, and what do you see? The most prominent thing in Waterloo, Iowa is the Hog Cholera Remedy Company.

They tell us that hogs have cancer and eat cancer, and that a dead cancerous pig is fed to the living ones, and that everything that dies on the farm is given to them; all the dirt and muck is fed to them.

Is that fit food for Christian men to eat?

Audience:—"No."

Dr. Dowie:—Pork comes down here full of disease, and what does it create in this city? Scrofula. The city is full of it. The children are full of it. Scrofula!

Do you know that Jesus never healed a case of cancer? He never saw one. There never was a case of cancer known in Palestine. The Greek word for cancer *καρκινῶμα*, (*karkinomā*) is not once mentioned in the New Testament. He never saw a case of cancer.

There are no cancers where swine's flesh is not used.

That is a fact in Mohammedan countries to-day.

But where swine's flesh is used, what do you have? Cancers, fevers, scrofula, tumors, filthiness of every kind.

Ah, the dirty, filthy pig.

And so *The Baptist Teacher*, with the names of its two editors in front, has a picture of two pigs behind. (Laughter.)

Both the preachers and the pigs are sent forth as Baptist Teachers, and both are full of devils.

EXPERIENCE IN CINCINNATI.

I have been down to Cincinnati lately, and had quite a lively time. I ordained our youngest Elder, Elder Piper here, and installed him down there. You know he has been with us now a long time, for years, but within the last year he has become an Elder, and a very helpful and able one.

So I went down to Cincinnati to hold a mission, to install our good brother; and he would be there to-day, but for the fact that the hall we took is undergoing repairs, being fitted for a Zion Tabernacle in Cincinnati. And as he has a wife and a dear little daughter living in Zion Home, I thought we would give him a holiday, and work him as hard as we could incidentally. (Laughter.)

When I was down there I found a very strange state of affairs. I am accustomed to meeting difficulties, and I never

turn my back upon them. I would not do it, if it were only as a matter of good policy, because I never read of a back-plate in the Christian's armor, did you? I have read of a breast-plate, and of a shield, and all the rest of the armor, but I never read of a back-plate.

I SHOULD BE AFRAID TO TURN MY BACK UPON THE DEVIL

lest he might give me one between the shoulders, and lest I should be like some of the old pensioners in the army. They were wounded, but they never like to tell you where they were wounded. They were wounded when they were in full retreat. One man said that he never told anybody where he was wounded, but he said to me, "Doctor, I was a skulking coward, and I was making my way home, and I got a shot in the back, and I have been cheat enough to get a pension for that." I told him to give up the pension, and he did.

When I was down in Cincinnati I found out one of the most shocking things, which I told the church last Sabbath day at the close of the ordinance, and I shall mention it later; but it accounts for the attention that I pay to-day to this paper that I hold in my hands. This paper is written by a man who tells lies very glibly down there, whose name is Lasher. I attended to him when I was down there, and my name was "lasher" for a few minutes too. (Laughter.)

The paper is called the *Journal and Messenger*, and it as for a subordinate heading:

"What thou seest, write . . . and send unto the churches."

I am going to show you to-day that they have written things they never saw, and that they are simply sending to the churches a lot of lies.

I AM GOING TO ASK YOU TO BE THE WITNESSES

as to whether they saw them or not.

I, first of all, want to read the paragraph where Dr. Lasher, editor of this paper, says that he is publishing an article from Mr. Johnston Myers.

"In another place will be found a communication from Rev. Dr. Johnston Myers relative to 'Dr. Dowie,' who has just been seeking recognition and support in Cincinnati."

Do you think I went down there to seek recognition, and did I go down there to get support? I can only tell you that Zion spent several hundred dollars more upon Cincinnati than Cincinnati gave us. And as for seeking recognition in Cincinnati, why that is just a piece of impudence. I do not need to seek recognition in Cincinnati. I have recognition

in Chicago, and in a great many places, and was already recognized in Cincinnati by a great many down there who had been healed and blessed through my agency.

He goes on to say that:

"Dr. Myers has had exceptional opportunity of knowing the things of which he speaks, and we must say that some of the strongest sentences in his communication have been stricken out."

Now, why did he do that? Why did he not let us see the strongest things he could say?

HE KNEW VERY WELL THEY WERE LIES, and that they would not dare to have them appear. I would have liked to have seen the whole of that letter, and I challenge Dr. Lasher to publish the strongest sentences, and then perhaps I will find out something I am seeking for, and perhaps Mr. Moody will find it out too. I will tell you what it is presently.

He says in that paragraph that he is printing something which is written by one who has "Exceptional opportunity of knowing the things of which he speaks."

I challenge that at once and say that Dr. Johnston Myers has no such exceptional opportunity, and that if he had, it would be known to me. If he has, then he is ten times more guilty, because he is a more wicked liar than I thought, if he has exceptional opportunity of knowing the truth. He has opportunity, but he has no exceptional opportunity.

By the way, I would like to know if he is here this afternoon. Is the Rev. Johnston Myers present? I sent him a statement saying that I was going to spank him, and if he is here this afternoon, I will be very happy to give him a seat on this platform, (laughter and applause) and after I am through with him, I will give him a quarter of an hour to talk. He is not here I suppose.

But I gave him an opportunity of being here by telling him what I was going to do.

THE INDICTMENT.

Now the first and fairest thing I can do is to read what, in a court of law, would be called the indictment.

Some of you are getting uneasy at the beginning. (Several rose and went out at this point.) Now, you better be still. The next one that rises and goes out, I will say that one has been shot in the back. (Elder Piper speaks to Dr. Dowie)

Oh, his assistant is here, that is all right. (Applause and laughter.) Well, I would have been better pleased to have seen his principal also, because he might have assisted that

person home after we had finished spanking him. (Laughter.)

Now, I shall read the attack. I want you to be still. Has his assistant gone? (Laughter.)

"AN ESTIMATE OF DOWIE.

"Rev. Johnston Myers, D. D., writes from Chicago,"—

Now, this is in the *Journal and Messenger*, published in Cincinnati on Thursday, April 28. That was after our Mission was over.

"I have learned that Dr. Dowie is about to extend his work to Cincinnati. Those who only hear about his work from himself or his adherents will greatly misunderstand both its character and its importance. For two years I have lived almost in sight of Zion Tabernacle. The facts are that Dr. Dowie has leased an old church building and remodeled it. It has a seating capacity of about 2,800.

"When he announces that he will speak about 'stink-pots,' 'jack-asses,' 'dirty-boys,' or that he will heal some one publicly (which he never does), he often fills the place with a curious throng. He has a printing plant which makes it possible for him to distribute, very extensively, curious announcements. There are enough visitors in Chicago to make up his ever-changing audiences. He has also leased a hotel, not far from this church, which probably accommodates less than three hundred. It is usually well filled with those who come from a distance. Few people from Chicago, who have had opportunity to visit the place, are deluded into going. A large number of those who come by train, from some remote town, only remain a short time. They go away disappointed in scores of instances. Dr. Dowie receives from these people large sums of money. He calls these amounts 'gifts.' In some way he and his managers are able to obtain them. He and his family are able to live in a most luxurious style.

"I have been a close observer. I have had every opportunity to know. Many of those who have been under his treatment, and been in his 'Home,' are now dead. Scores of others, who went away, saying that they were better, are as great sufferers to-day as they ever were. A large number of people, who have been afflicted with nervous diseases, have received benefit. He is a man of indomitable will and great personal magnetism. He appears to possess so-called hypnotic powers. (Laughter.) By force of his will and by impressing his own thoughts upon weak minds, he has brought them temporary comfort. I do not believe that there is a single instance in which he has healed a radical disease, nor a case where a tissue has been lost, or where a bone has been broken, or the flesh wounded or lacerated, which he has been able to cure.

"In case of failure, the usual reason is given that there is a lack of faith on the part of the applicant. This is an easy way to get out of the difficulty.

"A woman came from the Far West for treatment about two weeks ago. She was very honest and sincere. After remaining about two weeks, she arose one day in the meeting and said, 'I have received no benefit. I am disappointed.' The leader of the meeting, so this woman tells me, asked all those who were present, who believed this woman was in darkness and in the chains of the devil, to raise their hands. The entire company raised their hands and voted upon the question. In fact, they always vote any way which Dr. Dowie may direct.

"It would be a sad experience for any one present to vote in the negative upon any question which the Doctor might approve.

"Let me say to your readers that many magnetic healers, hypnotists, clairvoyants and the like, have wrought as great as, if not greater miracles than Dr. Dowie. There is not a single case which has appeared to me in any way miraculous. Everything which he has done can be accounted for by his human powers. The churches, against which he rails continually seem to be growing just as rapidly. We have lost some of those who are carried about

with every wind of doctrine. The loss, however, is not one which will do much injury to the cause. Dr. Dowie has abused our Baptist churches in the vilest language. One Baptist pastor he calls 'an infernal liar,' another a 'dirty dog' and a 'hypocrite.'"

"*Chicago, Ill.*"

That is the whole of it; and I may say that all three epithets will belong to Mr. Myers before we are through.

Now, I am going to deal with this. I have been very fair. I have given you the entire indictment; not a word have I kept back.

I thought that my previous spanking of this miserable fellow would suffice, because we did it once before when he lied,* and he has not opened his mouth since publicly until now. He does this down in Cincinnati.

Let me examine it just briefly for the sake of others; not for your sakes as much, but you are God's witnesses, and my witnesses. I am going to ask you some questions.

About our leasing this place; I do not think there is any crime about that, is there? And is it not a very remarkable fact that the church, for which it was far too large, should have abandoned it? It had to be remodeled, for it had only the ground floor and a little back gallery; and now it is oftentimes too small for us, and we have not only put 2800 seats in it, but we have put 3,100 fixed chairs.

DR. DOWIE'S AUDIENCE A CURIOUS THROG!

I ask, is this true? Do I only rarely get the audience which I have to-day, which, for the greater part, fills the place, all, excepting the high upper galleries, which are partly filled, or is this the customary audience every Sunday? Is it the usual audience?

Audience:—"Yes."

Dr. Dowie:—Have I issued any announcements of any kind at all for months?

Audience:—"No."

Dr. Dowie:—Now I want to know if I have announced a sermon on "jack-asses."

Audience:—"No." (Laughter.)

Dr. Dowie:—Did I announce one, even when I spanked him? (Laughter and applause.)

Audience:—"No."

Dr. Dowie:—I have announced a sermon upon "Stink-pots" once, and did I not do that properly?

Audience:—"Yes."

*See LEAVES OF HEALING Vol. 3, No. 22, March 27, 1897, pp. 341-347.

FORMER "STINK-POTS" WITNESS.

Dr. Dowie:—Every one here who has given up being a stink-pot, and has given up tobacco, stand up and let us see you. (In answer to this call, the greater part of two hundred rose.)

Now, then, look at these people.

That sermon was very effective. I did once deliver a sermon, entitled: "You Dirty Boy"—and who was that regarding?

Audience:—"Dr. Henson." (Laughter.)

Dr. Dowie:—Now, did I not do that properly?

Audience:—"Yes."

Dr. Dowie:—I can only say this, that the result of that sermon was that Dr. Henson did not try another attack, and that he lost a considerable number of members; that I have only this week received six applications for fellowship from members of the First Baptist Church. (Amen and applause.) And there are more to follow. And I have received quite a number from the Immanuel Baptist Church, that is Johnston Myers' place. For Mr. Johnston Myers' attack, to which I previously answered, was immediately followed by the resignation of a number of members of his church. And the result of this will be the same. For there are many members of that church here to-day, who know what lies this paragraph contains.

I will ask another question. He says that I only have large audiences, a curious throng, when

I ANNOUNCE THAT I WILL HEAL SOME ONE PUBLICLY!

Did I ever announce, so far as you know, by speech, or by writing, or in any other way, that I would heal any one publicly?

Audience:—"No."

Dr. Dowie:—Or privately?

Audience:—"No."

Dr. Dowie:—Or that I would heal any one at all?

Audience:—"No."

Dr. Dowie:—Have I ever claimed the power to heal anybody?

Audience:—"No."

Dr. Dowie:—Have you ever read that claim?

Audience:—"No."

Dr. Dowie:—Have you ever heard me say it?

Audience:—"No."

Dr. Dowie:—Has any elder here ever read it?

Elders:—"No."

Dr. Dowie:—If any one knows of my ever having announced that I would heal any one publicly or privately, let them now stand. (No one rose.)

Now, Johnston Myers' Assistant, where are you? Help him out now, if you can.

Now I want, before I brand this thing as a lie, to give a fair chance.

Again. Did I ever make any such announcement?

Audience:—"No."

Dr. Dowie:—Is not this statement of Johnston Myers', that I fill this place with a curious throng by announcing that I will heal some one publicly, an infernal lie?

