

ZION COLLEGE LECTURES ON PRAYER

A Series Delivered Before the Students of Zion College by the President, Rev. John Alexander Dowie,
General Overseer of the Christian Catholic Church in Zion.

THE world today has learned that there is something far beyond the ordinary in the words of God's Messenger to Zion, John Alexander Dowie.

As this realization comes to the public, the first question always is, "How does he do it? What is the secret of his power?"

Those who know the General Overseer and have heard and heeded his teaching know that the power belongs to God. But the General Overseer is wonderfully used by God, as an instrument, on account of his mighty power in Prayer, taught him by the Holy Spirit.

Hence it was with the greatest joy that the students of Zion College received the announcement that the General Overseer would deliver a Series of Lectures on the subject of Prayer. It was an inestimable privilege to learn how to pray from a man whose whole life had become a mighty power of God through Prayer. But joyful as the anticipation was, it was more than justified by the realization.

Many members of the Christian Catholic Church also attended these Lectures and were amazed, from week to week, by the real depth and scope of the subject as it was opened up by the man of God.

Since the delivery of these Lectures there has been a loud appeal, from many sides to have them published.

The General Overseer was reluctant, as he felt that in the great pressure of his other duties he had not been able to give the Lectures as he might have done with more time at his disposal. He also felt that he should revise them before their publication, and this he could not find time to do.

At length, however, the appeal for them being urged, he consented that they should be sent forth, without his revision, during his absence in Europe and the Holy Land.

Accordingly this wonderful teaching will be printed, almost as it came from his lips, from time to time, in LEAVES OF HEALING. In preparing these Lectures for the press, we have eliminated some allusions to topics of the time and place and have written in some headlines. We have also cut out opening and closing exercises and arranged the matter consecutively without regard to number and date of Lectures.

We pray that God will bless these wonderful truths to all who read in even greater measure than He did to those who heard.

A.W. N.

IN THE BEGINNING GOD. IN THE BEGINNING WAS THE WORD

In my last Lecture I spoke to you concerning the things which seem to me to be antecedent to the creation of this world and supplying in our nature the extreme necessity for prayer.

I called your attention to the fall of the angels and to the probability that these fallen angels were the creatures who had been cast out of this earth or some other part of the heavens, and, desiring to be reëmbodied, were seeking from the beginning to be embodied in humanity.

The Consolation in the Belief in the Existence of God. Necessity for the Belief.

In this Lecture I wish to go back to the beginning of two books which I desire you to consider this afternoon; the first chapter of the Book of Genesis and the first chapter of the Gospel according to St. John. The first word in the Book of Genesis is, "In the beginning God," and the first in the Gospel of St. John is, "In the beginning was the Word," the *Logos* (Greek Λόγος)

The word translated "word" is *Logos*. "Word" is not a good translation. It is more than word. *Logos* is a thought implying the Reason or Source of things. Theo-logos would be the reason or science of God, geo-logos, the science of the earth, and so on. *Logos* is more than a mere word. It is a Creative Power.

The point I desire to emphasize is that the great consolation we have in Prayer is that when we go back to the beginning of everything we find God.

God is at the beginning, God is all the way through, and God is at the end.

The great consolation to the true child of God in every age has been to find God. There is no use praying unless you know that God is, for "without faith it is impossible to be well-pleasing unto Him" and, "he that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him."

The first thing, then, is to believe that the One to whom you are speaking is; that He exists, that you are not

speaking to one who does not hear you.

I can ring up on my private telephone line just the person I want. If I give two rings, the office in Zion Home answers me. If I give three rings, Zion City Bank answers me. If I give four rings, someone in Central Zion Tabernacle answers me. I am perfectly sure when I ring that I am ringing a bell which will be listened to by those who are near by and that they will hear what the bell is saying. And I know in my own office when I am wanted because it rings only once. When you pray, you must believe there is somebody to answer prayer.

Remember This Word, “In the Beginning God.”

God is back of everything, and when you pray you must keep this first thought in mind. That is the great primal thought in Prayer. You are talking to One who actually hears. You cannot see that One, but if you have any doubt you might as well close up your prayer machine. You might as well hold your tongue if you doubt that God is at the other end of the wire.

It is a waste of time to pray, “O, my Father in Heaven,— If I have a Father in Heaven— hear me, if You are not too busy attending to other things. Perhaps I am too insignificant. Perhaps You will take no notice of me. For Jesus’ sake hear me. I do not know whether You will or not. I am not sure about it.”

