

September 1898 Vol. 2 No. 9, 50 Cents a Year. 5 Cents a Copy

A VOICE FROM ZION.

~~~~~

# DIVINE HEALING VINDICATED.

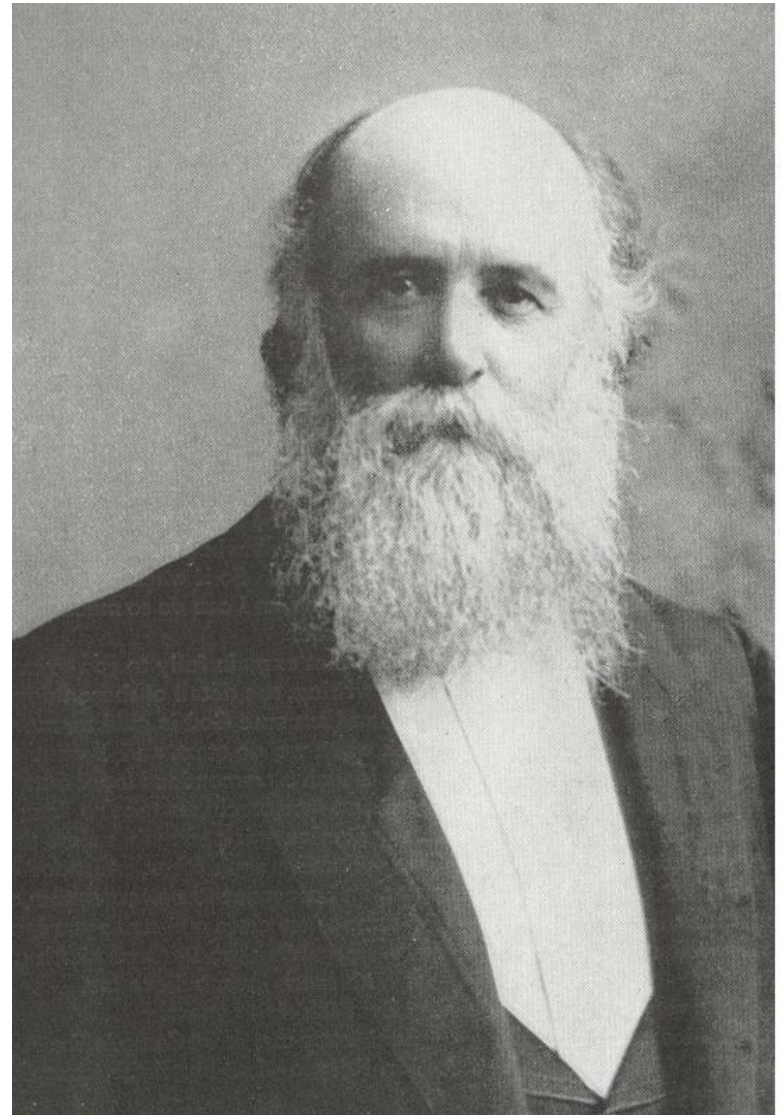
— — —

Delivered in the First Baptist Church, Oakland,  
California Jan 27, 1899, 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". The signature is written in dark ink on a light background.

September 1, 1898. Published Monthly.

# DIVINE HEALING VINDICATED

---

A REPLY BY THE REV. JOHN ALEX. DOWIE

---

**To an Attack by The Rev. Dr. Chapman, and the Oakland  
Pastor's Union.**

---

DELIVERED IN THE FIRST BAPTIST CHURCH, OAKLAND,  
CALIFORNIA, ON LORD'S DAY AFTERNOON, JAN. 27, 1889.

---

The building was crowded in every available part, with a large and intelligent audience. Mr. Dowie opened the meeting with these remarks:—

I am very desirous to have you praise the Lord. We shall take the whole matter to Him in prayer that we may just get into such a beautiful spirit of communion and expectancy that we may realize His presence here to-day; so that we may believe that Jesus Christ is not an absent Lord, and that what He has said is true, "Lo, I am with you always, even unto the end of the world."

Let us go to Him and have a talk with Him before we talk to each other; and let us expect to get an answer—a direct answer to direct prayer.

I want wisdom—the Spirit of wisdom and of love and of a sound mind. I ask you to pray with me and for me, and for multitudes of God's dear children who are sitting in the darkness of disease and sickness, and in the shadow of death; who are groaning on beds of pain, and who know not that Christ's Seamless dress is by these beds of pain.

Let us also pray for multitudes who, although they are going about, are sick, and dragging through lives of pain, and know not that they may "touch Him in life's throng and press, and be made whole

again."

I desire that Christ shall be glorified, and that we may be led into the Light. May God grant it.

Will the Rev. C.F. Lane, M.D., engage in prayer? Our brother has given up all use and practice of medicine, and is local President of the first formed Branch in America of the International divine Healing Association. That Branch is in San Francisco.

I have the honor to be the founder, under God, and the President of this Association, and we trust that this beautiful work will join hands with similar work in the East, and that it will soon cover the whole Continent.

I ask our brother to pray that God will grant His blessing to this work throughout this wide land; that He will uphold this testimony, and that He will bless us on this Coast, and bless us to-day in our talk; so that the words of our mouth and the meditation of our heart shall be acceptable in God's sight, and profitable to this people. Now, Doctor Lane, will you pray?

## PRAYER

Dear Heavenly Father, we ask Thee that the words of our mouth and the meditations of our heart may be acceptable to Thee. We want, Heavenly Father, this afternoon, that all that is said and done may be redound to Thy glory.

