

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.

HOW TO GET ANSWERS TO PRAYER

The Kingdom of Heaven is like unto a treasure hidden in the field.

There is no treasure greater than the treasure of True Prayer.

There is no power greater than the power of Prevailing Prayer.

But, if we pray aright, we must understand the Divine conditions and human necessities. We must understand the Divine Way through which alone Prayer can be answered.

The Divine conditions are absolute. There can be no variation.

God Will Never Allow His Law to Accommodate Itself to Our Lawlessness.

Our natural lawlessness proceeds from Satan; from Sin; from Disease, and from the Powers of Death and Hell.

We do not understand God's conditions until we understand our own necessities. The fitness which God requires is that we shall feel our need of Him, and this

He gives us.

It is "The Spirit's rising beam."

Therefore in pursuing this subject we have held that it was right to consider the regrettable necessity for Prayer. It is a most regrettable necessity. In a state of innocence man never prayed as we pray.

The necessities were not there. Satan had not entered. There was not need to pray for deliverance from Satan. Sin had not entered. There was no guilt, no transgression of law, hence no need to pray for deliverance from the consequence of sin.

Disease had not entered, death was unknown, and the powers of hell had no place on earth. Therefore there were none of these necessities existing.

Man was perfectly happy and the pursuit of knowledge was unaccompanied by pain. Some of you know that it is not unaccompanied now by pain.

The pursuit of knowledge was not perplexing on account of the persistent folly of mankind substituting ignorance for knowledge; substituting evil for good; substituting light for darkness.

Our principal difficulty is to unravel the tangled skein of human knowledge. These hard conditions were absolutely unknown to man in his innocence. They will again be absolutely unknown when Satan, Sin, Disease, Death and Hell have no place on earth; when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," when we shall be delivered completely, and the "the kingdom of the world is become the Kingdom of our Lord and of his Christ."

Man Not Entirely Responsible for the Fallen Condition of the Human Race.

Meanwhile this regrettable necessity exists. It has been imposed upon us, like so many other things from which we suffer, by the hereditary bondage coming down to us from primal transgression. That transgression goes far back beyond the fall of Adam and Eve. It is to be found first of all in the fall of angels.

There can be no doubt whatever that for the most part our thinking in regarding these things and the teaching of the schools have been miserably short-sighted. The eye of the teacher has not looked into the conditions which made it possible for man to fall.

It is neither fair nor right to saddle the entire

responsibility for its present condition upon the human race.

God has shown us clearly that but for the intervention of a being who did not belong to this race, man would have retained his primitive innocence. That being was a fallen angel of wondrous power even in his fallen condition. He was a leader of fallen hosts.

It is not right to consider man's condition apart from the fall of angels. But for the fall of these beings before man's creation, there would be no sin, humanly speaking.

Sin was imported. It was generated. It was injected into humanity. It was the result of seduction and temptation.

God Himself says it is not right for us to consider the condition of humanity apart from these facts.

It is not possible to understand today, how to pray, if you leave out the tremendous fact of diabolical possession.

If you consider man's transgressions to be spontaneous, of his own will, and do not look back and fairly consider the effects of sin in the generations preceding, hereditary transgression, not merely of evil thought, but of decayed morality and distorted physical and psychical nature, you do mankind an injustice.

If you do not go back and recognize the fact that man became at one time so completely the habitation of demons that, excepting for eight persons, the whole earth had to perish and the race of Cain had to be utterly destroyed, you cannot understand fully the subject of Prayer.

If you do not realize the fact that Cain was the offspring of the Devil; that he "was of the evil one, and slew his brother;" that all his race without exception went to the Devil until God permitted the Devil to destroy them, you cannot know how to pray.

If you do not realize the tremendous fact that the temple which God designed for Himself, of spirit, soul of body had become the temple of demons and is now the temple of demons where God does not rule, then you do not understand anything about how to pray and nothing about how to help humanity.

You will never understand in its fulness how to pray until you understand these things.

If you do not realize these conditions, you will pray as most people pray now; without getting any answer; you will get into the condition into which most people get, of

not being troubled that they do not get an answer.

Billions of Ignorant Prayers Get No Answer

It is a tremendous fact that 27,000,000 of praying Church members in this country uttered 81,000,000 of prayers every day last year. In the 365 days they prayed altogether probably thirty billion prayers, and at the end of the year the statistics of the churches in this country showed that the churches had grown about one-fourth of one percent. For the most part the prayers were not only not answered, but the Church lost in numbers.

The prayers of these Church members were ineffectual to protect the petitioners themselves, much less save others.

That is the statistical fact. Well may the infidel point at that fact and say to the masses of the churches, "Where is your God?"

In eighty-four of the largest cities of the United States the Methodist Episcopal Church last year lost over 3000 members.

It is clear that they do not know how to pray.