If you have any lingering thought anywhere in your heart that God is not hearing, there is no use in your praying.

When I came in from my drive today—I do not often get an opportunity to drive—a number of requests for prayer which had come while I was out were handed to me. There was one cablegram. I closed the doors on both sides of my room and knelt before God and told Him about it. The cablegram was from Auckland, New Zealand, and contained these words, “Mr.— in a dying condition; asks your prayers. He has abandoned doctors and trusts God only.”

Did they not think there was a man at the other end who would receive that cablegram? Did they not in faith believe that my enemies had not murdered me last week at Oak Park? Did they not have faith to believe that a telegram addressed “Dowie, Chicago,” would reach me?

That is all the address anybody needs to send. I received a letter the other day addressed, “To the Man Who Believes God Heals the Sick and Lays Hands Upon Them in Jesus’ Name, Chicago.” Sometimes I get letters addressed to “The Faith Healer, Chicago,” Of course I am not a faith healer.

But my friend knew I was here, because down at the bottom in one corner these words were written by the operator, “A reply of six words has been paid for. Please let us have it. All I did was to send my stenographer this reply, “Prayed 2:30 P.M. Trust God alone.”

I do not know what has happened at Auckland, but I do know that I prayed in faith and I know that my prayer reached heaven quicker than that cablegram reached me. I believe our Father knew the faith of those who sent the telegram and the man—, and He heard that cry.

The thought I desire to you get out of that is this; get it as practical thing. Those people did not see me in Auckland. I never saw that man— that I know of. He may be one of our members there. I did not ask the General Recorder. So far as I remember, he is not. So far as my positive knowledge goes, I know nothing about him except that he has left all with God and appeals to me as a man who, he believes, can pray the Prayer of Faith. He pays for the expensive cablegram and answer, and he knows I am praying still.

Jesus Paid, on the Cross, the Cost of God’s Answer to Prayer.

I looked at those words down on the corner, “A reply of six words paid for,” and the thought came to me, A reply to us has been paid for. Jesus Christ has paid for that reply. When we ask God the Father in humble faith through Christ, the Eternal Word, to hear us, we will get the answer.

A short time ago a man came from New Zealand for whom I had prayed when he had lockjaw, and if I remember correctly that man told us in Zion Tabernacle or in Zion Home that the answer came at the moment I prayed.

Jesus Christ, our great Advocate, has paid the price for an answer. You ask God for Jesus’ sake to give you the power of the Holy Spirit to teach you to pray.

Realize that in the beginning is the Eternal God and Father, in the beginning is the Eternal Son, the Word who was made flesh and dwelt among us, by whom all things are made. There we have the Father and Son and we have the Holy Spirit with us.

Christ does the mediatorial work with the Father and we have the Holy Spirit with us. We can send our petitions directly and there is an answer paid for.

When I read that cablegram that day I said, “Lord, there is more in that than the operator knew. Father, the answer is paid for. Please let us have it.”

I did not pray much about it. I did not pray a long prayer. Nobody heard me howling. I detest that. Does God need to be howled at? If my son or daughter came to me to make a request of me, do you think they would lie down on the floor and howl. “Oh Father! Not a bit of it.

My daughter came to me this morning and said, “Well!” I said, “Well?” “Well!” she said, “I am going to hold you up.” “What are you going to hold me up for?” “Well, I must have certain books and I need something for

my little expenses.” Then she said, “Do you know this is the beginning of the month?” I knew what that meant. Drew a long breath and pretended to awfully troubled. She just laughed at me. She knows her father, and she knew she was going to get what she asked for. She does not come to me with a long face, but she economizes my time and hers by simply looking at me and saying “Well!” She does not need to say that she has come to hold me up, for she holds me up and I know very well I will have to surrender.

If we could only look up to the Father in Heaven and say “Our Father,” He would see that we trust Him and go to Him for all we need because there is no one else to go to. My daughter has no one else to go to. She has to come to me, and she comes with confidence that I will do what I can. There are many other people who come with confidence and I am held up all around. But I am quite willing to be held up to do God’s will.

We are to be a blessing to humanity by being helpers. We cannot take the place of Christ. There is only one Mediator between God and man, Jesus Christ, and one Mediator between man and God, The Holy Spirit. We cannot take the place of these. But we can take the place of what Elihu calls a days-man, the place of one who prays for his brother.

