

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.

THINGS COMMANDED AND THINGS PERMITTED

I want you to think into the condition of Noah. No human tongue nor any painter's brush could ever picture that scene.

Of course the infidel rejects it as a fairy tale and declares it is not true. He tries to limit the Deluge, and in some way or other get over the fact that every living thing except Noah, his sons and their wives and the creatures that were in the ark were destroyed.

I know nothing about it beyond what is written. I have no doubt in the world that it is true; for the writing is not only upon the pages of the Book of Genesis; the writing is to be seen upon the very face of nature everywhere—the evidences of the Flood.

It is to be found embodied in the traditions of every tribe, well nigh, upon the earth. Traditions of the Flood have been found amongst people who had never seen a white face.

There are a great many things in the Old Testament which I do not understand, which no one understands.

I do not need to understand them. I do not need to understand the laws which govern electricity to believe that the telegram which I read a few minutes ago came from a very distant part of this country.

I do not need to understand how the letter from Japan, which I handled a few minutes ago, came from Japan. I do not need to understand any more than that everything which I do understand about it makes me believe in the genuineness of the letter.

It bears the Japanese postmark. It bears the Japanese stamp which was necessary. All the external evidences prove to me before I open the letter that this letter came

from Japan. I opened the envelope and find a letter within it. The date of the letter corresponds closely to the date upon which it was alleged to have left that country, by the postmark.

I have every reason to believe, and none to doubt, the truth of the fact that I hold in my hand a letter which left that distant land, and left there on such a date.

The internal evidence bears out the eternal evidence.

Eternal and internal evidences are the things which prove the Word of God to be true—affirmative evidence continually coming from all sides.

I do not desire to enter into a geological discourse, but I say to you, be careful about geologists, and do not read their writing as if they were inspired. Geologists have made some tremendous blunders.

Geologists have made the most stupid statement. They do not agree between themselves.

A Beautiful Analogy in the Story of Noah

There is a very beautiful analogy here.

There are times when God shuts us in and launches us away out in the ark amidst the howling of the storm winds, they flashes of the lightnings and the rolls of thunder. It seems as if we must perish.

There are long periods, perhaps, in some spiritual lives, when all one's work has to be done amongst beasts. It is very unprofitable, one might think, to be fighting beasts—slimy creatures.

You will have to get to the place, all of you, perhaps where spiritually, you will be shut up in your ark and go away out to minister to beasts.

Noah's ministration to men had failed to produce any results worth speaking about, except for those who were in the ark.

But if these eight had not been saved, this great population of fifteen hundred millions in the earth today would not be here.

You must remember that you are not to calculate the importance of your work by what it appears to be.

It did not seem a very pleasant occupation for a great prophet, who had lived these hundreds of years, to be shut up with his wife and three sons and their wives, to feed animals. It must have been a very great toil to feed all these mouths: hyenas, vultures, skunks, rats, mice, and even the unutterable pig. Noah had in the ark not only the clean, but the unclean animals.

I am glad I was not Noah. Some time you will have some work to do which is so distasteful and so unpleasant that it will be nauseating. But when you are about to complain I wish you would just sit down and

think how that ark smelled after all these months; even supposing there was some provisions for getting rid of the filthy matter, which I suppose there was. It would take quite a good deal of skill to do that.

Just think of the horrible toil of it! Just think what it was to be shut up to this work alone. Yet all the beautiful birds, the flowers, all the useful beasts that live, and, in the economy of nature, the creatures which have their place as scavengers were kept alive in that way.

Sometime, somewhere, you may be shut up for long months together. I am asked even now to send Elders and Evangelists where the filthiness of the people, moral and physical, is so great that only infinitely loving grace can give strength to live.

Some of my brethren who had been in China recently described to me the minute conditions of the Chinese. Instead of the filth in the streets being washed away in sewers, it is all carefully preserved and spread out upon the soil. Such customs make the fertility of the land in China.

The Nature of Real Work for God.

You will find that work, real work, will mean the removal of real dirt. Real work will mean the ministration of real business to men and women who are worse than the Chinese; for they know better and do worse.

I think that often in this city it would be not be difficult to find a few places like the Chinese cities.