God does not answer them while He does answer Zion.

Sometimes it seems to me as if they were tossing up a coin which has tails on both sides; tales of woe. "No answer! No answer!"

Is Zion College to produce men and women who shall know how to pray? If it is not, I wish to close Zion College.

I do not care how beautifully you can talk. The eloquence with which you can pray in words becomes a sounding of brass and a tinkling of cymbals. The great mass of people is being carried away by these things. They have itching ears.

The Devil Enters Man Through the Five Senses.

Sound! Sound!! Sound!! Boom! Ugh! (Laughter). Sight of eye. Beauty. Art. Ugh! The nose. How sweet! The tongue Ugh! How nice! Five senses ministering to the flesh damnation. The world has gone to hell again and again through the five senses.

You must watch them; ear, eye, nose, taste and feel.

Keep your hands clean. Keep your thoughts pure. Keep your eyes from evil. Shut out sounds which may be

like the siren song leading you to the rocks of death.

The spiritual being of a man must be awakened. He must be above the senses which minister only to the flesh, and let the spiritual senses develop that he may be the Temple of God.

Hear as God hears; see as God sees; taste as God tastes; touch as God touches; smell as God smells.

Do not see what God does not see; do not hear what God does not hear, nor let the sense become subject to the demoniac powers which have dragged men down to hell.

Humanity Today Must Beware of the Same Tempter Who Brought About the Fall.

Therefore you are to go back to the beginning and understand that the same devil who whispered temptation in the ears of Eve is tempting man today.

He began by suggesting the doubt as to whether God had said something: "Hath God said?" After long discussion, he boldly admitted that God had said it, but declared that there was a better way; that God had said it because He did not want man to be happy. He said that man could be happy after the forbidden fruit had been eaten; that then they should be as gods.

How many of you have eaten the forbidden fruit? How many of you are eating the forbidden fruit? How many of you are drinking the damning poison which the druggists are dispensing; the accursed things which destroy brain, stomach and life?

How many of you are listening to the voices which you know are not inspired by God? Who is there of you eating of the forbidden fruit?

You must watch the same tempter.

If the Kingdom of God is to be established within you, must these powers of evil not be driven out? Unless you go back to these fundamental conditions, you will never understand how to pray.

To the great mass of the Church today it is perfectly shocking to talk about the Devil. They do not know any Devil. The Devil is a dead thing, an exploded fallacy, to them.

Christian Science comes to you in the flowing garments of a beautiful female, telling you that there is no evil.

Theosophy comes and tells you there is no Son of

God, that there is no Holy Spirit.

The churches have become so broad and so shallow that their breadth is coëxtensive, for the most part, with all the vanities of the world, and their depth so shallow that the dry land appears everywhere.

It is a question as to whether some of them have a drop of Divine Life. The Water of Life is not there. It has dried up.

There is only one thing to be done: that is for man to be a real Temple of God, for the Devil to be wholly dispossessed, for a generation to be raised in whom God dwells from the center to the circumference; a generation of men and women who are obedient.

Zion College would break on the rocks within a week; Zion Home would break on the rocks within in a week; the Christian Catholic Church in Zion would break on the rocks within a week, if you were to destroy the principle of authority; if you, in your folly, should imagine that your own will was to be your authority. I speak this afternoon on this general principle for the reason that through the whole of these talks I have been developing the subject of Divine Possession and demoniacal possession. The one is God's will and purpose in sending His Son and His Spirit, and the other is the Devil's will and purpose in sending innumerable spirits of the damned from hell.

Our warfare is not against flesh and blood It is against principalities. It is against powers. It is against the world rulers of this darkness. It is against the host of evil spirits in the upper air who are around everywhere, and ever coming to you and saying, Assert your independence.

All Just Government Does Not Derive Its Power from the Consent of the Governed.

I hate the principle of government by the people. I hate the lie which says that the power of government must rest upon the consent of the governed.

Can you govern your family upon that principle? Must you get the consent of your babies in order to govern them?

True Government Rests Upon the Will of God; the Truth of God.

True government is not the rule of the people by the

people; it is the rule of the people by God. It is not the rule of the people for the people. It is the rule of the people for God. It is not the rule of yourself by yourself and for yourself; it is the rule of yourself by God and for God.

Do you accept that principle in Zion?

Voices—"Yes."

President Dowie—If you say that the rule of yourself must be by yourself and for yourself, then you have no other God than yourself.

When a man told me the other day that he was a self-made man, I looked at him, I believed him (Laughter), and he was like unto his maker. (Laughter.)

Let us be divinely made men and women, not American-made; not British-made; not Dutch-made; but God-made.

There must be rule somewhere. You recognize the fact that you cannot make yourself, if you have any sense. You cannot make yourself proficient in anything unless you avail yourself of the knowledge of those who kindly communicate to you the knowledge which they have acquired. If you would counsel men in knowledge, you must first know at least all that they know about the subject in hand.