The whole object of my teaching you how to pray is that you shall be not Christ, not the Holy Spirit, but a praying man, a praying woman, on the same level with humanity who will be able to pray in faith and get an answer.

THE TERRIBLE SIN OF SELF-DECEIT AND LYING TO GOD.

I wish now to take up the story of the fall of man at the point where the temptation ended in the transgression and the terrible consequences came.

God said; “Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, dying thou shalt die.”

That is the proper translation. As a matter of fact, the old translation cannot be correct, for Eve did not die. Death entered by the transgression, for it was a sin unto death.

No Prayer Can Ever Avail for Sin Unto Physical Death.

I strike, at the very beginning, a very mysterious subject. But you have to meet it. I have had to meet it. There is a sin unto death.

There is no deliverance from sin unto death. I do not mean that there will be none beyond, but there is none here.

There is no deliverance here. All must die.

Just how far that sin unto death is capable of any definition I do not know, enters any further than to call attention to the fact that this lies at the beginning as the great necessity for Prayer; namely, that we are all appointed unto death in this sense, we must lay down our mortal body. The consequences of original sin are preserved in the Christian to this extent, that while death itself is destroyed, as I shall show you, yet the passing out of this mortal body no one can escape.

Death for the Christian is destroyed, but the sleeping in Jesus is accompanied even in the Christian by the laying aside of this mortal body, except in the cases where there has been a translation.

Regarding this I must some day endeavor to put in words the thoughts that I think God has given to me regarding translation.

You are face to face with the fact that even with the holiest and with the best, we are in a dying body. This tongue, these eyes, this beating heart, this physical pulsation will all cease and become colder than marble.

Lifeless and dead, the body in which you dwell will go back to its kindred dust, earth will return to earth, ashes to ashes, and your spirit will stand before the Judgement Seat of God.

There is no discharge in that war. There is no possibility of evading that issue.

When the Voice rings out and summons every spirit to the bar of God, there will not be any escaping it. The necessity for Prayer is imposed upon us by the fact that we have to give an account of the deeds done in this body according to what we have done, whether it be good or evil.

There is No Escaping from Giving an Account to God.

The first thing God did when man fell was to demand an account. “Adam, where art thou?” was the question which rang through the Garden. That Voice rings still, Where are Thou? Are you hiding still in the depths of the Garden? Are you seeking to evade the all-seeing eye of God?

He did not demand of the woman where she was. “Adam, where art thou? I put you at the head of creation. I gave you an helpmeet. Have you violated the fundamental law? Where art thou? That was the question.

The miserable art of excusing oneself came to Adam. It is a wretched art which people are all the time practicing. Blame the woman; blame the serpent; blame somebody. "The serpent tempted woman, and woman tempted me. The woman whom Thou gavest me tempted me, and I did eat." The serpent whom Thou didst make, Oh God, tempted me and I did eat."

My brothers and my sisters, at the very beginning let me tell you that if, when you pray, you bring to your aid the miserable, the diabolical art of excusing yourself, you will be damned. You kneel and say, Oh God, there is a great deal to be said for me. You know I was tempted. I was hungry. I could not help it. I had to do it. I had to live, and because I had to live I had to do this. A man must live."

Stop! You do not need to live.

You can die. It were better, ten thousand times that you should die than that you should sin.

But there never was a time, and there never will be, when a man who obeys God will die of hunger.

The God who fed Elijah by ravens; the God who sustained a nation in a desert by daily manna; the God who in all the ages has sustained His people, never abandoned them yet. They were never allowed to die of starvation.

It may be that by a judicial process, or an extra-judicial process, you may suffer martyrdom; but you will never die from inattention; you will never die from hunger, or from thirst. You will never die because God fails to answer the cry, "Give me this day my daily bread."

God Will Never Let His Children Starve.

Never! If you trust God. You may get down to the last crust, but God will be there as He was with Paul Gerhardt when he wrote:

Give to the winds thy fears
 Hope, and be undismayed;
 God hears thy sighs and counts thy tears;
 God shall lift up thy head.

Through waves, and clouds, and storms.
 He gently clears thy way;
 Wait thou His time; so shall this night
 Soon end in joyous day.

What though thou rulest not!
 Yet heaven and earth, and hell
 Proclaim, God sitteth on the throne,
 And ruleth all things well.

Far, far above thy thought
 His counsel shall appear,
 When fully He the work has wrought
 That caused thy needless fear.

