

SEPTEMBER, 1897

PRICE FIVE CENTS

Vol 1. No 9

Fifty Cents a Year.

A VOICE FROM ZION

“I WILL”

AN ADDRESS ON DIVINE HEALING, WITH
ANSWERS TO QUESTIONS.

BY THE
REV. JOHN ALEX. DOWIE,

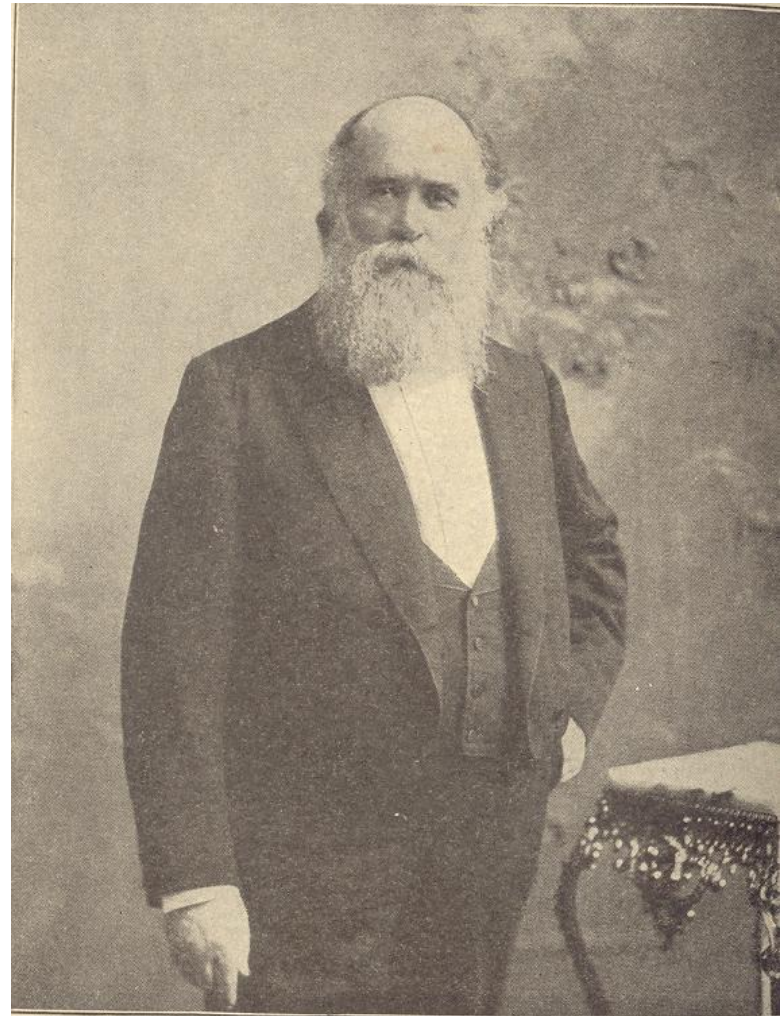
General Overseer of the Christian Catholic
Church in Zion.

Delivered at a Conference with Mennonites, at the Railway
Schoolhouse, near Pekin, Illinois, May 14, 1897

CHICAGO:
ZION PUBLISHING HOUSE.
1207 MICHIGAN AVENUE
1897

Entered at Chicago Post office as Second Class Matter Published
Monthly

Press of Zion Printing Works, Chicago, Illinois, U.S.A.



John Alex Dowie

“I WILL.”

—
An Address on Divine Healing With Answers to Questions.
—

BY THE REV. JOHN ALEX DOWIE.
—

The Conference was opened at 9:30 a.m., Dr. Dowie conducting the services, which were commenced by singing,

“What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry,
Everything to God in prayer.
Oh, what peace we often forfeit,
Oh, what needless pain we bear—
All because we do not carry,
Everything to God in Prayer.”

In giving out the second stanza of the hymn Dr. Dowie said:
Now, last night I said there was something better than taking it to the Lord in prayer. It is better to leave things with the Lord in prayer.

Now I would advise you to sing with me,

“Leave it with the Lord in prayer.”

SCRIPTURE LESSON

Now, my brothers and sisters, let us read the 67th Psalm:

“God be merciful unto us, and bless us, and cause His face to shine upon us; Selah.”

“That Thy Way may be known upon earth,”

Notice that word, “That Thy Way.”
Who is God’s Way?
Jesus Christ is God’s Way. Jesus said:

“I am the way, the truth and the life.”

Christ is God’s Way. He is the way to the Father,

“No one cometh to the Father but by Me.”
“Thy saving—“

Sickness. Saving what?

Audience, — “Saving health.”

Dr. Dowie:—Not saving sickness. Sickness never saved you.

“Thy saving—health among all nations.”

Salvation and Healing are joined together.

“Let the people praise Thee, O God; let all the people praise Thee.
“O, let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth. Selah.
“Let the people praise Thee, O God, let all the people praise Thee.
“Then shall the earth yield her increase.”

Do you not know when people get right with God, God is going to bless the very soil? He is going to bless the earth, and it is going to yield its increase.

“And God, even our own God, shall bless us.
“God shall bless us; and all the ends of the earth shall fear Him.:

Oh, beloved, I want to see all blessed this morning. God bless us.

“And all the ends of the earth shall fear Him.”

Now, brothers and sisters, let us read the

8TH CHAPTER OF MATTHEW

and read it from the heart.

Mind you, I sometimes make mistakes, I want you to look on your Bibles, and see if I read rightly.

“When He was come down from the mountain, great multitudes followed—Peter. “Is that right?”

Audience:—“No, sir.”

Dr. Dowie:— Followed Martin Luther, followed Mennon. (Laughter.) Is that the claim there?

A voice:—“No sir; followed Jesus; followed Him.”

Dr. Dowie:— Whom did they follow? I want you all to talk back to me, it make it so nice and homely.

Audience:— “They followed Jesus.”

Dr. Dowie:—“Whom do you want to follow?”

Audience:—“Jesus.”

Dr. Dowie:— Now, friends, whom are you going to follow to-day? Let us follow Jesus, and if we see something to-day that we did not see before, let us follow Jesus, let us follow Him. Let us do what the multitudes did when Jesus came down from the mountain. Great multitudes followed Him. Oh, let us follow Jesus!

I do not want you to follow John Alex. Dowie, excepting so far as he follows Jesus. If I follow Jesus, that is all right; you can follow then safely, but never follow any man who does not follow Jesus.

“And behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean.”

“And Jesus put forth His hand, and touched Him, saying, I will; be thou clean. And immediately his leprosy was cleansed.”

“And Jesus said unto him, See thou tell no man; but go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.”

“And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,”

“And saying. Lord, my servant lieth at home sick of the palsy,—“

Now, you watch me; I might read wrong.

“And Jesus said unto him” —go home, and tell him that his heavenly Father made him sick for his own good. Is that right?

A Voice:—“That is not according to the German version.”

Dr. Dowie:—Or the English version either. I made a little mistake there just to see whether you read rightly. That is what some folks say, you know.

“My servant, lieth at home sick of the palsy, grievously tormented.”

and Jesus did not say to him, Go home and tell him that his heavenly Father afflicted him for his good, but Jesus said:

“I will come” — What?

“Audience:—“I will come and heal him.”

“The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only and my servant—”

A Voice:—“Shall.”

Dr. Dowie:— My servant” — can be healed? Is that right?

A Voice:—“Shall be healed.”

Dr. Dowie:— Read the German, please, [Audience reads it in German.]

Dr. Dowie: —What is that?

A Voice. —“Shall be healed.”

Dr. Dowie:— “My servant shall be healed.” Now that is faith. Faith never says, May be healed. Faith never says, “Can be healed,” but faith says “*Shall!* SHALL!”

OH FRIENDS, IT IS A GLORIOUS THING TO GET THAT DIVINE “SHALL” INTO YOU.

Whatsoever God hath promised it shall be done. If I fulfill God’s conditions, God will fulfill His promise every time. You can say shall, can you not?

Audience (repeats after Dr. Dowie):—“Shall be healed.”

Dr. Dowie:— Let us all say it.

Audience:— “My servant shall be healed.”

Dr. Dowie:— Now, get hold of that, just the simple elementary truth that when Jesus speaks it *shall* be done.

“My servant shall be healed.”

“For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant. Do this, and he doeth it.”

What did he centurion mean by that? He meant this— that every thing he said to those under him, they did, and he meant that Christ was above all authority, and whatever Christ said would be done throughout the whole heaven and earth.

Do we believe that? Do we really believe that Jesus the Son of God is exalted, and that He has all power in heaven and on earth?

I believe it. I hope you do, I want you not only to say you believe it, but really to believe it deep, *deep*, DEEP down in your hearts.

“My servant shall be healed.”

“When Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.”

Brothers, it is a remarkable fact that the Lord only used these words.

“Great Faith”

concerning two persons: the one was this Centurion, and the other was the Syro-Phoenician woman, the Canaanitish woman.

“Oh, woman, great is thy faith.”

They were not Israelites at all; they had been Gentiles and heathen.

Friends, how often we see that the greatest faith is exercised by those who have been outside of all church privileges. They are brought in, and they put to shame many that have been born amidst good influences.

What a shame it is, that the greatest faith should be exercised often by persons, who have come from the heathen world and outside! And so it was in that day.

Now, may God grant that we shall not be put to shame.

“And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

“But the children of the kingdom shall be cast out in to outer darkness; there shall be weeping and gnashing of teeth.

“And Jesus said unto the Centurion, Go thy way; and as thou has believed.”

That is, just exactly in the same proportion as you believe,

“So be it done unto thee And his servant was healed in the selfsame hour.

“And when Jesus was come into Peter’s house, he saw his wife’s mother laid, and sick of a fever.”

I said last night in Pekin that the Pope pretended to be Peter’s successor. Now, if he really was, and followed Peter’s example, he would marry and have a mother-in-law; but you see he does not, and that is the cause of great scandal in Europe to-day, and all over the world, the fact that priests do not marry.

“Marriage is honorable in all, and the bed undefiled; but whoremongers and

adulterers God will judge.”

“MARRIAGE IS HONORABLE IN ALL.”

The Bible says it is a good thing for God’s ministers to be married men; in fact no man has a right to be an elder unless he is married; for the first condition of an elder is that he shall be

“Blameless, the husband of one wife.”

Remember that.

If any man has been ordained to the eldership amongst you who is not married, that was wrong. Because Paul declares that. In the first chapter of Titus, you will see there in the 5th verse Paul has written to Titus,

“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly”— and so on.

You see a man has got to be blameless, and the husband of one wife. He must be a married man to be an elder; and in order to be an apostle, and a true follower of Peter in that sense, following Peter’s example. The Pope ought to be a married man. The fact that he is not, is one of the proofs that he is not following the apostle Peter.

“And when Jesus was come into Peter’s house, He saw his wife’s mother laid, and sick of a fever.”

“And He touched her hand, and the fever left her: and she arose, and ministered unto them.”

How wonderful she was healed. And now comes a beautiful scene.

“When the even was come, they brought unto him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were

sick:

That it might be fulfilled which was spoken by Esias the prophet, saying,”

Now, I wonder what he said.

“Himself took our infirmities, and bare our sicknesses.”

Now, is not that plain? Is it not plain that Christ came to take away our infirmities and our sickness?