Audience:—"Yes."

Dr. Dowie:—Any one to the contrary, say no.

JOHNSTON MYERS, THERE ARE ABOUT 2,500 PEOPLE HERE WHO CALL YOU A LIAR. (APPLAUSE.)

He says that there are enough visitors to Chicago to make up my ever changing audiences, and that few people from Chicago are deluded into going.

Every one in this audience that resides in Chicago, stand. (Fully three-fourths of the audience rose.)

Now, Johnston Myers, there are nearly two thousand Chicago residents have risen and proved that you are a liar.

I will ask another thing. Every one who is in the habit of attending this Tabernacle every Sabbath once in the day, stand. (The greater part of the audience stood.)

Now, Mr. Johnston Myers' Assistant, look at these thousands of people who again say that he is a liar. And this gathering is only one of four which are regularly held here every Lord's Day.

The insinuation is made by Mr. Myers again that, in some way, we make the people pay for our personal services; that is the insinuation.

I will ask first of the Church. All who recognize me as the General Overseer of the Christian Catholic Church, say yes.

Audience:—"Yes."

HAVE I EVER ASKED YOU FOR ONE SINGLE PENNY OF SALARY?

Audience:—"No."

Dr. Dowie:—Have you ever known of my receiving a single cent of salary since I came—well, say to America?

ESTIMATES AND REALITIES:

audience:—"No."

r. Dowie:—That is the first thing.

second: Have I ever made any charge for any of my ser-
to you?

audience:—"No."

r. Dowie:—Have I ever asked you for any money after
ad received benefit through my prayers?

audience:—"No."

r. Dowie:—Have I asked you to make me any payment
personal character of any kind?

audience:—"No."

r. Dowie:—I will ask the guests who are in the Home,
you been asked for a single cent of money?

uests:—"No."

r. Dowie:—Do you know of any one who has?

oices:—"No."

r. Dowie:—Does any one of you here know of any one
has ever been asked to pay me one single cent for any
ce I ever rendered them?

audience:—"No."

r. Dowie:—If there is any one, say yes.

rs. Casey (from gallery):—"There is one here, Doctor,
says you have."

r. Dowie:—Well, let her stand right up. Is it a man or
an?

rs. Casey:—"A man."

r. Dowie:—Let him get up.

rs. Casey:—"He can whisper it around here, but he is
man enough to stand up."

r. Dowie:—The coward! The liar! (Applause.) Stand
d tell us when and where. Stand up, you liar! (Ap-
e.)

ou caught it that time. Mary Casey was near you that
(Laughter and applause.)

MRS. CASEY TESTIFIES TO HEALING OF 18 CANCERS.

ary Casey, stand up. (Mrs. Casey rosc.) Were you
d of cancer?

rs. Casey:—"Yes, sir."

r. Dowie:—How many cancers?

rs. Casey:—One large cancer and eighteen kernels."

r. Dowie:—Did you have any doctors?

rs. Casey:—"I had the best in the city."

r. Dowie:—Did they doctor you for nothing?

Mrs. Casey:—"No; I was made poor, and all my folks were made poor."

Dr. Dowie:—When we prayed for you, were these cancers killed?

Mrs. Casey:—"Four years ago last April."

Dr. Dowie:—They have entirely disappeared?

Mrs. Casey:—"Entirely."

Dr. Dowie:—Have I asked you for one cent of money?

Mrs. Casey:—"No, Doctor. If you had I could not have given it, and that is the only reason why I have not given."

Dr. Dowie:—But, Mary, do you not know lots of people who have been healed through our agency that we have helped?

Mrs. Casey:—"I have brought a large number here myself that have got instant healing."

DO YOU NOT KNOW MANY WHOM WE HAVE HELPED NOT ONLY WITH HEALING BUT WITH MONEY?

Mrs. Casey:—"Yes."

Dr. Dowie:—It is the biggest lie that ever was uttered to say that I ever charged one single cent for my personal services!

Now then, if that fellow there has any backbone let him get up.

Mrs. Casey:—"He has not." (Laughter and applause.)

Dr. Dowie:—Let him repent. Look here, do you take that back?

A voice:—"He says no."

Dr. Dowie:—Put him out. I will not have him in one minute.

A voice:—"Pray for him."

Dr. Dowie:—Oh, I will pray for him, but we will turn him out, as Christ put out the defilers of the Temple of God, using a whip of small cords in the process. (The young man is escorted out.)

I will tell you why I turn him out, because he is sitting there with his sibilant hiss saying false things, and he does not dare to stand by them.

Has he gone?

Mrs. Casey:—"He has gone."

Dr. Dowie:—Well, I will not have him here. You know the Lord Jesus Christ, at times put them all out, and He did it very smartly, very much more severely too, than I have done. That man ought to have stood and taken that back,

ESTIMATES AND REALITIES:

se given us his authority for it. A man that tells a lie that might be a pickpocket; I do not know. (Laughter.) But I would rather have a pickpocket in the house than man.

Now, I am going on. I gave him an opportunity.

Now, don't you talk. I am here to say what shall be e. Your opinion does not matter. I heard somebody or at least I thought I did, that he ought to remain, but must be the judge, not you. The responsibility for that act re God is mine and mine alone.

Now, the next thing

C AND HIS FAMILY ARE ABLE TO LIVE IN A MOST LUXURIOUS STYLE!"

I may as well say a few words about that.

I know I say the truth, that if one-tenth of the toil that I e given to this ministry, had been given by me to busi- I was in either in Australia or in America, I should have a, and could not helped being, a very wealthy man to-day. When I entered this ministry I gave up fortune, money in sands and tens of thousands, and all the prospects of the re.

Again and again, when this mission has needed money, I e sold my personal property to give it money. I sold a l gallery of pictures that I had gathered together, with some e artistic taste, and so well had I chosen them that when d them for this Mission, I received twice as much as I had for them. At a time when this Mission needed money, rned them into money, and gave every dollar to this Mis-

There was a time when this Mission required more ey, and I sold a library of nearly ten thousand volumes I gave every dollar of that money to this Mission

VE GIVEN TO THIS MISSION AGAIN, AND AGAIN, TO MY LAST NICKEL.

have borrowed—I am glad she is not here to-day—from Dowie, and until the last few years I never paid her a nickel of all the large sums she gave into my hands he use of this Mission.

There is my colleague sitting by my side. He know that e personal thank-offerings that come to me in thousands tens of thousands of dollars, I give entirely into the work out a moment's hesitation. Is that true Dr. Speicher? Dr. Speicher:—"Entirely true."

Dr. Dowie:—Mr. Johnson, my financial secretary, is that true?

A voice:—"He is taking charge of the Home."

Dr. Dowie:—I will ask my cashier. Is that true, Mr. Clemons, as far as you know it?

Mr. Clemons:—"Yes."

Dr. Dowie:—Is that true, Mr. Sprecher?

Mr. Sprecher:—"I know it is."

Dr. Dowie:—He says I know it is. He is my confidential stenographer.

Those around me know what I say is true. I receive, in the aggregate thousands and tens of thousands of dollars of personal gifts every year that I never hesitate to put into the Mission and oftentimes to pay for paper for the LEAVES OF HEALING.

I GAVE ONE THOUSAND DOLLARS RECENTLY WITHIN TWO DAYS, FOR THE PUBLISHING HOUSE OUT OF MY OWN PRIVATE POCKET.

And I will say to you I have really no private pocket.

A voice:—"These gifts are all unsolicited."

Dr. Dowie:—And I have never solicited one of these gifts. There is no man living can say I have. But I have a right to these gifts, have I not?

Audience:—"Yes."

Dr. Dowie:—And I have a right to use them for God, have I not?

Audience:—"Yes."

Dr. Dowie:—As regards the luxurious living, the carriage that conveys me to and from this Tabernacle, and saves my weary feet—I have to stand here for hours—was given to me by yourselves. The horses were given to me by yourselves. You are yourselves responsible for that luxury, if you call it such. Are you sorry?

Audience:—"No."

Dr. Dowie:—Would you like me to throw it aside at this Baptist traducer's bidding?

Audience:—"No."

Dr. Dowie:—As for the rest, I eat the same food that every guest in Zion does who only pays ten dollars a week, excepting that I have only within the last few months made a little private dining-room where I can meet my family once a day, and I have not had that up until within the last few months. Is that not a fact?

ESTIMATES AND REALITIES:

This man ought to know what he is talking about.

I HAVE LIVED WITH THE SICK.

I have eaten breakfast, dinner and supper with them; I have toiled for them all the day and half the night, and sometimes all the night; and to say that I am living in a curious way, if he means by that idleness and ease, is an infamous lie, and you all know it is so, do you not?

Audience:—"Yes."

Dr. Dowie:—I call upon my colleagues, is it not so? Is there any one that works harder in Zion than I do?

Voices:—"No."

Dr. Dowie:—I am toiling all the time, and I love to do it, and I am thankful for the strength with which He enables me to do it. I do not boast of it, but when a man insinuates that I am getting from people by improper means and pressure gifts, and using them for my own luxurious living, it is time to speak out and brand it as a lie.

Any one who can say to the contrary, speak out.

I have sacrificed, and I have even sacrificed the companionship of my wife and family, but I tell you frankly that I feel the time has come for me to take a little care of my wife and family.

My wife and family, for the first time in our long experience, will get just as much rest as I can give them, and will be with them as much as possible for several days every week this summer, and I hope Mrs. Dowie will enjoy the rest she has so well earned.

I think you will all say Amen to that. (Amen.)

But as long as these wretches live, they will try to see that I have none.

I am not half through. There is a fellow named Bonsell Cincinnati, who supports this Myers, and I must punish him too.

THE CONTROL OF THE PROPERTIES OF ZION.

And as for the properties of Zion, some may say: "Doctor, that is your own private property."

Well, I am the General Overseer of the church, and I admit that I control all the properties that Zion has acquired, and I have done so with the entire consent of this people. Is that not true?

Voices:—"Yes."

Dr. Dowie:—Does any one want another trustee?

Voices:—"No."

Dr. Dowie:—I have not heard of it.

But, listen: What can I do with it? Can I carry Zion Tabernacle off on my back? (Laughter.) Can I carry Zion Printing House off on my back?

Elder Dresser:—"Pretty good load, Doctor."

Dr. Dowie:—What has Zion excepting properties of various kinds that are constantly used for the work? That is all we have. I will ask the Doctor, is there any other?

Dr. Speicher:—"There is no other; all the properties you control are used for the work of God."

Dr. Dowie:—Now I want to say that I shall not be provoked into having any board of management for Zion properties. When you want a work to go to the devil, give it to a number of men whose hearts are as hard as a board, and who are as rotten as some boards are.

There never will be a board of that kind in Zion. Never. Never.

I will save for God what God gives me; I will take care of it. I have brought it together by my efforts under God, and I am the proper person to control it. Am I not?

Audience:—"Yes."

Dr. Dowie:—I know you will say yes. Let the other fellow say no. I know what Zion is, and you know what I am. Provision is made for the proper control of Zion properties for Zion purposes. This charge is mean, and is intended to convey mean insinuations.

DR. DOWIE'S HYPNOTIC POWERS.

Another charge is that I am a man of indomitable will—I am glad I am. And about this "personal magnetism" I never boast of that, because I know nothing about that. I believe God the Holy Spirit has used me; but as to these so-called hypnotical powers, this man is like all the rest, uttering trash and nonsense.

What does the word *ύπνος*, *hypnos* mean?

Voices:—"Sleep."

Dr. Dowie:—Sleep. Do I put the people in Zion Tabernacle to sleep?

Voices:—"No." (Laughter.)

Dr. Dowie:—I have kept you awake from nine o'clock at night until seven the next morning, excepting for one good brother who was weary once, (laughter) but he had been working all the previous night; and that was the solitary example that I saw, and he well deserved the sleep; and I could

scarcely get rid of you at seven o'clock the next morning.

What nonsense this is. He does not understand the word hypnotism at all. Hypnotism means putting people to sleep, and then in that condition, when they are asleep, doing with them ridiculous things.

I will ask this whole audience, did you ever know of me putting anybody to sleep?

Audience:—"No."

Dr. Dowie:—Privately or publicly?

Audience:—"No."

Dr. Dowie:—Thank you. If this man does not take care, God will put him to sleep. God will let him have his last sleep soon. I tell you I am getting close to the place where I am ready almost to ask God Almighty to let this man reap the wages of his sin, which is death. If he does not take care, I will ask God, and

GOD WILL ANSWER.

If I ask God to let this man die, God will answer me. And I tell you, he and Dr. Henson are getting perilously near that place.

Elijah asked God to send fire. He got the answer, and then he handed over these priests of Baal to be slain, and they were killed every one.

The Apostle Paul handed over some men to Satan for the punishment of the flesh that the spirit might be saved in the day of the Lord Jesus; and I tell you these fellows are getting near the place where it may be needful to do the same thing.