Thou art acquainted with all our work, and Thou art familiar with us from the beginning. Thou has watched over us since our childhood, and thus far Thou hast kept us; and, O Lord, we have implicit confidence in Thee; and the more we become acquainted with Thy Word we realize that we can put more implicit trust in Thee.

We thank Thee for the Beautiful Gate of Divine Healing that Thou has opened and revealed unto us. We thank Thee that Thou hast sent Thy servant, Brother Dowie, into our midst to teach us this beautiful gospel.

A few months ago we were suffering pain, and not able to work for Thee; but we thank Thee for what Thou hast done for us.

We come, Heavenly Father, this afternoon, to praise Thy Holy Name, and ask Thee to bless the word.

In an especial manner do Thou bless Brother Dowie (Amen); oh, give him power and wisdom; give him such words from Thy Gospel that shall enable him to convince those who are in the darkness.

A few weeks ago we did not understand Thy Word as we understand it to-day, and, O Lord, we thank Thee from our hearts and praise Thy holy name that Thou hast pardoned our sins and healed our diseases; and we realize this afternoon that we love Thee better than ever, that we are trusting Thee every moment.

Now, Lord, baptize Thy children this afternoon; give them a fresh baptism from on high.

We know, Heavenly Father, that this beautiful teaching is spreading through the entire Continent of America, and it is going to encircle the whole earth.

Glory to Thy Name, Thou art with us; Thou dost bless us, and Thou hast greater blessings in store for Thy people; oh, build us up in Thy most holy faith, and we will give Thee all the glory, through Jesus Christ our Lord. Amen.

Mrs. Dowie then read from the Holy Scripture in the Book of Isaiah, the thirty-fifth chapter; after which the congregation joined in singing the hymn, "Sing them over again to me, wonderful words of life."

Before taking up the subject of the afternoon, Mr. Dowie invoked the divine blessing, as follows:—

#### INVOCATION.

Once more, our Father, we ask Thee, for Jesus' sake, that by Thy Holy Spirit's power Thou wouldst give us the spirit of instruction, the spirit of wisdom and of love, and of a sound mind, that the words of our mouth and the meditations of our heart may be acceptable in Thy sight, and profitable to all to whom they shall come. Amen.

Mr. Dowie then spoke as follows:—

I place in front of all I have said to-day, beloved friends, the words which you will find in the First Epistle of Peter, in the third chapter at the thirteenth verse:—

#### TEXT.

And who is he that will harm you, if ye be followers of that which is good?

"But and if ye should suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled:

"But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with

meekness and fear:

"Having a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ."

Had I not been most publicly challenged by my brethren in the Christian ministry, I should not feel that any other answer was necessary than the continuous testimony of the manifest blessing of God upon the work in which He has so graciously condescended to use me. Nor do I think now that any answer is necessary so far as I am personally concerned. But when in the most public manner, a paper, which was read in the most private way at a meeting with closed doors, is attacking our teaching, although at first read in the most private way at a meeting with closed doors, is published *in extenso* in your local press, with so important an introduction by the editor, I think it then becomes my duty to answer.

In the Oakland *Inquirer* of Tuesday evening last, January 22nd, this paper appears, under the heading of the words "DIVINE HEALING," a paper appears with this introduction:

This paper was prepared by the Rev. E.C. Chapman, D.D., at the request of the Oakland Pastors' Union, and was read before that body on Saturday, January 19<sup>th</sup>, and by a unanimous vote was endorsed and requested to be published, as expressive of their views of the subject here discussed.

Therefore, the paper ceases to be merely the personal expression of a brother in the ministry. It becomes a manifesto of the whole Pastors' Union, and I have, therefore, no need to apologize for answering that which is a direct challenge; for to be silent now would be to fail in fulfilling the Divine command which I have just quoted. I am, as God's minister, "always to be ready to give an answer concerning the hope that is in me," and I am ready by His Grace to-day.

Audience— Thank God.

#### NO PERSONAL FEELING IN REPLYING TO CHALLENGE.

Dr. Dowie— Beloved friends, before we touch the paper just let us clear a little ground. I can have no personal feelings concerning Brother Chapman other than those of kindly, fraternal, Christian regard.

Audience—Glory to God.

I can have no other feelings concerning my brethren in the ministry than a Christian, fraternal spirit, desirous of helping them if they are wrong, and desirous of explaining to them wherein they have erred.

Not for one moment do I desire to challenge the reality of their Christianity because they differ with me, and I have no right to suppose that they challenge mine.

My friend and brother— if I may be permitted so to call the Rev. Dr. Chapman—I have only met, I think, on two occasions. One was in a car. But the first and only time, in which I had any lengthened conversation with him was in his own church.

I happen to have a free Sabbath-day, and being a guest of a prominent member of his church, I was very glad of the opportunity of attending and listening to our brother's words. Our brother, when he knew I was in the place, most kindly invited me to take part in the service, and I did so. He also invited me to preside with him at the Communion Table, and to deliver an address upon that occasion, and I did so.

He heartily thanked me, as did his elders, three or four of whom I see here to-day. I spent a very pleasant morning, and then again the evening, with our brother.

So I just want you to feel that, so far as I'm concerned, if there be any feeling on the other side, there's not upon mine; and, while I'm going to speak as plainly as is necessary in defense of the truth committed to my charge, I want to say from the very beginning, that there must not be in any of your minds the thought for moment that I have any personal antagonism or feeling. If you do not believe that, I cannot help it; but I think that every honest man and women will believe I am perfectly honest in shaking hands with the Doctor before I step into the arena in defense of the faith.