Will you please to repeat that with me?

Audience (repeating after Dr. Dowie): — *Himself took our infirmities, and bare our sickness.*

Dr. Dowie:— “Now, say it in German, [audience reads the passage in German.]

Dr. Dowie:— I wish I could speak German? Now, say it in English.

Audience:— “HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES.”

Now, you will not forget that. You keep on saying a truth for a number of times, and getting the Word of God in your heart, and you will not forget it.

Well, now, I am going to ask you to pray for me, pray for each other, that we may have good time. I am so glad to meet you at his early hour; for it is just ten o’clock, and we have time for a little talk, and time for a little prayer.

Now, brothers and sisters, shall we not pray in faith? What are we going to pray for this morning? I have come here in love and a great desire to be a blessing to you. I very seldom leave Chicago. I have not held a mission outside Chicago for nearly four years.

I was down in Washington the capital the other day attending to business for my Lord, and for this work, and I held some meetings. These were the first for more than three years. But they were not planned before I left Chicago.

When the Lord used me to my good brother, Mr. Andrew

W. Ropp, here some time ago, and he was healed, shortly after he said; “Now, you will come out to Pekin some time won’t you? and I said: “I will come,” two years ago.

I do not know any place that would have brought me away from Chicago just now, excepting Pekin, because I have much to do in perfecting our work at the center.

But I promised these brothers and others, who have been blessed under my ministry in this neighborhood, that I would come, and here I am. Our beloved brother Sommers and others have been very loving friends.

I know they have prayed for me very earnestly, and I know they have been a blessing to many. They have brought their dear sick friends to the Lord in faith, and they have been blessed, and they have spread the literature, and they have been among those that have helped me in that great city to do good, and I thank God to-day for it.

When I have an opportunity of showing how I love my brethren, and how I want to be a blessing to those whom they love, I delight to take it.

So now we are going to pray here to-day for what? We are going to pray for the blessing of God, to open to us that Word, to make us understand it better than we have understood it before; to make us love it, and to make us get all that God has for us a Perfect Redemption, here and now, for spirit, soul, and body.

God has more for using His Word than ever we have got yet. You believe that? Treasures that we have never yet been able to get out of it.

Now, I am going to ask you to pray for that, I should like for you all to pray, and I want you to pray in English and also in German, the tongue that is so familiar to many of you here.

I will ask dear Elder Buercky to lead us in prayer. Come up here, elder! I felt to ask you to pray in German. I want you to

pray in the tongue that is so well know to many and then after you have prayed in German, will you ask God to give us the Holy Sprit that I may be able to speak right to the people, that they may be able to hear aright, and that our hearts may all be humble, and that we may all be teachable before God, that God may lead us by His Spirit.

Now, Elder, you pray in Deutsche, and I will pray in English.

[Elder Buercky offers prayer in German. The following prayer was then offered by Dr. Dowie.]

PRAYER.

Father in heaven, we thank Thee for the prayer offered, and now in Jesus’ name let the Holy Ghost come upon this assembly. Teach them many thing out of Thy Word, dear Lord, and use my lips.

I am so thankful that there are those here who have been healed and blessed already under our ministry. Oh, we are glad to meet with so many earnest Christians who are seeking for life, and light, and for more of the love of God. Oh, shed that love abroad in every heart. Let every one here to-day realize the presence and power of God in this dear little school-house. God bless, and bless those who are yet going to come to the meeting to-day, in the afternoon when more will be able to come. Oh, God! Fill this place with Thy glory, and now hear us, and in Thy great love and mercy, answer us for Jesus’ sake. Amen.

THE MORNING OFFERING.

Beloved brothers and sisters, before I deliver my little address, I want to make a short statement about a matter of interest to many of you. My good brother Ropp this morning after breakfast, showed me a letter which he received from Elder John Harms of Hillsboro, Kansas. That brother has been amongst you raising money and raising corn for the India famine relief fund, but our brother Harms, it has come out our

knowledge, is himself a very poor man, and is in great need at this time. I understand that the crops were an absolute failure—

A Voice:—“For the last three years.”

Dr. Dowie:— And the good brother has been reduced to very great necessity; and as I read this letter I felt this morning that I should like to ask you to give the morning collection to brother Harms, and let it be a good one for the brother. I want you to help our work, but I want you, first of all, to help a good man that is needing some of the necessaries of life in his home. May God bless him, and let the offering be taken, I think while it is being taken we can sing “Jesus Lover of My Soul.”

The offering was taken during the singing of “Jesus Lover of My Soul,” followed by the address,

“I WILL”

INVOCATION.

Let us just ask God for a blessing now upon the Word.

“Father in heaven, bless the word that we are going to speak for Jesus’ sake. Give me Thy Holy Sprit, and help me to speak it in great love, in great wisdom, and with the omnipotent power of the Holy Ghost. Amen

Now, I want to talk to you this morning about the willingness of the Lord to heal His people. That is a very lovely subject, is it not? —the willingness of the Lord to heal His people.

TEXT

Jesus said,
“I will: Be thou clean.”

I WILL

When I have spoken, I am going to answer any questions that may be asked me by any of the elders or brethren present who would like to get information regarding any particular point.

Now, the Lord said, “I will” to the leper.

“I will; Be thou clean.”

A great many people have this thought about the Lord’s healing. They say, “While we know that God can heal his people— every Christian know that— we do not know that the Lord is always willing to heal His people, sometimes it may not be His will, and therefore we cannot be sure when we pray, and the right way for us to pray is to say this — I am telling you what other people say now—“ we are going to say when we pray, ‘Father, if it be Thy will, heal us,’ and we must just leave it there, because we cannot and do not know whether it is God’s will.”

Now, that is wholly wrong. You have no right to pray like that.

When the leper came to Jesus he said:

“Lord, if thou wilt?”

Did he not say that? Is that not how it reads in your German version? I want you to give me it in German. I am going to make you (addressing Elder Buercky) my German talker. Now, talk loud. Some of these dear people are deaf, you know. You must always remember that there are usually deaf people present in a large congregation. Now, then, what does it say in German, the prayer of the leper?

[A brother reads in German the passage:]

“Lord, if thou will, thou canst make me clean.”

“Lord, if thou wilt.” He put in an “If” did he not, and what did the Lord say? Tell me in German.

[A brother reads in German the passage:]

“I will; be thou clean.”

Dr. Dowie— “Now when Jesus said, “I will,” did the leper say “If thou wilt” any more? Tell me. You tell me Yes or No.

Audience:—“No, sir.”

Dr. Dowie— Why?

A Voice:— “Because the Lord had said I will.”

Dr. Dowie:— If I say I will, I do not want yo to say “If thou wilt” any more. If you ask me to do a thing for you, and I say, I will, I do not want to hear any more about it, excepting you shall believe what I say.

AN ILLUSTRATION

Supposing now that you were in our Zion home. Now, I have a great many sick people there. I have got as many people in that house as there are people in this school-house nearly; not quite as many, but there are a large number of person in the Home now.

We have thousands who come to Zion Tabernacle. There are two institutions; there is the Home where I live, where I see the sick people who come from distant parts, and where they live when they are in town; and there is a great big Tabernacle where I teach and preach and where we see everybody.

But, suppose that I was teaching in my home this morning, and after I had finished teaching, you come up and say: “Doctor, can I see you this morning?”

You know they all want to see me at the same time sometimes, and they cannot do it, because I am a very, very busy man, and I have an immense number of things to do. But

you have said to me: “Can I see you this morning? and I say, “Yes, if you will come to my room No. so and so, I will see you at eleven o’clock to-day.”

Well, now, suppose you come to my room at eleven o’clock. My secretary’s room is close to mine, and I have a number of young men there who are attending to my large mail and correspondence. Suppose that you come to my room, and you say to my secretary, “The Doctor told me that if I came he could see me at eleven o’clock.”

“All right there is the Doctor’s door, knock there.”

Suppose you come into the hall near to my door, and you lie down upon the floor, and begin to howl like this: “Oh! Doctor, if thou wilt, if you wilt, thou canst see me in thy room. Oh! Doctor! If thou wilt.” Well, I wonder who it is making all that noise, and I touch my bell, and my secretary comes, and I say, “Mr Carpenter, who is out there making that noise?”

“Oh, it is a person you told to come and see you this morning, and I told him to knock at your door.

“And what did he say?”

“The person said to me, ‘Oh, it is so good of Dr. Dowie to invite me to come. Oh, I could wish he was willing. Oh, if I only knew he was willing.’” I said,

“Did Dr. Dowie not tell you he was willing?”

“Yes, and I wish I could believe it.”

“Oh, Dr. Dowie, if thou wilt, if thou wilt,” and you keep on howling like that, and I say, “Mr. Carpenter, go and tell the person I am willing to see him. Bring him right in.” You come up closer and being howling again. “Oh, Dr. Dowie, if thou wilt.”

“Mr. Carpenter, tell that person to come in at once.”

“He won’t come in, Doctor.”

“Why?”

“He says it is too good to be true; he won’t come in unless

you go out.” So I go out and say, “My dear friend, I told you to come to my room at eleven o’clock, and I am willing to see you.:

“Oh, Dr. Dowie, I wish I could believe it was true. Oh, if thou wilt, if thou wilt.”

APPLICATION.

Now, would that not be great nonsense? But that is the way people talk to God. Jesus said, “I will.” He was willing to heal the leper, and they say, “Oh, I wish it could be true. I wish I could believe it.”

Why, you can believe it, if you like. When I say to you I will see you in my room at eleven o’clock you can believe that, if you like, and you do not need to go howling here, but to just come and knock at my door.

“You told me to come at eleven o’clock.”

“That is all right; come in, my friend, sit down.”

I remember Brother Ropp one day said, “I want to see you with my wife and daughter, and some friends, Doctor,” and I said, “you can come.” When the time came, he knocked at the door, and I said, “Why, you are all here. Come in,” so they all came in.

Now, brothers it is so foolish of people when God says I will, to say I wish I could believe it. You can believe it if you like.

LET US CONSIDER THE ALLEGED DIFFICULTIES IN THE WAY OF BELIEVING THAT THE LORD IS THE HEALER.

The difficulties that you say exist. I do not believe that they do exist, but they exist in your imagination, and you know if

you imagine a thing, it becomes a very real difficulty.

I read of a man once who in the darkness stumbled over a precipice, as he thought it was, in the road. It was dark and he knew there was a great steep precipice not far away. In the dark he stumbled over, and he held on to a tree and managed to get his foot on the ledge of a rock. He could not get up, and he was afraid to fall lest he should fall down a terrific precipice. There all night in the darkness he held on to this root of a tree. He was afraid to lose his footing lest he would fall. When the morning came, he looked around and there was not precipice, but there was only sixteen inches to step down.

Now, he had imagined he was hanging over a precipice all night. If he had only a little light to show him there was only sixteen inches to step down, and that there was no precipice there, he would not have hung in fear all night; but he hung there in fear all night, and it turned his hair white by morning, because he was in darkness and was afraid.

There are a great many people imagine certain difficulties that do not exist, and that is the thing that keeps them from getting blessing; they get afraid.

Now, let me show you, let me answer some of the common objections to the Lord’s willingness to heal.

- 1.—MANY PERSONS SAY: “DOCTOR, I CANNOT BE SURE THAT THE LORD IS WILLING TO HEAL ME, ALTHOUGH HE WAS WILLING TO HEAL THE LEPER.”