His little house was in a forest. He had been driven out from his pulpit and his home. With his little family he had gone from place to place until at last he was in this little cottage in the very wilderness of a dark forest in Germany.

Nobody cared for him. The great preacher had become a mere plaything. He had been discredited and cursed by court and people for his piety and his purity and his protest against sin.

With streaming eyes he arose in the darkness of the storm unable to sleep. He found all his dear ones sleeping. They had gone to bed hungry, weeping because there was not enough bread. Then he wrote that hymn.

While he was working at that beautiful hymn, which can never die, it seemed to him as if the storm was louder and more terrible than ever, as heavy blows came against the door, just as if something were falling against it. He attributed it to the storm, and went on with his hymn-writing.

Then the day dawned and the hymn was finished. He had given to the winds his fears. God had lifted up his head.

Although he did not know where it was going to come from, he knew that food would come. He looked upon his sleeping children. Then he opened the door, for the dawn had come. He found that what he had thought in the darkness of the night was the storm, had been the coming there in the midst of the storm of winter of one who had carefully placed against the door flour and meat, and all the necessities and many of the luxuries of life, and carefully covered them over with a tarpaulin and gone his way in the darkness of the night.

Paul Gerhardt never knew to the day he died who did it.

So in every age, there is never any necessity to eat the forbidden fruit and to sin. It is not necessary for you to live by bread alone. Live by the Word of God, and the opportunity will come to you as it did to Christ in the desert when for forty days and nights He fasted and prayed and in conflict with Satan struggled to overcome until He triumphed. Then the angels ministered unto Him.

The Hand which fed the hungry multitudes and multiplied the five loaves and two fishes is still as able to feed the hungry. The Unseen Power which multiplied

those loaves and fishes that day, are the same ministering spirits who ministered to the Christ in that howling wilderness when for forty days and nights He wept and fasted and prayed and toiled and triumphed.

He could not have come up out of the wilderness but for angelic ministrations, humanly speaking.

Man Can and Should Die Rather Than Sin.

The fall of man was because of that accursed lie, "I had to do it; I was tempted; there was no way. I had to live, and therefore I sinned."

That lie can never be accepted before the Judgement Seat of God, because it is always possible for us rather to die.

No martyr need have suffered if he had only betrayed his Lord and accepted deliverance at the price of his obedience to God.

But none who love God truly will ever accept deliverance at the price of truth. A life like that would not be worth living. May God forbid, if ever the trail should come to you, that you should ever fail there.

If you accept deliverance at the price of obedience to God, your life will be a failure.

Never excuse yourself that you have that reason. You ought to sin no more wilfully while you live. But, if ever you should sin willfully, if ever you should sin yielding to temptation, never blame the tempter, if he is the Devil himself.

Never blame the woman.

Never blame the man.

Never blame the Devil himself.

Blame yourself.

You must pray that you may never yield to the temptation to which the sinful Adam and Eve yielded when they blamed each other, and blamed the Devil. It is right to saddle the Devil with the original of sin, disease, death and hell, but it is not right for the man or woman who has submitted to the Devil to say that it is an excuse for them.

There is no excuse for our parents, and there can be none for us if we have been delivered. We need never sin again unless we like.

No devil in hell or any power on earth can ever make you say Yes, if you are determined by the Grace of God to say No. Your consent can never be obtained to sin, if you have the grace and virtue of the Holy Spirit's power within. Even if crime were committed against you, you would not

sin, if you did not yield to temptation.

These facts I think to be fundamental.

You see as you read the record that man set to work then with this wretched art of excusing himself. You have to meet this all through life.

The Command Terrible Sin of Making Excuses.

I desire to make the discourse practical. When you preach the Gospel, you will find that humanity will say, "I pray thee, have me excused."

The great mass of men will tell you they want to be excused. One in the parable of our Lord said that he had bought a piece of land and he had to go and see it. "I pray Thee, have me excused."

I do not believe in any Jew having a genuine excuse there. Did you ever know a Jew to buy a piece of land without seeing it? I do not believe he ever did. I think he was a liar, and those who are presenting to you as a reason for not serving God that they have bought a piece of land, and that they must needs go and see it, are a pack of liars.

They do not need to see their land, but they do need to get Salvation.

Sometimes they will tell you they bought five yoke of oxen, and they go to prove them.

I believe that was a lie, too. I do not believe a Jew ever bought five yoke of oxen and did not know what kind of oxen they were before he bought them.