"I do not believe there is a single instance in which he has healed a radical disease."

Mr. Myers, this is the only part of your article that I agree with you in. I never healed any disease, radical or otherwise.

Did I ever claim to, I ask you again?

Audience:—"No."

THE LORD IS THE HEALER.

Dr. Dowie:—But you know that GOD has healed cancer, has He not?

Audience:—"Yes"

Dr. Dowie:—Blindness?

Audience:—"Yes."

Dr. Dowie:—Deafness?

Audience:—"Yes."

Dr. Dowie:—Lameness?

Audience:—"Yes."

Dr. Dowie:—Tumors?

Audience:—"Yes."

Dr. Dowie:—All kinds of diseases?

Audience:—"Yes."

Dr. Dowie:—And all that have been healed through faith in Jesus, stand. (At least 1,000 persons rose to their feet.)

See, here is a brother who was deaf in one ear for years. There is another that had a sunstroke. And there is our sister Deaconess Paddock that was dying with a tumor, and she does not look dying now. They are all around me on the platform, and all around me in this Tabernacle. Healings of cancers by the dozen are represented here to-day. Sit down. Thank you.

THE DISAPPOINTED WOMAN FROM THE FAR WEST.

Now, then, I want to know about this woman that came from the Far West. Do you know of any woman who stood up in this meeting and said she had never received any benefit and was disappointed?

Audience:—"No."

Dr. Dowie:—Any one who does, speak out. There are those of you here that have been one time or another at every meeting. Do you know of such a case, Doctor?

Dr. Speicher:—"No."

Dr. Dowie:—Do you, Elders?

Elders:—"No."

Dr. Dowie:—Do you in the choir?

Choir:—"No."

Dr. Dowie:—Do you in the audience again?

Audience:—"No."

Dr. Dowie:—Do you believe that that case ever happened?

Audience:—"No."

Dr. Dowie:—Did I ever ask from a meeting, or did any of the elders ever ask, or did any leader of the meeting ever ask, all those who were present who believed any woman was in darkness, and in chains of the devil to raise their hands? Was that question ever asked in any meeting?

Audience:—"No."

Dr. Dowie:—Never. But I will ask in this meeting now this question: Do you believe that Johnston Myers is in darkness and in chains of the devil? Raise your hands, all who believe that. (Apparently all raise their hands.)

There you are. He has got it this time.

THE PEOPLE IN ZION ARE FREE.

I thank Mr. Myers for letting the people of Cincinnati know that the people of Zion are in entire accord with me; but the people of Zion who are in entire accord with me are so of their own free will. They were free to come; they are free to stay; and you know that you are free to go, if you want to go. Have I ever put any obstacle in the way of your going?

Voices:—"No."

Dr. Dowie:—Have I ever done anything intended to make it uncomfortable for you to stay?

Voices:—"No."

Dr. Dowie:—And you have come of your own free will into fellowship with me, and I have abundant reason to thank God for the unity.

He cannot make any mischief in Zion between the Overseer, and the Elders, and the people. That is what he wants to do, to try and make out that you are not free. I ask, do you feel yourself in any bondage?

Audience:—"No."

Dr. Dowie:—If you did, could I retain you?

Audience:—"No."

Dr. Dowie:—I would not want to, not an hour. Any one that cannot co-operate with me freely, I will lovingly part with, but I do not want to part with one of you. You have been drawn to me by cords of love.

You came to me, many of you, prejudiced bitterly against me; some of you were sick and sad and sorrowing and sinful, and God has made you, and He has made Zion what it is to-day. Dr. Myers cannot make mischief here.

He says that as great miracles if not greater, than Dr. Dowie has wrought, have been wrought by magnetic healers, hypnotists, and clairvoyants.

I have already answered that. I have wrought no miracles. I have taken no glory. What has been done, God has done. I have no confidence in any of the works of those who pretend to heal. God alone is the Healer.

Now, then, I want to take some pains with this last statement.

"The churches, against which he rails continually, seem to be growing just as rapidly."

HE INVITES A COMPARISON.

I am going to give him a comparison. One of my elders,

while I have been away this week, has been able to acquire a copy of the Chicago Baptist Association minutes of its sixty-second Anniversary, held in La Salle Avenue Baptist Church, September 28, 29, 1897.

I am not going to quarrel. He says I rail. I do not admit that. I admit—I make no secret of it—that I attack the churches as they stand to-day. I believe the best thing that God Almighty can do with these organizations is to smash them up, and set His people free. (Amen.)

They are worn out, and yet they are only young. They are worn out. The Church of Rome, which is a wicked apostate church, is ten times more vigorous than the Protestant sects that are falling into decay.

I will tell you why these churches are attacked.

First, they have attacked God's work in Zion, and are hindering the extension of the Kingdom of God.

Was it I that attacked Dr. Henson first?

Audience:—"No."

Dr. Dowie:—Was it I that attacked Dr. Myers first?

Audience:—"No."

Dr. Dowie:—Has the Spaniard any reason to complain of Commodore Dewey? By the way, he has my own name, and all that is good about him he got from Scotland. Yes, it is my own name, only it is differently spelled. Dowie is pronounced Dewey in Scotch, and it is the Gaelic word *Dhui*—the family or clan name being preserved in the name of the mountain in Scotland called Ben MacDhui.

Mr. Marsh:—"He is pretty much an American, Doctor."

AMERICANS VERSUS FOREIGNERS.

Dr. Dowie:—Well, what is an American?

Mr. Marsh:—"He is a man that has been raised here from eight generations."

Dr. Dowie:—Well, I tell you what it is, the American, so-called, would have died out if we foreigners had not come in and put some blood into them. And after all it is a piece of impudence to call us foreigners. For the city of Chicago has only 350,000 people that have been born of American parents upon American soil. One million and a half at least were born of foreign parents, or upon foreign soil, and Chicago is a very good illustration of what foreigners can do in building it up.

I have no quarrel with the native American, but I want to say this, I will not allow anybody to insult the Scandinavian,

or the Scotchman, or the Frenchman, or even the Spaniard, if I can help it. God has made of one blood all men to dwell upon all the face of the earth; and Christ tasted death for every man, the Spaniard included. Whether it is policy to say that or no, I do not care. I never bother about policy. I recognize only the authority of Holy Scripture, and my Lord's commands. A true American is a true Christian, and so is a true man everywhere.

THE CHURCHES TO-DAY, ARE FOR THE MOST PART APOSTATE.

Now, listen!

I attack Rome because it is apostate.

I attack the Orthodox Greek Church, so-called, in Russia, because it is apostate.

I attack the English Episcopal Church, because it is apostate.

I attack the Protestant churches, because they are apostate, for the most part, and I will tell you how.

The Episcopalian Church says that a baby, when it gets water on its nose, is made a Christian, and transformed in its heart, so that it is godly. Is that not so?

Audience:—"Yes."

Dr. Dowie:—The Lutheran Church says if you sprinkle water on the baby's nose, that changes its heart; that is another lie. Is that not?

Audience:—"Yes."

Dr. Dowie:—That is one thing that nearly all the churches are apostate in, the bigger churches.

The Methodist Episcopal Church has gone especially to the devil, because its leading officials in Chicago and its ministers are Freemasons, and no Freemason can be a consistent Christian. Because, when he enters the Masonic Lodge, he leaves the Lord Jesus Christ out. In all the thirty-three degrees of straight Masonry the Lord Jesus Christ is not mentioned once. Is that true?

Voices:—"Yes."

Dr. Dowie:—And therefore every minister, Baptist or anything else, who says that he is a Freemason and a true Christian, tells a lie: for he is disloyal to Christ by fraternal association with those who hate Him.

A MAN CAN BE A FREEMASON OR A CHRISTIAN, BUT HE CANNOT
BE BOTH.

And there are many other things. I do not hesitate to say that the Christian Catholic Church attacks the Church

organizations as they stand to-day. If there were no other reason for this than that they are useless for the most part, that would be sufficient cause. It is a terrible, and a sweeping charge, and will give great offence, but it is true. God knows it is, and so does every honest well-informed Christian.

The entire Methodist body in the Northern States of America last year, according to their own statistics, with 2,689,419 members, with 25,252 ministers, only had 14,384 additions, six-tenths of one per cent.

The entire Baptist denomination in all America, according to their own statistics, had less than one addition per annum for each church.

Now, let us get down to the Chicago Baptist Association.

He says that the Baptist Churches around me, whom I am attacking, are growing.

The words that he uses are these:

"The churches, against which he rails continually, seem to be growing just as rapidly."

Now, here are the figures in their own book. The Chicago Baptist Association, according to its cover and its contents, covers the whole of Chicago, McHenry County, Lake County, Kane County and Du Page County.

It has within it all, ordained ministers no less than 148.

SOME OF THE STATISTICS OF THE BAPTIST CHURCHES.

Batavia Church, members less in one year.....	16
Bloomington, " " " " "	1
Campton, " " " " "	2
Bethel Church, " " " " "	8
Chicago Lawn, " " " " "	1
Englewood, " " " " "	90
Fernwood, " " " " "	8
Fourth Church, " " " " "	255
Grace Church, " " " " "	69
Humboldt Park, " " " " "	5
Lake View, " " " " "	4
Millard Avenue, " " " " "	29
Woodlawn Park, " " " " "	15
Crystal Lake, " " " " "	3
Elgin—First, " " " " "	39
Evanston, " " " " "	28
Glen Ellyn, " " " " "	12
Greenwood, " " " " "	1
Highland Park, " " " " "	2
Morgan Park, " " " " "	7
Oak Park—First, " " " " "	18
Russell, " " " " "	3
Wasco, " " " " "	1
Wheaton, " " " " "	1

These are the facts, that these twenty-four Churches in

the Chicago Baptist Association actually lost by 600 members in one year!

I wonder what that "Just as rapidly" means? Just as rapidly as Zion is it?

Is that "growing rapidly"?

Then the other fifty-three Churches only gained by 388 members, that is about seven members each for the entire year.

Is that "growing rapidly"?

I have myself, with my own hands, baptized in this baptistry 1,827 persons in less than fourteen months, and the addition to our church and its various branches in and around Chicago is not less than 2,500 within the year.

Now, what about the comparison? He invites it. Let me go further. The Chicago Baptist Association has 148 ministers. In all McHenry County, in all Du Page County, in all Kane County, in all Lake County, and in the whole of Chicago there are 148 ministers. These 148 baptized only 1,213.

I, with my own hands, baptized within the twelve months, over 1,500 in this baptistry alone.

LAST YEAR I BAPTIZED TWENTY-FIVE PER CENT. MORE WITH MY OWN HANDS THAN THE WHOLE OF THE 148 BAPTIST MINISTERS OF THE CHICAGO ASSOCIATION COMBINED. (AMEN.)

And I say praise God for that.

That is the comparison. They have invited it.

There is a loss shown in the rate of increase of the Baptists of Chicago between 1896 and 1897.

What is that loss? A loss of nearly 700. The total gain in 1896, in the Chicago Baptist Churches, was 1,083; whereas, in 1897, it was only 388. If that is "Growing rapidly," then it is growing downward rapidly, (laughter,) by a loss of 695 in one year.

DR. MYERS' OWN WORDS CONCERNING THE CHURCH'S LOSS OF POWER.

Johnston Myers either knew what he was talking about or he did not. He is the man who ought to know. Let me tell you what he himself says. I have his words here. Here is his own sermon, and from his own words I will condemn this snarling dog who is yelping out his lies at the heels of Zion.

He is a dog.

"Without are dogs."

He is not a man; he is a dog, in the Scriptural sense of the term. "Without are dogs." He is barking and yelping at Zion all the time, and not attending to his business. Dogs, as the Apostle John calls them.

I will show you what he says. In his sermon which is reported here on page 6, of this Baptist Association Annual Report he himself speaks of

"The prevalent disregard of the Sabbath as a sacred day, the decrease of regard for the Bible as a divine book, the church's loss of power with the masses of the people."

And he says that there is a need for them to

"Return to the principles laid down by Jesus, to the spirit of self-sacrifice and self-denial, to the spirit of personal effort, to the spirit of teaching with authority."

Yes, that is just his trouble. He cannot teach with authority, and they cannot, and therefore they lost 610 in twenty-four Chicago Churches in a year; and they had an increase of only 388 in the other fifty-three as against 1083 the previous year.

REV. MR. HENRY'S CRITICISM OF THE BAPTIST CHURCHES.

Let me give one more quotation as to the condition of the churches from themselves. Rev. J. Q. A. Henry, of the La Salle Avenue Baptist Church of this city, in his sermon before this Association, pp. 25 and 26, says:

"The growth of worldliness in our churches is appalling. The line of demarcation between those that serve God and those that serve Him not is well nigh obliterated."