Well, friends, the Lord will not heal you unless you repent of your sins, and unless you give yourself to Him. “Well,” you say, “I have repented of my sins; I have confessed my sins and do trust Jesus as my Saviour.” Well, then, the Lord is willing to heal you.

“Well, but Doctor, because the Lord was willing to heal the leper, does it follow He is willing to heal me?”

Yes. “Why?” Now, I will tell you, there is one thing about Jesus that you can always be sure about, He never changes. Does He? Tell me, Yes or No. Does God change?

Audience: —“No.”

Dr. Dowie:—Is Jesus Christ the same?

Audience: —“Yes.”

Dr. Dowie:—Yesterday?

Audience:—“Yes.”

Dr. Dowie:—And to-day?

Audience:—“Yes.”

Dr. Dowie:—And how long?

Audience:—“Forever.

Dr. Dowie:—Now, brothers and sisters, follow me closer.

If Jesus Christ is the same, when He was on earth, was He not the Saviour from sin, tell me?

Audience:—“Yes, sir.”

Dr. Dowie:—Was he not the Healer from sickness?

Audience:—“Yes sir.”

Dr. Dowie:—Is He the same now?

Audience:—“Yes, sir.”

Dr. Dowie:—Was He not willing to save and heal all who came to Him?

Audience:—“Yes.”

Dr. Dowie:—Is He the same now?

Audience:—“Yes.”

Dr. Dowie: —“Well, if He is the same now, must he not be able and willing to save and heal you? Tell me.”

Audience: —“Yes sir.”

Dr. Dowie:— Well, that is very plain, simple, common sense.

2 —BUT SOME PERSONS WILL SAY: “BUT, DOCTOR, WAIT A LITTLE, DO YOU NOT THINK SOMETIMES GOD SENDS US SICKNESS FOR OUR GOOD, AND THAT WE ARE BETTER BECAUSE OF SICKNESS, AND THEREFORE IT CANNOT BE GOD’S WILL TO TAKE IT WAY, BECAUSE SICKNESS IS SOMETIMES A VERY GOOD THING?

Now, that is commonly enough said, is it not now? And I am going to dispute with you, if you believe that.

I want to show you that sickness is not a good thing, and that it is not true that God sends it.

Now, these are the two points I want to dwell upon, that sickness is not a good thing, but a bad thing, and the devil’s work always, and that God cannot send it; that it is impossible for God to send disease.

Now first, is disease from the devil? That is the point: Is disease always from the devil?

Now, I make the assertion first which I want to prove, that every kind of sickness, and every kind of disease from which you suffer, or from which any one upon this earth suffers it’s the work of the devil; and I want therefore to show you that the work of the devil can never be the will of God.

Now, the first thing is to show it is the work of the devil.

Open your Bibles at the 4th chapter of Matthew at the 23rd verse, and read with me there both in English and German; for I want this made very plain to you, and therefore I am asking my good brother the elder to read in German. Now, he is going to believe that half the people are deaf, he is going to read louder than he did the last time.

Now, that is one reason people listen to me—I speak loudly.

In the 4th of Matthew, the 23d verse, I will read it to you first in English.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing” —what?

Audience:—“All manner of sickness and all manner of disease among the people.”

Now, read that in German, please. [The brother reads the 23d verse in German.]

Dr. Dowie:— Do you believe that? Do you believe all that?

Audience;— “Yes, sir.”

Dr. Dowie:— Now, I want you to talk back. I am going to make this a little class, you know. This is a school house is it not? Now, you are all in school this morning, please, and when the teacher asks you questions, you will please answer them.

Now, then, does it not say He went about healing all manner of disease? Do you believe that? Tell me.

Audience:— “Yes.”

Dr. Dowie:—Very well, now, I do not need to read more passages to show you that He healed every kind of sickness, and every kind of disease. That is written of Jesus many times.

I want to show you where all these diseases comes from.

Turn to the 10th chapter of the Acts of the Apostles, 38th verse. This is a statement of Peter in the house of Cornelius, the Centurion, covering all Christ’s mission and ministry.

“How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with Him.”

Now, my dear brother, read that. [Reads in German.]

Dr. Dowie:—“And healing” — whom?

Audience:—“**Alle.**”

Dr. Dowie:—It does not say some of them were oppressed with the devil does it? Read it again. “And healing —“

Audience:—“**Alle.**”

Dr. Dowie:—Now, I want you to say Yes or No. Does not

the Bible say that nineteen centuries ago everybody whom Jesus healed was made sick by the devil, that they were oppressed by the devil?

Audience:—“Yes.”

Dr. Dowie:—Did He heal every kind of sickness?

Audience:—“Yes.”

Dr. Dowie:—Nineteen centuries ago every kind of sickness was the devil’s work? Is that so?

Audience:—“Yes.”

Dr. Dowie:—Whose work is it to-day?

Audience:—“The devil’s.”

Dr. Dowie:—“It must be the devil’s, unless God is doing the work now that the devil used to do. Do you think God is now doing the work the devil used to do?”

Audience:—“No, sir.”

Dr. Dowie:—And did not the Lord heal all kinds of sickness?

Audience:—“Yes.”

Dr. Dowie:—And all He healed were oppressed of the devil?

A brother:— “That is what is says in that passage.”

Dr. Dowie:—And does it say differently in another passage? Let us look at another passage to see what Jesus came into the world to do. The first Epistle of John, 3d chapter. We will just take it from that passage. I want you to get the Bible. I do not want you to think anything, excepting what God’s word teaches. Now, my brother, will you please to read after me in German?

“He that committeth sin is of the devil.” [Reads in German]

“For the devil sinneth from the beginning.” [Reads in German]

“For this purpose the Son of God was manifested.” [Reads in German]

Say that again. [Repeats in German.]

“That He might destroy the works of the devil.” [Reads in German.]

What did Christ come into the world to do?

A Voice:—“To destroy the works of the devil.”

Dr. Dowie:—“Did He go about destroying sin? Tell me, Yes or No.”

Audience:—“Yes.”

Dr. Dowie:— Did He go about destroying disease?

Audience:—“Yes.”

Dr. Dowie:—Whose work was He destroying when destroying disease?

Audience:—“The devil’s.”

Dr. Dowie:—Whose work was He destroying when He destroyed leprosy, cancers, and all that kind of sickness? Tell me! Whose work was He destroying?

Audience:—“The devil’s.”

Dr. Dowie:—Well, whose work is it today?

Audience:—The devil’s.”

Dr. Dowie:—Now, dears any of you say any more it is God’s? It is the devil’s work.

Let me ask you another question: Did Jesus ever say to anybody, “Your Heavenly Father made you sick?”

A Voice—“No.”

Dr. Dowie:—Would there have been any sin in this world had there been no devil? Say Yes or No.

Audience:—“No.”

Dr. Dowie:—Well, then, is not disease the result of sin?

Audience:—“Yes.”

Dr. Dowie:—And is not sin the work of the devil?

Audience:—“Yes.”

Dr. Dowie:—Well, then is not disease the work of the devil?

Audience:—“Yes.”

Dr. Dowie:— Very well. Now, wait a moment, I want you

dear brothers and sisters to follow the Lord; that is all. You follow the Lord.

I am so glad to see so many young men here. I am so glad to see so many men as well as women.

It is a remarkable things in connection with our work that while the other churches have more women than men, we have more men than women; and I noticed this morning there are more men than women in this audience by a great deal.

I am very glad we have the women with us. We have always got the women. They are nearly always on the right side, but the men are hard fellows to get hold of. They are a bad lot for the most part. They have got to be put straight.

Now, I want you to follow me a little more closely.

“And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.”

All kinds of sickness; do you believe that every kind of sickness possible to humanity was healed by Jesus, tell me?

Audience: —“Yes.”

Dr. Dowie:—And all that He healed were oppressed of whom?

Audience:—“The Devil.”

Dr. Dowie:—If nineteen centuries ago every form of sin and sickness and disease was the work of the devil, I ask you whose work it is to-day?

Voices:—“Same fellow. The Devil’s work. The devil’s”

Dr. Dowie:—If it were God’s would not God be doing the work the devil used to do?

A Voice:—“Yes.”

“BUT DOCTOR,” SAYS SOMEBODY, “DID YOU NOT KNOW WHAT JOB SAID,”

Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me?”

I know he did, and Job was a fool for saying it.

“Oh, Doctor, Doctor, that is the Bible.

Yes, and the Bible says that Job had to repent for saying that. Now, I want to show you that. I want to show you that Job talked nonsense, and than God had to put him right.

You refer to the Book of Job, please, because I want to put this point right. There are some folks that say: “Oh, Job said it was the hand of the Lord which made him sick.” But I go in further. I want to ask you a question: Was it God or was it the devil who stole all Job’s cattle? Tell me. God or the devil which?

Audience —“The devil.”

Dr. Dowie:— Was it not the devil that stirred up the Sabeans and Chaldeans, and all those thieves to steal his cattle, and who burnt up his grass? Was it not the devil that brought up a great wind from the wilderness, and pulled the house about his son’s ears? Tell me, was it God or the devil.

Audience:—“The devil.”

Dr. Dowie:—Now, were not all the miseries Job suffered the work of the devil? Were not all the boils on Job’s body put there by Satan? Does not the book say?

“So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.”

Is that not true? Say Yes or No.

Audience:—“Yes.”

Dr. Dowie:—Very well, Job did not know; Job thought that God did it, and Job said so. Now, what did God say to Job? Now, listed in 38th chapter of Job. Here is what the Lord said to Job after he had said the Lord had made him sick. Job had

said:

The Lord gave and the Lord hath taken away; blessed be the name of the Lord.

Job blessed the Lord for the devil’s work! The Lord had given him, and the devil took it away, and Job was so ignorant that he blessed the Lord for what the devil did.

Now you will see that after Job had talked nonsense and Job’s friends had talked nonsense for about twenty or thirty chapters, than God stepped in, and here is what He said. Now you follow me.

Read it in the Deutsche as I read it in English.

“Then the Lord answered Job out of the whirlwind, and said,
Who is this that darkeneth counsel by the words without knowledge?
[a brother reads the foregoing in German]

Does that not mean who is talking nonsense—does not know what He is doing? Is that not it?

Then God goes at Job, and all through that chapter, and all through the next chapter He rebukes Job. Now, turn to the 40th chapter and read again.

“Moreover the Lord answered Job, and said,
“Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it.”

“Then Job answered the Lord and said,
“Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth.

“Once have I spoken, but I will not answer; yea, twice, but I will proceed no further.

“Then answered the Lord unto Job out of the whirlwind, and said,
“Gird up thy loins like a man: I will demand of thee, and declare thou unto Me.

“Wilt thou also diannul My judgement? wilt thou condemn Me, that thou mayest be righteous?

He then rebuked Job. He rebuked Job all through that

chapter, and all through the next chapter to the 42d chapter. I will read it in English.

“Then Job answered the Lord, and said,

“I know that Thou canst do everything, and that no thought can be withholden from Thee.

“Who is it that hideth counsel without knowledge? Therefore have I uttered that I understood not; things to wonderful for me, which I knew not.

“Hear I beseech thee, and I will speak; I will demand of Thee and declare Thou unto me.

“I have heard of Thee by the hearing of the ear but now mine eye seeth Thee.

