



A VOICE FROM ZION

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"CHRIST'S METHODS OF HEALING."  
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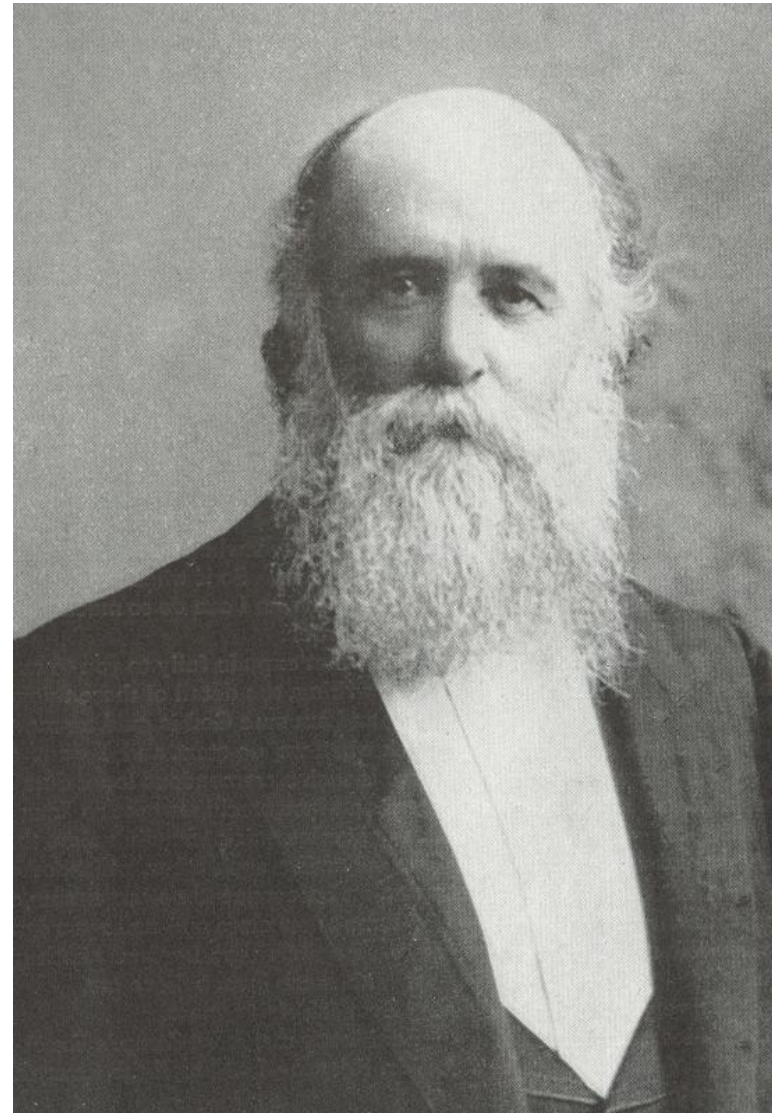
Reply to the Exposition of the Sunday School Lesson by  
the  
Rev. Dr. John Lindsay Withrow, Pastor of the  
Third Presbyterian Church, Chicago, in  
The Record of Jan. 8, 1898.

Delivered in Zion Tabernacle, 1621-1633 Michigan Avenue  
Chicago, Jan. 9, 1898 by the

REV. JOHN ALEX. DOWIE

General Overseer of the Christian Catholic  
Church

CHICAGO  
ZION PUBLISHING HOUSE,  
1207 MICHIGAN AVE.  
1898



A handwritten signature in cursive script that reads "John Alex. Dowie".

## “CHRIST’S METHODS OF HEALING.”

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### A REPLY TO DR. WITHROW

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Just as Dr. Dowie was stepping upon the platform on the afternoons of Lord’s Day, Jan. 9, he was given a clipping from the *Chicago Record* of Saturday, Jan. 8, containing the exposition of the Sunday School Lesson of the day, by Dr. John Lindsay Withrow.

The Ordinance of Believer’s Baptism was to be celebrated in accordance with the regular program, and a large audience had assembled to witness the Triune Immersion,

“Into the name of the Father and of the Son and of the Holy Ghost.”

“The Triune Baptism of Resurrection Glory and Power” was the subject announced for the afternoon service, and so far as the exposition of the Scriptures went, the subject was strictly adhered to.

But the announcement of the subject, and the publishing of one hundred thousand slips containing the program of the services in Zion Tabernacle, did not prevent Dr. Dowie from combating the error taught by Dr. Withrow under the heading of

### “CHRIST’S METHODS OF HEALING.”

Dr. Dowie had no opportunity of preparing his reply, for the time of service had come, and he at once stepped to the front of the platform and announced the hymn.

But when the proper time came to introduce the clipping, he met with the Sword of the Spirit, in a most masterly manner, the opponent of Divine Healing, and completely demolished the false doctrine he was giving to the teachers of the Sunday Schools through the widely circulated pages of the *“Record.”*

The fact that Samson had other plans in mind, and was not

prepared for hunting, did not prevent him from properly attending to the lion that he met by the vineyards of Timnath.

Behold, a young lion roared against him.

“And the Spirit of Jehovah came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand.”

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The services were opened by singing:

“Blessed be the Fountain of blood,  
To a world of sinners revealed;  
Blessed be the dear Son of God:  
Only by His stripes we are healed.  
Though I’ve wandered far from His fold,  
Bringing to my heart pain and woe,  
Wash me in the blood of the Lamb,  
And I shall be whiter than snow.”

Dr. Dowie then said, I shall read a number of passages bearing upon the subject of Believers’ Baptism this afternoon. In the Gospel according to St. Mark the first chapter.

“The beginning of the gospel of Jesus Christ, the Son of God:

“As it is written in the prophets, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee.

“The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

“John did baptize in the wilderness, and preach the Baptism of Repentance for the remission of sins.

“And there went out unto him all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.”

“Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God,

“And saying The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the gospel.

In connection with Jesus’ baptism in His earthly ministry; the fourth chapter of the Gospel according to St. John.

“When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

“(Though Jesus himself baptized not, but His disciples,)”

“He left Judea, and departed again into Galilee.

I read that passage for the purpose of calling your attention to the fact that

#### JESUS BAPTIZED DURING HIS EARTHLY LIFE AND MINISTRY;

that He baptized by means of His disciples. In the previous chapter there is, reference again to Christ’s baptism.

“After these things came Jesus and His disciples into the land of Judea; and there He tarried with them, and baptized.

“For John was not yet cast into prison.

“Then there arose a question between some of John’s disciples and the Jews about purifying.

“And they came unto John, and said unto him, Rabbi, He that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to Him.”

He tarried with them and baptized, at the same time that John was still conducting his baptism in Ænon, showing that the baptism of Christ was a baptism that went on at the same time as the baptism of John.

John was still baptizing as Jesus was baptizing, into the name of the Eternal God, without reference to the Son or the Holy Ghost. There was no baptism there into the name of the Son, or into the name of the Holy Ghost. Certainly John did not so baptize, and there is no evidence that Jesus baptized in His name until the end, when He said,

“Hitherto have ye asked nothing in My name ask and ye shall receive, that your joy may be full.”