That is their own statement. I charge it upon them, that this is what they say of themselves.

Is that a proof of Mr. Johnston Myer's statement that the Baptist Churches are "growing rapidly"?

These are the Rev. Mr. Henry's words spoken in the meeting of this Association on Wednesday, September 29, last year:

"The pleasure-loving spirit, the greed for gain, the desecration of the Sabbath, the neglect of covenant obligations, the absence of deep and transforming religious experiences, the almost wanton neglect of the Lord's table, the careless indifferentism to the world-wide interests of Christ's kingdom; the spirit of restlessness on the part of the ministry and laity alike, the growing difficulties of genuinely Christian and spiritual work, the prevalent skepticism concerning the integrity and binding authority of the Bible, as well as the definite and divine mission of the church; these, together with the spirit of self-indulgence instead of the spirit of self-sacrifice which is always the measure of Christlike character and power; the practical failure to secure a large representation of our church membership at two services on the Lord's day; the want of passionate love for souls, and the success with which the average Christian evades personal responsibility, are unmistakable evidences of declining spirituality and increasing secularity in our churches."

That is said by Mr. Henry.

That is all I have said, is it not?

I say it and they call me a monster.

He says it, and they smile at him and pass him by.

Well might Mr. Henry also say,

"The record is far from reassuring the future of our Churches."

And this is what Mr. Myers calls, "growing rapidly."

The Baptist Garden in Chicago is barren of fruits, full of noxious weeds, and "rapidly" going to utter destruction:

OUT OF THINE OWN MOUTH I HAVE CONDEMNED THEE, THOU
WICKED SERVANT

And I say this, I am God's Minister, Johnston Myers, and if you do not repent, you will die the death for your false witness against Zion, and your false witness in favor of your decaying Baptist Churches.

God Almighty will not stand you any longer.

You must repent in dust and ashes, and I believe this people will say Amen.

Audience:—"Amen."

Dr. Dowie:—Now, I am done with the Lasher-Myers lie in the pages of the Cincinnati Baptist paper. Have I done my duty?

Audience:—"Yes."

Dr. Dowie:—Does any one say no? (No answer.) Thank you. I do not care much what anybody else says, so long as God and Zion is with me.

Now, I am going to say one thing more. The worst thing of all has yet to come.

Either Johnston Myers, or P. S. Henson, or one of these ministers here is responsible for this lie.

A MOST DISGRACEFUL LIE TOLD ABOUT ZION.

They have said in Chicago, that Mr. Dwight L. Moody saw a letter, and my signature at the end of it, in which I said, among other things, that in Zion home there were born two babies of the Holy Ghost, that had no earthly father. (Cries of "Shame! Shame!")

I want to say this: Right down there in Cincinnati I branded this as a lie, and a man sprang to the front to defend. His name was Bonsell. He was Johnston Myers' father-in-law, and I charged him publicly with trying to protect his son-in-law from the punishment that he deserved.

Have I ever taught you any such filthinesses as that?

Audience (unanimously):—"No."

Dr. Dowie:—Has there ever been one woman in all our fellowship charged with having a baby immorally?

Audience:—"No."

Dr. Dowie:—I do not know of one; not one. And I thank God that you know I fought that. I fought it years ago when I exposed Schweinfurth; I fought it only a few weeks ago when I exposed John Morrow and Kelso Carter, and you know that I have placed the standard of family virtue very high in Zion. I have never lowered it.

As for that infamous lie, Mr. Moody never said it, I am sure. I know I never wrote it. But either Johnston Myers or P. S. Henson, or some infamous minister in this city, created the lie, and sent it down to Cincinnati. I say shame upon them.

Voices:—"Shame!"

Dr. Dowie:—Shame! Unutterable shame! And so ashamed were the press in Cincinnati about it, that they would not even mention it in the daily papers, when I exposed it there.

The people were with me in thousands.

THIS LIE BROUGHT MORE SYMPATHY FOR US THAN ANYTHING ELSE THAT I COULD TELL YOU.

The ministers of the various churches stood up and refuted it one after another, until it was sheeted home to the Baptists. Rev. Mr. Fry, the Assistant Minister of Lincoln Park Baptist Church rose up and said, "Doctor, I am ashamed to say that what you have said in a charge against the Baptist ministers in Cincinnati is true, for I heard them say it with my own ears in Cincinnati, and I believe it is a lie."

I got that from a Baptist minister in an open meeting in the Cincinnati Music Hall, and I want to say there are no depths of devilry to which the Baptists of Chicago have not sunk in order to fight Zion—but with what results? With the result that this year there are 695 members less of increase than last year; with the result that many of the churches are entirely lost; and that I baptized twenty-five per cent. more than the 148 of the ministers of the Baptist churches in this city, and in all these counties.

Friends, we have done very little, but we thank God for what has been done; and I think you will all see with me, that the lie which I have just uttered, is the most shameful lie of all, is it not?

Audience:—"Yes."

Dr. Dowie:—Let any one stand up here, and say that any such thing occurred. It never did, and I never wrote it, and Mr. Moody never said it, but some of the Baptist ministers of this city invented it.

I heard it, first of all, in the house of one of the most distinguished citizens—I will not give his name—in Cincinnati, a gentleman high in the service of the government of this country, and he and his were most indignant with the lie.

IT DID NOT DO ME ANY HARM, BUT IT CAME RIGHT BACK UPON THEM.

It did not harm me, but it came right back upon Mr. Partridge, upon Dr. Lasher, upon Dr. Robbins, and upon these others. It came right back upon their pates like a boomerang. And they will never hear the last of it—it will follow them to the Great White Throne, and damn them there, if they do not repent.

This is no slight war, but in this war Zion will win.

We have been attending strictly to our business. Mr. Myers had better have been doing the same thing.

Now, friends, I regret the necessity I have been under to-day to defend Zion, but do you not think I have done right?

Audience:—"Yes."

Dr. Dowie:—Pray for me. I wish I had not had this to do. I would rather have gone on preaching, but sometimes we have to do it.

CALL.

Every one in this meeting who wants to serve God wholly, stand. (Apparently all rose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right. If I have wronged any, let me confess, restore and do right. I vow I will do it, God helping me. Give me Thy Holy Spirit. Cleanse my spirit, my soul, my body, for Jesus' sake. Amen.

[All repeat the prayer clause by clause, after Dr. Dowie.]

After singing the Doxology, the services were closed by Dr. Dowie pronouncing the following.

BENEDICTION.

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

AFTERNOON MEETING, MAY 15, 1898.

The services were opened by singing:

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

SCRIPTURE LESSON.

After reading the first chapter of St. Mark, prayer was offered by Dr. Dowie.

The announcements were then made, at the conclusion of which Dr. Dowie said,

I do not want to say much about this miserable, wretched matter I talked of last week.

I may say briefly, just to complete the record, that I addressed a letter to the Rev. Dwight L. Moody, which contained that most horrible story that the Baptist ministers of Cincinnati circulated concerning me, and as I have his answer here, I think you would like me to read the correspondence, would you not?

Audience:—"Yes."

CORRESPONDENCE WITH DWIGHT L. MOODY.

Dr. Dowie then read the following letter:

CHICAGO, May 3rd, 1898.

REV. DWIGHT L. MOODY, East Northfield, Mass.

My Dear Brother in Christ —It is with the greatest reluctance that I inflict upon you the reading of this letter. But the glory of our common Lord and the extension of the Kingdom of God seem to demand it.

I have recently conducted a three days mission in the Cincinnati Music Hall and Odeon; during which a very shocking statement was brought to my attention, with which your name was connected, as I believe entirely without truth.

We first heard this in the home of a friend, (*I gave the name, but will not repeat it here*), and when we mentioned it publicly, the Rev. Mr. Fry, one of the ministers of the Lincoln Park Institutional Baptist Church, Cincinnati, rose and said, "I have been told that Mr. Moody, when he was in the city, repeated to some ministers, that he saw that statement over your signature."

The statement to which I refer was that I, John Alexander Dowie, had

said in Chicago that there had been two babies born in Zion Home who had no earthly father, but had been the offspring of the Holy Ghost.

Mr. Moody at this point wrote on the margin of my letter: "Never said it. Never heard it."

Mr. Fry said he branded the whole matter as a lie when he heard it, and that he did not believe you had ever made the statement.

I may say that I join in this confidence, inasmuch as no such statement was ever made by me, and of course no such thing ever happened. The teaching in connection with the work of God which has been given to me, has been at all times extremely opposite to such disgraceful coverings of gross vice.

I have made every endeavor before writing to you to get from Mr. Fry or others the name of the person who alleged that you had said it, but Mr. Fry has hitherto concealed that name.

I would not now trouble you with this matter, but I feel that it is right that I should get the disclaimer from yourself, that you did not make such a statement at any time to any one.

May I ask you to do me this favor as early as possible?

I send you by this mail a copy of the LEAVES OF HEALING of September 25th, 1897, containing my exposure of such wickedness in connection with certain parties, and an earlier one in which I exposed the Schweinfurth abominations.

Throughout the whole of my life I never before had so wicked and malignant an attack. And we found that it was widely circulated over Cincinnati, and came from the Baptist Ministers' Conference there.

With fraternal esteem, I am Faithfully your Friend and Fellow-servant in Jesus,

JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic Church.

Mr. Moody's answer is contained first in his memorandum against the statement in his own handwriting: "Never said it. Never heard it." Then he cuts out a portion of one of our LEAVES OF HEALING, of which he evidently is a reader, of my own statement, I think it is in the September paper of last year, in which I referred to such matters as this. He cuts out the following statement:

"I was exceedingly indignant with Miss Moorhead for continuing to keep him in the position of Principal of her Bible School. She did not believe my judgement of him was correct. But she altered her opinion when a number of the female students made confession of their disgraceful and immoral actions with Mr. Morrow, who was a constant companion with Dr. Simpson and who took part in the conventions of the Christian Alliance. *Later, there were two babies born to young women belonging to the Bible school, whom these shameless women, and this still more shameless man, declared to be the offspring of the Holy Ghost.*"

Underneath that Mr. Moody has written these words:

"This is what it has sprung from. I did say to some friends, 'I did not know what we were coming to when such statements were going the rounds of the press,' but I never heard of anything of the kind coming from Chicago, and I hope I never will.

'D. L. Moody.'

(Applause.)

NOW, THE BAPTIST MINISTERS HAVE TO CLEAR THEMSELVES.

They are directly responsible for this

Unless they do, they will plead guilty by their silence.

They can only stand up for sentence under the terrible proof of their crime, that they not only are unfair and wicked and cruel in their criticism of Zion, but that they are wilful manufacturers of a dastardly and filthy lie. That is all about it.

I want this to go on record, because we are printing all this matter. We use our printing press to preserve the answers to these things, and I want Elder Piper to have this whole matter in type. The Baptists down there in Cincinnati are beginning to hark back on Mr. Johnston Myers already. Dr. Lasher in a very silly series of editorial notes, is endeavoring now to attack our teaching somewhat more seriously. But Dr. Lasher does not know the first thing about Divine Healing or our teaching, and I would not inflict upon you his editorials; but I notice that the editor, Dr. Lasher, has been compelled to give room in his paper, *Messenger and Journal*, to

“ANOTHER ESTIMATE OF DOWIE,”

as he puts it. In fact, there are two. One is written by the Rev. Daniel Bryant, Pastor King's Creek Baptist Church. He says, after reading the Johnston Myers' article

“I read it with profound regret and sorrow. I am not an adherent of Dowie. If I have a right to express my judgment on the matter, there are things connected with his work which are hurtful. I have felt that his virulent attack upon preachers and churches in general is unscriptural. I had occasion, a few years ago, however, to carefully study his work in every detail. I did so, earnestly desiring to get at the facts. I had heard his work sharply reviewed pro and con in the Baptist Ministers' Conference of Chicago. The tenor of Dr. Myers' article brands Dowie and his work with basest hypocrisy.

“My profound conviction is to the contrary. My investigation did not reveal to me that healing, whether real or not, was the leading feature of his work. I sat in the audience, and people about me were cut to the very heart under his terrific portrayal of sin. His message of repentance was heart-searching; when he turned to the love of Christ for lost men, many a cheek was wet with tears. I have studied the Bible hard enough, and have had sufficient experience in the application and operation of Divine Grace, to know that people about me were oblivious to Dowie and everything else, and were in conscious contact with their sins and their Saviour, the Lord Jesus.”

THE FATHER-IN-LAW OF DR. MYERS SPEAKS.

Now, there is another, a man named Bonsell. If he does not take care, his bones will be for sale, and nobody will buy them.

Mr. Marsh:—“He is the father-in-law of Dr. Myers.”

It is the most amusing thing. I wish I had time to read it to you; but he can not stand “Dowie” at all. In speaking about me he says :

"He (Dowie) apparently has a body thoroughly free from physical diseases."