You will go to distant places, some of you, where you will not be able to escape from these conditions until, by the Grace of God, you reform them.

Think of this man Noah, when you are floating on your ark somewhere, away, far away in distant years. This man, his wife and family were rich, noble and accustomed to all the refinements of that time. Although the earth was wicked, you must remember that a great deal of refinement had come into it.

If God does shut you up, for a while, to conditions which seem to be so hard, remember that these are but a preparation for conditions which are infinitely better. Thank God that you did not perish in the Flood; that He saved you, and that He has been preserving you, and that He is preserving you amidst the delusions and floods of iniquity around you.

Patience send forth until you have found when the waters have abated.

Noah sent forth a raven first. Then he sent forth a dove. She could find no rest, and he took her back into

the ark.

But the dove found no rest for the sole of her foot, and she returned unto him to the ark, for the waters were on the face of the whole earth; and he put forth his hand, and took her, and brought her in unto him into the ark.

The Analogy of the Little White Dove.

I wish to make a little analogy here. I sent forth a dove once on the coast of New Zealand. It was the little Dove which we have now bearing the Olive Branch and the beautiful motto, "Patience."

I sent forth LEAVES OF HEALING from Christchurch, New Zealand, in 1888. My dove came back to me.

I sent her forth once again in this country, and this time she came back to me with the conviction that the waters were abated. The waters of prejudice all over the world were abated.

I saw that I must prepare and send forth the Little White Dove in a more permanent form. So I asked God to give me the printing presses, beautiful and new, and the clean type, and He gave it to me. I sent forth the Dove, and it keeps going all the time now, for the waters are abated.

I have come down from my Ararat, and there are thousands and tens of thousand of humble hearts everywhere who welcome the Little White Dove as a Message from God. They take it to their hearts. I hear of little children in hundreds of homes who, when LEAVES OF HEALING comes, says, "Now where is my Dr. Dowie? They turn to where my picture is and they kiss it. I hear of how they love me. I oftentimes think, when I read this story of the dove, what it means.

I do not know why my ancestry was given that for an emblem; but in the ancient Book of Heraldry in Scotland we found that that motto had been in the Dhui family for centuries, and probably could be traced back to Israelitish sources, away back as far as several centuries before Christ. That is the tradition in the family.

Whether I do nor do not belong to that Israelitish line, yet we are in Christ. There is one thing certain; the whole world may truly take the little white dove for its emblem of love; for we all came from Shem, Ham and Japheth and from Noah. It is a lovely emblem.

The Dove in Contrast With the Eagle.

I wish that all the eagles could be taken from their poles, and that the dove could be placed above the flag and supersede the eagle.

The eagle is the emblem of paganism. Where the eagle comes there are carcasses dead and rotten.

The eagle is a thief

The eagle is a vulture.

The eagle is unclean.

Christ said that the day would come when the eagles would surround Jerusalem, and where the eagles were there were the carcasses.

Wheresoever the carcasses is, there will the eagles be gathered together.

That day will come.

I think, if you look at the pictures of Vespasian and Titus as they are preserved to us upon coins, you will find that they look more like vultures than human beings.

The "Roman beak" has so much of the vulture in it. All the men who delight in blood have something of the eagle-look about them.

I am so thankful for this beautiful emblem of the Little White Dove.

I am so thankful that our Little White Dove goes out. I am so thankful that we are preserved, and that amidst the storm into which I have sent out my Little White Dove the waters have abated.

There is a great deal of beautiful spiritual analogy in that wonderful story of Noah.

I wish to call your attention to the words spoken by God to Noah:

Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both fowl, and cattle, and every creeping thing that creepeth upon the earth; that they made breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his son's wives with him; every beast, every creeping thing, and every fowl, whatsoever moveth upon the earth, after their families, went forth out of the ark. And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled the sweet savor; and the Lord said in his heart, I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth, neither will I again smite any more every thing living as I have done. While the earth remaineth, seedtime and harvest and cold and heat, and summer and winter, and day and night shall not cease.

The Sin of Eating Blood

I desire to call your attention to the fourth verse of the ninth chapter:

But flesh with the life thereof, which is the blood thereof, shall ye not eat.

To eat blood is sin. The Apostolic Church gave also that commandment.