I call your attention to these as passages offering this thought: That Jesus baptized, and His disciples, while He lived,

baptized at His command those who repented.

#### AFTER HE AROSE FROM THE DEAD, THERE WAS A NEW BAPTISM

and it is very beautifully set forth, especially by Matthew.

Let read the last three verses in the last chapter of the Gospel according to St. Matthew.

And Jesus came and spake unto them, saying, All power—“

It might be well to discriminate here, respecting the proper use of word, and this word can never be too carefully understood. The word “Power” is not the correct rendering.

The word used here is ἐξουσία, *exousia*, and it is not properly translatable by the word power. It is translatable by the word Authority.

Authority is power, and it is more than power, for power to a very large extent may be held by bad men and evil spirits, and the possession of power is no evidence of the possession of Authority in itself.

It is a proof essential to the existence of Authority that there shall be power manifested, but sometimes a Divine Authority seems for the time being to be unaccompanied by power.

#### THE DIFFERENCE BETWEEN POWER AND AUTHORITY

might be illustrated by the recent history of this country.

A number of states defied the national Authority. They denied the right of any Congress, Senate, Cabinet or President to interfere with their interpretation of law, and said that they had the right to cede. They called it secession. On this side of Dixie’s line it was called rebellion.

The rebels, as the North called them, the secessionists as the South called themselves, seized upon power. They seized upon the arsenals and military resources, and naval resources of the

United States that were within their grasp.

They dominated the courts of law, and they created what they called a government, and they had great power. They drove the citizens into the army. Some of them were very willing. Others went unwillingly, but they created a great military force, and a naval force and all over these Southern states there was power in the hands—just as you may choose to look at it,—of the rebellion or secession.

Now all the way through, the national government at Washington held that they had no Authority, that that which they had done was in defiance of national obligations, and of national Authority.

Well, the question, was: Who was right? Down in the Southern states they laughed and mocked at the claims of the National Authority existing in Washington.

They had power, but the National Authority marched on and on, and broke the Rebel power, and then everywhere the flag, which was the emblem of National Authority was planted over every court house, and every legislature and every capitol of every state and the other flag was trampled under foot, and hidden out of sight. But for years there was power in the Southern states and an absolute power until it was broken and destroyed.

ON THIS EARTH, IT IS UTTERLY VAIN TO SAY,  
THAT THE DIVINE AUTHORITY IS ESTABLISHED

It is no such thing.

All Authority is in the hands of Christ in heaven and on earth, and with that Authority there is ample power to vindicate it, and ample power to eventually triumph over every rebel.

“But now we see not yet all things put under Him.”

We do not see any such thing as all things put under Christ.

“But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of

God should taste death for every man.”

We see Him working out His Divine purposes, and those who stand by Him say, We are marching to victory.

THE BANNER OF CHRIST OVER US IS THE  
BANNER THAT WILL PREVAIL,

but everywhere around you on this earth you see all kinds of Banners,

Banners with vultures upon them.

Banners with dragons upon them

Banners with lions upon them.

Banners with bears upon them.

Banners with stars and stripes upon them, and there is not one of these Banners but will have to be trailed and lowered before the Banner of Christ. He must prevail, but we do not see it. It is not so yet.

We that it shall be and hence it is that I would like you, beloved friends, to remember that

THE CHURCH OF THE LIVING GOD IS FORMED TO  
ESTABLISH A THEOCRACY;

the rule of God; and that the gospel we preach is the gospel of the Kingdom Of God. (Amen.) Do you believe that? “Yes.” And that His Kingdom must rule over all kingdoms; all the powers, and all Authority must be beneath that flag and any one that says the opposite is a rebel and has to be put down.

He can call himself a secessionist if he likes.

He can call himself a Republican, if he likes.

He can call himself anything he pleases, but the man that He does not recognize the supreme Authority of Christ. and the nation that does not recognize it, must decay and die and perish.

Now, I want to say just right here, that that is the reason why I declare that like all human governments,

THIS GOVERNMENT MUST PERISH AS A  
GOVERNMENT,

unless this government recognizes what it does not yet recognize, God in its Constitution, and Christ the Son of God as having all Authority in heaven and on—?

Audience:—"Earth "

Dr. Dowie:—Every spot of it, including the United States and the Capitol at Washington.

Now that is the fight of the Church. The true Church,

THE REAL CHURCH OF GOD IS FIGHTING FOR  
THE SUPREME KING, AND IS A THEOCRATIC  
INSTITUTION.

Amidst all forms of government it declares that in all departments of human life, beginning with the Spirit of man, and the Soul and the Body; beginning with the home and extending to the business, the city, the state, the nation, there is no such thing as the separation of Church and Home and State.

The Church must dominate the State and control it and there must be no separation between the Church and State, for the ultimate aim of the Church is to absorb the State. That is the Kingdom God.

You may not like that definition, but it is all true.

"He must reign, till He hath put all enemies under His feet."

All rule, all Authority, all power must be absolutely His and no man will have a right to sit upon a bench and judge unless he is a Christian, and He

"Will also make thy officers peace, and thine exactors righteousness."

The collectors will all be honest, and there will be no voting, and there will be no parties or bossing.

I want to see this thing, because it is at the very heart of all

that Zion stands for. The absolute supremacy and all pervading power of Christ.

We limit that power to no man and to no nation. We do not separate business and religion. We make a business of religion.

We make religion a business, and we make business a religion.

We do not separate politics and religion.

We make politics religion, and religion politics.

WE DO NOT SEPARATE ANY FORM OF LIFE FROM  
THE CONTROL OF CHRIST.

In the workshop, in the manufactory, in the business resorts, in the banks, His principles everywhere must prevail, and when they do prevail, a great many professions will cease to exist.

The profession of the lawyer,

"Which justify the wicked for a reward, and take away the righteousness of the righteous from him!"

Brother Cowan, is that not true?

Mr. Cowan:—"It is true."

Dr. Dowie:—You are an old lawyer and you know it. (Laughter.) But there are a few men who refuse to justify the wicked for a reward, but they are very few. How many do you know in Chicago?

Mr. Cowan:—"I think I know of three." (Laughter.)

Dr. Dowie:—He is not quite sure.

THERE ARE MANY PROFESSIONS THAT WILL  
DISAPPEAR.

The profession of the lawyer will go. There will be no use for him with his litigation and his making the worse appear the better, and that kind of thing.

There will be no use for the pharmacist and sorcerer, because Christ will be the Healer.

There will be no use for doctors or drugs or devils of any kind, non-incarnate, or incarnate.

There will be no pork packers. That business that sent the devils into the swine at Gadara.

What a wonderful age is at hand, and meanwhile we had better begin making the change now. What do you think?

(Applause.)

#### LET US BEGIN HERE.

The beginning has got to be made somewhere. Let us begin right here; right in this city; right in this place.

Now, I want to point out to you the difference between Authority and power. I believe we have the Divine Authority to say these things. I believe too we have the Divine power to carry out this thing, because Christ has all power.

