

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.

THE SHEDDING OF BLOOD.

And surely your blood, the blood of your lives, will I require; at the hand of every beast will I require it: and at the hand of man, even at the hand of every man's brother, will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made He man.

I do not think that the expression "whoso sheddeth man's blood, by man shall his blood be shed," is a command. It is simply an allegation of a fact that does take place and that will be seen upon the earth, namely, that bloodshed causes bloodshed, even as Christ said, "All they that take the sword shall perish with the sword."

The Command "Thou Shalt Not Kill" Forbids Capital Punishment.

God has most manifestly said in the Ten Commandments which apply in every age, "Thou shalt not kill."

The command, "Thou shalt not kill" is as universal in its application as is the command, "Thou shalt not

steal.”

If any one says that God can kill and under certain circumstances makes you His executioner of vengeance, he might just as well say that God can make some man His instrument of stealing, or His instrument in lying or in the committing adultery. All of these would be absurd nonsense and wickedness.

The command, “Thou shalt not kill” is absolute and does not permit man to take the life of man.

The fact that God requires the blood of life at the hand of every man, is another thing altogether. We may well and gladly recognize that which says: “Vengeance belongeth unto Me; I will recompense, saith the Lord.”

We must never under any circumstances endeavor to soothe our consciences by the thought that we can be the Divine instruments in wreaking vengeance.

God permits certain things to happen. There is not doubt whatever that God foresees, and God permits the thing to happen, which, from a certain point of view, is inevitable so long as the nations are without the grace of God.

Appeal to Cæsar, and you must stand by Cæsar’s decision.

Appeal to the sword, and you appeal to brute force and superior power, and whoever has the best sword and the best gun will win.

All that is foreign to Christianity.

The Law or Revenge is a Cause of the Necessity for Prayer.

One of the great reasons for the great regrettable necessity for Prayer is that throughout all the ages this particular prophetic word has been fulfilled. The shedding of blood has caused the shedding of blood. Nations have been in one perpetual state of embroilment, one perpetual state of turmoil all down through the ages, because of wars of revenge.

The *lex talionis*, the law of revenge, is brutal, ungodly and absolutely Antichristian.

No provocation can justify retaliation.

In cases of emergency, the law clothes you with power and gives you the right for the time being to protect your life, the honor of your own being, your character, and even to protect your property. If man

is killed under such circumstances, the law says, “justifiable homicide”; that is to say, “you have slain a man in a way which was justifiable.”

That is the law of man.

I do not think the law of God will permit a man to inflict deadly or even severe injury in defense of property.

“Thou shalt not kill.”

In vain we call old notions fudge,
And bend our conscience to our dealing;
The Ten commandments will not budge,
And stealing will continue stealing.

Killing will continue killing, lying will continue lying, and adultery will continue adultery.

The Loss of Life For Christ’s Sake and the Gospel’s, a Triumph.

If this were not so, then our Lord Jesus Christ’s words are entirely without meaning.

He certainly taught by His example and by His precept that losing life for His sake and the Gospel’s, therefore for humanity, was a triumphant thing; was a thing of which God approved.

I hope that there is entering in to the heart of every one of you an undying hatred for evil; that you will carry the Sword of the Spirit, which is the Word of God, with you everywhere; that you will not be afraid to use that Sword, and plunge it into the heart of your opponent; that you will not be afraid to use that Sword, and march forward bravely and hew your way to victory through hellish hosts.

It is a two-edge Sword, and you may well take both your hands to it.

This glorious Sword of the Spirit, which is that Word of God, is stronger than steel.

Greater than anger is love.

There is no power like truth spoken in love.

Truth is great, but it often fails of its most effectual purpose because of the spirit in which it is spoken. It must be spoken in love. Speaking in love does not consist in constantly reminding humanity how much you love it, and how sweetly disposed you are.

That is the remark of a hypocrite.

The greatest hypocrites I have yet known in this world are the people who go about telling the world and the Christians how they are full of love.

I heard an apostle of the hypocrites when I happened to go into his Tabernacle in New York. He said, "Oh God, I do not want to be like Paul. Make me like John, all love."

He was preaching from the text, "And now abideth Faith, Hope, Love" and he had read the thirteenth chapter of First Corinthians, every word of which was written by Paul.

Great as John was, there was never any man who had the Love of God more than Paul. It would be a very good thing if every minister of the Gospel were like Paul.

Life was not dear to him, but Paul did not go about the world making such ridiculous pretensions of love.

The World is Sick of Pretensions of Love.

I will tell you that the people are sick, and sick unto death, of mere pretensions of love, just as women get sick unto death of the fellow who is always hanging around them with his mouth full of metaphorical candy—"Oh Betty, how I love you! I do love you so!" (Laughter).

A woman likes to see a man manifest his love in a manly way, which appeals to every good woman's heart. She desires not mere talk, but that which is infinitely better than talk.

This foolishness is not all confined to men.

Speak the truth in love, but remember this, that you will never succeed in being a blessing to the world unless you are brave enough to tell the truth.

