

THE BEAUTIFUL GATE OF DIVINE HEALING.

REPORTED BY E. W. AND A. W. N.

I shall address you for a few minutes this morning on the story of the man who was healed at the Beautiful Gate of the Temple.

Important Events Witnessed by the Man at the Beautiful Gate.

He was about forty years old, and was, therefore, about seven years old when the Christ was born.

He must have heard the Wise Men, or heard of their sending their servants, doubtless, before them through the streets of Jerusalem, saying: "Where is he that is born King of the Jews? for we saw His Star in the East, and are come to worship Him."

"Where is He?"

That prayer was a very impressive one.

But the Christ disappeared, and the time of His birth was marked by a most horrible crime—the massacre of the innocents at Bethlehem.

This lame man must have remembered how, when he was a little boy, the mothers had wept and wailed, and how all Jerusalem was filled with horror and indignation that Herod should have murdered large numbers of young children, in the hope that he could murder the Christ.

I do not read that any priest of that time ever reproved Herod.

I do not read that he was ever shut out of the Temple.

The priests went on coöperating with that king who was a murderer.

What a terrible story that was for that child to hear!

When he was nineteen years of age, he lay daily at the Gate which was called Beautiful, a beggar, lame from his mother's womb.

He must have seen, or heard of, the little Boy, who had asked the doctors such questions that they could not answer, who had spoken to them words at which they wondered.

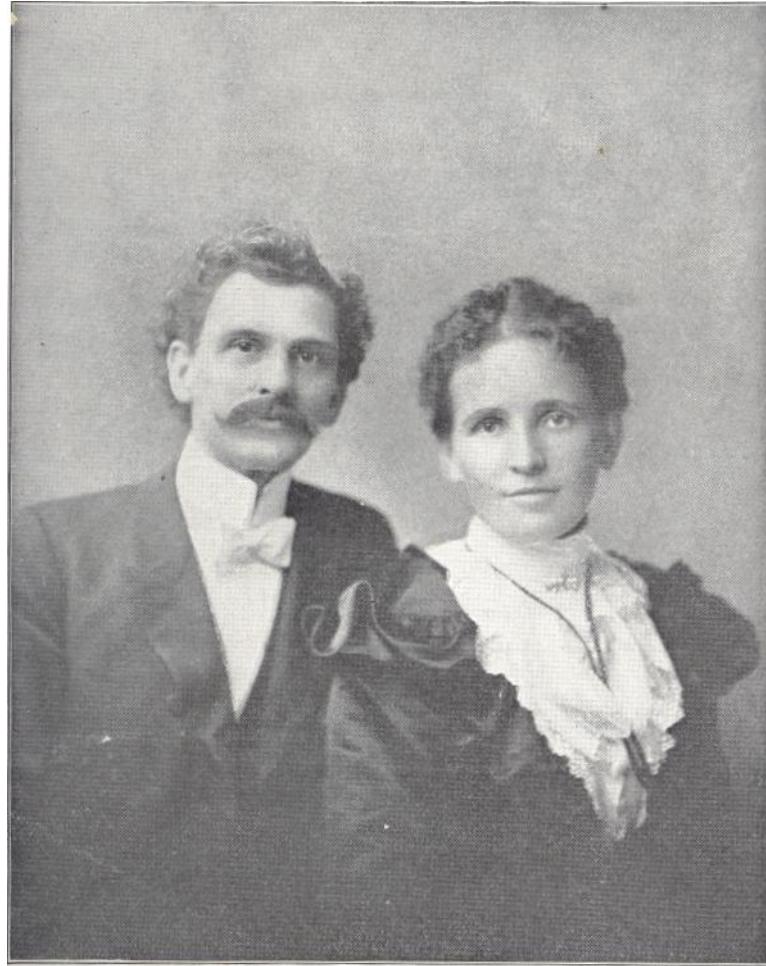
When John the Baptist came to preach, this man was seven years older than he.

He heard the wonderful stories of how the priests went out to see John the Baptist.

He knew that the minds of the people were stirred as to whether John was the Christ, or whether he was the Elijah.

Then John himself said, "I am not," it was a great dash to the hopes of multitudes, for he was Elijah, and

he did not know it.



REV AND MRS. J. THOMAS WILHIDE,

Jesus said, "This is Elijah," when He spoke of John the Baptist.

The Angel Gabriel said that he who was to come was to come in the spirit and the power of Elijah.