Recognizing these things, you must at the very beginning, as a practical matter, continue to remember that the Divine conditions are essential to your blessing. You must recognize the Divine revelation of your necessities, and the Divine revelation of the sufficiency of God to supply all your needs upon compliance with His Divine conditions.

Then you will get answers to Prayer.

I do not care further to exploit theory, no matter how effectual and good that theory may be, but I will close the address of this afternoon by endeavoring to bring you a little thought concerning immediate answer to prayer.

A Practical Illustration of Answered Prayer.

Two hours ago my long-distance telephone bell rang. I was informed from the central office that a gentleman away up in the state of Minnesota wished to talk to me.

The wires were all connected. Everything along that line was put aside so that that man could talk to me. That has to be done.

The first thing in connection with Prayer is to be quite

sure that all the wires are connected. The telephone company will not connect the wires unless the price is paid; unless they know they will get the money for connecting these wires.

You cannot get in communication with God unless the price is paid.

When that gentleman walked into the telephone office in Rushford, Minnesota, he was told what it would cost; so many dollars. He had to go into his pocket and find the dollars; pay the price. The wires between Zion and Rushford had cost hundreds of thousands of dollars. He was called upon to pay, not even hundreds of dollars. He never could have paid them, but he was called upon to pay a fair thing; what he could pay.

The line which is established between Zion above and Zion on earth has cost an immense deal to make. If you were to pay the price, every time, of what it had cost to make the connection with God and man, you never could telephone to heaven at all. There is a price, however, which even we have to pay. God calls upon us for our proportion.

This man had a dying daughter. He wished to talk to Zion in Chicago. He paid his toll and got the wire.

The wires were all connected.

There is no use in talking to heaven if the wires are not connected. There is no use of a man standing at a telephone and saying, "Dr. Dowie, are you there?" when the wires are not connected. There are scores of wires which must be disconnected in order that one wire may be connected.

There is no use in your standing at the other end of the telephone and trying to talk to God unless you come in His own way. You must pay the price. You must recognize Christ as the price paid.

You must recognize that the telephone company paid that price. You must recognize their right to control that line. You will not get to me in Zion at Chicago if you do not.

If you will not recognize God, you will not get an answer.

That man got to the other end of the wire and began to talk to me. He did not know how to talk. There were several things preventing. He was too much excited. He was choking. His voice was choking. His daughter was dying, and he was crying. There was a sob in his throat. He was standing too far away from the instrument.

I therefore said two things to him;

"You must stop crying, and then you must put your mouth into the phone"

"All right, Doctor," he said, and he did it.

Great Demonstration Does not Indicate Deep Feeling.

Your tears will not get anything. Tears do not amount to anything. People who howl most, grieve least.

In the early days of my ministry I attended a great many funerals. I buried a great many people, and when I would be burying a man, and his wife would keep howling and would want to throw herself into the grave from grief—break her heart—I always knew that she would be married again within three months or thereabouts.

People who make great pretenses of love, and imagine that love consists in slobber, are very disgusting. You dirty slobberers! (Laughter) That is not love; it is damning lust. It makes me angry. As if love consisted in so much physical contact!

If I find any of you slobbering in Zion College, you will go.

Emotions have their place. There is a place for tears. There is a place for kisses. It ought never to be permitted under circumstance which are debasing. A woman's lips and a woman's body are sacred.

The person who thinks that the way to God is by tears, will find that is not so.

I said to the man at the other end of that telephone wire, "Stop your crying. Put your mouth in the telephone and talk quietly and sensibly, like a man."

That stopped him. I did not want his tears. I knew he must be sorry, but that crying must stop. I no more wanted his tears than his fears. The moment that I found he was full of emotions I said to myself, "That man will be full of fears as well as tears."

When I got him to speak the first thing was "My daughter is very sick. I am afraid she is dying. Send an Elder."

There were three things: "She is sick; I am afraid; send an Elder." I saw at once where that man was.

Fears Keep One From Receiving Answers to Prayer.

He was so excited, so full of fears and tears and impending death and present sickness, that he did not ask me to pray.

I said, 'What is the matter with you? Why should I send an Elder?'

'Oh, she is sick and dying, Doctor.'

'Why should I send an Elder? I can pray. Can you?'

He did not answer. I said, 'Can you?'

'Yes.'

'Why do you not? Put your ear to the phone and I will pray. God hears.' So I prayed: 'Oh God, have mercy upon this miserable sinner named—'

'Amen,' he said, (laughter.)

He recognized the indictment in a moment, (Laughter)

'Oh, Lord, stop all tears and fears. He wants an Elder. He shall not get an Elder.'