#### AUTHORITY IS MORE THAN POWER.

A rebel has power sometimes, but Christ has not only power, but Authority. A rebel has never any Authority.

A false church may have power, like the apostate Church of Rome. A false government may have power, like any rebel government you please to think of, but Authority is a different thing.

Now what I read was: "All Authority is given unto Me—"

Well now, who gave it to Him?

Audience:—"God."

Dr. Dowie:—God the Father gave it to Him. Never forget that Jesus Christ the Son of God said,

"My Father . . . is greater than all."

Never forget it.

"All Authority is given unto Me in heaven and in earth."

Delegated Authority, an Authority that is to be accounted

for, which Christ Himself will account for when He delivers up

"The Kingdom to God, even the Father; when He has put down all rule, and all Authority and all power,"

When He Himself shall

"Be subject unto Him that put all things under Him, that God may be all in all."

There is no derogation of His Divinity, for me to speak of as He spoke of Himself. There is no derogation of His Divinity to speak of the Father as He spoke of Him when He said,

"He is greater than all."

We grieve Him, and we grieve the Holy Ghost when we speak of Him, and speak of the Holy Ghost in terms that neither the Holy Ghost nor Christ used concerning either.

#### AN ILLUSTRATION.

"I can not understand," said a man to me one day, how the Father can be greater, and yet Christ, God, and the Holy Ghost, God, and these three one."

"Well, I will tell you. "

Do you believe you are made in the image of God?

Audience:—"Yes."

Dr. Dowie:—Did God make man in His own image?

Audience:—"Yes."

Dr. Dowie:—Then, I have got three parts, spirit and soul and body. Have I not? "Yes."

Dr. Dowie:—Are not these three one? Which is the greatest?

Audience:—"Spirit."

Dr. Dowie:—Now, because one of these three parts is the greatest, does that alter the fact that there is only one man?

“No.” Does it alter the fact that there is only one God, if Jesus says: “My Father is greater?” Does it alter the fact that the Holy Ghost is God, or Christ, God because they both tell us to worship the Father? These three are One, but unity and equality are two different things. I am united as one man; my spirit and my soul, and both to my body, but they are not equal. My body is an inferior part. My soul is an inferior part. My spirit is the superior part, and yet these three are one.

## ANOTHER ILLUSTRATION.

You have a United States of America, have you not?

Audience:— Yes.”

Dr. Dowie:—But Rhode Island is not as large as New York, is it? “No.” Or as rich? “No.” Nor as powerful; and Delaware is not as big as Illinois, although by your Republican form of government it has as many senators.

## SENATORIAL REPRESENTATION.

Your government is not just. The idea of a little state like Delaware having as many senators as New York! And these silver states in the west. Five or six of them have not got the population of Chicago, and each of them have got two senators, and they impede legislation. You have not got a representation according to population. Why it is land, square acres, that is represented, not people!

People do not open their eyes. They go away praising the Constitution that has been amended now fifteen times, and it ought to be fifteen times more amended. The first amendment I would like to make would be to put the name of God in the Constitution. What do you say? “Amen.”

Dr. Dowie:—That is it. Let us have some God in it. Oh, that

is such a sublime verse. Jesus said,

“All *Authority* is given unto Me in heaven and in—?”

Audience:—“Earth.”

Dr. Dowie;—Go ye therefore—.

Do you see that? Oh, there was a tremendous power in that “therefore,” I am with you. I will back you. Every angel in heaven if needful will come forth and surround you. Stand! What does it matter, the few millions of the United States? The hosts of God will troop over all the skies, ten thousand times ten thousand missions, if need be.

I command. “Go ye therefore,” you poor fishermen, and tax-gatherers and discredited rabbis, go, I am with you.

If we would only realize what power there is behind us!

## GRANT MARCHED OUT,

because he felt that it was an honest nation behind him that would lay all its millions of dollars down to carry that thing through, and can we not march out and take the other fellow’s forts, knowing that we have got all heaven with us?

Cowards you are, talking about holding the fort! Get out of your forts! What is the use of going inside of fortifications?

I tell you, the army that fights behind entrenchments ‘is whipped every time. Go for the devil’s fortresses, and especially when he is fortified in the church. Batter him. Shatter him. Break him up.

Pull down the strongholds of sin, and set the prisoners go free.

Pull down the strongholds of the doctors and druggists and the sorcerers, and let the poor sick people go free. (Amen.)

Audience:—“Amen.”

Dr. Dowie:—"Go ye therefore, and teach," or as the margin reads, "make disciples—"

Now disciples are people that sit at the Master's feet.

"Of all nations, baptizing them into the name—"

The Revised Version reads, "Into." It does not say, "In."

The Revised Version was not made up by scholars who believed in immersion but they had to translate the Greek word εἰς, eis, "Into" for there is no other word for it.

"Baptizing them into the name of the Father, and of the Son, and of the Holy Ghost."

That is a Triune Baptism.

Dr. Dowie:—"Teaching them to observe" some things? Not to be too particular?

Audience:—"All things."

Dr. Dowie:—"Whatsoever I have commanded with you," sometimes?

Audience:—"Alway."

Dr. Dowie:—"If Christ came to Chicago." Poor Mr. Stead wrote that book, and the poor parsons preached about it, and wondered what wonderful things would happen if Christ came to Chicago.

I would want to take the next train out of Chicago, if I could not find Him here. Chicago would be hell. Very near it now, is it not?

"Lo I am with you," what?

Audience:—"Alway."

Dr. Dowie:—"Just the same? "Yes." Same Saviour? "Yes."

Same Healer? "Yes." Same Cleanser? "Yes." Same Keeper? "Yes." Just as loving? "Yes." Just as kind. "Yes." Just as able? "Yes." Just as willing? "Yes." Just as longing to heal? "Yes." All who know by practical experience that you have been healed, stand. (About a thousand persons rose,)

Now, did you not all dream you were healed?

Those standing answered:—"No."

Are you sure of it? "Yes."

Well, were you saved first? "Yes." Before you were healed? "Yes." And you know it?

Bless the Lord that you do know it. Well, sit down now.

#### I WILL TELL YOU WHAT DR. J. L. WITHROW SAYS,

in his exposition of the Sunday School lesson in the *Chicago Record* of Saturday, Jan. 8, 1898. He is ex-Moderator of the Presbyterian Assembly, and the pastor of the Third Presbyterian Church in Chicago.

#### "CHRIST'S METHODS OF HEALING."

"About His methods it must be said, that Jesus never intended to do His chief work by curing the ills that flesh is heir to."

Have I ever taught you that healing was the first thing?

Audience:—"No."

Dr. Dowie—Salvation is the first thing, by repentance and faith. That is what I have always taught, is it not?

Audience:—"Yes."

"At this moment there is a greater craze concerning the healing of diseases as the chiefest part of religion, than ever before has been known."

Tell Dr. Withrow, if he refers to this work, he lies. (Amen.)  
The first thing in this work has been what?

Audience:—"Repentance."

Dr. Dowie:—And the next thing?