I am very glad to do this, and I want to meet all that has been said in the spirit of the Lord Jesus Christ; the spirit of wisdom, God helping me, a spirit of love, a spirit which gives us a sound mind, and which enables us to get at truth all the better because it is honestly and earnestly discussed.

I shrink from the criticism; I fear no investigation. That which fears criticism or investigation is not worth anything. This doctrine and this practice need fear no earnest, honest investigation.

One word more as to our brother's paper. I shall speak of it as expressive of the views of others, and I hold all who joined in sending it forth as responsible for it.

In the first place, I do not dispute the accuracy of the definition of our Doctrine as given in this paper. I only regret that while it is accurate, so far as it goes, it is not entirely accurate, because it does not go far enough.

I will call this paper the Pastor's Manifesto; we want to name for it, and will so refer to it throughout.

#### DIVINE HEALING DEFINED BY ITS OPPONENTS.

The Pastors' Manifesto then says:

The distinguishing features of what is known as the Doctrine of Divine Healing may be briefly stated:

First, that all bodily ailment is the work of the devil.

I am so glad that they have said that. That is so. I think we have made that point tolerably clear, and I want to say we accept that, for very sufficient reasons.

The tenth chapter of the Acts of the Apostles, in the thirty-eighth verse sums up our Lord's life and ministry in these words:

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

We hold that if nineteen centuries ago *all* whom Jesus healed were oppressed of the devil, then it is the devil's work to-day.

Audience— Amen.

Mr. Dowie—We do not shrink from that point.

The Pastors' Manifesto says:

The second definition is that christ came to destroy the works of the devil.

We are glad to accept that.

We say, "Yes, He came to destroy the works of the devil, and disease is one of them," and He always said it was; and never once throughout all his earthly ministry did He say that sickness came from the hand of our Heavenly Father. Never.

But He said, "I came to do my Father's will," and He claimed that every act of healing was the Father's work; for He said, "The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, *He doeth the works*."

The works of God were to save and to heal and to bless humanity, Christ was manifested to destroy the works of the devil; and disease is one of them.

So we accept that position.

Then comes the third:

Therefore it is a privilege of all who believe in him to enjoy perfect and perpetual bodily health.

#### DEFINITION ACCEPTED AS FAR AS IT GOES.

We accept it. We believe it is a privilege of all who live in Christ that Christ shall live in them; that the Holy Ghost shall quicken our mortal flesh.

Paul, writing by the inspiration of the Spirit, says:

If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit

that dwelleth in you. (Romans 8:11)

And again, it is proved that we "shall be delivered from the *bondage of corruption* into the liberty of the glory of the children of God. (Romans 8:21.)

We thankfully accept the definition, that the Holy Spirit of God is the Spirit of life and health, and that if He dwells in our mortal bodies disease will not. "The redemption of our body" (Romans 8:23 and I Thess. 5:22-24) is a present redemption, and if we will all let God have his way we may also say with Paul, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and of death." (Romans 8:2.)

#### IMPORTANT POINTS OMITTED BY MANIFESTO.

There are many things left out in our critic's definition, and I would like to mention here several other important points of our teaching:

First we claim divine healing upon the ground of the atoning sacrifice.

Audience— "Amen."

Mr. Dowie— We claim it because it was said, "The chastisement of our peace was upon Him," and more, "with His stripes we are healed." That we humbly claim. Matthew 8th chapter in the 16th and 17th verses distinctly refers this prophecy to Devine Healing.

Yes, it is true. "*Himself took our infirmities and bore our sicknesses.*"

We teach that the Atoning Sacrifice of our Lord Jesus Christ covers all kinds of sin and its consequences, of which disease is one. I would like to have that point clear.

Another point is that Devine Healing is a perpetual covenant with God's people; for He has revealed Himself by that name— Jehovah-Rophi— "I am the Lord that healeth thee." Exodus 15:26.

Permit me to state yet another point, namely: the "Gifts of

Healing” are ever in the church of Christ; for I Cor. 12:9 shows that they are “in the Holy Spirit,” and He is ever in the church. Again it is written: “The gifts and calling of God are *without repentance* (Romans 11:29) and, therefore, the Gifts of Healing, however they may be neglected, cannot be removed, for God’s word would then fail, and that cannot be.

The Pastors’ Manifesto continues:

The following are a few of the many objections which may be presented against this doctrine as it is taught and defended upon this coast.

I suppose, without any egotism, I may fairly claimed to be a representative in some degree of those who teach, and those who defend, this doctrine upon this coast, though a few others taught this doctrine before I came here, and others defended it before I came, thanks be to God. (Amen.)

I suppose I will be accepted in some degree as a teacher and defender of this doctrine on this coast. I hope that I am not presumptuous in this manner, and I do not think I am. I accepted the position of a defender of this faith.

The first objection the Manifesto makes is this:

It (the doctrine of Divine Healing) assumes that the devil, the arch-fiend and enemy of man, is the executor of God’s law, one of the penalties of which is bodily ailment.

#### THE DEVIL NOT IN THE EMPLOY OF GOD.

We decline to accept the definition. We say No; the devil is not in the employ of God, and we have never taught thus. We have taught that disease is part, not of the law of God, but of the law of the devil. We teach that disease is a part of the “the law of sin and death.” (Amen.)

We teach that the law of sin is the devil’s law, that disease is an effect of sin, working out death, and that death belongs to the devil; it does not belong to God.

“The last enemy shall be destroyed is death.” Death is an enemy.