Just as I left my office, I opened a letter containing \$250 from an ex-Mason whom I spanked until he was sore, and my hand was sore, too! That Mason said to me; "I thank you, Dr. Dowie, more than I can tell you, for the elaborate spanking which you gave me some time ago. I never would have sent this \$250 but for that spanking."

I never thought of getting \$250 from that source; but if you looked at my correspondence, you would often see such words as these.

An Example of the Result of Speaking the Truth in Love.

For instance, there was an expression in last week's issue of LEAVES OF HEALING: "When I first saw Dr. Dowie he called me a thief, and a liar, and a humbug, and I thank him for it. I was all that."

The person who wrote that is one of the dearest and noblest kind of Christian. When I saw him first, and he told me what he thought about things, I said, "Do you want me to tell you the truth as to what I think of you?"

"Yes."

I said, "Look me straight in the eye. You are stealing from God Almighty, you are lying to God Almighty, and you are an unmitigated humbug, because you profess to be an out-and-out Christian when you are stealing from God and lying to God. If you stole from me and lied to me, it would be a great sin; but when you get over your anger and your indignation, I am going to show you that you have stolen from God, from your Father in Heaven, and that you have lied to Him, and if a man claims to be a Christian and steals and lies, is he not a humbug?"

I sat down and showed that man how he was a thief, how he was a liar, and when I had gotten through, he put out his hand to me and said, "Thank you."

I told that man that he had stolen from God Almighty something like \$20,000 and that he had lied to God Almighty something like 20,000 times, probably, in professing to be an out-and-out Christian when he was an abominable thief. I showed him that great as his gifts were, they were miserably short of what he had promised God.

He is not a thief now, and not a liar now, and he is not a humbug now. He has gotten straight with God, and he is going as straight as he can in all things. He made the confession and put thing straight.

Love and Truth Give Power.

I said that thing which, perhaps, very few men could have said, and not get a knock on the nose. Why? Because I loved that man and he knew it. I loved him. I wanted to help him. He was deeply

impressed that I was God's minister and God's servant, and I could not help him in any other way than by speaking the truth.

Some of our dear people speak the truth, but they speak it in bad temper. They do not speak it in love. They speak it with a consciousness of a superiority.

Although spoken in truth, a word spoken in that spirit never does any good.

A great many persons have said that speaking the truth as I have spoken it would drive people away. But when Zion has attracted to its gates, as I believe, more than 40,000 persons within these four years, an average of 10,000 a year, and when Zion has established itself in hundreds of thousands of hearts, it must be that the spirit of God, which is the Spirit of Wisdom and of Love, has blessed the strong words which I have spoken in Zion.

I therefore say to you, take your Sword, but do not shed blood. Do something which is more effective. You can do fifty times more executions than by shedding blood. The slain of the Lord will be many on every side. They will abhor themselves in tens of thousands, if you know how to use the Sword of the Spirit.

Never let the thought of revenge in any form enter your heart.

I think it is sometimes a right thing to get back at the enemies of God in a spirit of love, showing just how wicked and abominable they are to the whole world when they are manifestly incredibly wicked.

Anger Sometimes the Best Expression of Love.

I do not desire you to suppose that there is not a time for anger, for sometimes the very best expression of love is anger.

I believe that the expression of the apostle's, "Be ye angry and sin not," is a command. I think it is a right thing to be angry, and a man who cannot be angry has no love.

A man does not understand love if he is not angry. The Lord Jesus Christ was angry. It was with indignation and anger against the wicked that He took the whip of small cords to thieves in the Temple and drove them out. Again and again there are

manifestations of Divine anger in the holiest and best of the apostles.

In fact, the very last words which we read about the Apostle Paul in the wonderful work of apostolic actions is a word of anger. He was talking to the Jews. He said:

And when they had appointed him a day, they came to him into his lodging in great number; to whom he expounded the matter, testifying the Kingdom of God, and persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening. And some believed the things which were spoken, and some disbelieved, And when they agreed not among themselves, they departed, after that Paul had spoken one word. Well spake the Holy Ghost by Isaiah the prophet unto your father saying.

Go thou unto this people, and say,
By hearing ye shall hear, and shall in no wise understand
And seeing ye shall see, and shall in no wise perceive;
For this people's heart is waxed gross
And their ears are dull of hearing
And their eyes they have closed,
Lest haply they should perceive with their eyes,
And hear with their ears.
And understand with their heart,
And should turn again,
And I should heal them

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear.

And when he had said these words, the Jews departed, having much disputing among themselves.

Paul was angry. That little man Paul could get angry. He would blaze out terrifically.

That was a Divine anger. There was no love greater than that. I will guarantee that when he had said these words, they went deep into the hearts of many of these Jews. They probably said when they got home, "Did he not go at us?" They knelt that night and said, "Oh God, help me," They stopped and asked themselves, "Am I in earnest at all? Am I not rejecting the Messiah, the Son of God? Can I pray at all?"

An Illustration of the Good Result of Devine Anger.