“Wherefore I abhor myself, and repent in dust and ashes.

Didn't Job repent for saying all that nonsense?

Didn't Job repent in dust and ashes for saying that God had made him sick? Then God heard his prayer, received his repentance, and God healed him.

Now, I want to say to you than God cannot make you sick. You understand? That God cannot make you sick.

A REMINISCENCE

Now, I remember when I was in New Zealand, away down in those southern seas, a minister rose up very angrily and he said: “Doctor, I am going.”

I said, “Why are you going?”

“Because that is blasphemy.”

“What is blasphemy?”

“You say it is impossible for God to make anybody sick. I am going because,” he said, “it is blasphemy to say anything is impossible with God.”

I said, “You say that?”

“Yes.”

“Why,” I said, “you cannot have read your Bible.”

He said, “I have read my Bible and My Bible teaches me that there is nothing impossible for God.”

“Oh”, I said, “wait a minute before you go. Does not your Bible say it is impossible for God to lie?”

“Oh”, he said, “everybody knows that.”

“Well,” I said, “you did not a minute ago. You said there was nothing impossible for God.”

SOME PLAIN TRUTHS

Let me tell you this, it is impossible for God to lie, is it not Tell me.

Audience:—“Yes sir.”

Dr. Dowie:—It is impossible of God to do evil is it not. Tell me.

Audience:—“Yes.”

Dr. Dowie:—Is disease a good thing or a bad thing?

Audience:—“Bad thing.”

Dr. Dowie:—Very well, can you get a bad thing out of a good?

Audience:—“No sir.”

Dr. Dowie:—Is there any disease in God?

Audience:—“No.”

Dr. Dowie:—Is God pure?

Audience:—“Yes sir.”

Dr. Dowie:—Is God holy?

Audience:—“Yes sir.”

Dr. Dowie:—Is there any corruption in God?

Audience:—“No sir.”

Dr. Dowie:—Can you get corruption out of God?

Audience:—“No sir.”

Dr. Dowie:—Well, if you cannot get corruption out of God, how can God ever give you any disease? You cannot get out of God what is not in Him.

There is no disease in God. It is impossible for God's hand

to communicate disease.

ALL ILLUSTRATION

If there is any disease in me to-day, and should I turn to Mr. Peter Ropp, and say, “Elder Ropp, you shall have smallpox”, or to Elder Buercky and say “Elder, you shall have jaundice and Brother Andrew you shall have—“ what would you have? Rheumatism, (laughter) and Elder Strubhar you shall have — you shall have-what shall you have-well, we will give you as a special favor, cholera; and if I were to come to you and say I was doing all that because I loved you, the rest -of you would get out of this school-house in case I should love you too. (Laughter.) I think you would all want to get out of this school-house, because you would say, Dr. Dowie is a fountain of disease, would you not ?

THE APPLICATION.

Now, if God can do that thing; if God can give to one small-pox, and another rheumatism, another scarlet fever, and another leprosy—if God’s hand can do that, must not the disease be in God? Is there any disease in God?

Audience:—“No.”

Dr. Dowie:—Then it cannot come out of God can it?

Audience:—“No.”

Dr. Dowie:—Then you can never get disease from God:

It is impossible for God to make anybody diseased. Is there any disease in heaven, tell me?

Audience:—“No, sir.”

Dr. Dowie:—Any small-pox in heaven?

Audience:—“No.”

Dr. Dowie:—Any fever or rheumatism in heaven?

Audience:—“No, sir.”

Dr. Dowie:—Any corruption?

Audience:—“No, sir.”

21

Audience:—“No sir.”

Dr. Dowie:—Can you get corruption out of God?

Audience:—“No sir.”

Dr. Dowie:—Well, if you cannot get corruption out of God, how can God ever give you any disease? You cannot get out of God what is not in Him.

There is no disease in God. It is impossible for God’s hand to communicate disease.

ALL ILLUSTRATION

If there is any disease in me to-day, and should I turn to Mr. Peter Ropp, and say, “Elder Ropp, you shall have smallpox”, or to Elder Buercky and say “Elder, you shall have jaundice and Brother Andrew you shall have—“ what would you have? Rheumatism, (laughter) and Elder Strubhar you shall have — you shall have—what shall you have—well, we will give you as a special favor, cholera; and if I were to come to you and say I was doing all that because I loved you, the rest of you would get out of this school-house in case I should love you too. (Laughter.) I think you would all want to get out of this school-house, because you would say, Dr. Dowie is a fountain of disease, would you not?

THE APPLICATION.

Now, if God can do that thing; if God can give to one small-pox, and another rheumatism, another scarlet fever, and another leprosy-if God's hand can do that, must not the disease

be in God? Is there any disease in God?

Audience:—“No.”

Dr. Dowie:—Then it cannot come out of God can it?

Audience:—“No.”

Dr. Dowie:—Then you can never get disease from God:

It is impossible for God to make anybody diseased. Is there any disease in heaven, tell me?

Audience:—“No, sir.”

Dr. Dowie:—Any small-pox in heaven?

Audience:—“No.”

Dr. Dowie:—Any fever or rheumatism in heaven?

Audience:—“No, sir.”

Dr. Dowie:—Any corruption?

Audience:—“No, sir.”

Dr. Dowie:—Well, then, if it is not in heaven, can it come out of heaven?

Audience:—“No sir.”

Dr. Dowie:—Well, then, if disease cannot come out of heaven, and cannot come out of God, where does it come from?

A voice:—“From the devil.”

Dr. Dowie—From the devil, and from hell, and from people that have been oppressed by the devil; from God’s people oftentimes, who have been saying that disease came, from God. But the original source is the devil.

How wicked to say that disease comes from God! Do you hear? It is wicked to say that disease comes from God; because, if you say disease comes from God, you make God a fountain of disease, and you make heaven a place of the diseased and not of the pure.

Well, now, you are all with me are you not? You all believe that Christ healed every kind of sickness, don’t you. Say Yes or No.

Audience:—“Yes.”

Dr. Dowie:—And all that were healed were oppressed by Whom?

Audience:—“The devil.”

Dr. Dowie:—And he is the same old devil, is he not?

Audience:—“Yes.”

Dr. Dowie:—Is he any better? Has the devil improved any?

Audience:—“No, sir.”

Dr. Dowie:—Is he not the same old devil? Does he not do the same kind of works. I think he is a worse devil than he used to be, because devils grow worse just as people get worse. Either a man grows better or he grows worse, and the devil must get better or worse. Now, I do not think the devil has been getting any better. I believe he is a meaner devil than he ever was, and I believe he has got control of more disease factories now than he ever had. There is more disease in the world now than ever, because there is more sin.

THE DEVIL HAS BEEN STUDYING. CHEMISTRY,

and do you not know this that ever since the devil has been studying chemistry, he has been giving the result in tempting and poisonous drinks to the people. He got Noah drunk, didn't he?

Don’t you know that Noah was faithful in the midst of a faithless world, and then when Noah came down from the ark the devil said something like this to him: “I want to work this vineyard on shares with you.” Do you know what he did ? He got Noah to make intoxicating wine, and Noah got drunk, and ever since that day the devil has been getting people drunk in various ways.

The devil has been getting people mad and bad by means of poisons, and you will find, during the last half century

especially, poisons have been multiplying, drug-shops are just getting crammed with poisons; and that all kinds of poisons are being bought by the people. They not only buy alcohol in the form of whiskey, wine and beer, but they buy it in other forms; they not only buy nicotine poison which is in tobacco, but they buy other poisons belonging to the same nicotine family.

They buy opium, they buy cocaine, they buy strychnine, they buy arsenic, they buy laudanum; they buy all kinds of poisons, and do you know that these druggist's shops are just the devil's own shops.

Do you know it is a remarkable fact that

THE BIBLE SAYS A DRUGGIST WILL NOT GET
INTO HEAVEN ?

I never saw that until the other day.

I will show it to, you in the last chapter of the book of Revelation. I want you to read it. Now, I shall be rather curious to know how the Elder translates that. The 22d chapter of Revelation, the 14th verse:

Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city.

“For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

These are outside of heaven. Now, read me that verse, please, in German. [The brother reads in German.]

What does that word sorcerers mean in German?

A voice:—“Witchcraft.”

Dr. Dowie:—I see that is not a good translation there any more than in mine. Do you know what the word is in Greek ? The word in Greek is pharmacist, *φάρμακός*; they are pharmacists. Any of you who know Greek, if you will take up

your Greek lexicon you will see that the word pharmakos means a maker, and a seller of poisons, a sorcerer, a murderer.

I will tell you this, that if it be a bad thing, and it is, for a man to run a saloon where he sells one poison, alcohol, it is a ten times worse thing for a man to run a drug store where he sells all the poisons to all who come with money. Many men and women will buy deadly poisons in a drug store, poisons which madden and intoxicate, who would not enter a beer or whisky saloon. Humanity is being destroyed by these deadly poisons.

Now, some will say to me;

“DO YOU NOT THINK GOD GAVE US THESE
POISONS?”

God gave us lots of things He did not mean to put in our mouths. It is only a baby that wants to put every thing in its mouth. A baby will put your hair in its mouth, and if you put your watch down, it will smash the watch, and put it all in its mouth. Is there anything a baby does not want to put in its mouth? Men are like babies about saying everything God has made, every creature, is to be eaten. All right, go and eat a skunk. (Laughter.) Go and eat a rat. If everything is made to be eaten, go and eat a buzzard.

Do you mean to say that God made everything to be eaten? Did He mean everything to be drunk? Verily no. There are many things in nature that God never intended to be eaten or drunk.

BUT YOU CANNOT GET ALCOHOL WITHOUT
DESTROYING SOMETHING.

You have got to destroy the grape before you can get wine. You have to destroy the corn, and make it corrupt, before you can get whisky. You have got to destroy barley before you can get beer. You have got to destroy the grain, and get alcohol out of this rotting juice.

A sheep is a good thing, but is a rotten sheep a good thing to eat, tell me? Is that a good thing to eat? Is it a good thing to eat tainted bad meat, tell me? Is it a good thing to eat the rotten juice of the grape, and the rotten juice in these dirty, filthy poisons? Let me tell you, God never gave us these poisons to drink.

See, here is the Bible. You know it, you have got it as well as I. Between these two boards from Genesis to Revelation there are 4, 100 years of human history.

SHOW ME ONE PASSAGE IN WHICH GOD TELLS
PEOPLE TO TAKE DRUGS?

Show me one passage in that Bible in 4,100 years that tells people to go to doctors. Where will you find it?

Do any of you know of a passage from Genesis to Revelation which says, “Is any among you sick, let him call for the doctor?” It is not there. Do any of you know of a passage in the Bible that says, “Is any among you sick, let him call for a doctor, and take the medicine, and ask Him to bless the medicine and heal you?” It is not there. It is not in that Bible, but I will tell you all that is, said about doctors in that Bible is that “they are all physicians of no value.” “In vain shall ye use many medicines.”

“I am the Lord that healeth thee” is in that Bible. “I am the Lord, I change not” is in that Bible.

“Come unto me; I took your infirmities and bore your sicknesses,” that is in the Bible.

DIVINE HEALING IS IN THE BIBLE, BUT DRUGS
AND DOCTORS ARE NOT IN IT.