He that “had the power of death,” the Scripture says, “is the devil.” (Heb. 2:14.) But it is revealed that Christ has “abolished death, and brought life and incorruption to the light through the Gospel.” (2 Tim. 1:10.)

We say, therefore, “No, brethren, we refuse to accept your definition; we do not teach that disease is the working out of God’s will; we teach that disease is the effect of sin, and belongs to the law of sin and death; that death is that over which the devil presides; and that Christ has put all these enemies under his feet, and has given victory over them to all his people who fully believe here and now.

Second objection:

#### INDECENT SUGGESTION OF THIS MANIFESTO.

This doctrine assumes that because Christ came to destroy the works of the devil, He will here and now deliver all who trust in him from the earthly consequences of sin; and the first earthly consequence of sin was a wearing of raiment, and this is associated with thorns and thistles, wearisome toil, sickness, and death.

To be consistent, the exponents of this doctrine should live in a state of nudity, without wearisome toil, and pass away from the earth at last by translation.

I regret that it should have been seen fit to make such a positively indecency gesture. (Amen.) I maintain that it is a offense against good manners to make such a statement; and I would say, too, that it is false as a matter of history.

The wearing of clothes is not a consequence of sin, nor any sense is it the first consequence of the sin of man. The first consequence of the sin of man was death, and death entered when man fell. But death was not immediately executed. Although disease, the certain executor of death, entered man by his own sin, God, and His mercy, did not execute the sentence at once.

Our friends seem to forget what the word of God says concerning the wearing a clothes by fallen man. Here is the record in Genesis 3:21.

And the Lord God made for Adam and for his wife coats of skin and clothed them.

It was the merciful hand of God himself which clothed them, because man did not know that from that moment that he sinned he was liable to consumption, to diseases, and God said, "I will teach you how to cover your bodies," so that man might be spared to know God's mercy, to look up even in the midst of his disease, and to listen to the voice of God, his Saviour and his Healer.

God Himself than made clothing, and clothed man, the Book tells us, and it is a very grave error to say that the wearing of clothes was the first consequence sin.

The wearing of clothes was the thought of God to keep us from the consequences of sin.

We go among the savage races to-day, were God's word is not known, and there we see the consequences of their ignorance of how to clothe themselves. They go out in semi-nudity from their overheated tents or huts, and they have consumption and other diseases in consequence, and die off rapidly, because they do not know how to protect themselves. This is the case, I know, with the Maoris in New Zealand, and with the aborigines of Australia and Polynesia; and these native races are, from these and other causes dying off rapidly.

We should be grateful to God that in a world of sin, disease, and death, he has given us knowledge and means to cloth ourselves sensibly. Our clothing is not, then, the consequence of sin: it is the consequence of God's wisdom and love.

#### TOIL FOR GOD NOT WEARISOME.

Also, our friends say, we are to be "free from the wearisome toil." Thanks be to God; I accept that. We are freed from wearisome toil.

I am toiling night and day; I am toiling week in, month in, year in and year out; toiling every year more than I did the past, and feeling less weary than ever I did before. (Praise God.)

I thank God that I'm able to realize the meaning of that word,

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint." (Isaiah 40:31.)

These wings of faith and hope take us right up to the mansions of God, and we come down strong. Hallelujah!

I thank God that we can toil without wariness. There are multitudes on the earth to-day who are saying that the Lord is their strength, and that it is a joy to work and a joy to live.

Let us look at the third objection in the Pastors' Manifesto:

This doctrine fails to consider God's dual method of dealing with the dual consequences of sin.

The guilt of sin is removed by the grace of God in many cases, while His government continues to execute the earthly penalty of His violated law. The great sin of David was promptly put away, but the earthly punishment of that sin continued until the day of his death." (2 Sam. 10-14.)

#### GOD NOT ONLY FORGIVES, BUT HEALS.

This is entirely wrong. Our friends say the God has a dual government; that He forgives sin, but there is no such certainty in healing sickness.

What says the Word? I do not trouble about what man says. What says the word of God?

I will tell you what it says:  
Bless Jehovah, O my soul;  
Who forgiveth all thine iniquities;  
Who healeth all thine diseases.— Psalm 103:1-3.

I dispute the accuracy of the theology which tells me that God forgives my sin, and adopts me into his family, but leaves me at the same time in the hands of the devil to reap the consequences of it. It is not true. The God who forgives my sin will, if I go on to know Him, if I "follow on" to know Him, will deliver me from all the consequences of sin; for the redemption of my Lord is not a redemption for my spirit only, else it would be incomplete.

What, do you tell me that redemption is for the spirit and not for the body? Beloved, the Word of God teaches the opposite.

REDEMPTION IS FOR THE BODY AS WELL AS THE SPIRIT.

The Word of God teaches that redemption is coextensive with sin and its ravages; there is redemption for the spirit, and it is redemption for the soul.

“The redemption of the soul is precious,” says the Word, in the forty-ninth Psalm.

What does it say in regard to the redemption of the body?

Listen:

The whole creation groaneth and travaileth in pain together until now, waiting for the adoption, to wit, *the redemption of our body*.—*Rom. 8:22, 23*

What says the Word? It says:

I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *Romans 12: 1.*

What says the Word? The Word says:

Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.—*1 Cor. 6:19, 20.*

What says the Word? Let us read what it says:

And the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it.— *1 Thess. 5:23, 24.*

God says he will do it, and how dare any man say He will not?

THE HOLY SPIRIT WILL MAKE US POWERFUL PHYSICALLY.