One night a conductor on a railway was passing a rink. He heard a fellow inside shouting out at the top of his voice, words which sounded exceedingly

strange to him, although he could not make them out. He wondered what that man was saying.

The man inside was explaining and illustrating a parable.

He went in and found that I was the speaker. He put his hands on his sides and laughed as he saw the comedy go on. After I had gone all through the parable I said, "Now you thieves. Thieves! Do you hear me? Ask for mercy, and be quick about it, and you will receive it. He put his fingers in his ears and ran. Because he was a thief.

When he got home he heard the voice ringing in his ears: "Ask for mercy from God. Give back what you have stolen and ye shall receive mercy, but be quick about it."

He sat down to his supper, and all he could hear was, "Be quick about it. Be quick about it. Be quick about it."

He said that the last time before that he had been in that rink was to witness a pugilistic encounter. He said there was a pugilistic encounter there that night, and that I was having all the fun.

He said he could not sleep, but had to get out upon his knees and tell God Almighty that he had stolen from the railway. He had considerable money. He paid up the railway. Then he got out of the railway business, and the last I heard of him was that he was peaching the Gospel in Africa.

It would never have done him any good, unless I had gone at him in that way.

He had been in the habit of going to church on Sunday, hearing all the sermons, and giving money and all that kind of thing, and he was thief all the time.

I had caught sight of that man by the door, away, far off. I saw that he was mocking, and I just made a shot as I looked at his face. I said to myself. "I believe he is a thief," so I shouted, "You thief!" Nobody else knew that I was stretching my hand over all that congregation and hitting that man in the face as I said, "And be quick about it."

There is nothing so strong as the Sword of the Spirit.

There is no place for the shedding of blood in the Christian life.

Christ shed His blood that no other blood should

be shed.

I think God will keep you from being robbed, and from being injured, if you put your trust in Him.

One man I read of talked to a thief who was robbing him, prayed for him, and the thief went out of the house a converted man.

The European powers have shed blood, and their blood is being shed.

The English have shed blood, and their blood is being shed.

Whenever men shed blood, their blood is shed by their fellowmen.

I believe, therefore, that capital punishment is always wrong, and that war is always wrong, except it be a war of protection.

War of Aggression is Always Wrong.

I believe that it is better to leave to God and to time the settling of many wrongs, than to rush forward and attempt to settle them by the sword.

My heart is very sore, as the heart of every true lover of God must be, to see the strife between two nations which profess to love the same God and pray to the same God, on African soil.

I know that I am not unduly prejudiced in favor of the British, but in this present conflict there is no question but that the Boers precipitated the war. The Boers, in fact, proclaimed the war, and were well prepared for the war. They had secretly gotten both men and arms.

The strife of war and bloodshed is hateful. It is ungodly. It is unchristian. It is to me painful to think that instead of missionaries carrying the Gospel from England, England is sending out hundreds of thousands of men to murder.

It is horrible.

Yet I know it must be so. I can see it will be so, because of this principle: "Whoso sheddeth man's blood, by man shall his blood be shed."

Without the Grace of God it is so, and England has not the Grace of God as a nation any more than America has.

America went to the Philippines. There she has been causing blood to flow in rivers.

The Christian Catholic Church in Zion has no

affinity with these things.

Our protest is against the shedding of blood, and we must tell mankind everywhere that it takes more courage, and it does, to stand right in Rome and proclaim the Gospel, the everlasting Gospel of Peace, and to be prepared to die for it.

**Those Who Have Best Served God Have
Been Those Who Have Died.**

The sinless Christ who stood spotless, and would not speak and would say nothing, stands in all ages as the representative of the noblest kind of sacrifice. I was please to see that Rabbi Hirsch said on Christmas day, "Let the Jews of Chicago teach their children that the true spirit of the Jew is giving, not getting; that the true spirit of Judaism is manifested by Jesus Christ, who gave His life for humanity."

The Rabbi struck a true note when he said that. The Rabbi is feeling after God.

I am hopeful, and very hopeful, that Judah will yet know God.

That word is one over which we may ourselves ponder.

If the true principle of the Jew should be giving and not getting, surely a Christian should stand for giving, not getting. Yet, if we give shall we not get?

Surely Christ gave His Life and His Love, and His Light went out apparently in darkness. But not so. The Light shone out brighter and brighter, for He arose from the dead. The Love went wider and wider, and the Life which never dies is with us still. That Life and Light and Love did not destroy men's lives, but came to save them

That is our mission.

Along our ranks no sabers shine.
No blood-red pennons wave;
Our banners bear one single line
Our mission is to save.

Our mission is not to shed men's blood. I would God, today, that some authoritative Voice could be lifted to say, "Peace! Be still. And come right down to this stormy sea of strife and bid them cease, and bid them to know that the best way to avenge national wrong is to make confession of national sin.

What a blessed day it will be when all "the kingdom of the world is become the Kingdom of our Lord, and of His Christ."

That is what we are looking for. That is what we have to preach. The day is coming when that shall be taught.

Zion therefore stands for peace and not for war.

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