That is a remarkable thing is it not? Think that over. That there are 4,100 years of God’s Revelation to humanity in the Bible, and not one word in favor of doctors or drugs.

Friends, I see a great deal of doctors. I see a great deal of the result of doctors’ practice. I was born in Edinburgh, Scotland. I went out to Australia when I was a young man, and I returned to Edinburgh Scotland, and studied at the University of my native city. I had been healed by God, but I was very much interested in the sick, and I used to visit the hospitals. I used to attend the clinics; that is the lectures by the bed-sides of the sick people. I used to go through all the hospitals with all the great professors. I know a great deal about doctors. And I am “acquainted with griefs” sicknesses.

I see now every week from 1,000 to 1,500 sick people. I suppose on the average I have prayed, laying hands upon the sick 50,000 times a year, for many years. I have been praying for the sick, laying hands upon them since 1876; that is twenty-one years, and I dare say that my average for the last, fifteen years has been at least 50,000 times each year. That may seem impossible to some of you, but if you are down in Zion you see something of how it is done.

You see the sick there in hundreds, and in thousands. I prayed on Tuesday last with nearly five hundred sick persons. I prayed on Monday for nearly a hundred. I prayed on Wednesday for nearly a hundred. I have prayed this week, before I left town yesterday, with about 800 sick persons, laying hands upon them, and I have prayed for nearly a thousand persons whom I did not see at all whose requests came in to me. I say, therefore that I have a right to talk as one that knows a good deal about doctors and drugs, and their

consequences, and I say to you this, that

THERE ARE SOME DOCTORS WHO ARE GOOD
MEN, DOING THE BEST THEY CAN, BUT NINE OUT
OF EVERY TEN OF THEM ARE A SET OF
UNMITIGATED VILLIANS.

I was educated mongst them.

They are not godly, they are not Christians, and the training they get is a very bad one. I know no worse training for a young man than to send him to be a doctor. When he has gone into the college they send him into the dissecting room, and to send a young man into the dissecting room, is to ruin him, nine cases out of ten, morally.

It is a most degrading thing for that young man to go into the dissecting room, and see the horrid sights of the dead and naked bodies of women and girls who have been taken from the hospitals, and dissect them. It is a degrading thing. It is an unnecessary thing; it is a brutal thing. And when they first go in they often faint, and then they take whisky, and they take morphine, and things of that kind, to quiet their nerves, and the great mass of doctors to-day are under the influence of these drugs.

Doctors to-day are the most demoralized class in the community, as a rule. In Chicago there are hundreds of them that are just incarnate devils. I say that when I am there. I do not only say that here. You will see in my tract, “Doctors, Drugs and Devils” that I not only said it, but I gave the facts which proved it. I quoted cases; I challenged these men to deny them; that is why they want to kill me; that is why they want to put me in prison, because they know I have got them in the hollow of my hand.

They have murdered babes, the unborn babes. They have

helped women to destroy their offspring. Give them their way and they would utterly destroy the human race. Murderers!

I speak strongly. I feel strongly. They know nothing about what they are talking about when they pretend to diagnose and cure diseases.

MEDICINE IS NO SCIENCE.

It has not an atom of science in it.

In my own University, one of the greatest professors, Prof. Douglas MacClagan, said in my hearing:

“Gentlemen, medicine is not a science. It is purely empirical. From the days of Hippocrates and of Galen until now we have been stumbling in the dark from diagnosis to diagnosis, from treatment to treatment, and we have not found the first stone to lay as a foundation for medicine as a science.

Where is the science in medicine?

Here are two opposing schools. Here is one man calls himself an allopath; here is another who calls himself a homeopath. Take these two as an illustration.

You say to the homeopath, “If I put my body in your care, sir, how will you treat it? On what principle?”

The homeopath says: “I will treat it upon this principle, ‘*Similia similibus curantur*’—like cures like—meaning that the way to cure one disease is to put in another of the same kind. That is a funny way to cure it, is it not?—to catch a thief by putting another thief inside the house.

“Well, now, Mr. Allopath, what will you do?”

Oh, that homeopath is a fool. I will do exactly the opposite.”

“What will you do?”

The allopath says: “‘*Contraria contrariis curantur*,’ that is, the contrary cures the contrary.”

“Well, how do you do it?”

“Well, when I see a disease in you, I put in the opposite fellow, and knock him out.”

“Oh, well, Mr. Allopath, after you knock him out, what do you do with the fellow you put in?”

Oh, well, he will give us some trouble after awhile, and we put another fellow in and knock him out.”

“Well, Mr. Allopath, what do you do with the fellow that has knocked him out?”

“Oh, I put in another stronger one, and knock him out.”

“Well, but Mr. Allopath, what do you do with that stronger one you put in by and by?”

“Oh, by and by we knock the patient out.” (Laughter.)

That is it. Now, is there any science in that nonsense?

I tell you this, I have been through schools of medicine; I could qualify within a very short time to be a practitioner, if I chose, under the laws of this State. I would not do it. For a man to give drugs is just to walk in the dark; to put deadly poisons into people’s stomachs. He does not know what they are going to do. There is nothing so criminal, and so foolish, and so silly as the so-called practice of medicine.

NELLIE BLY’S EXPERIENCE WITH THE DOCTORS OF NEW YORK CITY.

Take an illustration that will make you laugh. It made me laugh when I heard the story. This is the way the story was told to me, and although I cannot personally vouch for its truth, I know that similar facts are of daily occurrence all over the world.

Down in New York there is a bright young lady named Nellie Bly. Nellie Bly is a reporter upon the staff of the *New York World*. It is a sensational paper. They were looking around for a sensation. Nellie Bly had gone around the world,

and they were looking out for a sensation, and Nellie went up to the editor, and she said: “I think I have got a sensation,” and she told him her plans.

“All right,” said the editor, “do it Nellie.” So the editor gave her six crisp, new twenty-dollar bills, and Knell with a smile upon her face left the office, and went up Fifth Avenue, drove up in a carriage to a great doctor’s house. She got out; she went into the house, and of course, this was a very high-priced doctor. His consultation fees were high. She put down her twenty-dollar bill for a consultation with the doctor. The doctor received her very nicely, very politely, and he began to examine her—put his finger on her pulse, shook his head, put his stethoscope to her breast, thumped her, listened, shook his head (there was nothing in it—I mean his head) (Laughter.) He did not know a thing about it, he sat down, and thought.

“What do you think is wrong with me?” said Nellie, sly little girl that she was. “What do think is wrong with me?”

“Well, my dear young lady, it is quite a grave case; I think that you have incipient tuberculosis; that is to say, you have consumption.” So Nellie sat as gravely as she could. “Doctor, will you please write out my case, and give me a prescription?”

“Certainly,” so he wrote the diagnosis of her case: “This young lady has incipient tuberculosis,” and he gave her a prescription, and he took up the twenty-dollar note, and she took up the prescription, bowed and went out to her carriage. She drove up Fifth Avenue a little further, and she got out of the carriage, and went in to another doctor, sat down. “Doctor, will you please to examine me, and tell me what my trouble is?”

“Certainly, Miss.” He saw her twenty-dollar bill too.

He felt her pulse, sounded her, tapped her, shook his head, (there was nothing in it—[laughter] nothing in his head) and he sat down, and she said: “Doctor, what is it?”

“My dear young lady, I am sorry to tell you that you have every appearance of incipient Bright’s disease of the kidneys.” (Laughter.)

“Doctor, will you write that out, if you please, and give me a prescription?” So he wrote it out, and gave her a prescription, invited her to come again. She got into her carriage, and went away further up the Avenue, got out at another doctor’s, “Will you please tell me, Doctor, what the matter is with me?”

“Yes,” looked very serious, thumped her, shook his head, (nothing in it.) (Laughter) she sat down. “Doctor, will you please tell me what the trouble is with me?”

“I do not like to tell you, but it is quite apparent that your liver is very badly deranged.” (Laughter.)

He sat down and wrote a prescription.

She got into her carriage, and went to another: “What is your profession?”

“Well,” she said, “I am a literary woman.” He felt her pulse, shook his head. “My dear young lady, you are in great danger; you have got incipient idiopathic muscular atrophy.”

“Well,” she said, “Doctor, what does all that mean?” (Laughter.) “Well,” he said, “it means, my dear young lady, idiopathic muscular atrophy, that unfortunately your muscles are without nourishment, and they are rapidly decaying, and am afraid, my dear young lady, that you will be paralyzed.”

“Well, Doctor, will you write that down, please?” He gave her a prescription, and with great difficulty she got out of the place without laughing, but when she got out she said to the driver, “Drive back to the *World* office.”

She entered the editor’s room, and she said: “There are the five prescriptions, the five diagnoses, and now just imagine how much wisdom there is in our best doctors, for there is not a thing the matter with me.” (Laughter.)

That is said to be a fact which was published the other day

in the *World* only keeping out the names of the doctors, and the *World* threatened if the doctors denied it, they would publish their names. They never denied it. (Laughter.)

THE DOCTORS IN CHICAGO.

The other day in Chicago there were a number of people died in a certain neighborhood, and the hue and cry arose they were all poisoned; somebody put poison in the bread. It was no such thing, they had all eaten swine’s flesh, and they all died of trichinosis. The dirty trichinae in the swine’s flesh had entered their muscles and killed them.

I knew of fifteen people in one week that died through eating pork with the dirty trichina in them.

Friends, the doctors do not know what they are talking about.

DOCTORS IN THE EAST.

A little while ago in an eastern city there were seventeen people died in a certain neighborhood. The doctors were summoned, and they did not know. They each gave a different autopsy. One died of scarlet fever, and another one jaundice, and so on. Presently it was found that every one of these people had died of arsenical poison, arsenic, having got into a batch of flour. All their bodies were disinterred, and the poison was found in their stomachs. There was not one doctor found it out. So much for their skill in surgeries.

RESULT OF TRUSTING IN DOCTORS.

Friends, I know what I am talking about when I say this: When you put yourself into the hands of men who say “Now

open your mouth, shut your eyes, and pay your money, and let us pour down your throat whatever we like,” that you are a pack of fools, and that the Bible will not back you up.

Your condition will be like that of the woman who came to Jesus. She

“had suffered many things of many physicians, and had spent all she had, and was nothing bettered but rather grew worse.”

Now, the Lord is the Healer; there is His word, “I will come and heal you.”

I want you to believe it. I know it and thousands and tens of thousands know that He is the Healer.

DIVINE HEALING IN ITSELF IS NOT ANYTHING,
UNLESS IT ACCOMPANIES DIVINE SALVATION.

Salvation must come first, and your hearts must be right with God, and you must put away the things that are wrong, and then give yourself to God, and He will keep you, He will heal you.

A man once said: “Doctor, if people were always healed like that they would never die; they would never die.”

“I said, “That is true, and they ought not to die.”

“Oh, doctor, you do not mean to say people are not going to die?”

“I do.”

“What did Jesus say?”

“If a man keep my sayings he shall never see”—what?

Audience:—“Death.”

Dr. Dowie:—“He shall never see death.”

“He that believeth in me, though he were dead, yet shall he live:

“And whosoever liveth and believeth in Me shall never die. Believeth thou this?”

Death is God’s enemy.

“Death and hell shall be cast into the lake,”—of what?

A voice:—“Fire.”

Dr. Dowie:—“The lake of fire.”

The last enemy that shall be destroyed is”—what?