“If any man thirst,” said Jesus, “let him come to Me, and drink. He that believeth on Me, as the Scriptures hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they had that believed on Him were to receive.” (John 7: 37-39.)

When they received the Holy Ghost, these men and women, on the Day of Pentecost, had clear eyes and strong lungs; they were powerful physically as well as spiritually; the Holy Ghost flowed through their veins, and by the laying on of hands multitudes were healed and blessed.

“Your bodies are the temples of the Holy Spirit.” Do not be content to let them be temples of disease.

I say that the Word is clear that He who forgives my sin and heals all my sickness, restores me to power to work out the purposes for which He sent me here. I am glad that God has given me a strong body, growing ever stronger for His service, since I gave it into His keeping more than twenty-five years ago.

I am glad that I can put my right hand, to-day, upon his Word, which enables me to pray “that the *life* also of *Jesus* might be made manifest *in our moral flesh*.” *2 Cor. 4:11.*

But the Pastor’s Manifesto has a fourth objection on Divine Healing:

“This doctrine fails to distinguish between our innocent and guilty conflicts with the laws of this material world. Many times without any guilt, even in our most wholly and righteous service to God and humanity, we are brought into bodily suffering, and bodily mutilation, and even unto death, poisoned, crushed, or drowned.

GOD’S WONDROUS PROMISES OF PROTECTION FULFILLED.

My brethren have erred, not knowing Scriptures in this matter nor the power of God, so far as bodily injuries are concerned.

If death comes, it does not follow it is God's Will; for in such cases is man's sin and the devil's work.

It was not God's will, but the devil's work, that Lincoln and Garfield should be murdered.

But God has given to His people wondrous promises of protection from every kind of danger. I admit that in our most righteous service of God we sometimes get into trouble.

I was serving God down at San Jose, last August. I was nearly through with a beautiful mission in the First Methodist Episcopal Church. I had my satchel in my hand, coming out of the Rev. Dr. Jewell's parlors at the church; I had been working all day, and had laid hands upon one hundred thirty-one persons; and I had to come back in less than an hour to conduct evening meeting, which was the closing Praise and Testimony Meeting. I was hastening away, when some sinful person—possibly it may have been a Christian—caused me to suffer an accident through their having thrown a piece of fruit on the asphaltum pavement. My foot slipped upon it and I came down with a tremendous crash.

I was on my feet almost in a moment, but my arm and my hand hung limp at my side, and I could not move my fingers. The words flashed across my mind, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth us all his bones: not one of them is broken." (Psalm 34:19, 20.)

I have been in many dangers, but have always been delivered. I said to a person who was with me, "It can't be that any bones are broken; God's words are true."

I walked on for a few moments in great agony. Doctor Holmes, of San Jose, and Elder Cadman, of the East Oakland Presbyterian Church, were with me. Elder Cadman sits here this afternoon. My stenographer, also now present, saw me a few minutes later, when I got to the St. James hotel. The perspiration stood in great beads upon my forehead.

I took my pain to the Lord. I had to be back in about half an hour

to conduct the meeting, and before I left the church it had begun to fill with people. The rumor spread rapidly through the place that I was seriously ill, and would not be able to conduct the services.

#### GOD DELIVERS FROM PAIN AFTER SEVERE ACCIDENT.

I prayed to the Lord that He would give me power to raise that hand, and power came so that is that I was able to lift it up and hold onto the button of my coat. But I felt the bone had come right out of its socket, and was pressing heavily against my side.

I said the Lord would put this right. I said to myself, I have no time to tie my arm to a bed-post and pull it back into place.

So I prayed, "Lord give me grace,"

I went right off to the meeting. I see some bright faces looking up and smiling at me now who were there. I conducted that meeting from a quarter to eight until nearly eleven o'clock. I spoke afterwards to the friends to crowded around us to say "Goodbye," and it was nearly a quarter past eleven when I left the building.

As I was about to do so, I turned to my friend, Dr. Bishop, who had testified to the healing of one of his patients, and said, "Come along, Doctor, to my hotel, and pull my arm into its place."

"Nonsense," he said, "you could not stand here all the evening with your arm out of joint, and appear so happy and bright; it is impossible."

#### WONDERS OF GOD'S MERCY WITNESSED BY MANY.

I said, "Come, and you shall see."

I asked Dr. Jewell and Pastor Afflerbach to go with us. Elder Cadman and my stenographer, who is reporting here this afternoon, Mr. G. H. Hawes, also accompanied me.

When I got to my rooms Dr. Bishop was not there; there was a misunderstanding; they told him at the hotel I had not arrived and he sat down and waited, while I was waiting for him in my room. It is

about quarter to twelve when he came to the room.

He then examined my arm and said, "Why, this shoulder is dislocated; the ligaments must be seriously ruptured, and there is, of course, a great extravasation of blood. How could you stand it to carry that meetings through?"

I said, "The Lord was with me; the Spirit of the Lord kept me above the pain. I could pull it into position myself by trying to do something, but for the glory of God I want you should understand just the condition it is in. I laid down upon the floor, and Dr. Bishop placed his foot under the arm, and at the shoulder, and gave it a pull, and it went into the socket with the click and a snap. I was on my feet in a moment, and said, "Thank God! Now, Doctor, let me shake your hands."

"You cannot shake hands; you must be a great pain," he said.

I took a chair and held at my hand.

"It seems incredible," he said; "I feel as though I wanted to put some arnica on it."

I said, "The Lord will do the rest."