It is a very great mystery why John himself did not know it. It seems to me a wonderful thing, but not more wonderful than many other things that have happened.

Ignorance of One's True Personality.

Many persons in their ignorance, have denied that they were this or that, not knowing any better.

Not many years ago, I knew personally of the following incident.

A certain young man was told that he was Earl of So-and-so.

He said, "You go away. Do not talk such nonsense to me."

The solicitor said to him, "You are the Earl So-and-so, and I am here to put you in possession of

* The following report has not been revised by the General Overseer.

your estate.”

“If you do not go away, I will knock you down,” said the young man. And he looked as if he would do it.

The solicitor went away and brought with him a friend of his, saying once more, “You are the Earl of So-and-so, and I have come to put you in possession of your estate.”

He said to his friend, “Take away that lunatic.”

The friend said: “He is no lunatic. You are the Earl of So-and-so. Come to my house and examine the papers.

The young man came; they showed him proof of his paternity, and who he was.

It was with difficulty that he could believe them, and considerable time was spent before he could be convinced that it was not a conspiracy to make a fool of him.

At last, however, he believed what he did not know in any other way than by documents that were put before him, that his mother was the wife of a dead earl, and that he was the legitimate son.

He took possession of the estate, and sits today in the House of Lords:

John the Baptist did not know, but he did the work of Elijah up to his light and knowledge. He was Elijah the Preparer. Elijah the Tishbite was Elijah the Destroyer.

This man at the gate heard how Herod’s paramour had succeeded in getting John the Baptist murdered!

The Priests Afraid of John the Baptist.

The priests were, doubtless, very well pleased, that John was dead, because he had been preaching Repentance, and they were wicked.

They were afraid of him even after he was dead; because when Jesus, the Christ, said to them, “The Baptism of John, was it from heaven, or from men?” they reasoned, “If we shall say, From heaven; He will say, Why then did ye not believe Him? But should we say, From men—they feared the people: for all verily held John to be a prophet.” So these cowardly priests, who in his day denounced John, were afraid of him when he was dead, afraid of the people, and afraid of the Christ.

They said: “We know not?”

They lied!

They are not the only priests or ministers who have lied.

Time went on, and Jesus appeared.

This lame man, at the Beautiful Gate of the Temple, at last saw the Christ, whom John the Baptist had

proclaimed.

He knew of His preaching, and knew of His healing; but he was not healed.

Why the Lame Man Was Not Healed by the Christ.

The Christ went in and out of that Beautiful Gate of the Temple, occasionally, for three years.

The blind were made to see, the lame walked, and the dead were raised, and this man knew it, but still he lay at the Beautiful Gate of the Temple unhealed.

Why?

One does not need to go far to see.

“Rabbi Eliezer,” he would say, “tell me, is Jesus of Nazareth the Christ?”

“Jesus of Nazareth! The bastard! I hate Him!” said a rabbi in Sydney one day.

“He is no Christ,” the rabbi would say to this lame man.

“But, rabbi,” he would plead, “is it not written that a virgin shall conceive and bring forth a Son?”

Then they would say, in their Pharisaical pride, “Dost thou teach us?” and threaten to excommunicate him.

That was the way they tried to put down the Christ.

When a man received sight, and found Jesus in the Temple, he worshiped Him, but the Pharisees said, “Give God the glory; and as for this fellow, He is a sinner.”

They lied!

They had tried to make out at first, that he had not been blind. But his parents had said, “This is our son, and he was born blind.”

“How then is it that he now sees?” they ask.

“Ask him,” said his parents, “he is of age.”

He answered for himself.

When they said that Jesus was a sinner, he said,

We know that God heareth not sinners; but if any man be a worshiper of God, and do His will, him He heareth. Since the world began it was never heard that any one opened the eyes of a man born blind. If this Man were not from God, He could do nothing.

At that time he had not acknowledged Him as the Christ. It was only afterwards that he did, but he was a brave, good man, and he would not deny the Christ.

Without any great stretch of the imagination, we may suppose that this man lay there at the Beautiful Gate of the Temple and asked the rabbis as to whether Jesus was the Christ, and they said, “No.”

He knew, therefore, that if he acknowledged Jesus as the Christ, he would be flung out.

They had passed a decree that any one who acknowledged Jesus as the Christ would be excommunicated. It was after he was excommunicated that the blind man who had been healed met the Christ the second time.

When a man is a poor beggar, over forty years of age, and has never been anything but a beggar, he is likely to believe what the rabbis say, what the ministers say, so he said, "I repudiate the Christ."