Even if a man has bought five yoke of oxen, you cannot make that excuse. The Messenger has come, and you cannot give that excuse.

You were told that the time would come when you would be summoned to attend. You were invited and the marriage robe was brought out to you, and here you are making excuses.

Then the last miserable excuse was that he had married a wife and therefore he could not come.

That was an infernal lie, because his wife was invited with himself. There was no reason why a newly-wedded wife should not come too.

If a man tells you that he has just been married and he must be excused for a while because he has just got a wife, that is a lie, and a downright, wicked lie, because it is no reason for refusing his God.

Men everywhere are trying to excuse themselves from Pardon, from Peace, from Purity, from Power, from everything that makes Heaven.

Eve did not need to obey the Devil, and Adam did not need to obey Eve. If Adam had obeyed God, Eve would have died and Adam would not have lied. God would have gotten him another wife, and it would have been a very good thing.

It is a Very Good Thing Sometimes for a Man to Lose His Wife.

I know many men whose wives make their lives a hell. Many a man's first wife made his life a hell, and he was never happy until he married again.

I do not think that it would have been a bad thing for Eve to have died and Adam to have had another wife.

God would never have left him alone. God would have made him another woman.

Whenever I see a good man who says that his life would be wrecked if his wife should die, I think he is foolish, to say the least.

A woman who says that her life will be ruined forever if her husband dies, is a fool. I know many women who never had any happiness until they got a second husband. They had more sense when they got the second one than when they got the first.

If Adam had said, "No; if you care to eat of that and prefer to go to the devil and to death, I will not go with you. I will not disobey my God. You have gone away and done this. I do not dare to do it and bring up a race of men in misery and death. I will not do it.

"But," you say, "Adam's love for Eve was so great that he could not bear to refuse her."

I do not see any love at all in it.

The moment when a man sins from what he calls love of a woman he proves that it is not love. She sinned from lust and he sinned from lust. It was not love. It was a dirty passion.

Do not mistake love and lust. They are just as opposite as heaven and hell.

If Adam could have foreseen all the consequences of transgression, surely he would have let Eve die.

But no, he loved the woman God had given to him and therefore his firstborn son was a murderer. She had already received into her whole being the poison, the inspiration of the Devil, so that nothing could be born from her body but a devil incarnate.

"He was of that evil one." His physical paternity, his psychical and spiritual paternity, were the Devil's own.

He was the Devil's child. The Word say that "Cain was of the evil one, and slew his brother," The word used is *ec* (ἐκ), out of.

I go back, because, if you think of it, you will see the very condition of everything was being wrought there.

You must not sin. It matters not, woman or man, youths or maidens, you must not sin. You have been forgiven. You have been cleansed. You must sin no more.

He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal.

To save your life, go and lose it. Go and risk it. Go and sow it, if it is to abide alone somewhere. But do not sin. Let no lustful passion for man or woman, no false conception of love, lead you to sin, with the excuse that your love tempted you, that the woman whom God gave or the man whom God gave you, or the beast which God had made, helped you to sin.

Man died through sin. True life is obedience to God.

The spiritual depravity became quickly so great that the man began to use the weapons of the Devil himself in talking to God, and to use the arts of deceit and lying in the very answer to God

May God Make Us True

That is the foundation thought there at that point. Think into it. Had Adam been true to God, that continuity of sin which has come to curse this earth from all ages would never have happened.

Deny ungodliness and worldly lust.

Live spiritually and godly.

Look for the coming of that great God and our Saviour Jesus Christ, and continue looking, waiting, working and toiling.

Say No to everything which is not godly and to everything which is of worldly lust. Then you will be able to say Yes to everything which is good, and when you give God the affirmative and the Devil the negative, then you have learned how to pray.

The Sin of Self-Deceit

One of the fundamental miseries in humanity, created by sin, is the poison of deceit.

It takes many forms, and there is no form in which it is more dangerous than that of self-deceit.

A great tendency of humanity is to pity oneself.

Men are very likely to be sorry for themselves. They think they have been very badly treated. They pat themselves on the back, as it were, and say, "You do not deserve such treatment."

God in His infinite mercy takes cognizance in His compassion and make allowances, yet that is no reason why, with a clearer view of what sin is, we should deceive ourselves.

Satan in one form or another will always make this one the great fundamental difficulties.

I have cultivated the habit for many years of always believing—not merely saying, but believing—that I deserved all I received, good or evil.