That night I slept upon that arm, and the next day attended to my duties as usual. My stenographer and others saw me a day or two later in San Francisco, and know that my arm was perfectly sound. From that moment to this that arm has been just as strong about the shoulder as ever it was.

What about the extravasation of blood? It never troubled me for a moment. What about the great pain? The Word says, "There should be no more pain," and I found it even so.

If we knew how to rest upon God, we would be kept by the power of God from broken bones, and if broken, they can be, and we have seen them, healed. Usually, when an arm is torn from its socket, there are weeks and months of pain, and a person is laid up. My healing was immediate, perfect, and permanent.

I do not state this because I am anything. I did not heal myself, God did it.

"Why did you not ask God to put it, without help, into place?" Because, if a thorn was sticking in my hand, I should pull out the torn

and ask God to heal the wound. God expects us to use common sense, and gave us hands to be used. I am not a fool, although it may be said I am. I am willing to be a fool for Christ's sake. ("Amen.")

I answer that objection about injuries received in Christ's service by this little fact, and, did time permit, many others could be added.

Let us take up the fifth objection of the Pastor's Union to Divine Healing.

This is an important objection, in our friend's opinion, I suppose; but I marvel that at educated Christian men sending it forth. The Manifesto says:

This doctrine fails to consider the ascending scale of divine dispensations, and applies to the present exalted period and condition of the Church of Christ that which manifestly pertains to an earlier and lower period and condition. From the Garden in Genesis to the City in Revelation God has been and is constantly leading humanity onward and upward.

One word as to *the present condition of the Church of Christ*. Is it now a more exalted Church than the Apostolic Church?

Audience—"By no means."

Mr. Dowie—Will any man say that the Church of Christ today is equal to the Church of the First Century?

Audience—"No."

It is the first time that I have heard any Christian minister assert it.

Beloved, the ascending scale of which our brethren speak, from Genesis to Revelation does not exist. From the Garden in Genesis man went forth. What became of man in the following seventeen centuries? Did he gradually ascend into a higher spiritual and moral condition from the Garden? No! the inspired record gives another answer.

Man descended into such depths of depravity, into such depths of sin and immorality, that the Word says that in the days of Noah, God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. (Gen. 6:5.)

Where is the ascending scale there?

Again it is written: "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth . . . for the earth is filled with violence through them." (Gen. 6:12, 13.)

The whole world defied and denied God; and He destroyed it, and there were only eight persons out of all its inhabitants who were saved.

Where is the ascending scale to Noah? For one thousand seven hundred years it was a descending scale.

From the time of the Flood where is the ascending scale— from the flood to Christ? Did men grow better?

Men got worse and worse; they built the Babel Tower and were scattered abroad, and their language was confused.

Did men get better?

Did the people of God get better after Abraham?

For a while, no; they went down for four centuries to slavery in Egypt.

Did they get better after they were brought into the Promised Land?

No; they went down into idolatry and immorality, and were largely scattered.

Did they get better from the time of Malachi to Christ?

They went down lower and lower, so that when the Son of God came to this world, which He had created, His own chosen people crucified and denied Him. "He came unto His own and His own received Him not." The masses had sunk into untold depravity. Read the first chapter of Romans, verses 21 to 32, and see how low man had sunk.

When Christ came it was the midnight hour of spiritual, moral, and physical depravity; man had gone down; Christ brought him up again.

Christ founded a Church, and less than three centuries heathenism was largely swept away from the Roman Empire.

But did the ascending scale continue?

No; humanity went down, for the heathen priests flocked into the

Church of God.

About the middle of the fourth century, the State patronized the church and Constantine became a nominal Christian; persecution ceased, and Christianity became the law of the Roman realm; then the unclean priests flocked in and the Pontifex Maximus of Jupiter became the Pontifex Maximus of Christ. He who wears the Roman tiara to-day is the Pontifex Maximus of Jupiter, an apostate priest, whose claim to apostolic succession is genuine, if it be understood as the spiritual succession of the apostate Judas Iscariot; for the pope still steals Christ's money, and sells Him for gain every day.

The enemy came in like a flood; all true faith disappeared, and for more than ten centuries the church of Christ was almost lost in the degradation of the Middle Ages.

Was that an ascending scale, when the popes were adulterers and murderers, and the Vatican was filled with harlots?

Was that an ascending scale, when Christians were persecuted and murdered for printing the Bible?

Was that an ascending scale, when the Church of God went down into the deepest depravity? God raised up Luther, and many great reformers, and then the Word of God went abroad, and the church of God has been rising ever since. The doctrine of salvation by the grace of God through faith in Jesus came back; and now the doctrine of divine healing by grace through faith in Jesus has come back again.

Audience—"Praise the Lord!"

#### THE OLD-TIME RELIGION NEEDED.

Mr. Dowie— The Lord give us power in bringing it back in its fullness to the church of to-day; that "old-time religion," that tells us Jesus Christ is a present healer. (Amen.) We want the religion of the first century. (Amen.)

We want the religion of the First Century. I will be content with the religion which Jesus taught and lived, and the power of the Holy Spirit as shown in Paul; let me get back to that, and I will give these

brethren their “ascending scale.” (Laughter. Hallelujah, Glory to Jesus, Praise the Lord.) Yes, praise Him! The Lord is with us!

And so Devine Healing is a “lower plane,” is it! Oh, let me get back to see the face of the Healer! Let me get back to see Christ as he was nineteen centuries ago! (Amen.) Let Him be now what He was then. I want no higher plane than to “see Jesus,” and I can: for He lifts us up to His throne by faith. We hear Him say, “I am the Lord, I change not.”