Audience:—"Faith for Salvation."

Dr. Dowie:—And I have demanded a clean life, and I have demanded confession and restitution, before I would pray with you, did I not? "Yes." I have demanded that you should cease to be stinkpots, have I not? "Yes." Many of you have ceased to be stinkpots. Get up, men. (All those who had abandoned the use of tobacco rose, the number being about 100.)

Just look at that! The Lord bless you. Your wives like to kiss you now. No one wanted to kiss you when you were stinkpots. That is sure.

I say to Dr. Withrow, and to everybody that repeats this lie that this work is placing healing first, that there is not a meeting closes but what we demand repentance toward God. Often times we do not say anything about healing, because it is no use talking to people about Divine Healing until they have got Divine Salvation.

Now Dr. Withrow misrepresents, and I believe he does it wilfully, because he has had the LEAVES OF HEALING sent to him again and again by his people, but he closes his eyes, and is wilful and is sinful.

"Once, at least, the devil told the truth, when he said, speaking of afflicted job:

"All that a man hath will he give for his life."

That was a lie which the devil told, and Dr. Withrow ought to know that it was a lie. I will prove to you that the devil told a lie there. The devil had afflicted Job, had he not? "Yes." He had stolen all his cattle? "Yes." He had burned up all his grass? "Yes." He had pulled down the house in which his sons lived,

They were all dead, and Job was a fool and said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He blessed the Lord for what the devil did. The devil did all that, did he not? "Yes." Well, Job was a fool to bless the Name of the Lord for the Devil's work.

Then the devil came along again. Job was in many respects a good man and perfectly honest and upright although ignorant of the cause of his miseries

Many people are pretty fair, good men, but they are fools, and the worst kind of a fool on God's earth is a, man like Dr. Withrow. Then many people go after this fool.

DR. WITHROW FOOLISHLY SAYS THAT WHEN  
THE DEVIL SAID; "ALL THAT A MAN HATH WILL HE  
GIVE FOR HIS LIFE: HE TOLD A TRUTH.

After all the miseries of Job recorded in the first chapter, the devil renews his attack. I will read the words accompanying Dr. Withrow's quotation from the second chapter so that there shall be no mistake.

"Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

"And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

"And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movest Me against him, to destroy him without cause.

"And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

"But put forth Thine hand now, and touch his bone and his flesh, and

he will curse Thee to Thy face.”

Did not God permit the devil to do that? “Yes.” To go and touch his bone and his flesh? “Yes.” Did Job curse God? “No.” Did not Job say:

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

In his ignorance he thought it was the hand of the Lord. And did not Job say,

“Though He slay me, yet will I trust in Him?”

Audience:—“Yes.”

Dr. Dowie:—Is it true that Job was willing to curse God even when he ignorantly thought that God was destroying his life? “No.” Who told a lie when he said Job would curse God to His face? “The devil.” Who tells it now? “Dr. Withrow.”

Dr. Withrow does it now, because Dr. Withrow says that for once the devil told the truth. Now the devil told a lie, because Job said, I do not understand why I am sick, but I trust God, and I will trust Him, if He kills me. The devil had said that he would give everything for his life, and, if God only put forth His hand to afflict him he would curse God to His face, and even although he wrongly imagined God had afflicted him, did he do it?

Audience:—“No.”

Dr. Dowie:— But Dr. Withrow says that the devil spoke the truth, when the devil spoke a lie, and Job had to find out afterwards, and Job was told afterwards it was God’s will to heal him; that it was the devil’s hand that defiled him, and you know Job said,

“Behod, I am vile . . . Therefore have I uttered that I understood not; things too wonderful for me, that I knew not. . . Wherefore I abhor myself, and repent in dust and ashes.”

God healed him then, and God will heal Dr. Withrow, if he will only repent in dust and ashes. May the good Lord bless him. He did tell a lie when he said that the devil told the truth.

Jesus said of the devil that he was “a liar from the beginning,” and

Abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it,”

Dr. Withrow to the contrary notwithstanding.

#### QUOTATION FROM DR. WITHROW RESUMED.

“And so any quack can call after him a crowd, if by some hypnotic trick be can relieve them of the afflictions of the flesh.”

I wonder if he means me? (Laughter.)

What is Hypnotism? Audience:—“Sleep.”

Dr. Dowie:—Does it come from the word ὕπνος, hypnos, sleep?

Audience:—“Yes.”

Dr. Dowie:—Did I not meet with you here last Friday night at nine o'clock, for an All-night with God in Zion, and did I not part with you at seven o'clock the next morning?

Audience:—“Yes.”

Dr. Dowie:—Were you awake? (Laughter.) “Yes.”

Dr. Dowie:—Did I keep you here under a Hypnotic influence? Why Hypnotism is putting people to sleep. Dr. Withrow does not know what Hypnotism means. If there is a wider awake people than those of Zion anywhere, I want to see

them.

### TRAFFIC IN CHARMS.

“When he associates with his traffic in charms the sacred name of Christ, it is simply sacrilege.”

Yes, but when did I use charms? Did I ever bring to you any charms? Have I got any bone of St. Anne. Have I got a rabbit’s foot, like Mr. Bryan ? (Laughter and applause.)

And when, and where, Dr. Withrow did I “*traffic in charms*”? To whom did I sell “charms,” and who bought them? Dr. Withrow you have invented that story if you refer to me: and it is a lie!

I remember once I was lecturing, and I had a pencil case, just like this, (exhibits a pencil case) and sometimes when I lectured I held the pencil case in my hand, and there was a newspaper which said, “Do you see that thing that he holds in his hand ? He fascinates the people with it. (Laughter.) It is full of strange mysterious things.”

The next day I took it out and showed them that it was a pencil case. (Laughter.)

### WHY DID CHRIST HEAL?

Now, this is more serious:

“Any reader of the New Testament must see that Jesus used His divine energy to heal (lesson 5. 23), ‘All manner of sickness and all manner of disease,’ only for the sake of proving His deific power.”

Now, when did He say that?

Audience:—“Never.”

Dr. Dowie:—Did he not say that He came to destroy the

works of the devil?

Audience:—“Yes.”

Dr. Dowie:—The Scriptures say that

“He went about doing good, and healed all that were oppressed of the devil. . . Himself took our infirmities, and bare our sicknesses With His stripes we are,” what?

“Audience:—“Healed.”

### IGNORANCE OF THE SCRIPTURES.

Dr. Dowie—He came to heal men because disease was the work of the devil, the consequence of sin, and Dr. Withrow does not know his Bible, if he does not know that.

A Voice:—“Doctor, he says he has studied the Scriptures forty years, and he ought to know.”

Dr. Dowie:—Yes, and these Pharisees whom Jesus talked to had studied the Scriptures fifty and sixty years, and Jesus said to them:

“Ye do err, not knowing the Scriptures, nor the power of God.” (Amen. Applause.)

They had studied the Scriptures, but what did their studying amount to? They were not honest when they were brought face to face with facts, and they lied and they said that Jesus’ power was the power of Beelzebub.

They lied, and the modern Pharisee does the same thing.