I richly deserve from the Devil all the opposition he ever gives me. I have been only surprised that the Devil has not been able to do me more damage.

A man has gone out as a Messenger of God, to fight against the devil, has no right to complain if the Devil fights back.

If you go to seek the Devil in a fair fight, and go for the very purpose of rooting him out of his long-established possessions, there is no sense in complaining about the knocks you will get from the Devil in the process.

You should expect them. You are to be on your guard against them. You are to be able to receive them on your Shield, and be able even to turn their rebound to the Devil's disadvantage.

One of the clever things which a true Christian worker can do, is to make the dart go right back to the Devil and hit him.

The shield of Faith of God is an impenetrable Shield, and no fiery dart of the wicked one can be other than quenched by that Shield. If the wicked one has in you, when you are praying, anything of this miserable art of deceiving and excusing yourself, than you are at a great disadvantage.

Your life is ineffectual from the very beginning.

The Bravery and Good Effect of Assuming the Blame for One's Sin.

Therefore, in going away back to tracing the regrettable necessity for Prayer, we do well to dwell upon the first consequence of sin, namely, the wretched determination of the man to blame the woman, and the woman to blame Satan, and none of them to take the true blame falling to themselves.

One of the things which caused in me a thrill of admiration was the telegram of Sir George White, at Ladysmith, when he was compelled to report to his Government, the War Office in England, that a number of troops had been captured by the Boers.

If he had simply noted the fact, telling that he had sent out the men who were captured by the Boers, and left it to be inferred that it was their blunder, there would have been a good deal of discussion about it. But Sir George White, in the telegram, took the entire blame upon himself. There is no doubt that he placed himself at the disposal of the British War Office. He was in command of the British troops in Natal.

That kind of a thing has an answering chord in everybody's heart. You feel that he was a brave man. He was determined that his comrades who had been captured should not have the burden laid upon them.

As a matter of fact, since that time we have been finding out some things which Sir George White did not know then, and we find that it was not Sir George White's fault nearly so much as he himself assumed it to be.

When one has committed a mistake or has fallen, there is a willingness upon the part of both God and man always to deal gently and kindly and considerately with one who will assume the responsibility.

When you have sinned and erred, do not start before God saying, "Oh God, you know what the circumstance were," excusing yourself. Assume the responsibility.

Make others assume their share of the responsibility and you assume the responsibility of your action.

The fact that others have sinned is no reason for your fall. You must assume the responsibility.

Ask God to take away from you that fundamental wrong which gets into all humanity, because it was the first effect of sin, not merely of excusing oneself, but deceiving oneself.

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption.

A man has no right to complain if he reaps the wild oats which he has sown. He has no right to expect to reap fine grain when he has sown wild oats.

The Terrible Sin of Lying to God.

In tracing the next thing, we might ask ourselves why

it was that man was so suddenly poisoned by sin to such an extent that he began to lie to God.

I think you will find, if you will trace it, the most terrible judgements have come upon those who have lied to God. That sin of self-deceit is continually in the lie, and people will lie to God deliberately.

They will lie to God all the time they live, and they will lie to God at the very Judgment Seat.

On the great Day of Judgment the wicked will begin to say, "When saw we Thee? Some of them will actually say;

Lord, Lord, did we not prophesy in Thy Name, and by Thy Name cast out devils, and by Thy Name do many mighty works?

They will lie to God, because the answer will come ringing back from God Himself, "I never knew you."

Because they say it, it does not follow that they had actually prophesied in His Name, or done many mighty works in His Name. That is all a lie. They never have any admission upon the part of God that they had prophesied in His Name, or did many mighty works.

The statement is not "I once knew you," but "I never knew you: depart from Me, ye that work iniquity,"

The meaning of that is: "There never was a time when you prophesied in My Name. There never was a time when you did many mighty works in My Name."

There are a great many who do not understand that passage properly.

Christ says that this will develop into such a horrible sin that at the very Judgement Seat of God, in the very presence of the Judge, they will lie to God and endeavor to dispute His judgement.

Lying to God is the Source of the Miseries of the Church.

Judas Iscariot had taken upon him the vows of an apostle. He lied to his Lord. He pretended great consideration for the poor, as in the case when the three hundred denarii were spent in ointment and poured out on Christ's head.

"Could that not have been spent upon the poor?" whined Judas.

He lied to God. When a man lies to God, then the Devil has him. When a man starts lying to God, there is no difficulty about his lying to man.