He must have done so, because if he had cried to the Christ he would have been saved and healed.

The Conversion of the Lame Man.

The Christ was then crucified and buried, and it was reported that He had risen again.

This man was in great trouble about the matter.

He heard Peter preaching at Pentecost, and I think that was the time he was converted.

Multitudes were converted, and possibly this man, who may have cried, "Crucify Him," with the rest of the rabble, was among them.

At any rate, when Peter and John came up to the Temple at the hour of prayer, three o'clock in the afternoon, this man asked them for an alms.

My distinct conviction is that he knew who Peter and John were.

They were well-known men.

They had been going in and out with Jesus.

Peter had just preached that great Pentecostal Sermon.

Salvation Alone not Much Trouble to the Devil.

Up to that time, there is no record that there had been any preaching or practice of Divine Healing by the apostles.

Salvation only had been preached and realized.

The people were all rejoiced that there thousand had been baptized in one day, and they welcomed these apostles, everywhere. The Pharisees did not care much about that. Salvation does not bother the Devil.

If you get into a boat with one oar, and try to row you will go around in a circle.

The Church, likewise, does not make any very great progress, even where there is True Salvation by itself.

It reminds me of a one-legged, drunken man who got

his wooden leg into a hole, and walked around it all night.

I do not know whether that store is true, or not, but I can see the churches walking around their wooden leg, Salvation.

Get Salvation for the spirit.

But is that all?

Have we not souls and bodies as well as spirits?

Is not the spirit in bondage, if the body is tied up with rheumatism?

When you put in both oars, the oar of Salvation and the oar of Healing, and pull, then you do not go around, you go ahead.

That day, at the Beautiful Gate, the oar of Divine Healing was put in.

That man was healed.

You know how simply the story is told.

The Apostles said that they had no money.

Money Spent in the Extension of the Kingdom of God.

You say, "That is not like you, Dr. Dowie."

I have oftentimes been without money.

A hundred times I have given, in Melbourne, my last shilling for the extension of the Gospel.

I have sold pictures, and books, and furniture to extend the Gospel.

Out of a million dollars, that is, more than two hundred thousand pounds, that I received in a given time, I spent nine hundred fifty thousand dollars—one hundred ninety thousand pounds—for the extension of the Gospel.

I did not spend fifty thousand dollars during those seven or eight years, on my family.

I did not spend five per cent.

"But," you say, "now you fatten on the tithes and offerings of the people."

I have not taken a penny from the tithes and offerings fund for several years, and give larger amounts to that fund than any other person in Zion.

I came to see that

Poverty Does not Glorify God.

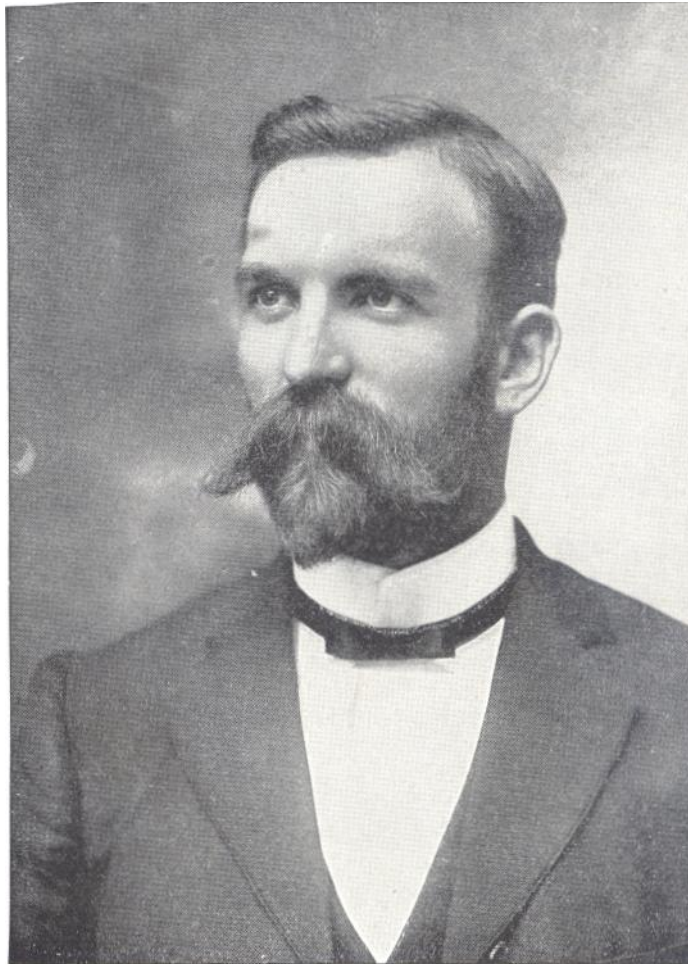
I had always thought I could glorify God by being poor.