'Oh,' he said, (Laughter)

I said, 'You did not say Amen. Say Amen.'

There came a faint, 'Amen.'

I said, 'Lord forgive the poor, wicked, fearful and tearful man.'

'Amen,' he said.

Then I said, 'Lord, stretch forth Thine hand to heal. Bless that sick and dying girl tonight. May this man go home expecting to find her blessed, and let him write to me tonight for Jesus', sake.'

'Amen,' he said. 'Will you send an Elder?'

'No,' I said, (Laughter) 'You will have to go over that Prayer again, and I will not pray a part of it.'

'Amen,' he said.

I said, 'Either telephone to me or write to me after you have gotten home tonight, and I will consider the question of sending an Elder after you report to me.'

It was 8 o'clock in the evening when he telephoned to me, and he got a letter into the mail which reached me about midday the next day, saying that when he got home the girl was wonderfully well and I did not need to send an Elder.

There was a bit of long-distance telephoning.

I did not slobber over him. I did not weep over him. It was not a time for weeping. If I weep over everyone

who is sick, will my eyes ever be dry? Does Christ stand forever weeping in heaven? Are tears or fears or osculations or slobbers manifestations of faith or love?

Voices—'No.'

President Dowie—Can you not get over the bridges of this miserable sensuality? You will never know how to pray until you cast the Devil out. Then with a love which is like the love of a little child who knows no fear, go to your Father.

We Should Go to God with the Fearless Confidence of a Child to His Father.

I knew that my Father in Heaven loved the child in Rushford. I knew that my Father in Heaven pitied this poor, broken-hearted father whose tears and fears were blinding his eyes, clouding his heart so that he could not see God. So I helped him to dry his tears. The only way to dry them was to tell him that he was a miserable wretch. He acknowledged it, too. His tears and his fears were sinful. They were the expressions of his agonies, and apprehension and dreads. There was no faith in them.

Whenever you are to be helpers of others, you must know how to pray.

Could my zeal no respite know;
Could my tears forever flow;
All for sin could not atone;
Christ must save, and He alone.

God in Christ must be my Healer.

My tears will not do it. There is a place for tears, and the best place is between you and God alone

There may be a time when sympathy makes you weep. Let that be short.

Cast about for ways to help others. Do not merely cry with them or for them, and be more or less professional mourners with a doleful voice.

Some minsters come in and say, 'Oh, my dear Mrs. Jones, it is a dispensation of God's providence.' He has his funeral voice on. Humbug!

Ask the mother, 'What did the child die of?'

'Oh Doctor, I do not know.'

'Is it not a fact that you gave that child some unripe

fruit?"

"I am afraid it is."

"Then can you be surprised that your child is dead? You are a careless mother, Mrs. Jones. You do not deserve to have any child. Look sharply after the rest now."

That is the way to sympathize with Mrs. Jones. Sympathize with Mrs. Jones, but be sure you put Mrs. Jones right.

Prolonged Grief is a Curse to People

A woman came to me one day and said:

"Oh Doctor, I am suffering so,"

I said, "What are you suffering from?"

"I am suffering from the death of my dear daughter."

"How long since she died?"

"Two years Doctor, and I have never gotten over it. I have cried every day. She was the best of all my children."

"You are sick in consequence of that?"

"Yes."

You sinner! Was she a good girl?"

"Yes."

"Wither has she gone; heaven?"

"Oh, I am sure of that."

You do not look as if you were sure, (Laughter). You look as if you thought she were in great trouble somewhere."

"It is I who am miserable; I miss her so."

"Then you are an ungrateful wretch."

"What! Doctor, is that the sympathy for a sorrowing mother?"

"Yes, You have been pining away. You have not been attending to your family. You should have been making husband and sons and daughters all around you happy, and in your grief you have gone away out to her grave and have lain down upon the cold earth and gotten rheumatism. It served you right, you sinner."

She looked at me. She had never been treated so in her life.

I said, "How beautiful and encouraging it is for the

rest of your children for you to say the only good one was taken. How it encourages these dear children.

"Doctor! She said, "I never had anybody talk to me like that before."

"It would have been a blessing if somebody had talked to you like that two years ago," I replied.

It was only her own selfishness. There was never any good done by anybody but this daughter, and this selfish sorrow for her daughter after all was only for herself. There were the other children neglected for two years and the husband walking through a vale of tears all the time until he went out at last and joined a lodge. He went to places where he could hear a song.

There is a Definite Way to Get Answer to Prayer.

I got the answer. If I had said over the telephone Dear Mr. —, we will send an Elder. When does the next train go? We will send an Elder then. I am so anxious about that child." (Laughter) that child would probably have been dead.

If God's people were where they ought to be, they would not need an Elder.

I have come down to a little bit of practical common sense; but all these things which I have said today have enabled me to exercise that common sense.

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