### A FALSE ASSERTION CONCERNING CHRIST.

Again, Dr. Withrow says:

“He did not go healing every day and as many as He could.”

Well, what did He do then?

It is recorded in Matt. 4:23,

“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.”

And again in Luke 9: 11,

“But the multitudes perceiving it followed Him; and he welcomed them and spake unto them of the Kingdom of God, also them that had need of healing He healed.”

Did He ever separate the healing from the teaching?

Audience:—“No.”

Dr. Dowie:—Or the preaching from the teaching?

Audience:—“No.”

Dr. Dowie:— Go on to the 9th chapter, and you will find the same thing in the 35th verse.

“And Jesus went about—“ how many of the cities?

Audience:—“All.”

Dr. Dowie:—“All the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.”

Did not the whole three go together? “Yes.”

Did He ever separate them? “No.”

“What God hath joined together,” what right has Dr. Withrow “to put asunder?” “None.”

“God be merciful unto us and bless us; and cause His face to shine upon us; that Thy way may be known upon the earth,” that—?

Audience:—“Thy saving-health among all nations.”

Dr. Dowie:—Who joined these words together?

Audience:—“God.”

Dr. Dowie:—Who is trying to put them asunder?

Audience:—“The devil.”

Dr. Dowie:—The devil and Dr. Withrow, (Laughter) the devil’s advocate. It is poor business for the Moderator of the Presbyterian Assembly to become the devil’s advocate, and to tell a lie about God’s word and Christ’s work.

When Christ opened His first discourse at Nazareth, what did He say? In Luke four it is quoted thus:

“The spirit of the Lord is upon Me, because He bath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

Did He not say He came to save?

Audience:—“Yes.”

Dr. Dowie:—Did He not say He came to heal?

Audience:— “Yes.”

Dr. Dowie:—How dare these men say he did not!

#### ANOTHER FALSE ASSERTION.

Again, Dr. Withrow says,

“Had healing been His whole or highest mission, He would not have left one sick in all the world .”

What is the use of talking such nonsense? If salvation, one might retort to Dr. Withrow, had been (and it is) His highest mission, He would not have left one unsaved in all the world.

Why does not Dr. Withrow know, if he knows anything that even Christ Himself can never save a man against his will. Can

He?

Audience:—"No."

Dr. Dowie:—I will give Dr. Withrow a quotation:

'In them is fulfilled the prophecy of Esaias, which saith by hearing ye shall hear and shall not understand,, and seeing ye shall see, and not preceive:

For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.'

He could not heal them, and He could not convert them, and He can not do it with Dr. Withrow. It is because they "will not." He can not do it with the Pharisees of to-day, unless they yield to God. They want converting. Do you hear?

What Jesus said to Peter, I say to Dr. Withrow to-day,

"When thou art converted, strengthen thy brethren." (Amen.)

May it please the Lord to convert him.

#### ANOTHER FALSE ASSERTION.

Again, Dr. Withrow says,

"Because a word of His, and disease instantly, always and altogether obeyed His will."

But do you not know, Dr. Withrow, that it is written that

"He did not any mighty works there because of their unbelief?"

And.

"He marvelled because of their unbelief?"

Why do you not know that

"Without faith it is impossible to please God?"

You cannot be saved; you cannot be healed unless you repent and believe.

"It is gross deception," continues Dr Withrow, "which cunning men and women practice upon suffering humanity when they place themselves upon a par with the Christ."

Brothers and Sisters, have I ever placed myself upon a par with Christ? "No."

Have I ever spoken of myself as on a par with Christ? "No."

Have I ever said that I healed anybody? "No."

Have I ever written it? "No."

I have given God the glory, and I have said that none has ever been healed, except through faith in Christ, and by the power of God the Father working through His Son, and by the Holy Ghost.

This is one of the lies that go out, and people read it and say "Oh, that refers to Dr. Dowie, and he puts himself on par with Christ," and it is a mean lie for a Christian minister to tell about his brother minister.

#### EASY CASES AND SQUIRMING OUT.

Again, Dr. Withrow says,

"Christ never selected easy cases; He never squirmed out of a failure by complaining that conditions were unfavorable, and other like excuse."

Have I been squirming out of anything? "No."

Now, he talks about "easy cases." Do I select the as cases that come to me at all? "No."

But the devil and the doctors have prepared a good many of

the worst and hardest cases for me that ever existed—such as cancer, consumption, blindness, deafness, diseases of kidneys, tuberculosis of the bowels, paralysis, etc. Large numbers have been carried on cots for hundreds of miles in a dying condition, and they have walked back into the homes out of which they were carried.

GOD ALMIGHTY IN HIS INFINITE WISDOM  
SELECTED THESE CASES. AMANDA HICKS.

See that cot up there, Dr. Withrow? (Pointing to the tabernacle wall.) That was the cot of Amanda Hicks who was dying of a cancer. She is a full cousin of Abraham Lincoln, and was brought up here from Clinton, Ky., when specialists from Chicago gave her up. The cancer, which was in the region of the caecum, had burst and filled all the abdominal region. Was that an easy case? “No.”

She took morphine for twelve weeks, and without large quantities, could not get a moment’s rest. Is that an easy case? “No.” Did the Lord heal her? “Yes.”

You can read her testimony in the LEAVES OF HEALING Vol. 1 No. 13 pp.193-195 She is now living at Creal Springs this state.

ETHEL POST.

Let me take another. Ethel Post, are you anywhere in this building? (No reply) She does not happen to be here this afternoon. You all know Ethel Post, do you not? “Yes.”

Have you not heard Dr. John R. Boynton say she had a cancer in her mouth, and as he thought, she was going to die? Did you not hear him say he left her to die? “Yes.”

All of you who saw the, cancer, rise. (About three hundred

rose.)

Did it not fill her mouth? “Yes.” And exude out of it? “Yes” Did the Lord not perfectly heal her? “Yes.”

Did not Dr. Boynton testify here that he had examined her, and that he could not find the slightest trace of it? “Yes.” Was that an easy case? “No.” That case can be found in LEAVES OF HEALING Vol. 3, No. 43, pp. 753-761.

ALBION WYMAN.

Have you not seen on this platform, little Albion Wyman, whose mother died of consumption? “Yes.”

He was dying. His kidneys were running blood. His mother had died of consumption six years before. Col. Wyman was in the State’s Attorney’s office in this city, a lawyer who has stood on this platform, and you will find his testimony in the LEAVES OF HEALING, Vol. 1, No. 4, pp. 49-51. Did you not see the boy here? “Yes.”

After four years of perfect healing, did you not hear his father say he stood about the highest in the John Marshall School of this city? “Yes.”

And he was dying; given up. Dr. Davison gives us the diagnosis and the prognosis, and the whole thing in writing, which is published in the LEAVES OF HEALING No. 4 of Vol. 1. Was he not healed? “Yes.”

He rose the next morning. He went out in three days, and went fishing with his brother in ten days after he had been left to die.

Was that an easy case? “No.”

MRS. S. A. KELLEY,

Have you not seen Mrs. Kelley? “Yes.”