But I had not read rightly.

The Word of God says of the Christ, "Though He

was rich, yet for your sakes He became poor, that ye through His poverty might become rich."

I came to the conclusion that my poor people ought to be saved, and healed, and blessed and shown how to make money. I set myself to it.



REV. CLEMENT FRIEND HAWKINS.

I coöperated with them; we have made money, and we are using it for God.

We used three hundred thousand dollars in one month, on the New York Visitation; that is over sixty thousand pounds.

We gave that out of our own pocket, and we are just as well to-do now as ever, and a little more.

We give our tithes and offerings, and send the Gospel to all the world.

A Tribute to Overseer Voliva.

I sent Overseer Voliva here, paid all his expenses, and—I say it publicly he has never cost me a dollar since.

He is a man who knows how to do things.

He has not cost Headquarters a dollar since he came, and has been a blessing.

I have received about two hundred people from

Australia, and I think I am likely to receive from four hundred to a thousand this year.

This racket that the priests and others are kicking up will send a great many people to Zion City. [Applause.] That is the only good thing there is in it.

Not one voice has been raised by a minister to demand that I shall have fair play.

The people will see that the ministers are on the side of the mob.

If this kind of thing goes on, they will see that Melbourne is a good kind of city to live outside of, and that Zion City is a pretty good place in which to live.

There we have never had disorder.

A Rich Man Without a Penny in His Pockets.

When the apostles said that they had no silver or gold, they did not mean that they were poor.

Baron Rothschild once got into an omnibus going along the Strand, in London.

The story is told that he fumbled everywhere for the coppers, but could not find them—had not a single copper with him.

He turned to the conductor and said, "I say, my good fellow, just excuse me, I have no money with me I will take your number, and see that you get the fare."

"You can't work me like that, you old Jew," said the conductor. "You will have to get out."

Just then one of the other passengers recognized the great banker and paid his fare.

It was not that the baron had not plenty of money. He simply was not carrying any with him. You might find me often in Zion City, without a penny in my pockets, because I do not need money there.

Not long ago, in fact, I took the train in to the city of Chicago.

I had only had a minute or two in which to get ready, and my carriage was driven at a great speed to the station.

When I was safely on board, I felt in my pocket to find if I had anything with which to pay expenses in the city. I had not a cent.

I turned to my personal attendant, and asked him whether he had any.

"No," he said, "I have none."

"What shall we do? We are getting into town?"

"Oh, we can get money, General Overseer, many people around here would be glad to lend you money." I found it so, for the conductor of the train readily let me have fifty dollars.

Because, therefore, the apostles had no money in their pockets it does not follow that they were poor.

At that time the people were laying vast sums of money at the apostles' feet.

I have calculated what was put at their feet at about

fifty million dollars.

Whether they were poor or not, they had no money at that particular time, and for a minute they did not know what to say.

Perhaps they tried to find some money for the poor man; for Jesus had said that it was more blessed to give than to receive.

He was always giving to the poor, and they were accustomed to give in all these cities.

Zion is Giving to the Poor.

Mrs. Dowie works all day sometimes, and half the night in her department.

She has her secretary and stenographer at work too.

She is in charge of the Women's Work of the Christian Catholic Church in Zion Throughout the World. We have a Home of Hope for Erring Women, where we have as a rule from twenty to thirty erring women and their babies, numbering from fifteen to twenty.

Mrs. Dowie sees to this Home for me. I have never entered it.

The women have been blessed, saved, healed, baptized, and a very large proportion of the women who have entered that Home are in the Church today,

Mrs. Dowie has something like six hundred fifty Dorcas women making garments for the poor under her direction.

She and the Dorcas women clothed about a thousand poor families, last year, in Chicago; many of them not connected with Zion at all.

We are always giving, and we love to give.

We have a corps of Maternity Deaconesses who have outfits for the mother and babe.

When we find women who have been abandoned by their husbands, we send Deaconesses who take care of them, bring the little one into the world, and clothe the babe and the mother until she is able to get about and help herself.