At a council held in Jerusalem, the Apostles and the Elders came together and decided concerning some things which had been in dispute at Antioch. Then they wrote a letter to the Christians in Antioch and sent it by Paul and Barnabas, Judas and Silas. That letter closed with these words:

For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: that ye abstain from things sacrificed to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, it shall be well with you. Fare ye well.

Blood, things sacrificed to idols, things strangled and fornication are all put together.

The eating of blood is a sin. The blood is the life, and you must not eat blood.

I never knew any one who ate raw meat whose piety I had any use for.

Such people are wolfish in their characteristics, unclean, unholy. Christians they may be, but they have the animal nature which keeps them constantly fighting with the uncleanness which has gotten into their blood.

Look at the people who eat blood in this city, or in any city. They are brutal, filthy, unclean.

God said at the beginning:

Flesh, with the life thereof, which is the blood thereof, shall ye not eat.

We will have to pray hard one of these days because of the violation of this law against blood-eating.

Perhaps it goes further than any of us have seen.

I do not wish to dogmatize about matters which God permitted, but the fact that God permitted a certain thing for a time being, does not make it right for all time; does not make it the best thing.

God permitted polygamy for a great many ages. Polygamy is almost the prevailing thing in this world today. The non-polygamous nations are very small compared to the polygamous nations.

Concerning Polygamy, Second Marriages

When our Lord Jesus Christ lived, He laid down the glorious principle, the true principle of marriage, when He said, "from the beginning it hath not been so," speaking of divorce.

We might argue against not merely polygamy, but against more than one marriage.

There were Early Fathers, who would expel from the Church a widow or widower who remarried.

I think that is not in accordance with the Word of God. Paul says that they were free when death sets them free. He, also, at the same time, tells them that they will have trouble in the flesh.

Second marriage is not, as a rule, good. But sometimes they seem to be better than the first ones.

Second marriage is unnatural in a sense.

Men and women should live out their lives together in marriage.

There is no doubt at all in my mind that monogamy is right, because it was originally so. We must go back beyond the expressed vision of the Ten Commandments.

You are to keep the commandments of God. The commandments of God are not contained simply in the Ten Commandments. In the First commandment, all the commandments of God are contained.

It is absurd to talk about our obeying merely the Ten or Eleven Commandments. Many greater commandments have been given to us.

One is the Commandment of Baptism.

Another is the Command of the Lord's Supper.

We are commanded to have fellowship together.

To go out into the streets and lanes of the city is a commandment.

There are a great many commandments outside of the Ten, before and after them, which are just as important as the Ten. I have not the slightest doubt that a great many thousands were converted at time of our Lord Jesus Christ who were polygamist. It would have been cruel and unkind and wicked for the Jewish Christian who had married, in their ignorance three or four wives, to throw all but one of these women and their children out into the streets.

Apply the same principle in heathen lands. That question will come up before us in a harsh and rough manner.

I believe that it is right that we should teach the natives or native Christians, in all the lands where Zion goes that monogamy is right because it rests upon the original command.

But I do not feel that I could expel from membership one who is in the habit of eating blood and raw meat, or meat which is nearly raw. If I know of such a Christian, I will give him a bad time.

I do not think there is such a Christian in Zion. I hope not. If there is, I wish this matter to be understood.

Ignorance of the Law Does Not Excuse, but Those Falsely Taught Must be Kindly Treated.

Ignorance of the law does not excuse a man. We ought to know the law. We ought to have the facilities for knowing the law. There is an excuse for a man from who the law has been hid, who has been perverted in his conception of it, who has never known any better. In such a case, we must be considerate and kind and gradual in our reforms.

“But,” you say, “General Overseer, do you do that?”

Yes I do. We received into Zion a large number of men, when we began our work here, who smoked.

Some of you drank a little.

I have received some who were in Secret Societies. When I got them in, I set to work to spank them and to scrub them. At last, I believe I have a Church now, in which, so far as I know, there is not one smoker. If there is, and I find out who he is, I will send for him, and will deal with him.

I do not know that there is a drinker in Zion, and I do not know that I have a member of a Secret Society in Zion.

It would have been simply impossible, at the beginning of this work, to have brought together a people who are what Zion is now.