Did you not hear her testimony that she was a consumptive

for twenty-five years? "Yes." And did you read her brother's confirmation?

And her doctor's? "Yes."

And did she not say she thought she had died? "Yes."

And did not the Lord raise her up? "Yes."

And did you not see a stout, healthy lady here after nine years? "Yes."

Was that an easy case? "No."

That case is fully given in Vol. 4, No. 2, pp. 21-24.

#### OTTILLIA WILKER.

Dr. Withrow, have you any sense or manliness, or truth about you? Why do you not tell the truth?

Have there not been people healed here whose legs were five inches short from birth? "Yes."

Where are you Tillie Wilker? Are you the girl? [Miss Ottillia Wilker rises in the choir.]

Miss Wilker:—"Yes, sir."

Dr. Dowie:—"Where is your boot?"

Miss Wilker:—"Right above with those in that crown." Dr. Dowie:—"How many inches short was your leg?"

Miss Wilker:—"Five."

Dr. Dowie:—"How long had your leg been short?"

Miss Wilker:—"From birth."

Dr. Dowie:—"What did the Lord do?"

Miss Wilker:—"He healed me."

Dr. Dowie:—"How much did it come down the first time I prayed with you?"

Miss Wilker:—"Two inches."

Dr. Dowie:—"How much did it come down the second time?"

Miss Wilker:—"All the rest of the way."

Dr. Dowie:—"How many inches was that altogether? Miss

Wilker:—"Five inches."

Dr. Dowie:—"Are you now standing on equal feet?"

Miss Wilker:—"Yes, sir."

Dr. Dowie:—"Her Sister—is that true?"

Miss Annie Wilker:—"Yes, sir."

Dr. Dowie:—"Where do you live?"

Miss Wilker,—"1048 West Adams street."

Dr. Dowie:—"Go and tell Dr. Withrow your leg was from birth five inches short, and show him that you are healed.

(Laughter.)

Was that an easy case—lame from birth? What shall we say more! Is there need? "No."

That case is fully told in LEAVES OF HEALING Vol 3. No. 6, pp. 81-82.

Go and tell Dr. Withrow that he lies, (Amen) and that I never "squirmed" out of anything. I am not the man to squirm. Do you think I am? "No."

Did you ever see me squirm? "No."

I have made the other fellows squirm several times when they have attacked God's work. (Laughter.)

"Had Jesus failed but once the Pharisees would have sounded out the fact to the ends of the earth."

What is the use of talking Jesus failing. Do you think He fails now? "No."

Why, I never fail, and I never succeed. Who is it that heals you?

Audience:—"Jesus, God."

Dr. Dowie:—"Well, what is the use of talking. Do you think he failed because there were a great many unhealed? Were they all healed when Jesus lived? "No."

Were they all healed when He died? "No."

Did not the apostle Peter find multitudes unhealed? "Yes."

Were they unhealed because Christ could not heal them? “No.” Why? “Because they did not believe.”

#### FAILURES AND SUCCESSES AN FOOLING.

I never failed once, Dr. Withrow, and I never succeeded once and I never fooled once. I have never claimed to heal yet. The Lor has succeeded, and, if there has been any failure, who has failed?

Audience:—“The people.”

Dr. Dowie:— Has the failure not been on the human sdie always? “Yes.”

#### ONE JUST HEALED IN EVIENCE.

You know I have prayed the prayer of faith. I prayed for one perosn, for instance, who left this crutch here last Tuesdya. Is the person here? “Yes.” Where are you? Stand. (An old gentleman rose in the audience.) Did you leave that crutch? “I did.” Did the Lord heal you? “Yes.”

Yes, and somebody left some trusses. Who owned these?

Stand, if you are in the audience.

A voice:—“They were left here last week.”

Dr. Dowie:—Who healed these people? “God.”

I baptized that man who left his crutch after his healing did I not? “Yes.”

Did you not tell the brothers around you last Wednesday night after you were healed, that you dressed yourself for the first time in many years?

The Brother:—“Over sixteen years.”

Dr Dowie:—Bless the Lord for that. (Amen. Applause.) . The brother here walked down the aisle toward the platform, and said: “Doctor, I want to shake your hand.” (Applause.) Dr.

Dowie leaned forward from the platform and took him by the hand.

Did I ever ask you for any money? “No, sir.”

Did I ever ask any whom you know for money for my services?

Audience:—(Unanimously) “No.”

Dr. Dowie:—I asked you to give to the work of God in Zion. Did you give willingly or grudgingly?

Audience:—“Willingly.”

Dr. Dowie:—I know you did, and I hope you will give willingly to-day. (Laughter.)

#### DR. WITHROW’S CRASS IGNORANCE CLEARLY DEMONSTRATED.

Again, Dr. Withrow says.

“Christ raised public interest and then drew public attention to Himself by healing and then began to treat the deeper disease of sin.”

Now, Dr. Withrow, I know you are ignorant. I have been guessing all the time that you had to go back to school and begin at the beginning. (Laughter.) I tell you I will have to get a Zion college for ministers; (laughter) for Moderators of the Presbytery and Assemblies. Dr. Withrow is crassly ignorant in that assertion.

Did Jesus Christ not go about Teaching first? “Yes.”

What next? “Preaching.”

And what last? “Healing.”

And did He heal any that did not believe? “No.”

Did He not go to the root of sin first? “Yes.”

Dr. Withrow, why do you not know what you are talking about? When there was a crowd of Pharisees there one day, a

man was let down on a bed into the center, and Jesus said:

“Son, be of good cheer; thy sins be forgiven thee.”

What did He first deliver the man from? “Sin.”

Then, what did He do? “Healed him.”

“And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins are forgiven; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins (then saith He to the sick of the palsy,) Arise and take up thy bed, and go unto thy house.”

Did the man who had been palsied do it? “Yes.”

Which came first salvation or healing? “Salvation.”

Dr. Dowie:—Well, now, does not Dr. Withrow know any better? He has been through all the schools—

Elder Dresser:—“That is the trouble.”

Dr. Dowie:—And all the colleges, and he has just vacated the supreme chair of Moderator of the Assembly of the United States of America, and he has come through it all, and he is a bigger fool as to Divine Healing than the smallest boy in Zion. (Applause. Laughter.) There is not one boy in Zion that would make that blunder. The little boys say oftentimes “I must repent. I have been naughty, I must ask God to forgive me, and then he will heal me.”

#### QUESTIONING THE BOYS' CHOIR.

[Addressing the boys' choir ] Do you not do that boys?

The boys in the choir answered: “Yes.”

Dr. Dowie:—Will God heal you if you are naughty?

The Boys:—“No.”

Dr. Dowie:—What do you do when you get sick? Do you

not ask God to forgive you because you were naughty?

The Boys:—“Yes, sir.”

Dr. Dowie:—Do you ask him to heal you first?

The Boys:—“No, sir.”

Dr. Dowie:—What do you do?

The Boys:—“We repent and ask forgiveness first.”

Dr. Dowie,—That is right. (Applause.) Now, that is a class in Zion.