Audience:—“Death.”

Dr. Dowie:—Death is God’s enemy.

“WELL, IF WE ARE SAVED, AND IF WE ARE HEALED, DOCTOR, ARE WE NEVER GOING TO DIE?”

“No, I hope not; I pray not.”

“What is going to happen?”

“Unless the Lord comes—for He is coming—to take me to Himself, I will tell you what will happen to me. If I am faithful, I will do my work, I shall be saved, I shall be healed, and one night I shall lie down in peace, and I shall sleep on earth, and wake in heaven.”

“He giveth His beloved—“what?”

A voice:—“Sleep.”

“HE GIVETH HIS BELOVED SLEEP”.

“Even so them also which sleep in Jesus will God bring with Him.” “Lazarus sleepeth.” Stephen “fell asleep.”

Those who are Christians have a right to expect to live their lives without sin, letting God take away that sin, that sickness. Without dying, you should lie down in peace when your day’s

work on earth is done, to sleep on earth and wake in heaven.

I want to lie down in peace and sleep, but I do not want to die.

Death is God’s enemy.

“He that hath the power of death is”—what?

A voice:—“The devil.”

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part in the same; that through death He might destroy him that had the power of death, that is the devil.”

That is what the Bible says. Death is the devil’s work.

How God hates death.

Oh, friends, it is a good thing to know then that God is willing to save you, and heal you, and cleanse you, and to keep you, and when your work is done, let you lie down and rest in peace. Just as a tired man does when he comes in from the fields. He lies down in peace, and he sleeps until the morning. Oh, that we might do our work, and then lie down in peace, and sleep on earth to wake in heaven.

SUPPLICATION.

Father in heaven, bless this address for Jesus’ sake. Amen.

QUESTIONS AND ANSWERS.

If any one present has any respectful questions to ask about my teaching or work, I shall be very glad indeed to answer them. I will give you a little time to ask these questions.

31

Dowie:—Yes, He drank the wine that I drink. I drink wine.

I give my people wine. In Australia I have drunk considerable quantities of wine, but there was not a drop of alcohol in it; it was unintoxicating wine.

When at the marriage feast of Cana, in Galilee, He drank wine, but it was not intoxicating wine, and the proof of that is this. If you ask any Jewish Rabbi to-day, as to whether in the feast of the Passover there is any alcohol, he will say, No. Now, our Lord Jesus Christ when He ate the Passover supper, He drank wine, but there was no alcohol in it; for this reason, that there never was any alcoholic wine, or any fermentation at all in the Passover Feast, and in the marriage feast.

The other day there was a Rabbi married, and when he was married to his bride, there was a glass of wine poured out, and she drank one-half of it, and he drank the other half of it, and then threw down the glass, and ground it beneath his feet in the synagogue.

I asked, What kind of wine was that?

That, Doctor, was unintoxicating wine.

And what was the reason of his throwing down the glass, and tramping it beneath his feet ?

“That there should never be any leaven of sin in that marriage.”

In the Orthodox Jewish wedding there is no alcoholic wine used?

“Well, then,” I said to a Rabbi, “there could have been no alcoholic wine used at the marriage feast at Cana?”

He said, Wherever there was an orthodox Jewish marriage there was no possibility of its being used.

“DOES NOT OLD WINE FORM ALCOHOL IN IT BY AGE?”

Dr. Dowie:—No, sir; not so long as the air is excluded. The moment the air gets to it, if it is not drunk, within a few hours it would form alcohol, but as long as it is drunk within a certain time, no alcohol is formed.

The brother:—“I thought age, even if sealed up, would

make it form alcohol.”

Dr. Dowie:—Age will not make it form alcohol. Age would make it form a sugary deposit, but alcohol is only formed when the air gets to it. It is never formed otherwise, and that fact explains the reference to old bottles in the Scripture. The old bottles used to be made of skins, and they had poured the wine into skins, and sealed it up, keeping out the air so that it would not burst. But if you poured out the wine from the skin, and then tried to pour new wine into the old skin, the contact with the air would make it ferment, and the consequence was it would burst the skin. But there is no possibility of alcohol forming until the air gets to it. I may say we use unfermented wine in our communion service. We use non-alcoholic wine, and it is made in various ways; sometimes it is sterilized. It is corked up and hermetically sealed, and it never ferments until it comes to the air, and if you do not drink it within a short time, it will ferment.

“WAS PAUL EVER MARRIED?”

Dr. Dowie:—Yes, I hold that Paul had been married; for this reason, that at the death of Stephen, it says in the Bible that he

“Was consenting unto his death.”

The word that is used for consent there is a legal term, showing that he was one of the Sacred Council and cast his vote for the death of Stephen. He could not have, been a member of that Council unless he was thirty years of age, and a married man.

The probabilities are that Paul was a widower when he wrote his letter and said:

“Have we not power to lead about a sister, a wife.”

That his wife had died while he was still a Rabbi, and after he became a Christian he thought it was best for him to be

unmarried, because the Holy Ghost had said that bonds and imprisonment awaited him in every city, and it is not a very good thing for a man to be married who is getting into jail in every town he comes to.

“IS IT POSSIBLE FOR AN UNCONVERTED MAN TO BE HEALED?”

Dr. Dowie:—Yes, by the sovereign grace of God. God is a sovereign, and I dare not shut out the possibility of God healing a person who is not converted, because God is a sovereign, and He can do what He likes, but my brother's question leads me to this supplementary answer.

I do not know of a single case, in all my experience, of an unconverted man being healed through faith in Jesus Christ. Why? Because it is impossible for an unconverted man to exercise faith in Jesus for healing; because faith in Jesus is only possible to a man who has given his heart to Jesus. That does not mean that some were not healed who did not know Jesus as Christ; for I there are several mentioned in Scripture who were so healed. But these were godly and converted according to their light.

“DID JESUS EVER DRINK ANY WINE?”

SHALL I FORM THE OPINION ON ACCOUNT OF BEING SICK THAT I AM NOT CONVERTED?”

Dr. Dowie:—No. Salvation and Healing are two different things. A person may be saved and yet sick. They are two different things altogether; but if you are continuing in sickness and sin, that will show you that you are not trusting Jesus for healing, but it does not show you are not saved. Multitudes of Christians are sick who are saved, and they are never healed, but their Salvation is not affected by it at all. Still they do not live to glorify God, and they do not do the good they would if they were well.

I am glad my brother asked the question. Salvation is a totally separate thing from Healing. You must be saved before you can be healed, but it does not follow that you are unsaved because you are unhealed. On the contrary, vast numbers are saved who are not healed at all. I am very sorry it is so, but it is so. I should be very sorry indeed to say that every one who was not healed was going to hell; but I do say this, that a person who is not healed, and is not seeking God for healing, will very soon go to the grave, and I wish they would live longer if they are true Christians; for the Lord hath need them. That is why I am talking to you dear Christians, because there are many Christians amongst you sick. I want you to live a long time. I want you to live healthy lives so that you can do more for Christ in your families, in the Church and in the extension of His kingdom in the world.

Will you explain,

“WHOM THE LORD LOVETH HE CHASTENETH?”

Dr. Dowie:—Yes, I will explain that. I am very glad that our brother asked it. The word “chastening” or “chastisement” in the original tongue has a very definite meaning. The word that is translated “chastisement” there is “παιδεία” in Greek, and comes from the little word “παῖς” “παῖδος” is the genitive form, and “paideia” in the original Greek means training, the nurture, the growth and instruction, and the bringing up of children. So that passage in Hebrews means “Whom the Lord Loveth He nourisheth, He cherisheth, He instructeth, He traineth, and He bringeth up as a loving father does a child.”

Now, when you bring up a child, do you give it a regular dose of sickness every month? Is that any part of its training; or do you endeavor to keep the child well? Tell me. Do you endeavor to keep the child well? Yes or No.

Audience:—“Yes.”

Dr. Dowie:—Is that not the object of the mother to keep the little one clean and well, and keep it from being sick

Sometimes you correct the child, but do you correct the child by breaking its leg or knocking out an eye? Is that the way you correct it? Do you correct it by giving it a dose of small-pox? No. Neither does God. The word there simply is: “Whom the Lord loveth He” nourisheth, He instructeth, He traineth, He cherisheth as a loving Father does a child. He brings it up in order that the child may be a strong man, healthy, and pure, and good, and to be a blessing.

You see that is the word there, and it is very much misunderstood. It does not mean, “Whom the Lord loveth He maketh sick.” If it meant that, then the sicker you are, the more the Lord loves you, and the consequence is that when you get one sickness, you should say humbly, “How the Lord loves me in my right leg. Oh, how He loves me with this rheumatism Lord, love me on the other side too.”

It is all nonsense to suppose that “Whom the Lord loveth He chasteneth” means “Whom the Lord loveth He maketh sick.”

" CAN THE PRAYER OF A SAVED PERSON BE THE MEANS OF HEALING THE UNCONVERTED SICK? "

Dr. Dowie:-No; not an unconverted sick man, because. in that case then that man would be healed against his will. That man would be healed with a bad heart. That man would be a child of the devil, and healed because t prayed for him. God does not heal children of the devil.

"IS A FOLLOWER OF CHRIST ALLOWED TO WEAR GOLD?"

Dr. Dowie:-Yes. I will answer that. Now, you please turn to your Bibles in the first epistle of Peter, the 3d chapter. Now, I want to read the whole passage. This is the passage which is rested upon by friends who say that a Christian must not wear gold. Will you please to read the whole passage now with me. Please read it in Deutsche after I read it in English.

" Likewise, ye wives, be in subjection to your own husbands."

You please to notice that all this is about women. You

see it is not about men at all; it is about women.’

" That if any obey not the word, they may also without the word be won by the conversation of the wives;

" While they behold your chaste conversation coupled with fear.

" Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." [The brother read the foregoing, clause by clause, in German after Dr. Dowie.]

Now, if that passage means you are never to wear any gold, it also means you are never to wear any clothes. Do you see it? That is the first thing I ask your attention to. If that passage says you are never to wear any gold, it also says that no woman is ever to tie up her hair, and she is never to wear any clothes.

Read it again:

“Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.”

Are you not to wear any clothes? You would die if you did not wear clothes. You would be very disgusting, and immoral, and very improper. It would be a shameful thing for a woman to go about naked. A shameful thing for men to go about naked. Even savages do not go about wholly naked.

It means that you are not to spend your time as the ancients used to do. Why they used to spend hours and hours in getting their hair plaited in various forms, and all kinds of ornaments put into it. Sometimes it took a whole day to get a woman's hair ready. Sometimes it does now. Sometimes it takes three or four hours to get a fashionable woman's hair ready.

That is the first thing, that you are not to spend many hours over your hair, but it permits you to tie your hair up in a comely manner, and if you choose to put it one way, or to, put

it another, you are at perfect liberty to do so.. My wife, for instance, wears her hair as she pleases. She wears it as she likes; she wears it to suit herself, and to please me, and she wears it in various forms, and my wife is approved of God. My wife wears gold that has been presented to her. My wife wears clothes according to the color that she likes. She does not wear black always. She sometimes wears colors. God gave us colors. She was born in a country that is full of colors, and full of beauty, Australia.

God's Word nowhere says that you are to wear only black, or that you are to wear only white; but God's Word says you are to dress in a becoming and proper manner.