We are also charged with being guilty of many travesties of God’s word. That is to me a very serious charge, and one which should not be lightly made by my brethren. Now in both the instances attributing this offense to me, they most manifestly err, both as to what we teach, and as to what God teaches, which is much more important.

#### THE DOCTRINE OF DIVINE HEALING IS NO TRAVESTY OF GOD’S WORD.

The first of these charges is that of misrepresenting the 35th chapter of Isaiah, which they say we interpret as typical, except in one portion. This is not the case, as many of you have heard my addresses on that chapter know. It is always interpreted by us in the most literal sense, and it is our critics who give it the typical and figurative meaning.

For instance, we teach that it presents Salvation, verses 1 to 4; Healing, verses 5 to 7; and Holiness, verses 8 and 9; whilst verse 10 shows the Homecoming of the believers, who thus take Jesus for a perfect Saviour of spirit, soul, and body; they “come to Zion with songs, and Everlasting Joy upon their heads.” Our Lord applied verses 5 and 6 to Himself when He sent back the messengers from John the Baptists. Matt. 11, verses 1 to 6. We fail to see how we can be charged with a travesty of Scripture, when our Lord applies that chapter to His own ministry of Salvation and Healing.

#### WHO ARE THE FALSE SHEPHERDS?

The second charge is that we misapply the passage in the 34th chapter of Ezekiel about the false shepherds of Israel. Now the proof of this charge is a misrepresentation of our teaching lies in the fact that this passage has never once been mentioned in our public lectures, often as we have been reminded of the chapter by the conduct of some of our brethren toward Jesus as their Healer. But the fact that our Lord Himself preached the sermon to the false shepherds in John 10, who had just excommunicated the man born blind to whom He had restored sight, shows that it might be no straining of the passage, if we applied it literally to those shepherds of to-day who arrogantly threaten to expel their people, and demand that their office-bearers in the Church shall resign, because they confess Christ as a Present Healer.

It is a fact beyond all question that the words of Ezekiel 34:4 are applicable to many who persecute their people for seeking the Lord as their Healer, and to those of them who hinder the sick from coming to the Divine Healing Streams which are once more flowing through the earth:

“The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and rigor have ye ruled over them.”

It was our Lord’s works of Healing which especially “moved with indignation” the shepherds of His day, and it seems as if it were the same to-day; for we are assailed with incredible bitterness by some of our fellow-shepherds for daring to teach that there is a “Balm in Gilead,” and that Christ is still the Physician of His people.

Why should it be so? Have we no rights, as brethren in the Lord? Should we not be treated with fraternal love? Even if we were wrong, would it be right to assail us as we have been assailed?

God forbid that we should bring an unjust accusation against our brethren; but is it not true that we have been spoken against as if we had been evil-doers, when daily we have walked with God in all humility and love towards all men?

Whom have we injured?

Beyond all question many have been saved and healed in our Missions in and around San Francisco, and no one can say truthfully otherwise.

Is it for being used of God in blessing to others that we are persecuted?

Does it not seem as if the words of our Lord were applicable to some in these days:

“In them is fulfilled the prophecy of Isaiah, which saith,  
By hearing ye shall hear, and shall not understand;  
And seeing ye shall see, and shall not perceive;  
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 hearts,  
And should be converted,  
And I should *heal them*— *Matt. 13:14,15.*

But there is a stirring among the dry bones of the House of Israel, and a new life is breathing upon the sick and the sorrowing who are lying on countless beds of pain. They are hearing the many voices of those whom God is enabling to speak the Word of Life; they are seeing the glorious light of the Sun of Righteousness, who has arisen upon them “with Healing in His wings.”

Soon an “exceeding great army” of these will stand upon their feet to witness for Jesus as a Present Healer. Many are looking up and seeing more and more clearly every day that —

“The healing of His seamless dress  
Is by our beds of pain.  
We touch Him in life’s throng and press,  
And we are whole again.”

Oh! that our brethren in the ministry of our Lord would cease to oppose the Gospel of Divine Healing, and see that they are only

fighting against God, and that they cannot prevail!

The sixth objection of the Manifesto is:

This doctrine sets up an unscriptural and false test of full and acceptable relationship with Christ. If perfect bodily health is the perpetual privilege of all who believe in Jesus, as the advocates of this doctrine claim, then only those who are in perfect bodily health are *enjoying their full privileges in Christ.*”

#### PERFECT BODILY HEALTH IS NECESSARY TO FULL AND PERFECT LIFE IN CHRIST.

We do not dispute the accuracy, and we defend the truth, of this accusation, if special stress be laid upon the last words, “their *full privileges* in Christ.” But we deny that the assertion which follows is true: “This is not only unscriptural and false, but it is abhorrent to human reason and the human heart.”

“Human reason and the human heart,” so far as they are honest, are very much on the side of this doctrine, as our friends will, and already do, find: for men of common sense are asking what all this clerical indignation is about, if they who oppose us believe the Bible, which distinctly teaches Christ is the Healer, and that He never changes.

Why do our critics not venture, if our doctrine is “unscriptural and false,” “to give us a single passage of Scripture to prove it so? Such declamations go for a little less than nothing at all, with every reasonable person; for if a charge of that kind is capable of proof, it can be sustained by an appeal to the Scripture.

Throughout the whole of the long Manifesto against us, there is only one single passage of Scripture quoted, with the book from which it is taken. Those who scatter such charges as these should take pains to show wherein we are teaching things which are “unscriptural and false.” We have already shown, and are always engaged in doing so, that it is the “full privilege” of the believer to be sanctified in spirit, soul, and body (I Thess. 5:23) and no one can fairly dispute the fact that this teaching is scriptural, and, therefore, true.