When Ananias and Sapphira started, they desired to get the glory of a great price of self-sacrifice. They were going

to be shining lights. The whole Church would say, "Just look what Ananias and Sapphira have given!"

They lied to God. Then they began to lie to Peter, but Peter pointed out to them that lying to him was conspiring against the Holy Ghost, and lying to God, and that they would die for it.

Go back through the history of the Church at each dispensation, and you will find that those who lied to God perished miserably.

Achan took the vow with all the rest that God should have the spoils. Achan began to lie to God and hid in his tent the Babylonish garment and other spoils. He and all his family had to die for that sin.

Cain lied to God. He made sacrifice to God of the first fruit of the earth. It was rejected. Why? Because God saw his heart. God saw that the sacrifice was unaccompanied by contrition for sin.

Lying to God, he was rejected.

Sin had developed so rapidly in the first period that Cain thought he could trick God. He lied to God and offered a mean and outward sacrifice. Inwardly there was just what there was with Ananias and Sapphira, and just what there was with Achan, and just the same as there is in every age: the mental reservation of real resignation of the spiritual nature; the sacrifice unaccompanied by a real devotion to God.

The result of that will be that the man who lies to God will be rejected by God openly.

This sin of lying to God is the great crowning sin of today.

All the apostate Churches have lied to God.

The Roman Catholic Church is one great, incarnate lie in its organization as a Church.

The Roman Church Lies to God.

I do not say that there are not individuals in that Church who do not lie to God and who are really true and humble at heart and desire to do right, but as an organization it lies to God.

It pretends to be the lover of humanity to bring humanity to God. But its history is a story of lamentation and woe, and its association has been with everything which has been devilish and unclean. The record of the Church of Rome is just reeking, every page of it, with the stinking filthiness of its apostasy. It is lying to God.

The nun takes the vow to be the bride of Christ, and she

is the paramour of a priest in hundreds and doubtless thousands of cases.

The priest takes the vow of chastity, and he is a foul drunkard and adulterer in thousands and tens of thousands of cases.

While they are proclaiming that they are opposed to the marriage of priests, they are adulterers, as in the case of Cardinal Antonelli, who, while the secretary of the late Pope Pius IX, predecessor of the present Pope, was a vile adulterer. His daughter, after his death, went into the courts in Rome, proved her paternity and obtained his estate.

They lied to God.

The Greek Church Lies to God.

It professes to be different from Rome. But in many things it is worse.

The horrible history of its inquisition, the handling of a million human beings, directly or indirectly, over to butchery and to death, tells the story of its wicked lie to God.

Any man who fights that Church is sent into exile to Siberia, loaded with chains, and sent to work in the mines as the foulest of criminals.

That Greek Church is lying to God.

Are the Protestant churches lying to God?

All the denominational churches are tainted with this sin.

The Protestant Church Lies to God as Cain Did at the Beginning.

When the Church is asked, "Where is thy brother?" is not the answer, "Am I my brother's keeper?"

When you ask the Church to get out and see the fallen women, the fallen men, the poor little children, who from their very have fallen into the very depths of sin, they answer "Am I my brother's keeper? What have I to do with them: I pay ministers of the Church, I pay choirs to sing, I pay missionaries to go into saloons, I pay taxes, I pay money for the poor. Am I my brother's keeper? Why will you ask me to do that thing?"

Is not that the state of affairs in the churches today?

When, as the true servant of the Lord, I say, "Your brother has gone into the association of those who are sitting among the graves, and making covenants with Death and Hell." they reply, "what is that to me? What right have you to interfere?"

If the churches were really true, they would exhort one another daily.

This lying to God is at the bottom of the apostasy. First the deceit, then the miserable act of excusing oneself, and then the liar is a murderer and destroyer.

Christ pointed this out in His analysis of the character of Satan:

He was a murderer from the beginning, and stood 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 thereof.

The Devil was the father, spiritually, of Cain.

When you understand what Prayer is, you will understand that this underlying deceit which, in all our hearts, will endeavor to take its place, has to be rooted out.

I watched, the other day, several persons who applied to me for admission into our ministry.

We have asked God specially to guide us in that matter.

A Lie to God's Minister is a Lie to God.