Now, my wife dresses, as any one knows who sees her, in various colors. She is very fond of colors. I think just now at this time she is wearing purple, and she is wearing red, and she is wearing green, and she is wearing various combinations of colors. It does not bother her a bit. She simply gets what she wants, and it is as cheap to buy a colored thing as a black thing, and often times it costs less money to buy a colored thing than a black thing. But my wife wears her hair, and wears any gold that is presented to her, and , wears any colors that she chooses, and she goes and preaches, and she goes and teaches, and here is the answer to all you women who think differently—God blesses her. Multitudes are saved by her preaching, and when she prays with the sick many are healed, and you know it.

Now, if God were displeased with my wife for doing that, He would not answer her prayer.

I said to you last night that I wear these gold sleeve links. Where did I get them ? I got them, the first set-this is only just a duplication of them—from the children whom I was the means of healing, whom God healed. I never healed anybody. I laid my hands in 1876 upon three dying children, and they were all healed. That was the beginning of my ministry of healing. I

have told the story fully in my tract, entitled, “He is just the same to-day.” I knew nothing about, their thank-offering, but a few weeks afterward they came to my house with a beautifully written note. I was about to leave my home in Newtown, Sydney, New South Wales, to go and marry my wife, in Adelaide, South Australia, a thousand miles away. I was not then married. They, were healed through my agency. They were dying, and were instantly healed. They brought me a pair of gold studs with a letter in words something like these: I remember it as if were to-day.

“DEAR PASTOR:

“God has used your hands in praying with us when we were dying. We want to put something in your hands that will always remind you of your dear little children whom you prayed for

“And we want you to please take these studs that we have purchased with our savings, and put them in your sleeves on your marriage day, and remember us always when you look at them.”

I put them there, and God has used these hands in being laid upon thousands and tens of thousands of people, and I never think of my studs until somebody calls attention to them, because I never see them for one thing. They are on the other side of my sleeve, and I have not an atom of pride or vanity concerning them. I do not care a pin about them; so far as appearances go; but I wear them because they remind me of the children who were first healed, and when I put them on in the morning I still pray for these children and for the children who appreciate them. They have grown up now, and one of them, the one that was healed first. Mary, the one that I told the story of in “He is just the same to-day,” she is a wife, and she is a mother, and she has got noble sons and daughters away off in the great Australian land. Without the mercy and healing power of God she would have been dead, and when I take up these studs ;the morning and put them into my sleeve I always

pray for them, I always say God bless Mary Ray; she is Mary Hardie now; God bless her husband, God bless her children, God bless my own son and daughter who gave me this second set. And do you know that these studs have reminded me, as nothing else in the world could, of the first healing and of my own dear ones.

And when I take out my watch, that is gold too. I suppose that cost some hundreds of dollars. I never paid a cent for gold ornaments or articles of use in my life. That watch was given to me the other day, as a token of gratitude by two ladies of Cincinnati, for the blessing which God made me to their dying aunt. She was carried to my Home dying. She was brought into our Home a dying wreck and the Lord used me to her, and the other day, without my knowing anything at all about it—they sent this watch, and they asked me to accept it as a token of love. The fact was my other watch was not keeping time and was always getting me into trouble—but they made me a present of this watch.,

Do you think that does me any harm to wear that watch? I take it and as I use it I thank God. It will last me all my lifetime, unless somebody steals it, and then may the Lord have mercy upon the thief. (Laughter.)

But it will last me longer than a common watch would.

Now, let me say a word more about this wearing of gold. Friends, if you are going to spend all your money in wearing gold, and if you are going to spend all your money and vex your husband in wearing clothes, and not dress in a seemly fashion, the Lord have mercy upon you. I do not object to any of you wearing any attire you please.

You are at liberty to wear a bonnet such as many of you are wearing. I do not think it quite becomes you. I would like to see more of your faces. Some of you have got very sweet faces, but I cannot half see them.

I think some of you have got very nicely shaped heads but, I really cannot tell what the shape of your head is. I love to see a nicely shaped head; it seems to me a very pleasant sight; but you know if you choose to wear a hat that does not show how very nice your face is; all right, I will not object to it; you have a right to wear that hat. But you have got no right, to say that my wife shall wear that hat. She has got a right to wear what she likes, and there is no passage in the Word of God that says she shall not.

I think that sometimes you do a great deal of injury to the cause of God when you say that the plainer your attire, the holier you are.

I know a great many people who are very plainly attired, and have very proud hearts. I know a great many people who have very beautiful attire, and very humble hearts; and I venture to say of my wife—I would not say it, if she was here; I would not praise her to her face—there is no purer woman upon God's earth; there' is no humbler woman upon God's earth; there is no woman that will do more for the sick, and sorrowing that my wife will do, and she is always nicely attired. She always wears colors. She has done so from her youth, and I love to see her do it.

I must confess that I love to see a rainbow with all the colors. I must confess I love to see your beautiful flower gardens with all their colors, and I should very much object to somebody taking a tar brush, and going through the garden and painting them all black. (Laughter.)

Let me tell you another thing, heaven is full of color. Let me tell you that the foundations are of precious stones, the walls are jasper, the streets are gold; but God forbid that I should have any of you go away, and spend all your money upon adornment.

There is an excess of it, and one reason why plainness of

dress was adopted by the beloved sisters whom I see—before me and their mothers, was a protest against the shameful waste of money upon attire.

I can only say this of my wife who wears colors, and wears bonnets of a different kind to some that you are wearing here, that she does not spend as much money as persons that wear the plainest of attire; for this reason, that she takes care of what God gives her. Makes it over and over again, and there is not a single thing that ever my wife wears that is not worn out to the last thread by somebody; for it goes at last to the poor. I do thank God for the rainbow with all its colors, and for heaven with all its beauties. To tell the truth I would like to see some of you here, very nice looking ladies I would like to see a little more the shape of your head, and to see a little more the shape of your body. Why shouldn't I ? I like to see beautiful forms. God does; and that is why He made them comely. I can admire a lovely form and face without sin, and those who cannot have polluted hearts.

Brother Ropp this morning showed me his elks and his deer. They were beautiful to look at, and as I looked at them I thanked God He had made such beautiful creatures.

I love to see beauty. I would like to see a beautifully formed angel. I like to see a beautifully formed man. I admire a beautiful baby. I admire a beautiful lady. I can do it with a pure heart, and those who are talking otherwise oftentimes have got very unclean hearts.

But I say these things lovingly to you. If any man think otherwise—if any of you think otherwise, it does not matter, go on, beloved sister, be humble in heart, wear whatever attire you please. I would not object to it; I have no right to object to it. But on the other hand, don't you criticize your sisters who choose to wear a little green in their bonnets, a little flower on their jackets like that young sister there. She has got some nice

blossom there, and she has got a nice face, and the blossom looks very nice alongside of her pleasant and pretty face. I love to see it. I love to see children playing in the fields, and putting a garland upon each other's brow, don't you ?

I love to see children; I love to see grown-up people fond of beauty. Oh, I love beauty! I love beauty; I love color; I love God; I love the thoughts of heaven, and I love every thing that has got color to it. I revel in the description of the City of God, and I stand entranced before the glories and beauties of earth, and sky and sea.

Why, you do not wear much color yourself some might say! No, I am black and white like most of you. But still I love to see colors, and let those wear them who choose.

Now, friends, do not be misunderstood. I would not say one word to grieve anybody in the world unnecessarily, and upon this matter of clothes I simply say to you, Give to others the liberty that you claim for yourselves.

“WHEN DOES THE FORGIVENESS OF SIN TAKE PLACE, IN A MAN'S LIFE?”

Dr. Dowie:—The moment he repents of sin fully, vows to do right to his fellow man and God, and trusts in Jesus Christ for a full Salvation. That moment it comes, just that moment. We see it gloriously displayed in Zion Tabernacle. Many people stand up there, and repeat the consecration prayer, and the healing often comes at the same moment they repent of sin, and trust Jesus.

“DOES A MAN'S PHYSICAL CONDITION DEPEND UPON HIS SPIRITUAL CONDITION—BELIEF?”

Dr. Dowie:—Largely. I will answer it a little differently,

perhaps, so as to make my meaning clear. My brother perhaps means by the question something that I do not see. He may mean two or three things. Now, for instance, a man's physical condition may be derived from his parents; his parents may have sinned; they may have been drunkards; they may have been immoral, and the consequence is a man's physical condition from the very beginning may be miserable because of bad blood, and an impure condition, or a distorted frame: in that case his physical condition would not be dependent upon his spiritual condition; because his spirit might be all right, but he is the inheritor of the consequences of his father's sins. In that case, of course, he can come to God, and ask God to heal him of things that have been inherited from his parents.

But if you mean it the other way. Ordinarily speaking, will a man's physical condition keep pace with his spiritual?

The brother:—“That is what I mean.”

Dr. Dowie:—If a man lives close to God, and is living a holy life, and abstains from every form of evil, abstains from all things that would hurt him to eat or drink; abstains from impure thought, and impure reading, and impure connection, the consequence is that his spiritual nature is that of a clean man, and of necessity his body is guarded, and he endeavors to eat that which is good, and do that which is good. As a rule such a man's body will keep pace with his spirit, especially if he is not foolish enough to go to doctors and take their medicines. (Laughter.) I do not know if you are a doctor. (Laughter.) Of course, you know I am not speaking with any reference to you specially.

But I will say this, that if a man is of a degraded spiritual nature—if a man is spiritually impure, he will be very quickly physically impure, because the corruption will sooner or later extend to his body as well as to his spirit. Prize fighters are good illustrations of this. Magnificent physical frames become

masses of walking corruption, because they yield to the demands of their filthy spirits.

CALL.

Will you please rise with me, and ask God to bless us all?
 [Apparently all present rose.]
 Say with me a little prayer.

PRAYER OF CONSECRATION.

My God and Father, in Jesus’ name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right; if I have wronged any, to confess, and to restore, and to do right in Thy sight. Cleanse my spirit, cleanse my soul, cleanse my body. Make me good, and pure, and true by Thy Holy Spirit for Jesus’ sake. Amen.

The Doxology was then sung, and the Conference closed by Dr. Dowie pronouncing the Benediction.