I do not say that a man is not a Christian who smokes tobacco or who is a dirty beer-pot, but I cannot understand how he can be a Christian.

I have known some excellent Christians who used tobacco. I have known some excellent Christians who drank whisky and yet I cannot understand how a Christian man could do it.

I have known men who have lived for God and loved God, served God; been unselfish and poured out their lives for God; yet they drank wine and beer and whisky. I think they were very unclean. I think they did very wrong. It was very wonderful now God bore with them. They did not see the wrong. When they did see it, they go right.

There is a certain degree of permission given by God. The times of ignorance God overlooks, but there comes a time when he overlooks them no more. He says, Repent. I believe that this is the time when He says Repent.

God No Longer Overlooks as in Times of Ignorance. He says, Repent.

I believe that God has been winking, as it were, at a

great many sins, which He now denounces. He now demands that men everywhere shall repent of them and abstain from them.

But you must be careful, while you proclaim a thing to be a Divine Law, and are firm about it, and demand obedience to it. Do not say that a man cannot be accepted by God because he has not attained to what you and I have attained.

If you do you will bring Zion down to be the meanest and narrowest thing in the world. I do not desire that the Christian Catholic Church in Zion shall be a mean, petty little sect. It must be broad. It must recognize the Christianity of a man who still eats swine's flesh.

I do not dare to say that people are not Christians because they enjoy a rasher of bacon in the morning. It is a dirty thing. It is a stinking thing. It is a foul thing, but they have never seen all its filthiness. They have never read “Zion's Protest Against Swine's Flesh.”

It is only the Holy Spirit who can make people see these things.

We must be careful, but at the same time not lower the standard.

You must not lower the standard of monogamy. It is right.

You must not lower the standard of abstinence from intoxicating drinks. It is right, because these things defile.

You must not lower the standard of abstinence from all forms of evil. It is right. These things defile and injure.

You must hold up the standard.

My business is to proclaim the law and demand obedience to it.

Alas, there has been a finding of excuses for people and a patting them on the back.

I proclaim:

The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent.

Many people who try to plow with my heifer or plow with my oxen cannot do it. Sometimes, when I tell a man that he is a stinkpot, I may look at him very severely, but I will defy that man to get angry with me. I am calm and show that man that it is true, and he will

know I said that kindly; that I said it in love; that I said it because God gave me that ministry.

I will tell you, if you do not speak with love in your heart, with a love for the people whose wickedness you are fighting, you will do no good. You will only hurt, you will only destroy.

The “Still Small Voice” of God follows the Thunders.

Therefore, do not lose your temper when you fight for God. Keep in good temper. Let the other fellow lose his temper, if he will. Even when you are most indignant, and have a right to be indignant, let the very heavens fall on the indignation, as it were. Even then stop. There is a place for mercy still; for after all the lightnings and thunders, these people who have sinned will hear; for God will speak.

There must come a time when you will be still and let the “Still Small Voice” of God be heard.

These things may go before, and they are right, but there must come eventually the power of that Still Small Voice.

Let us go back to Noah, and the discussion of polygamy.

We go back to the primitive law, to the first law. We go back to the fact that monogamy was a Divine institution. God did not give to Adam three wives, but He gave him one. God did not give Noah two wives, but He gave him one.

God did not give Shem two wives, but he gave him one, and He gave Ham only one wife, and Japheth only one wife.

There were four men and four women who came down from the ark, and no more.

While we have a right to say that monogamy practiced in Adam and Noah and in his family is right and is a Divine law, yet you could make yourself a curse in some heathen countries, if you were too harsh and bitter in attacking polygamy.

The great first thing of all, is to witness to the glory and power of God. Then get them to repent of all sin, and to be willing to be taught what sin is. As they are taught as to what sin is, they will come to you. They will ask you how you can help them. You can get them not to commit another sin, but to do that which is right.

You do not need to go to the heathen lands to find that. You will find that in this country. I have had confessions made to me since I began this witnessing against certain sins. Some of them have been confessions of the most extraordinary character.