Mrs. Dowie receives vast quantities of goods.

Merchants in all parts of the country send her shop-worn goods, but warm and good articles. Last winter she received a whole case of boots and shoes for the little boys. That much for the poor outside of Zion.

Inside of Zion, everything has been looked after—clothing, food, and fuel—ever since the Church was organized. [Applause.]

A Methodist Minister's Shameful Lie Nailed.

Any statement to the contrary, such as that published by Mr. Fitchett in his *Southern Cross*, is an abominable and shameful lie.

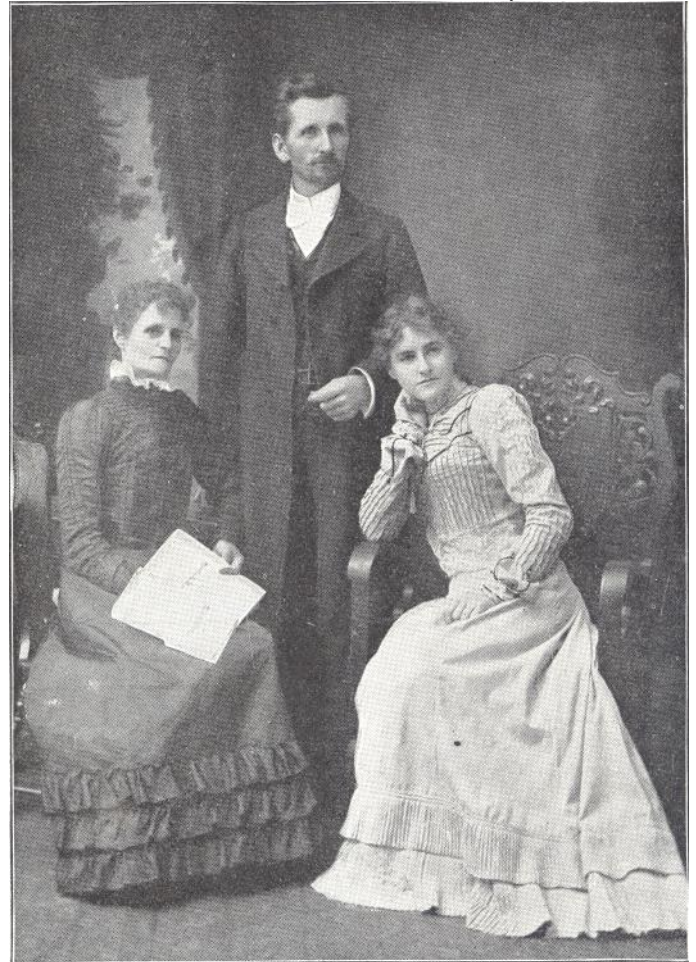
A week or so ago he published one taken from an

American newspaper in New York.

What do they know about Zion City, over a thousand miles away?

If the writer had been there, he was a liar, because he said that I had sixty thousand acres of land, and I have only six thousand seven hundred.

He said that the cemetery was away on the outskirts of that great tract of land, when the cemetery is only two miles and a half from the center of the City.



REV. J. STEPHEN McCULLAGH. WIFE AND DAUGHTER.

Instead of being in an obscure place, Mount Olivet is one of the highest points in the City of Zion.

We put it there purposely.

We intend to make it a very beautiful spot.

He says that we put it away back there for fear the people might know how many deaths there were.

That is all a lie, every word of it, and told by a Methodist minister, too!

A Good Thing to Put in Both Oars.

This poor man at the Beautiful Gate of the Temple received the healing instantly, and then how many people were saved?

A voice—"Five thousand."

General Overseer—Two thousand more than at Pentecost! The Word says that Peter preached, and that the number of men that believed were five thousand.

I believe that there were at least as many women, because there are usually about twice as many women saved as men. You see what a good thing it is to put in both oars.

Now, you Methodists, go and repent of all your naughtiness, and get the confidence to go in for Divine Healing.

All who desire to give themselves wholly to God stand.

[Nearly all rose.]

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit. Enable me to trust Thee, and serve Thee. Take away my sin. Give me grace to rest in Thee as that poor man did who had never walked; that in the Name of Jesus, in the power of the Spirit, and in accordance with the will of God my Father, I may get the blessing and glorify Thee. For Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after the General Overseer.*]

The meeting was then closed by the General Overseer's pronouncing the

BENEDICTION.

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

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