NEW AND REVISED

Catalogue of Zion Publishing House

1201 Michigan Avenue, Chicago, Illinois, U. S. A.

A VOICE FROM ZION. Published monthly. 32 pp. 50 cents a year. Subscriptions may begin with any number of the volume. Rev. John Alex, Dowie, Editor

| | | | | |
|---------|-------------------|------|-------|---|
| Vol. 1, | No. 1, January, | 1897 | ..... | A Woman of Canaan. |
| | No. 2, February, | 1897 | ..... | Permission and Commission. |
| | No. 3, March, | 1897 | ..... | Reply to Dr. Hillis. |
| | No. 4, April, | 1897 | ..... | Reply to Ingersoll’s Lecture on Truth. |
| | No. 5, May, | 1897 | ..... | Redemption Draweth Nigh. |
| | No. 6, June, | 1897 | ..... | Talks With Ministers |
| | No. 7, July, | 1897 | ..... | Sanctification of Spirit, Soul and Body. |
| | No. 8, August, | 1897 | ..... | Secret Societies: The Foes of God, Home, Church and State. |
| | No. 9, September, | 1897 | ..... | “I Will”: Address on Divine Healing, with Answers to Questions. |
| | No. 10, October, | 1897 | ..... | Doctors, Drugs and Devils; or, The Foes of Christ the Healer. |
| | No. 11, November, | 1897 | ..... | Ethiopia Stretching Out Her Hands to God. |
| | No. 12, December, | 1897 | ..... | The Christian Ordinance of Baptism by Triune Immersion. |
| Vol.2. | No. 1, January, | 1898 | ..... | What Should a Christian Do When Sick? |
| | No. 2, February, | 1898 | ..... | Organization of the Christian Catholic Church. |
| | No. 3, March, | 1898 | ..... | “You Dirty Boy!” A Reply to Rev. P. S. Henson, D. D. |
| | No. 4, April, | 1898 | ..... | How to Pray. |
| | No. 5, May, | 1898 | ..... | Christ’s Methods of Healing. A Reply to Rev. J. L. Withrow, D. D. |
| | No. 6, June, | 1898 | ..... | Zion’s Protest Against Swine’s Flesh as a Disease-Producer. |
| | No. 7, July, | 1898 | ..... | Tobacco: Satan’s Consuming Fire. |
| | No. 8, August, | 1898 | ..... | False Christian Science Unmasked. |
| | No. 9, September, | 1898 | ..... | Divine Healing Vindicated. |
| | No. 10, October, | 1898 | ..... | The Press: The Tree of Good and Evil. |
| | No. 11, November, | 1898 | ..... | Estimates and Realities: A Reply to Baptist Ministers. |
| | No. 12, December, | 1898 | ..... | Diabolical Spiritualism Unmasked. |
| Vol. 3. | No. 1, January, | 1899 | ..... | Zion’s Bible Calendar. |
| | No. 2, February, | 1899 | ..... | Ye are Come Unto Mount Zion. |
| | No. 3, March, | 1899 | ..... | Fighting Blackmailers. |
| | No. 4, April, | 1899 | ..... | Ingersoll Exposed. |
| | No. 5, May, | 1899 | ..... | Christian Science Exposed as an Antichristian Imposture |
| | No. 6, June, | 1899 | ..... | Job’s Boils; or, Objections to Divine Healing Considered. |
| | No. 7, July, | 1899 | ..... | The Man of Sin Revealed. |
| | No. 8, August, | 1899 | ..... | Zion’s Answer to the Messengers of the Nation. |
| | No. 9, September, | 1899 | ..... | Reply to Dr. Gray. |
| | No. 10, October, | 1899 | ..... | Reply to D. L. Moody and the Ram’s Horn. |
| | No. 11, November, | 1899 | ..... | Repentance. |
| | No. 12, December, | 1899 | ..... | Zion and Her Enemies. |

AMERICAN FIRST FRUITS. Price 25 cents, 10 copies \$2.

A WOMAN OF CANAAN: WITH ITS APPLICATIONS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

BIBLE CALENDAR. Price 5 cents, 12 for 50 cents, 100 for \$4.

CHRISTIAN SCIENCE EXPOSED AS AN ANTICHRISTIAN IMPOSTURE. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents. 100 for \$4.

CHRIST’S METHODS OF HEALING. Price 5 cents. 12 for 50 cents, 100 for \$4.

CONQUESTS FOR CHRIST IN AMERICA: PAST, PRESENT AND TO COME. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DIABOLICAL SPIRITUALISM UNMASKED. 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$1.

DIVINE HEALING VINDICATED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DO YOU KNOW GOD'S WAY OF HEALING? In English and Danish. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents 100 for \$1.25, 1000 for \$10.

Also an English edition in nonpareil type at 1 cent a copy, suitable for enclosing with letters.

DO YOU KNOW GOD'S WAY OF HEALING? and HE IS JUST THE SAME TODAY. 16 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

DOCTORS, DRUGS AND DEVILS; OR, THE FOES OF CHRIST THE HEALER. 32 pp. With Portraits of Dr. and Mrs. Dowie. Price 5 cents, 12 for 50 cents, 100 for \$4.

ESTIMATES AND REALITIES: A Reply to the Rev. George Lasher, the Rev. Johnston Meyers, and other Baptist Ministers. 48 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

ETHIOPIA STRETCHING OUT HER HAND TO GOD: Narrative of the Rev. Amos Dresser. 20 pp. with 4 illustrations. Price 5 cents, 12 for 50 cents, 100 for \$4.

FALSE CHRISTIAN SCIENCE UNMASKED. 32 Pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

FIGHTING BLACKMAILERS. 44pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH. A beautiful engraving from a recent life-size photograph of the Rev. John Alex. Dowie. Printed on heavy coated paper. Suitable for framing, and mailed in tubes specially prepared to avoid injury while in transit Price 10 cents.

HE IS JUST THE SAME TODAY. In English, German and Danish. 12 pp. with portrait of author. Price 2 cents per copy. 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10. An edition in smaller type, of suitable size for enclosure in an envelope without folding, at one cent per copy

HOW I CAME TO SPEAK FOR JESUS. By Mrs. Dowie. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

HOW TO PRAY. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

"I WILL." An Address on Divine Healing with Answers to Questions. In English and German. 48 pp, with portrait author. Price 5 cents, 12 for 50 cents, 100 for \$4.

"IF IT BE THY WILL." In English and Norwegian. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

INGERSOLL EXPOSED. 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

JESUS THE HEALER. 16 pp. with portrait of author. Price 1 cent each. Size suitable for mailing in envelopes.

JOB'S BOILS: OR, OBJECTIONS TO DIVINE HEALING CONSIDERED. 32 pp. with portrait of author. DO YOU KNOW GOD'S WAY OF HEALING? etc. Price 5 cents, 12 for 50 cents, 100 for \$4.

LEAVES OF HEALING. In English. Weekly. \$2 per annum; \$1.25 for 6 months: 75 cents for 15 weeks; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers, Y. M. C. A.'s and public reading rooms, \$1.50 per annual. For foreign subscriptions add 25 cents for three months, 50 cents for 6 months, and \$1 for yearly subscriptions to cover postage.

LEAVES OF HEALING. In English. Bound in book form. Each volume contains one year's issue of the paper; Volumes I, II, III, and IV. Price per volume \$3.50; three volumes, \$9; four volumes, \$10. Transportation charges to be paid by purchaser. We also have these volumes unbound. Price per volume, \$1.50, postpaid; three volumes, \$4; four volumes, \$5. For foreign countries, add \$1 for each volume for postage.

LEAVES OF HEALING. In German. Monthly. 50 cents per annum; 30 cents for 6 months; single copies 5 cents; 25 copies of one issue \$1; 100 copies of one issue \$3. To ministers. Y. M. C. A.'s and public reading rooms. 35 cents per annum, 20 cents for 6 months. For foreign subscriptions add 12 cents for six months and 25 cents for yearly subscriptions, to cover postage.

LEAVES OF HEALING. In Dutch. Monthly. Same rates as for German edition.

LIKE A SHEPHERD. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents.

100 for \$1.25, 1000 for \$10.

ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH. Containing verbatim reports of the two General Conferences of January 22 and February 5, and Formation of Church on February 22, 1896. 100 pages with portrait of Dr. Dowie. Price 10 cents. 12 copies for \$1, 100 copies for \$8.

OUR SECOND YEAR'S HARVEST. 180 pp. Price 25 cents (30 cents postpaid), 10 copies postpaid \$2.25.

PERMISSION AND COMMISSION "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4

REASONINGS FOR INQUIRERS CONCERNING DIVINE HEALING TEACHING. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REDEMPTION DRAWETH NIGH. 32 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.

REPENTANCE. 96 pp. and cover, with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.

REPLY TO DR. GRAY. 36 pp with portrait of author, Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO DR. HILLIS. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO INGERSOLL'S LECTURE ON TRUTH. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

REPLY TO D. L. MOODY AND *The Ram's Horn*, 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

SANCTIFICATION OF SPIRIT, SOUL AND BODY. 48 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

SATAN THE DEFILER. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE. 96 pp. With portrait of author. Price 10 cents, 12 copies for \$1, 100 copies for \$8.

SOUVENIR OF ZION. 96 pp. And cover. Beautifully illustrated. Price 25 cents, 10 copies postpaid \$2.

TALKS WITH MINISTERS. 32 pp. Price 5 cents, 12 copies for 50 cents, 100 copies for \$4.

THE CHRISTIAN ORDINANCE OF BAPTISM BY TRIUNE IMMERSION. 32 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.

THE MAN OF SIN REVEALED; OR, AN EXPOSURE OF THE BLASPHEMOUS CLAIM OF THE POPE OF ROME TO BE THE INFALLIBLE HEAD OF THE CHURCH OF OUR LORD JESUS CHRIST. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

THE PRESS: THE TREE OF GOOD AND EVIL. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

TOBACCO: SATAN'S CONSUMING FIRE AND ITS ALLIES. 24 pp. with portrait of author. Price 5 cents. 12 for 50 cents, 100 for \$4.

WHAT SHOULD A CHRISTIAN DO WHEN SICK? What Constitutes an Elder? 20 pp with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

YE ARE COME UNTO MOUNT ZION. Will a Man Rob God? 32 pp. Price 5 cents, 12 for 50 cents. 100 for \$4.

"YOU DIRTY BOY!" A Reply to Rev. Dr. Henson. With Some Remarks on Dining with the Doctors. 52 pp. Price 5 cents. 12 for 50 cents, 100 for \$4.

ZION'S ANSWER TO THE MESSENGERS OF THE NATION. 32 pp. and cover, with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

ZION'S PROTEST AGAINST SWINE'S FLESH AS A DISEASE-PRODUCER. 36 pp. Price 5 cents, 12 for 50 cents, 100 for \$4.

.... ZION

Land and Investment Association

~~~~~ JOHN ALEX. DOWIE ~~~~~



Organized for the purpose of  
securing the site and building up

### "ZION CITY."

Shares \$100 each, upon which dividends of six per cent per annum are guaranteed, and an additional dividend of two per cent per annum if made by the Association.

Copies of the Articles of Agreement, to be signed by each shareholder, will be mailed for inspection, upon application.

Remittances for Stock should be made either by bank draft on New York or Chicago, or through any of the Express Companies—payable to the Association.



Address all communications in connection with this department of Zion to

**Zion Land and Investment Association,**

1300 Michigan Boulevard,

CHICAGO, ILL.

**H. WORTHINGTON JUDD,**

Secretary and General Manager.

## .. ZION CITY BANK ..

1300 Michigan Boulevard.



TRANSACTS. A GENERAL BANKING BUSINESS.

RECEIVES ... CHECKING AND SAVINGS ACCOUNTS.

PAYS ..... INTEREST at three per cent per annum on savings of \$1 and upwards.

MAKES ..... LOANS on Improved Real Estate and Approved Collateral.

ISSUES ..... DRAFTS payable at all principal cities of Europe.

COLLECTS. ... ON all accessible points on equitable terms.

MANAGES ... ESTATES AND COLLECTS. RENTS.

RENTS ..... BOXES IN VAULT for valuable documents at yearly rental of \$3 and \$5.



Correspondence or a Personal Interview with a view to Business Relations respectfully invited.



Address all communications to

**CHAS. J. BARNARD,**  
Cashier.

**ZION CITY BANK,**  
1300 Michigan Boulevard, CHICAGO, ILL.