A little while ago a man had written to me. I did not like his letters, and some of them I did not read. I put the aside. I hoped that he would get into all the light, but made no response to his overtures. Finally he came to Chicago to see me. I said to myself, the moment I set eyes upon him, "That man lies." Looking into his eyes for one brief half moment made me to see, by the Grace of God, the bad spirit who was behind. The lips which uttered the sweet words of praise of myself and of this work, and an undying devotion, were lying. The words were unreal. He was uttering them for the purpose of obtaining something. After he had gone, I found that he had been in Zion Home doing the Devil's work.

When a man tells me a lie, he is not lying merely to me, but he is lying to God.

I am God's servant just as much as the Apostle Peter was when he received the gifts which were being laid at his feet and the feet of the apostles by the Christians.

The difficulties which the leaders in the Church have had to meet, God has met first of all. They come from this poison of deceit.

Hence it is that the cry comes up from the heart which knows God:

Clear Thou me from hidden faults.

Keep back also Thy servant from presumptuous sins.

Behold, Thou desirest truth in the inward parts:

And in the hidden part Thou shalt make me to know wisdom.

By Prayer the whole nature shall be so entirely transformed that the Prayer of Jesus shall be answered:

Sanctify them in the Truth; Thy Word is Truth.

Hence, my brothers and sisters, students in Zion College, I desire you to see that the first great necessity is absolute truth; that you shall deal truthfully with yourselves and with God. The awful, regrettable necessity for Prayer imposed upon us by sin is because of this art of excusing oneself finding it full manifestation in lying to God.

The Liar is a Murderer.

If he does not kill his brother, he hates him. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath Eternal Life abiding in him." No one who hates can ever have been really saved. The man who hates his brother has in him the spirit of the Devil. He has not Eternal Life abiding in him.

Think into this thing. You will see that the fall of man was not complete in Adam or in Eve, but that it took the form of excusing oneself in Cain. It took the form of excusing himself when God rejected his offering. Then he slew his brother, shedding the innocent blood in his anger, because his own works were evil and his brother's righteous. With the innocent blood was mingled the innocent blood of the lamb which God had accepted.

Apostate Ministers and Churches Commit the Sin of Cain.

Why is it today that Zion is hated?

Because our prayers to God are accepted. Poor and feeble, and unworthy though we be, God has accepted our prayers and answered them, and that is the thing that maddens the apostate church. "Kill them! Kill them! Kill them! Destroy the testimony by destroying their lives!" is the cry of the infuriated mob.

Why are Zion's Elders attacked in various places? They are gentle and loving and kind. But they have the Spirit of God and the Spirit of Zion. They pray the Prayer of Faith and get an answer. Then the apostate ministers get mad, and the Devil's mob is always ready to be stirred up by their denunciatory sermons. They become responsible for the inciting of the mob. It is the old spirit of Cain. After the mob has been stirred up to deeds of violence, then the ministers

who incited mob violence lie to the people and lie to God, by pretending to decry mob violence. But they only talk. They never do anything to prevent such scenes. Like Adam, they try to throw the blame of the mob upon some one else; very often upon Zion.

They lie to God, and they know it. They promised God in their ordination and in their discipline that they would be true to God and extend His Gospel.

They lie to God when they sing that Christ is all they want. They want the doctor, and they want the druggist, and they want drugs. In the words of Paul, they "exchanged the truth of God for a lie, and worshipped and served the creature more than the Creator."

In the latter days, we may expect more and more to be confronted with this spirit of lying.

Many professing Christians have it so completely that they cannot tell the truth. They do not know how. This practice of lying to God, and therefore lying to man, is almost universal in the churches and in the world. The man who would rather die than lie is rare in the world.

A True Christian Would Die Rather Than Lie.

Will you, by the Grace of God, rather die than lie?
Voices— "Yes."

President Dowie:—If you would not, you are of no use. Heathenism has changed the Truth of God into a lie.

The apostate churches have changed the Truth of God into a lie.

Heathenism teaches you to worship heroes, kings, saints, etc. In the Church of Rome it is the same thing: serving the creature.

If you desire to be liberated from the spirit of lying, you must get where Christ did, and say to the liar of all ages:

Thou shalt worship the Lord thy God, and Him only shalt thou serve.

When you get to that point, stay there, and rather die than lie.

I should like to have every one of you tonight write in your journals and your diaries, if you keep them, "By the Grace of God, I will rather die than lie."

Put your name to that before God, and tell Him you have gotten into a first-class fight with the Devil. It will be a good fight.

Pray over that. Let the issue of this talk be, I will rather die than lie.

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