An Instance of Right Action

About the last confession I have received is that of a lady who had been living in a state of sin for fifteen years. She had been attending my ministry occasionally for four years. She had been living with a man who was most kind to her, and on one would know but they were very respectable and nice people, but they were sinners. They did not dare to come to Zion and present themselves for Baptism. They did not dare to partake of the Lord’s Supper.

When they came and sought counsel, as they had seen from my words that they could no longer sear their consciences in the way in which they were, they saw that unless they repented, they would go to hell. They said, “We will not go to hell.”

They separated in the nicest and kindest manner. He made every provision he could for her. He has gone away. She is living here. I received her in her own proper name, and saw scores of people start when they heard her name, which was not the name they knew her by.

If I had not been kind to them, and considerate; if I had not shown them the way out, and dealt mercifully with them, if I had only been strong and courageous and severely maintained the law, they would not have been in Zion.

The other night when I was addressing the audience, my eye happened to fall upon her face. She was listening raptly to what I was saying. I saw her face turn suddenly and her eyes were full of tears. She had a beautiful expression of love and devotion I could see a spirit of rejoicing.

It is sin to eat swine’s flesh.

It is sin to be polygamous.

I do not take any stock in the talk of Mr. Roberts, who is trying to get into Congress. I believe that amongst these Mormons there are thousands and tens of thousands who have been deceived by the Devil in connection with polygamy, but are profoundly desirous

of glorifying God, and live infinitely better lives than a number of the hypocrites who are judging them.

I am ashamed to think of it. I do not like to talk about it. But I know that many of his judges are wicked, vile adulterers, whose bastard offspring curse a dozen cities and are growing up, probably, in crime and in immorality.

I consider the Mormon who has taken care of his wives and children a far better man.

At the same time, I join heartily in the exclusion of Mr. Roberts from Congress. I would put it on a different ground altogether from what they do. Why do they not put it on the ground that he has broken God's law?

You will notice that in all the discussions in Washington, they do not put it on the ground that he has broken God's law. They put it on the ground that it is breaking a law of the United States.

They are cowards. They do not recognize God in the United States Constitution.

In Great Britain we say that a thing shall not be because the law of God says it shall not. Our marriage law is the Mosaic law.

The Difference Between a Law of God and a Law of Man.

If it is only a law of man and has no law of God in it, then it is a different matter. There are a great many laws of man which I will not obey. You cannot get me to obey them.

You cannot get me to obey the law in any State which says that my children shall be vaccinated. I will never allow any man living to vaccinate my children. I would take a club to prevent a man from vaccinating my children, if I could not stop him in any other way.

That is why I have had to suffer. They passed a law which made it illegal to pray for the sick. I said, "I do not care for your law." I kicked it over, and jumped on it. I did all I could to smash it, and I did smash it.

Here is a law of God. I desire you to get it deep down into your hearts:

But the flesh of the life thereof, which is in the blood thereof, shall ye not eat.

If any man or woman in Zion is eating blood, tell me

about it; and, if I cannot go myself, I will send an Elder. I will counsel him or her to Repentance. If you find anybody in Zion who is smoking or drinking or belonging to Secret Societies, I will send an Elder and counsel him to Repentance.

I do not say that I will expel them from fellowship.

The nearer we get to God, the less carcass we will eat.

I do not desire to dogmatize on a thing too much. I know that Zion has to march along gradually. I am not going to say to Mrs. Matthews, or Mrs. Dowie, or any of the ladies in charge of the various Homes to expel all animal food.

But do you not think that if you could reduce it to the "infinitesimal potentiality" it would be better (Laughter and applause.)

I think it would be better, if you just asked God to give you grace to live as Daniel lived and would not eat the king's meats.

Some of the days that I have done my best work, I have not eaten any meat at all. Just as the strongest animal which we have in the world today, the elephant, does not eat any flesh, I think it would be very much better for us. Therefore I shall not complain if the orders come to the steward of less meat in Zion Student's Home and in Zion College Home.

At Jerusalem they knew what was the trouble in the world. They knew it was the eating of certain food which was making brutal and unclean conditions in the heathen world. The same is true today to a large extent.

Crime is connected with riotous eaters of flesh.

In Japan and through the East, swine's flesh has been forced upon the people. I am very glad that there Zion teaching on the matter will be very acceptable, because pork is one of the detestable things.

May God bless you.

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