Now, that is good, is it not? (Laughter.)

"But he nevertheless has a most virulent form of an unclassified ailment which for lack of an established name I will call cess-pool verbosity. Located somewhere in his head, heart or stomach, he has a verbal-bile generator—"

Now, he is mistaken. I am not bilious at all. (Laughter.)

"Which enables him to spew out, at his pleasure (and that apparently is almost incessantly), such a volume of corrupt, offensive matter, that it was in the nature of a revelation to very many of his hearers that it was possible for any man calling himself a Gospel minister to talk in the unchristian way he did.

"Doubtless the thought occurred to many of his hearers, 'Can it be possible that God will consent to make use of so uncharitable and foul-mouthed a man in working many and remarkable cures by means of prayer?'

"The great majority of Christians, I am inclined to think, answered the suggested question with an emphatic 'No, it is not,' and dismissed the subject from further consideration.

"I am inclined, however to the opposite belief.

"I firmly believe that an unprejudiced examination into the matter will show that many of Dr. Dowie's prayer-cures have been genuine."

Now, you see, he differs with his son-in-law; but think of this Cincinnati associate of purveyors of filthy lies, setting himself up as a judge of what is, or is not, Christian conduct.

However, he continues:

"And that God is as it were saying thereby to all other ministers, 'So desirous am I, that My church and its ministers should lay hold of this heaven-given power and use it for Me, that I am working frequent and remarkable cures even through the instrumentality of this man of unchristian spirit and offensive speech.' " (Laughter.)

Think of that now!

"Think of what a wonderfully increased efficiency you would have if, as you went upon spiritual visitations from home to home, you could also, with God's help, in many cases, restore the sick to health."

Is it not remarkable that God Almighty makes such tremendous blunders? (Applause and laughter.) It is remarkable that God Almighty, as it were, says: Now, do you see? I can use such a wretch as Dowie, and I would use such magnificent fellows as you, only you will not let me. (Laughter.)

The amusing part of all this is, he knows all about what God is thinking! It is pretty amusing this. The want of logic in it is so ridiculous, because God is actually using, according to this man, one of the most terribly wicked fellows that ever lived in order to show what He could do by these elegant liars of Baptists who lied about God and His work.

It might be well for him and others to remember the words of the Lord Jesus:

"And He was casting out a devil which was dumb. And it came to pass, when the devil was gone out, the dumb man spake; and the multitudes marvelled. But some of them said, By Beelzebub the prince of the devils casteth He out devils. And others, tempting Him, sought of Him a sign from heaven.

But He, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. And if Satan also is divided against himself, how shall his kingdom stand? because ye say that I cast out devils by Beelzebub. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I by the finger of God cast out devils, then is the kingdom of God come upon you. When the strong man fully armed guardeth his own court, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils. He that is not with Me is against Me; and he that gathereth not with Me scattereth."

Well, I do not know that I care to read any more of their falsehoods, but I want to call your attention to this fact, that they are harking back now, but that will not avail them anything, because

WHEN WE WENT TO CINCINNATI WE SAILED INTO THAT MANILA, and we engaged the forts, and we smashed the fleet. (Applause. Laughter.) And we have quite a number of shots left. (Laughter.)

You know, that fellow Dewey is a man after my own heart in that respect. I do not believe in war; but if you do go to war, you had better do it properly. I oftentimes sail into my little Manilas, and engage the forts and the fleets, and I never failed yet, and God has given us many a victory, and I am thankful for it. But I wish that these men would attend to what they profess to be be their proper business, do you not?

Audience:—"Yes."

Dr. Dowie:—And go on and get people saved, healed, and blessed, and leave Zion Tabernacle to go on with its work; but, if they will not, we will have to take them up and spank them every now and then just for their good, and just to let people know that these lies are not going to be spoken with impunity.

The Lord Jesus Christ did this again and again and again, and we are not going to let the Christian Catholic Church and Divine Healing be defiled by these fellows who are telling lies and making malignant speeches and writings of every kind.

I am receiving every day applications for fellowship from all parts of the world. I signed approvals last week to seventy-five applications. I frequently sign a score of such in a day, and I want to say it is time for them to hold their peace, unless they want to disappear, because a few more battles of this kind and I think they would cease to exist. They cannot stand this. They are an effete, worn out body.

The sap of life has departed. Their baptisms are ineffectual. They can not hold their own members.

I do not want to keep up this fight; but, if they do, I can well afford to keep it up.

I do not want to fight, but in the name of Jesus, if we do,
We have the truth, we have the life, and we have the spirit too.

(Applause.)

And we will batter them, as Church organizations, to pieces. There is no question about it, before we are through, we will batter and shatter them, and they had better hold their peace. All that will remain to them soon, will be a flock of nasty, Baptist goats: for God's sheep, who are now in their Churches, will find the true Fold, and they will be led out by the Good Shepherd

THANKSGIVING.

I have a number of very beautiful answers to prayer to record.

Dr. Dowie then read the following letter:

WEST UNITY, O., May 5, 1898.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.

"*Dear Brother in Christ:* Enclosed please find \$5.00, thank offering to Zion.

"Replying to telegram sent you by Mr. R. W. L. Ely to pray for my baby, I wish to say my darling little boy was very badly and seriously burned. Oh what a Saviour Jesus Christ is! I do think the wonderful instantaneous healing of my little boy is one of the most marvelous displays of God's power. It is just simply astounding! I saw the healing like lightning take place. It occurred Tuesday and this is Friday, and I am unable to do much else but watch that boy, and love and praise God for His wonderful love and kindness in saving my darling. We will send you full testimony soon with the one dress that was saved out of the fire and his picture. We never did one single thing for him. We trusted in the Saviour wholly and fully for full deliverance and got it. His little forearm and hand was burned to a jelly and the skin all came off. We wrapped his forearm and hand up in a cloth.

"His face is almost well already, and it was fearfully burned, and it looked like his ear would drop off. We have not even got his face tied up. To see the child now no one could realize how frightfully the child was burned. To say that I give God the glory and that I thank Him and love Him is nothing to the deep inward love, gratitude and humiliation, and as for you John Alex. Dowie, I pray God and have been praying Him that the day may come when I can show by actual works the high esteem and love I hold you in.

"Your friend in Jesus,

"GEO. B. BOND."

Mr. Ely, who is a merchant of some prominence there, and the leader of our Zion Gathering, wrote the other letter.

"WEST UNITY, O., May 5, 1898.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.

"*Dear Brother:* I write you this morning in answer to telegram, and to say the Lord has wonderfully healed Brother Bond's baby boy who was so badly burned. I hardly know how to thank God enough for His goodness. When I first heard of the little boy being burned, at my home my family and I knelt in prayer asking God to heal him. I then took my pencil and wrote a telegram to

you. Then I went over to Brother Bond's home, and found them fully trusting, and I felt sure the little fellow would be healed. Oh, but my heart ached to see the mother and the little angel suffering so, for he was burned on the face and arm so that the skin was hanging. From there I hurried to the office and telegraphed you, and went back to Brother Bond, and from thence back home, and then back to Brother Bond, and as I went in Sister Bond met me at the door and said baby was healed; also said she thought John Alex. Dowie must have received the telegram. I stepped in the room and Brother Bond was praising the Lord, and saying it was a wonderful healing, and the little boy was apparently as free from pain as myself. The little fellow laughed and tried to sing.

"Now, dear brother, we all trust fully in our dear Savior.

"The face was left without any cloth, and it healed so nicely.

"I think it could not have been over three-quarters of an hour from the time the little boy was burned before he was free from pain. It has opened the eyes here and I know with some it has changed their way of thinking. Pray for Zion's friends here, and that God will show us just how He would have us do. Brother Bond will send you testimony later on with several witnesses; also the little dress the little fellow had on at the time he was burned.

"Yours in Jesus,

"R. W. L. ELY."

Here is a testimony from Switzerland of healing in answer to my prayer. It shows that the answer came at the time of prayer.

"GANS, April 11, 1898.

"DR. DOWIE:

"*Dear Sir:*—In the first part of January this year, I wrote to my dear aunt, Anna Sternberg in Chicago, telling her of my affairs, as I have done for years. I wrote to her about my sick baby, Caroline. She is one and a half years old, and since she was born, has not known one hour of health, and at the time I wrote she was lying at the point of death. Dr. Scherno who attended the child said the child had consumption of the lungs. I told him that something else must be ailing the child, as she could hardly eat or drink sometimes for two or three days. Then the doctor examined the child again, and this time said she had consumption of the throat and lungs, and that it was impossible for the child to recover. Now, about four weeks after I had written to my dear aunt informing her of the child, a visible wonder has happened to her. She started to eat, drink and got better from day to day, and is blooming like a rose. On the eighteenth of February, I received a letter from my dear aunt telling me when she received my letter concerning my sick child, she informed Dr. Dowie about it, and then you and your congregation of firm believers prayed in Zion Tabernacle for my sick child, and the wonderful work was done without my knowing it, and on the 20th of February I wrote back to my aunt telling her of what had happened.

"I was rejoiced to answer that my child was enjoying the best of health. I thank God for His love and mercy, and I thank you high worthy, Dr. Dowie, many thousand times.

"God the merciful, may He bless you for it, and may He spare you many years yet for the good of the people for this and the everlasting life.

"I am the witness of this testimony, and my heart is full of gratitude.

"JOSEPH SCHERRER."

"*Leezirk Werdenberg, Kt. St. Gallen, Switzerland.*"

So God is blessing all the time, and that is the best answer to all these men, is it not?

Audience:—"Yes."

Dr. Dowie:—Now, may God have mercy upon them. May the few who are the Lord's in the Baptist Church get these

men to attend to their business, if they have a spark of Christianity about them; and if not, may the good Lord just smash up the whole business and bring His people out.

God will not stand this thing. He destroyed the Jewish Church which had existed for 1,500 years. When Christ came He told them He could do nothing with it but just simply smash it to pieces, and if there is nothing else can be done with the Baptist Church, than to just smash it to pieces, and if God will use me in that, then may God help me to smash it to pieces. (Amen.) I want the people saved, if the institutions are all destroyed.

The churches are nothing.

The people and God are everything.

Mere forms of government are nothing.

The people and God are everything, and let every form of ecclesiastical and political government perish, only let the people be saved and God exalted. (Amen.)

The following Publications can be had at

ZION PUBLISHING HOUSE,

1207 Michigan Avenue,

CHICAGO.

A Voice From Zion. Monthly. 32 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897	A Woman of Canaan.
No. 2, February, "	Permission and Commission.
No. 3, March, "	Reply to Dr. Hillis.
No. 4, April, "	Reply to Ingersoll's Lecture on Truth.
No. 5, May, "	Redemption Draweth Nigh.
No. 6, June, "	Talks With Ministers.
No. 7, July, "	Sanctification of Spirit, Soul and Body.
No. 8, August, "	Secret Societies; the Foes of God, Home, Church and State.
No. 9, September, "	"I Will." Address on Divine Healing with Answers to Questions.
No. 10, October, "	Doctors, Drugs and Devils, or the Foes of Christ the Healer.
No. 11, November, "	Ethiopia Stretching Out Her Hands to God. A Dresser's Story.
No. 12, December, "	The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2. No. 1, January, 1898	What Should a Christian Do When Sick?
No. 2, February, "	Organization of the Christian Catholic Church.
No. 3, March, "	"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
No. 4, April, "	How To Pray
No. 5, May, "	Christ's Methods of Healing. A Reply to Rev. J. L. Withrow, D. D.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for \$4.

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• Christ's Methods of Healing." Five cents per copy, 12 for 50 cents, 100 copies, \$4.

A reply to the exposition of the Sunday School Lesson by the Rev. Dr. John Lindsay Withrow, Pastor of the Third Presbyterian Church, Chicago, in the *Record* of Jan 8, 1898.

Delivered in Zion Tabernacle, Chicago, on Lord's Day, Jan. 9, 1898.

The false teaching of the Modern Pharisees fully met and clearly refuted.

Conquests for Christ in America, Past, Present and to Come.

32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for \$4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 32 pp. Five cents per copy. 12 for 50 cents. 100 copies \$4.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

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

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

A Danish edition is also published at the same price.

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

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

Ethiopia Stretching Out Her Hands to God. Narrative of the Rev. Amos Dresser. 20 pp., with 4 illustrations. Price five cents, 12 for 50 cents, 100 for \$4.

Story of the lynching in 1835, of a Cincinnati student, in Nashville, Tennessee, by the committee of vigilance and safety, comprising seven elders in the Presbyterian church, one Campbellite minister, and other prominent citizens. With introduction by the Rev. John Alex. Dowie.

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

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

German and Danish editions are also published at the same price.

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

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

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

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

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for \$4.