#### ANOTHER IGNORANT UTTERANCE

Again, Dr. Withrow says,

“For that He came into the world. For the promise was:

“His name shall be called Jesus, For He shall save His people from their sin.

“Not from tumors, and cancers and leprosy, but from sin.” (Laughter.)

#### JENNIE PADDOCK.

You know Jennie Paddock do you not? “Yes.”

Did not the Lord heal her of a big tumor? “Yes.” You will find that case fully told in Vol. 1, No. 31 of LEAVES OF HEALING—pp. 481-485.

All of you who have been healed, and who know of the healing of tumors and cancers, stand. (Several hundred people rose.)

Well, did Jesus come to heal these cancers and tumors?

Audience:—“Yes.”

#### MARY CASEY.

Dr. Dowie:—Mary Casey, where are you?

(Mrs. Casey rose in the gallery.) Where do you live?

Mrs. Casey:—"6139 Wentworth Ave., Chicago."

Dr. Dowie:—Did you have a cancer?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—How big was it?

Mrs. Casey:—"It weighed, I suppose, about four pounds."

Dr. Dowie:—How long had you had it?

Mrs. Casey:—"Seven and one-half years. I had eighteen kernels on my left arm."

Dr. Dowie:—Eighteen besides the big one?

Mrs. Casey:—"Yes."

Dr. Dowie:—One big pig and a litter. (Laughter.) Well, now Mary, did I lay hands upon you?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—Where?

Mrs. Casey:—"At Tabernacle No. 1, the Little Wooden Hut."

Dr. Dowie:—What happened Mary?

Mrs. Casey:—"I went in the prayer room, and you said, There are two questions that I ask: One is, have you given yourself wholly and solely to God, and the other is, are you looking to God alone for your healing and not to mortal man?"

"I said, 'Yes' but, O my, you did not know what diseases I had."

Dr. Dowie:—You did not know me at all?

Mrs. Casey:—"You laid your hands on my head, and I asked God right then and there to forgive me of my sins, and to heal me for Jesus' sake. I expected it and I got it."

Dr. Dowie:—Was that cancer killed?

Mrs. Casey:—"That cancer was killed that very night."

Dr. Dowie:—How long did it take to pass away entirely?

Mrs. Casey:—"Eleven weeks."

Dr. Dowie:—When did the kernels pass away?

Mrs. Casey:—"In three days, and the one under my arm

passed away in two, weeks."

Dr. Dowie:—And have you a perfectly natural breast?

Mrs. Casey:—"There is no sign of a cancer."

Dr. Dowie:—Did the Lord come to heal you of cancer?

Mrs. Casey:—"He came to heal me of cancer."

Dr. Dowie:—And you were a Roman Catholic at that time?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—The Lord bless you. (Amen.)

You will find that case fully reported in LEAVES OF HEALING Vol. 3, No. 24, page 382.

Now, do you think I ought to say any more to Dr. Withrow?

Voices—"No."

A voice:—"Invite him down here to see."

Dr. Dowie:—Oh, he has been invited down here, like all Chicago, a hundred times, but you can invite him, again if you like.

Mrs. Hunger:—"Doctor, invite him to join the boy's class." (Applause. Laughter.)

#### SOME PARTING SHOTS,

Dr. Dowie:—One word now simply in parting. Dr. Withrow, you have had so good a reputation that notwithstanding all your impudence, I have kept my hands off you until this time, but I am caring more for the sad and sick and sorrowing who are driven back from the wells of healing than I am for fear I grieve you or not. It is time to spank you well, and let the people know the truth, Dr. Withrow.

#### A QUESTION FOR PRESBYTERIANS.

Come, tell me, ye Presbyters of the Presbyterian Church everywhere; why is it that your own people are becoming infidels under your own ministry

Mr. DeW:—"The 34th chapter of Ezekiel explains it."

Dr. Dowie:—Let me tell you Dr. Withrow; there are none of you preaching the Gospel as Christ gave it, or as the first

Apostles preached it

Voice:—"That is right."

Dr. Dowie:—You are preaching a part of it. You have a form of godliness, and you are denying the power. Let me tell you the result, Dr. Withrow. You say that the people becoming infidels? I say they are. Take one case. You have possibly all read it. It happened only this week. I was shown a clipping from a Memphis, Tennessee paper, and I clipped it myself out of a Chicago paper, and have had it sent to me from New York.

Mr. Henry Morehouse Taber, of New York, has just died. He has left, it is said, three million dollars. He has also left a will. Mr. Taber was President and Treasurer of the Board of Trustees of the First Presbyterian Church, New York. He has left a will in which he denounces all religion as superstition, and expressly declares the absolute falsity of the Christian Religion.

He was a high official of one of the principal Churches of the denomination of which you were Moderator, and a hypocrite and infidel at the same time. The following are the

#### PROVISIONS OF HIS WILL:

The will is in the handwriting of the testator and contains the following:

Believing that all religions, including Christianity, are superstitions; that the basic doctrine of the Christian religion—"the fall of man"—is utterly and absolutely false, and that its opposite—"the rise of man from the lower orders" is a scientific fact; that beliefs in (so-called) miracles are hallucinations of the brain, and never had the slightest existence in fact; that the chief characteristics of what is termed the "the word of God" are injustice, cruelty, untruthfulness and obscenity; that the effect of orthodox Christian teaching is to encourage ignorance, selfishness, narrow-mindedness, acrimoniousness, intolerance, wrong and mental slavery; that Christianity, so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelievable dogmas; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil— an equally unknown and imaginary being; that it so

works upon the credulity of its adherents as to invite them a fear of (that most horrible of doctrines) eternal punishment (I say, believing all these), I, in all kindness and in all earnestness, request that over my remains there be no religious services of any kind, nature or description whatever.

"I also request that my body be cremated at the Fresh Pond or other crematory, and that my ashes be left there."

Dr. Withrow, you have such men in Chicago. The Treasurer of one of your largest funds, and an elder in one of your churches has just bolted with all the money and left his family to disgrace, and his son to suicide.

Dr. Withrow, your church is honeycombed with infidelity, because many of your members are Freemasons, and every Freemason is an infidel, (applause,) and every Freemason is a liar, if he professes to be a Christian.

#### JESUS CHRIST HAS NO PLACE IN THE LODGE.

On the Sunday he says that Christ is the Alpha and the Omega, and then on the Monday night enters the lodge where every degree from the first degree of the blue lodge up to the thirty-third degree leaves out the name of the Lord Jesus Christ. Masons, is that not true?

Voices:—"Yes."

Dr. Dowie:—Brother Judd stand. (Mr Judd rises in the audience.) Were you a member of the Oriental Consistory?

Mr. Judd:—"Yes, sir."

Dr. Dowie:—I have affirmed here that the name of the Lord Jesus Christ is cut out of the Freemason's ritual wherever there is a quotation from the Bible. Is that true?

Mr. Judd:—"That is true."

Dr. Dowie:—Of course it is true. Did you ever hear His (Jesus') name mentioned?

Mr. Judd:—"Never did."