This address was delivered at a conference with Menmonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

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

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

A Norwegian edition is also published at the same price.

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

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

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

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

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents,
15 for 25 cents; 50 for 75 cents; 100 for \$1.25; 1,000 for \$10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered.

32 pp., with portrait of author, Do You Know God's Way of Healing, etc.
Price five cents, 12 for 50 cents, 100 for \$4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the

New Series. 832 pp. \$3.50.

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

Leaves of Healing, Vol. II, 1895-6. Second annual volume of

the New Series. 832 pp. \$3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Leaves of Healing, Vol. III, 1896-7. Third Annual volume

of the New Series, xx-832 pp. \$3.50.

This volume records many important steps in Zion's Onward Movement. The Opening of the Present Zion Tabernacle, which was attended by 8,000 persons on the first Lord's Day. The first Annual Conference of the Christian Catholic Church, and also many glorious gatherings at which the full gospel has been preached, The Ordination of six Elders, the reception of great numbers of members, and the baptism of 818 believers in seven months.

The testimony to Divine Healing is very complete, pictures of 27 witnesses being published and hundreds of others being given with full addresses and minute details. No less than 131 different kinds of disease, etc., are mentioned by these witnesses, who tell of their wonderful deliverance through our Lord Jesus Christ.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents.

15 for 25 cents; 50 for 75 cents; 100 for \$1.25; 1,000 for \$10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing

verbatim reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie.

Ten cents per copy, 12 copies for \$1., 100 copies for \$8.

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

ZION

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DECEMBER, 1898.

PRICE FIVE CENTS.

VOL. 2. NO. 12.

A VOICE FROM ZION.

DIABOLICAL Spiritualism Unmasked.

A SERMON

BY THE

REV. JOHN ALEX. DOWIE,

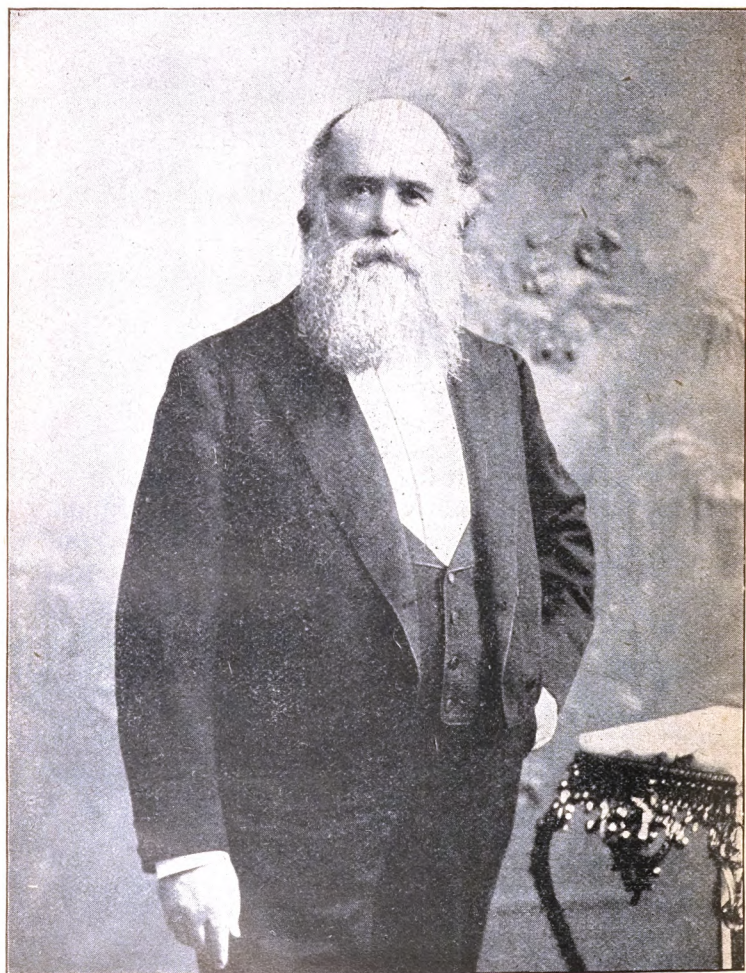
GENERAL OVERSEER
OF THE CHRISTIAN CATHOLIC CHURCH IN ZION,

Delivered in Central Zion Tabernacle, 1621-1633 Michigan
Avenue, Chicago, Illinois, Lord's Day Afternoon,
November 14, 1897.

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John Alex. Laurie

Diabolical Spiritualism Unmasked.

A MAN MUST EITHER BE A MEDIUM OF GOD THE HOLY GHOST,
OR A MEDIUM OF THE DEVIL.

BY THE REV. JOHN ALEX. DOWIE.

The services were opened by singing Hymn 151:

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

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

Scripture Lesson.

Let us read first in the Gospel according to St. Matthew, a part of the tenth chapter:

And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.

Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphæus, and Thaddæus; Simon, the Cananæan, and Judas Iscariot, who also betrayed Him. These twelve Jesus sent forth, and charged them, saying,

Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils: freely ye received, freely give.

Also in the First Epistle of Paul to Timothy, the fourth chapter:

But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the Word of God and prayer.

Some persons would apply that to unclean things in eating, and say that everything God has created is intended for human food; but you will notice the qualification is, that only that is

good and to be received with thanksgiving which is sanctified by the Word of God and declared to be good.

The Word of God Expressly Declares That Certain Things are Unfit for Food.

In the Old Testament these things are enumerated, and amongst them is the hog.

Under the ancient Dispensation, God's people were forbidden to touch swine's flesh. And under the New Dispensation, our Lord Jesus Christ showed His utter abhorrence and detestation of swine's flesh, by the destruction of 2000 swine in one day, and by the only answer to devils' prayers, which He ever gave just as they wanted it. They asked that they might be permitted to go from the man into the pigs, and Jesus said, "Go," and destroyed 2000 of them.

There is no doubt whatever that what God cursed under the Law as articles of human food, were never blessed under the Gospel; that a pig did not become any cleaner after Christ died than before He died; and that the filthiness of the skunk remained just as filthy after He died as before He died; and the buzzard was always a buzzard; and they are no more fit to eat now than ever.

But what is distinctly declared here is, that these things that are sanctified by the Word of God and by prayer are not to be rejected.

Every creature of God, of course, has its place; but its place is not always in the human stomach. I could enumerate a great many creatures of God that we would not want to have in our stomachs; but, perhaps, it would not be best now, for in case you have just had your dinners it might make you sick. (Laughter.)

If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now; but refuse profane and old wives' fables. And exercise thyself unto godliness: for bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come. Faithful is the saying, and worthy of all acceptation. For to this end we labor and strive, because we have our hope set on the living God, who is the Saviour of-- some men?

Audience--"All men."

Dr. Dowie--There is no doubt about that; that He is "the Saviour of all men, specially of them that believe."

These things command and teach. Let no man despise thy youth; but be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity. Till I come, give heed to reading, to exhortation, to teaching. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Be diligent in these things; give thyself wholly to them; that thy progress may be manifest unto all. Take heed to thyself, and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee.

And in the First Epistle of John, in the fourth chapter:

Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which confesseth not Jesus is not of God: and this is the spirit of the antichrist, whereof ye have heard that it cometh; and now it is in the world already. Ye are of God, my little children, and have overcome them: because greater is he that is in you than he that is in the world. They are of the world: therefore speak they as of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth, and the spirit of error.

And also in the sixteenth chapter of the Book of Revelation of Jesus Christ, twelfth to fifteenth verses:

And the sixth poured out his bowl upon the great river, the River Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that come from the sunrising. And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs: for they are spirits, of devils, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

May God add His blessing.

Thanksgiving.

I am glad that the witness of Zion against Secret Societies continues to be used of God. Every week I receive such things as these: Secret Society matters, such as all sorts of buttons, and rings, and badges. Here are two more.

I want to say that Zion always wants it to be remembered that Secretism is inconsistent with loyalty to Christ.

It is impossible for you to be loyal to Christ, and a member of any Secret Society whatever. Our Lord Jesus said: "In secret have I said" what?

Audience—" 'Nothing.' "

Dr. Dowie—"Nothing." He was opposed to Secretism, and declared that—

Every one that doeth ill hateth the light, and cometh not to the light, lest his works should be reprov'd. But he that doeth the truth cometh to the light, that his works may be made manifest.

That is, that they may stand out in the light and appear unto all men and angels and devils—

That they have been wrought in God.

The infernal works of darkness in this land connected with Secretism are honeycombing the Nation and paralyzing the hand of Justice. There is scarcely a jury on which there is not a Secret Society man. If a man who is accused of a crime has a Freemason on the jury he has only to rise from his weary position like this (Dr. Dowie here gave the Masonic

sign of distress), and draw up his hands so, and raise them above his head so. He has made the Masonic Sign of Distress. There is not a man in that jury who is a Mason but must notice that, and he knows what it means. By the Masonic oath he is bound to go to the assistance of the man who is before the court, a prisoner; and guiltily though he may be, the Masonic oath demands that he shall protect him, his brother Mason.

The Masonic Sign of Distress is Paralyzing Justice.

This sign of distress is made to judges upon the bench.

Mr. Cowan, you are an attorney of long experience, and you know that, because you were a Mason yourself. (Mr. Cowan, who sat on the platform, assented.) He says he knows it. It is made to the juries in the box. It is made by prisoners to constables, and officers that arrest them, and it is the cause of a large number of escapes of criminals and murderers who suddenly escape from jail in the most mysterious manner, or are lost by the officers that capture them. Often when they are absolutely proved guilty, some person upon the jury will stand out for the verdict of innocence, and continue to weary the State's Attorney, until at last, from sheer weariness, a verdict short of murder is received, and then very soon a Masonic Governor is found who will give a pardon.

It is paralyzing justice in the lower courts, and in the highest. Whether a Mason is the President of the United States, or a Judge of the Supreme Court, it does not matter: he is bound by his oath to aid his brethren. And anything that interferes with the administration of justice is a blow at the safety of the Nation, is it not?

Audience—"Yes."

Dr. Dowie—It interferes with legislation. It produces corruption legislation. It interferes with family life, and makes the home simply a lodge, which the man is less in than the many other lodges in town of which he is a member. It interferes, if he is a Christian, with his loyalty to Christ.

He will backslide. He will get into the world, and into the hands of the flesh, and quickly of the Devil, and go to pieces generally.

There is not one good thing to be said for it.

No less than \$300,000,000 a year is spent in foolish ornaments, junketings, etc. This is the interest upon \$6,000,000,000 at five per cent, which every year, at the least, is being spent in the tomfoolery of Secret Societies.

It is demoralizing the Home, the Church and the State; and, therefore, Zion stands against Secretism in every form (Amen), and I want you to know it just to keep up the protest.

The notices were then given, after which prayer was offered by Elder Piper, also by Dr. Dowie.
The offerings were then received.

DIABOLICAL SPIRITUALISM UNMASKED.

Dr. Dowie then delivered the following discourse:

INVOCATION.

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

You will find in the First Epistle of Paul to Timothy, the fourth chapter, in the first, second, and third verses, the

TEXT.

But the Spirit saith expressly, that in later times some should fall away from the faith, giving heed to seducing spirits and doctrines of devils, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth.

I speak this afternoon, not by any means exhaustively, because I know enough of this subject, having fought it for so many years in Australia, to realize that it is impossible in any one address to deal adequately with it.

I am going to deal this afternoon with Diabolical Spiritualism, and my purpose is principally to unmask that accursed system of diabolic control.

One of the great mistakes which Christians make in dealing with Spiritualism is to make the assertion that all spiritualism is fraudulent; that there are no spirits at all who communicate with men, and that the whole is a trick of designing mediums, and of people whose mental hallucinations amount to insanity.

These assertions are made always by very ignorant people, no matter how well instructed they may seem to be; because no one has examined this subject at any length or to any depth, without finding out that there is a diabolical reality in modern Spiritualism.

When I laid down in 1878 my ecclesiastical office in the denomination with which I had been connected all my life, I was pastor of the Congregational Church, Newtown, Sydney, the capital of the Province of New South Wales. It is the oldest city in the Southern Hemisphere, and next to Melbourne in size, with about half a million people.

In that suburb of Sydney—practically a part of the city—as much a part of the city as Hyde Park is of Chicago—I had a pastorate which gave me pastoral oversight over all of the

students who were attending the theological hall, then called Camden College. The professors and the principal of that College were members of my Church, and all the young men studying for the ministry.

I was a young man myself when I accepted that call, and intensely interested in my work. One night when presiding over a meeting of young men, a Christian Union of which I was President, and of which all the students were members, I was very much struck with an undertone in the discussion.

I wanted, of course, to be perfectly impartial and to hold a very even balance between the contending parties in the discussion.

It was an abstract philosophical subject, such as student like to talk about, earnest philosophical and theological students. I forget the title. I was very much impressed at that moment at this peculiar undertone in the discussion.

As I listened, I heard a false note through it all. I felt that the students had been under some one's influence, and that they had been taught and imbibed a form of Spiritualism; that they were declaring practically their belief in the occult after the fashion of that hog Madam Blavatsky. And the woman who has succeeded her in this theosophic humbug, Mrs. Besant, is one of the dirtiest women upon God Almighty's earth.

Mrs. Besant and Charles Bradlaugh.

She has taught, with Charles Bradlaugh, now deceased, that infernal doctrine which made her in her book, "The Virtues of Philosophy," the cause of countless murders of unborn babes. She reduced the destruction of infant life precedent to birth to a science, and the British Government was compelled to lay the heavy hand of law upon both Mrs. Besant and Charles Bradlaugh and put them in prison for their infamous crime in publishing that accursed work.

She has always been a dangerous woman. She was the wife of an excellent Christian minister. She left him to become the companion of an infidel, Charles Bradlaugh, and I wonder at the press of the city, giving her the prominence and place it does. Yet I do not wonder at anything it does. It is just as unclean as she is.

I detected in their talk the undertone of the Blavatsky movement, which was then at its beginning; the talk about the occult, the mysterious forces, and all these kind of things, and the wonderful beings that were now coming out to instruct humanity.

Suddenly I burst out upon the students. I said, "Now, I am going to have this thing out. How many of you young scamps have been attending seances? I want to know. Be honest, now. I am honest with you, and I love you boys. I

feel just like a boy myself. Come on, boys. Be honest. Do not be afraid of your President. He is your friend. Every one of you who have been attending seances, up with your hands."

They looked at each other, and then up went their hands, every student in the College.

I was perfectly aghast. The following day I spoke to the President of the College, and asked him if he knew anything about it, but he did not. And I found that these students were under the accursed delusion that modern Spiritualism held something Divine.

Talking with my brethren in the ministry, the President of the College, and others, I said, "It is no use our telling them that this thing is not true. We have to deal with intelligent men, and we must prove to them its diabolical character.

"What do you know about it?" I said to my brethren. Well, they did not know anything about it when it really came to the point. They neither knew anything about the phenomena or the philosophy.

I make this statement, because from that moment I began to give the subject a great deal of attention. I wanted to help the young men, and I think I did it; because every one of them within a few months had got out of it apparently, and I had many thanks from many of them.

My first plan was, as I looked into it, to study not the phenomena, but the philosophy of Spiritualism. The good or evil character of the phenomena, that is the alleged facts in connection with Spiritualism, could only be determined by a study of its philosophy.

I then began a thorough examination of all the literature upon the subject that I could find, until I had acquired a very large Spiritualistic library.

I investigated the whole thing, and I often wished I could find some one book of the Spiritualists that would give me all their philosophy.

After a great deal of examination I found such a book. It is a book that a Spiritualist today will be very slow to let you see. It is a book entitled:

"Whatever Is, Is Right."

It is published in Boston at the office of the *Banner of Light*, a Spiritualist paper, and I endeavored when in Boston to purchase a copy of it. The clerk asked me if I were a Spiritualist. Of course, I could not say "Yes," so I said to the young man, "What does that matter? I have simply come into this bookstore to buy a book. What right have you to ask me whether I am a Spiritualist or anything else?"

He hesitated, and finally said he did not think they had a copy, and I said, "I know you published it, and that it is in use among Spiritualists, and in fact I have a copy myself, but I want another."

Well, he said he did not think they had a copy, but I could see he was lying by his face. At last he asked me again this question: "Are you a Spiritualist?" I told him it was none of his business, and then he said flatly, "We have not got it for you, sir," and so far as I know they have taken this position about selling the book. If any of you can buy a copy, I would be glad to give you all you pay for it, and any decent commission you like to charge me, because the fact is my copy has gone to pieces. It is worn out. I searched for it today in an old bookcase of mine, and I found one-half of it. I do not know whether the Devil took the other half away or not. (Laughter.)

In all my searching, after months, indeed years, of reading, I found nothing that brought me to the clear philosophy of Spiritualism like that book, for this reason: that appended to that book, which is entitled "Whatever Is, Is Right," are something like 100 pages of endorsement of this book's philosophy by all the leading Spiritualists of this time. Justin Lilley, a very famous writer who signs S. S. W.; Annie Kingsbury, Dr. Blakely, a writer named Maggie, the spirit Gabriel, A. P. McCall, Mrs. Emma Hardinge Britten, the *Banner of Light*, P. B. Randolph, Mrs. J. F. Adams, Charles H. Bohn, of Waukegan, Illinois; Miss Fannie M., Miss Lizzie Dayton, the *Herald of Progress*, A. J. Davis, who was, as you know, a great seer amongst them; Mr. Cheeny, L. C. Howe, Leo Miller, and a large number of papers in various parts of the world; *Shelkinah*, Cyrus Tyrrell, the *Boston Investigator*, Dr. Page, and a great many others; all endorse the philosophy of this book.

It is the accepted philosophy of Spiritualism. I want to lay before you the naked facts.

Dr. A. B. Child opens the book by the declaration that "The orb of heaven hath yet its place in hell."

On the very first page of the book in answering the question, "What is evil?" Dr. Child says, "Evil does not exist. What is called evil is good."

In answering the question, "What is a lie?" he says, "A lie is a truth intrinsically; it holds a lawful place in creation; it is a necessity."

In answer to the question, "What is vice?" he says, "Vice and virtue, too, are beautiful to the eyes of the soul."

In answering the question, "What is virtue?" he says, "Virtue is good, and sin is good."

He declares that the woman who came to the well of Sychar was just as pure in spirit before she met Christ, even

though she was a harlot, as she was afterwards when she went out to live a different life. That there is no difference between Herod, the murderer of the babies of Bethlehem, and Christ, the Saviour of men. That those who say that virtue is any worse than vice know nothing about it.

Under the heading of the question, "What is murder?" he says, "Murder is good. Murder is a perfectly natural act. That which is natural is Divine, for God is the Author of Nature, and every murder that was ever wrought had a Divine necessity for its being wrought, and is good."

Now, I am not misquoting. I am simply summarizing. These are the positive, direct statements of Spiritualism.

To the question, "What are evil spirits?" Dr. Child says, "There are no evil spirits. There is no Devil, and there is no Christ. Christ and the Devil are both alike, and there are no evil spirits anywhere in the creation of God."

He speaks in considerable detail on this line, and says, taking two persons whom he calls Lucy and Frances: "Lucy, the courtesan, is led in an avenue of happiness where her inclinations immediately direct, with the deeper longings of her soul held for a time in check; and her sister Frances, the faithful wife and mother, in another avenue of happiness, where her inclination may lead.

"Lucy, who lives amidst vice, as men call it, impurity and immorality, is no worse a woman than her sister Frances, who is a pure wife, and a good mother, and lives what men call a virtuous life. There is no merit in the one. There is no demerit in the other:

"For not a path on earth is trod
That does not lead the soul to God.

"No matter how bad that path may be; whether it be the path of the thief, the liar, or the murderer: it is the path of Divine Ordination, and Divine Destiny; it is the man working out his own true nature. Evils and crimes are but the soul's food, and when the soul works out these evils and these crimes, it must produce ultimate and glorious good."

That is Spiritualism. That is simply the declaration that "Whatever is, is right." It would make a hell of earth, and a hell of heaven.

There would be no merit in any virtue, for virtue has no such name in the Spiritualistic philosophy. This, I declare to you, is the teaching of that book which the Spiritualists themselves own is their supreme philosophy.

Now, I want to say there is no getting away from that philosophy. That is the philosophy of Spiritualism, and it is in direct conflict with everything that honest, clean, true-hearted, well-disposed men and women know is essential for the purity of the home.

They endorse the teaching of Andrew Jackson Davis, who says, in his *Conjugal Rights* book, that

A Man Has a Right to a Divorce at Any Time!

These are his words:

The woman that filled my ideal twenty years ago may not fill my ideal now; and, if I do not care to retain her as my wife, I have a right to divorce her, if I please.

What! A man has a right to take from my home my daughter, the love and pride of my heart, and vow before God and man that he will be true to her all his life, and then when she has become a faithful wife and mother, and lived a good and holy life, after twenty years he has a right to divorce her and throw her and her family in the streets? Do you give a man that right?

Audience—"No!"

Dr. Dowie—No, and the man who wants to give another man that right is a foe to God and a foe to society, a foe to everything that is good.

When I begin to trace Mrs. Eddy's Christian Science and its connection with A. B. Child's teachings, you will see that Dr. Child is the father of Christian Science. There is no question about that.

Now, this afternoon let me speak to you concerning the reality of this diabolical system.

I know that much of the alleged phenomena of Spiritualism is absolutely false. The tricks of the Davenport Brothers, the lies of the Fox girls, to which they confess, and many exposures of mediums in cabinets, etc., and all that kind of thing, are abundant proof of a very widespread deception.

But I am not speaking concerning these low-down dirty men and women who pose as mediums. I am going to speak now concerning facts which are indisputable.

Let me give you a story. Sometimes a fact from real life puts a whole system into bold relief better than anything else.

Any who know Australia, especially if they knew it twenty years ago, would know the name of a mighty man of God, a Presbyterian minister, whose name was the Rev. Dr. Adam Cairns. He was one of the "Worthy," as we call them in Scotland, of every Church movement. He was a companion of Candlish, Guthrie, and others. These men made a mighty company of wonderful men about half a century ago. It was my privilege to know a number of them, amongst them Dr. Guthrie and Dr. Cairns.

I had been the means, in God's hands, of the conversion of one of Dr. Candlish's sons, Principal Candlish of the Free Church College, Edinburgh, and dear old Dr. Cairns was very kindly and lovingly attached to me. This young man had been

sent out to Dr. Cairns' care, and he had slipped through his fingers and gone to the Devil, and God used me to his restoration, and he is restored now.

Dr. Cairns was very intimate with me. I lived at that time in Sydney. I had my church there. Whenever he knew I was in Melbourne he would call upon me. I remember one day he called. He was an old man; a great, tall, splendid, magnificent man—one of these men that make you proud of Scotland, and I am proud of Scotland.

I am. I tell you when I see the meanness and the want of real patriotism in this country just now, I thank God for Scotland. I thank God for the religious element in its statesmen and in its people. And may God give it to America. (Amen.)

Dr. Cairns walked nearly two miles and called upon me. He was a great tall man, and he put his hands upon my shoulders, and said, "Oh, I love you. Young man, I often think of what a fight you are going to have. The fights we have had are nothing to it.

"You are going to have a great fight.

"I have been watching you fight in Sydney against Spiritualism. May God bless you." And he put his arms around me, and drew me down to my knees, and he prayed with me so earnestly, that God might bless me. It was a prayer of a great prophet. I loved to hear him pray. When we arose from our knees he said, "I want you to go over to the manse" (that is the parsonage) "with me and tell me about Spiritualism. I think I will strike a blow at it myself before I die. I do not quite know how to go about it. I want you to help me."

I went over to the manse. I was peculiarly fortunate in the Doctor having perfect leisure. He had made the leisure. It was winter. We do not often have fires in Australia, but it was cold enough for a fire, and I tell you this story in detail because it represents so much. He drew up to the fire with me and said, "Tell me about it."

I said, "Well, I do not want anybody to listen to us, Dr. Cairns, and there are people listening now."

He arose and said, "There is nobody listening. My servants are in a remote part of the house. Mr. Dowie, I do not think that is very proper for you to say somebody is listening. Do you think somebody is eavesdropping in the house?"

I said, "There is somebody listening," and he raised up cautiously, went to the door and said, "There is nobody in this part of the house."

I said, "There is, and I have the consciousness of somebody listening. They are the same people who heard us talk over in the hotel yesterday, and who heard us make the appointment to meet together today, and we must get rid of them."

He looked at me just as if I were a trifle uncanny, and said, "What do you mean?"

I said, "Doctor, do you not believe there are evil spirits?"
"Yes."

I said, "Well, I am very conscious of their presence, and I want you to kneel with me and pray at this particular moment. I am going to say something very important to you. I have long thought I would say it sometime, and I am going to say it today. I want all these evil spirits to be taken away. Suppose that we kneel and pray, and ask God that not one single evil spirit shall be able to hear what we say now, and that He will guard us with His holy angels, and that not a word I say now will be heard by any devil."

He said, "That is the most peculiar prayer I was ever asked to pray, and I think you will have to make it yourself." (Laughter.)

I said, "Well, I will pray it, but I want you to say Amen."
"I will say Amen," he said.

So we knelt down, and I prayed that little prayer, and he said "Amen." We rose up and sat still. Finally I said, "I think it is all right now. I know it is."