Dr. Dowie:—And you professed to be a Christian and said you would carry Christ everywhere, and you never carried Him beyond the door of the lodge. Were you a hypocrite?

Mr. Judd:—"I certainly was."

Dr. Dowie:—"I believe it. Thank God you can stand up and say it boldly. (Amen. Applause.)

A gentleman, evidently a Freemason, here rose in the audience and addressing himself to Mr. Judd, said: "Did you ever see the degree where Christ was resurrected from the dead?"

Dr. Dowie:—"Hiram, the Widow's son, you mean?"

The Gentleman:—"No, Christ."

Mr. Judd:—"I never heard the name of Christ mentioned."

Dr. Dowie:—"And you took the 18th degree?"

Mr. Judd:—"Yes, sir."

Dr. Dowie:—"That is enough. (Applause.) (The gentleman referred to, attempted to speak again.) You sit down.

The Gentleman:—"I do not like to hear falsehood."

Dr. Dowie:—"I tell you, Brother Judd is telling the truth. I will call upon others. Brother Cowan, stand. Is it Hiram or Jesus who is raised from the dead?"

Mr. Cowan:—"Hirarn."

Dr. Dowie:—"Did you know of Christ in any degree?"

Mr. Cowan:—"No, sir."

Dr. Dowie:—"Did you ever hear his name in the lodge?"

Mr. Cowan:—"No."

Dr. Dowie:—"Every Mason who will stand up and back that up, stand up together. (Nine men rose.) Nine against one.

The Gentleman:—"It is supposed to be symbolical of the resurrection of Christ."

Mr. Judd:—"I never heard of the resurrection of Christ there. (Applause.)

Dr. Dowie:—"A symbol of Christ that never mentions His name. It is absurd to connect it with Christ at all, and Masons in their Lodges never do.

Cross with the letters "I. H. S.," does not mean, *Jesus*

*Hominum Salvator*, Jesus the Saviour of Mankind. What is it? Baal-Sha-Lisha, the Lord of three, and this accursed Freemasonry is the worship of Baal from the from the beginning to the end. (Amen Applause.)

Now do not suppose me to be that man, because I am not big enough to fill his shoes, but what this age and nation and time demands, is a John the Baptist who will stand up and fight this devilry in the spirit and power of Elijah, and who will meet these and prophets of the grove, and call upon God to answer by fire. (Amen.) And I summon myself these priests of Baal in this city to defend their position.

They are afraid. They are cowards; cowards to the depths of their black hearts; full of lies, and Dr. Withrow is their defender, and Dr. Bristol is their defender, and Dr. Lorimer is their defender, and they can find Baptists, and they can find Presbyterians, and they can find Methodists, and they can find Congregationalists, and they can find Unitarians, and they infidels to defend them, and to attack Zion.

But I tell you the day is coming when those who have made lies their refuge will be swept away. Their covenant with death, and their agreement with hell will be disannulled, and God hasten that time. (Amen.)

I am going to have the people know the truth. You will not find a word of this in the papers to-morrow—and yet the largest congregation that meets this afternoon in Chicago is here,—because the papers belong to the devil, like Dr. Withrow's Exposition of the Sunday School Lesson (Laughter.) If I were the devil, I should back up the Presbyterians and the Methodists. (Applause.)

I have just been examining the statistics of the Churches for 1897. The New York *Independent* pressed me for our own statistics, and I gave them and you know God has added thousands to Zion in the last year.

But what is the condition in the Methodist church of this land? 16,411 ministers, 25,252 churches in the Episcopal Church North, and how much of an increase do you think they had during the year of 1897? Fourteen thousand three hundred and eighty-four, which makes exactly, six-tenths of one per-cent increase *for the year*.

Is there a business man here that would invest his capital and consider it a good investment to get six-tenths of one per-cent?

Voices:—"No."

I want to tell you this: that when a business yields no more than six-tenths of one per-cent., it is insolvent; it time to wind it up.

And what of the Presbyterian Church of which this wicked Rabbi Withrow is so distinguished a leader?

All the Presbyterian Churches of the United States have 11,324 ministers. and 14,701 churches.

Their total increase *for the year* is 29,816.

This is *two* members for each church *for the entire year* or *one* every six months, and a twenty-sixth part of one each week.

The "Regular Baptists" are even worse.

They report 24,342 ministers and 40,721 churches.

The increase for the year is 29,296.

This gives about *seven-tenths of one member* each for the entire year.

Unless the good Lord raises up somebody to preach primitive Christianity the Church will die out.

My God help us to do our little work. Let these men look after themselves now, because I will batter at the gates of these churches. I will train my guns upon their refuges of lies, and I will not spare them throughout this year, God helping me. (Amen.)

After prayer, the offering was received, and an address was delivered on Christian Baptism, followed by the ordinance itself

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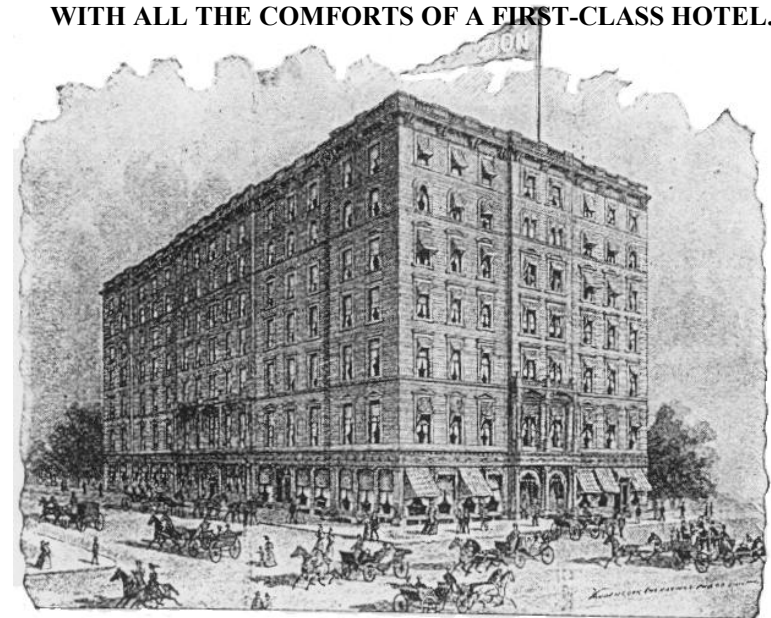
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Within One Block of the Terminal Station of the Illinois Central R.R.

Fire-Proof Construction.

Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc.

Morning and Evening Praise and Prayer Daily.

Special Assemblies for Teaching and Healing Three Times in Week.

No Alcohol, Tobacco or Medical Poisons of any kind used or permitted.

Excellent Table and Service.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central R.R. It is within a block of Wabash and Cottage Grove Ave. Cable Cars, a block and a half from the Elevated Railway, and two blocks from State St. Cable Cars, connecting with all points of the city and suburbs.

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guest coming from the West and North west are advised to take a Parmelee Transfer Coach to ZION at any of the Depots where they arrive.

TERMS TO GUESTS will be forwarded on application.