"Now, Dr. Cairns, you asked me in the hotel whether my investigations had proved the reality of spirit intercourse. I said nothing then, because I wanted to say it now. I now tell you, Yes. My investigations have proved the reality of spirit intercourse. My investigations have proved also that the evil spirits that surround us are detailed, detached, one or more, as the great king of hell may choose to attend to certain persons who are more or less dangerous to his kingdom; and that these evil spirits have followed you and myself from our cradle, and will to our grave, and they know us so well that they imitate every tone of our voices; that they know all the facts in connection with our lives, except where we have been specially guarded by God as now; and they will impersonate us after we are gone out of this world altogether.

"These evil spirits take possession of mediums and impersonate the departed, who are dwelling with God, and are not here at all; but these evil spirits impersonate them so successfully, through mediums, that they can tell the survivor the most startling things, and apparently prove that the departed one has come back to life. For instance, to bring it to the point to which I want to bring it: you will probably pass away within a few years."

He was then quite old, and he expected to pass away.

"You will probably pass away, Dr. Cairns, within a few years."

"Yes," he said, "I expect within the next three or four years; perhaps five; perhaps ten at the very outside."

He said, "I do not want to live. I want to go to heaven. Most of my very dear friends are there. But for Mrs. Cairns being here on earth, I should want to go."

Well, she soon passed away, by the way.

I said, "You will pass away some day. After you have passed away, some of these evil spirits here will declare that your spirit has returned, and I know the medium. I am very sure that I know the medium who will make that assertion, and the imposture will be very clever.

"She is entirely ignorant. She is being made a tool of. She does not know it, because she is unconscious when she is in a mediumistic condition."

She was a very nice lady; a very pleasant lady; a well-conducted lady; but she was a medium, and thought she was being controlled by men and women who had departed.

I said, "She is under that delusion, and one of these devils will come and impersonate you, and make your friends believe you have come back to life, and that you have denied the faith that you have preached."

"Ah," he says "what liars they will be. Dinna believe them."

"Of course," I said, "I will not believe them. But will you enter into a little covenant with me and help to expose them?"

He said, "I will."

"Well," I said, "I have a little proposal to make to you."

I made this proposal, that after he had gone from this earth I would test the spirit by quoting a certain passage of Greek in the New Testament; and that, if it was really his spirit, he would give me the translation, or rather that he would give me the Greek. We made this covenant.

A good many other things passed between us, but that is neither here nor there. All I want to speak about is this covenant.

Two or three years afterwards I read in my paper that Dr. Cairns had been found dead in his bed with a very peaceful smile upon his lips. The good old saint had departed from this life. I thought of my covenant with him, but I was not going to visit Melbourne at that time, and there was no immediate prospect of my doing it. I had a great deal of work in hand, but I thought that some day I might have to put to test the covenant we had made.

I think it was a year after, I was passing through Melbourne, and was present at a seance. Now, I may say, at this time I was investigating Spiritualism, and I could do it better in cities, where I was not known. I was pursuing the Spiritualists in the Name of the Lord and striking them hip and thigh, as I always have done. Half a dozen times in every year I had a special lecture, and we drove at that time every Spiritualistic

lecturer off the platform in Sydney. We drove them into their proper place, as infidel lecturers, notably Thomas Walker.

I came to Melbourne, and there was a certain medium there who was a materialization medium whom I had wanted to see at work, for I wanted to make an investigation of the Devil's work through her mediumship—the very medium of whom I had spoken to Dr. Cairns.

Well, I was present at a certain seance and this particular medium was chosen, as I had expected, to be the medium through whom the Devil was going to try and impose upon me that Dr. Cairns was there. I was sent for to attend the seance being told that Dr. Cairns, my old friend, knew that I was in the city, and that he very much wanted to speak to me through a certain medium.

I said, "That is a lie."

"No, it is not. It is true, Doctor."

I said, "That is a lie. Dr. Cairns never talked through your medium."

"But he did."

I said, "I know better."

"Well, you are afraid to go to the seance."

I said, "I am afraid of no devil. I will go to that seance, and I will knock that devil out."

I had fought many fights, and had not lost one. I went.

Any of you who know about the seances, will know that the medium goes into an unconscious condition, practically into a fit. (Here some one in the gallery laughed.) That is what it is. It is an epileptic or a cataleptic fit; and, if you laugh at that, it just shows that you do not know anything about it.

While the medium was in that condition, spirit after spirit possessed her. Presently the well-known voice of my friend Dr. Cairns rolled up. Oh, it was a splendid imitation.

"How are ye, Dr. Dowie," in the broad Scotch in which my name is pronounced—*Dooey*.

I said, "I am very well. You are not Adam Cairns, as you say."

"I am your old friend Adam Cairns."

I said, "You are not. You are a dirty, low devil and impostor." (Laughter.)

"I am your old friend Dr. Cairns. It is hard to kick against the pricks. We have told you often in the seances—they have told you often—that you were a medium, and you are, and you will have to come to it some day."

I said, "Yes. I am not going to discuss that with you, you dirty, low, mean devil."

"Oh," he said, "that is not the way to talk to your old friend Adam Cairns."

I said, "You are not my old friend Adam Cairns, because Adam Cairns and I knew each other well, and He loved the Lord Jesus Christ, but you do not."

Believe Not Every Spirit, But Try the Spirits.

"You do not dare to confess the Lord Jesus Christ. Confess now that Jesus Christ is come in the flesh. Say, if you dare, 'I believe that Jesus Christ is come in the flesh.' You do not dare to do it."

"O mon," he said, "we have got a long way beyond that in the spirit world. I used to be foolish enough to preach that Jesus was the Son of God, and that He was the Saviour of men, but I found out that He is only a son of God, and that there are a great many, and Jesus is a great medium, and He never was God."

I said, "Now, none of your tricks. You are begging the question, you mean, low devil. You do not dare to confess that Jesus Christ is come in the flesh. Now, I am trying the spirits by the standard that Dr. Cairns and I agreed to try the spirits by."

He said, "Mon, I am telling you we have changed all that."

"Well, now," I said, "Dr. Cairns and I had a private compact that when he departed from this life, if he came back to it, he would give me a certain passage of Greek. Now give it to me. Give it to me, you dirty, low devil. (Laughter.) Give me that passage of Greek."

"O," he said, "I dinna ken anything about that, and you dinna ken anything about that."

"Well, if you were Dr. Cairns you would ken. You entered into a compact with me in that study."

"O," he says, "I did not."

I said, "There you are lying again. I do not only believe that you are not the spirit of Adam Cairns, but I know you are not by that compact. You did not give me the passage in Greek; but I will go further and tell you that the passage is in the fourteenth chapter of John, in case your memory has become defective since you went out of this world. (Laughter and applause.) Now, then, I am giving you a clew. I am practically giving myself away. Now, then, you dirty old devil, let us see how much Greek you know."

He said, "I never entered into that compact."

I said, "Now, if you are Dr. Cairns, you know you entered into that compact."

"I will prove that you are an impostor."

"I will prove that you are not Dr. Cairns to every one at this seance. If you are Dr. Cairns, you are a good Greek scholar. If you are not Dr. Cairns, you know nothing about Greek. Now, I do not believe you do."

I said, "I will put to you the passage that we agreed to quote to each other; and, if you can translate it, I will believe you are Dr. Cairns." Then I gave the passage:

Μὴ παρασσέσθω ὑμῶν ἡ ἀκρῶν ἡ καρδιά· πιστεύτε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύτε. Ἐν τῇ οἰκίᾳ τοῦ Πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δὲ μή· εἶπον ἂν ὑμῖν· πορεύομαι ἐτοιμάσαι τόπον ὑμῖν.

That devil did not know a word of Greek, and the demon's failure threw her into a fit.

There was one thing about Dr. Cairns, whatever else he was, he was a good Greek scholar, and Dr. Cairns would have given me back the translation in a moment.

Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you.

But the dirty, low skunk of a devil could not give me a line of it (laughter), and so I proved that a devil was impersonating my friend Dr. Cairns.

Now, friends, I made many such tests. I tested these mediums on many points, and I got to know them, and to know their ways so well that at last they all held I was the biggest medium of them all. (Laughter.)

One day the husband of a medium met me and said, "Mr. Dowie, we had a great revelation about you."

I said, "What is it?"

"Oh, we had communion with the spirits; the spirits were with us last night in the Gebe (that is a part of Sydney), and we had a wonderful meeting, and the spirits were there."

"Well," I said, "what kind of spirits was it? Whisky, brandy, or what?" (Laughter.)

He said, "Now, do not laugh. They were the unseen spirits, and there was a great spirit there that has come to Sydney from the other world for the purpose of telling you that you are a medium, and the information given to us last night was that you were a great medium, and you did not know it."

"Well, now," I said, "that is an awful fool of a spirit. Look here now. I will tell you the name of that spirit."

"You do not know it," he said; "these seances have been secret."

"Well," I said, "look here. I will prove my superiority.

"You say I do not know it? I will tell you the name of that spirit. If I were a man that would bet, I would win a thousand pounds bet now."

"I will bet a thousand pounds you cannot tell me the name of that spirit," he said.

I said, "I will not take you up, because I would win your thousand pounds, and I would always be miserable. Now

listen; you owe it to the fact that I am a Christian man that you have not lost a thousand pounds."

He said, "Well, what is the name of the spirit?"

"The name is Philosopheme."

"Why," he said, "that is so. How did you know it?" (Laughter.)

"I will not tell you how I knew it altogether, but there was nothing very occult about it."

I knew it. There was nothing very occult about my knowing it, although it would take too long to tell you how I made the discovery.

But he went on to say, "Now I know you are a great medium, and you do not know it, and that is what Philosopheme told us last night."

I said, "What a fool Philosopheme is."

"Why?"

"Because I am a medium and I know it."

"Oh," he said, and he opened his eyes. "And you are a medium?"

"Yes."

"And you know it?"

"Yes." (Laughter.)

"And how long have you known it?"

"Why, I have known it for many years."

"Well, I declare. Only last night you thundered at the Spiritualists here and knocked us into a cocked hat, trampled on us and called us all devils, and here you are telling me you are a medium. I cannot think you are poking fun at me."

"Well," I said, "do I look like it?" I was as serious as a British judge; but the judges are not serious here (laughter), for the most part. I said, "I am a medium and I know it."

He said, "Are you fooling me?"

"No," I said, "I am in earnest. Philosopheme is a fool. I am a medium, and I know it, and have been for years."

"Well, now, I would just like to know if you are in earnest."

"I am in earnest, I tell you."

"Have you had frequent intercourse with spirits?"

"Yes."

"With a spirit?"

"Yes."

"Have you a spirit that controls you?"

"Yes."

"Well, I would like to know why you should be fighting Spiritualism?"

"Just because I have a spirit that controls me. That is why I am fighting Spiritualism."

"Would you mind telling me what spirit?"

I said, "Yes, I will tell you what spirit. The same Spirit that was in the Lord Jesus Christ, the Holy Ghost." (Amen.)

Now, I am His medium.

I am a Medium of the Holy Ghost. (Amen.) A Man Has Either Got to be a Medium of God, the Holy Ghost, or a Medium of the Devil.

One of the two.

Elder Dresser—"That is true." (Amen.)

Dr. Dowie—I said, "The only difference between you and me in these mediums is this: that you are controlled by a whole lot of dirty little devils, and you do not know their names and from whence they come, and I am controlled by the Spirit of the Lord Jesus Christ. (Amen.) Now, that is the difference."

I want to tell you that Spiritualism is a great reality.

There is a Divine Spiritualism, and there is a diabolical Spiritualism.

Divine Spiritualism is not the control of a man by the minds of the departed, nor by angels. But man was made by God, as I taught last Sabbath Day from this platform, from the very beginning to be a habitation for God through the Spirit. The great object of redemption of man is that man shall be redeemed from the power of Satan, and of sin, and of disease, and of death, and of hell; that his spirit, his soul and his body shall be a medium for God (Amen) by means of which God can work upon humanity. Now, that is all I can say today.

But I know what Diabolical Spiritualism is: it is unclean, the Spiritualism that curses this city. I have no taste nor inclination tonight to go further, but when the proper time comes, I can go a great deal further, and may God help us.

Call.

Now, every one who wants the Holy Spirit of God to take possession of their Spirits, and their Souls, and their Bodies, stand to your feet, and ask God for it. All who want God to take possession of you, by the Holy Ghost, arise! (Apparently all arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take my Spirit, and my Soul, and my Body, and cleanse me from sin, and disease, and all impurity, and put Thy Spirit within me, and control me forever, for Jesus' sake. Amen. (All repeat the prayer, clause by clause, after Dr. Dowie.)

Now, did you mean it?

Audience—"Yes."

Dr. Dowie—Then God will bless you. I know He will, and that is just what we want in Zion—mediums of the Holy Ghost.

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