The Pastors’ Manifesto further says:

The influence of this doctrine, if accepted and promulgated, cannot fail to be harmful. It brings upon the blessed gospel of Christ needless and harmful reproach, by claiming for it that which is was not designed to give. Hence, wherever this standard is set up and this doctrine taught, *thinking men are thereby inclined to scoff at religion*, and these scoffings are not silenced nor weakened by any of the *achievements of this faith*. . . . The claims of the advocates of this doctrine are not vindicated by their achievements. The *alleged healings are far from satisfactorily* to the spirit of sincere and honest inquiry. They are usually incomplete and temporary, *and many times decidedly questionable.*”

### PLENTIFUL PROOF OF THE UNTRUTH OF THESE CHARGES.

These are serious charges, but they are not true. We know they are not true, and the proofs of the statement are in this building this afternoon, and are to be found in very place where we have held missions in this State and throughout Australasia.

We point to the facts which are recorded in the little pamphlet which I recently published, not a single one of which facts has been successfully assailed. That pamphlet is entitled “American First Fruits,” and contains the record of our praise and testimony meetings for the first five months of our ministry in this country. Every one of these meetings was reported by Mr. G. H. Hawes, of 320 Sansome Street, San Francisco, who is a professional gentleman well known in this city and in this State. Dare any one deny the accuracy of these reports?

The first case of Divine Healing recorded there is as perfect this day as it was the moment she was healed, and that was on June 16 last. She has testified to that fact publicly on December 23, in the Central Presbyterian Church, San Francisco, and will do so God willing, in Hamilton Hall, Oakland, Monday evening, February 4, at our praise and testimony meeting there.

It was a serious case of an aged lady, who had a diseased ankle bone, and the healing was immediate, perfect, and permanent. She was saved also in the same hour she was healed; but of course the Salvation preceded the healing.

Can any one truthfully deny that fact?

Take also the case of Mr. C. H. Lathweson, of San Jose, who is a member of the First Methodist Episcopal Church there. Will any one dare to deny that he was perfectly, instantly, and permanently healed of thirty years’ troubles, when at the point of death, in our mission there last August?

He had heart and spinal disease, and a cancer in the stomach.

His own physician publicly testified to his healing, and only last Monday week, January 14, he testified to his perfect recovery, in the presence of a crowded audience, at the Centella M. E. Church, San Jose.

Are these healings, and scores of others which we could name, “far from satisfactory, incomplete, temporary, or decidedly questionable,” as the Pastors’ Manifesto wrongfully says?

Our “achievements” are nothing; for we have never claimed to heal, and have never healed any one.

We give God all the glory, and it is His work, not our own, that we are now defending against these attacks.

We do not say, and never did say, that all who are healed retain their healings; for we know of several who have lost faith in Christ as their Healer through the unbelief of their pastors and Christian friends.

Some have gone back through falling into sin, and that is in perfect accordance with the word of our Lord, who said to one whom He had Himself healed: “Behold, thou are made whole, sin no more, lest a worse thing come unto thee.” John 5:14. Had this man gone back into sin, would it have been a legitimate charge against our Lord’s work if some one had found him in a worse condition than before? No; it would have been in perfect accord with His declaration.

This is still the case; for the retention of every healing is conditional upon continued faithfulness. That which is received through faith is retained by faith.

But we know of only a very few cases out of many hundreds who have professed to be healed who have gone back to their sickness.

Does it prove that no one is converted because so many who

profess backslide?

How would our friends, the pastors, like us to apply that test to their churches? Backsliders are too numerous in every Church, alas! to doubt what the result of such a test would be.

We are told by our critics also that “the promulgation of this doctrine cannot fail to be harmful.” There are scores here to-day who have been healed.

Will all who have been healed rise—all who have been healed through faith in Jesus? (About seventy person stood up.)

Has it harmed you to be healed?

Witnesses—Cries of “No! No!”

Mr. Dowie—Has it made you less earnest Christians?

Witnesses—“Made us better.”

Mr. Dowie—Are you less desirous of serving your fellowmen?

Witnesses—“No! More so!”

Mr. Dowie—My sister, how many years were you sick? (Mr. Dowie addressed this question to Miss Wilcox, a sufferer for twenty-eight years, who had been healed on July 2, in the Y.M.C. A. Hall, San Francisco, an account of which is given fully in “American First Fruits,” pages 13, 22, and 23.)

Miss Wilcox—“Fifteen years.”

Mr. Dowie—Nearly seven months ago you found Salvation and found Healing in the same moment, arose up and was well, and you continue so to this day?

Miss Wilcox—“Yes, sir.”

Mr. Dowie—Miss Annie Burkman, how long were you blind in one of your eyes?

Miss Burkman—“Fourteen and one-half years.”

Mr. Dowie—And can you seen now?

Miss Burkman—“Yes, sir.”

Mr. Dowie—Does it make you love Christ any less?

“Makes me love Christ better.”

Mr. Dowie—Are you thankful to Christ?

“Yes, sir.”

(This case appears in “American First Fruits,” pages 55 and 56.)

Mr. Dowie—Thanks be to God. When the beneficent hand of my Lord condescends to reach from heaven to touch my poor aching body, do I love Him less? I cannot understand Christian men talking like that. The Lord may understand them; I do not.

Then the Pastors go on to say:

“Wherever this standard is set up, and the doctrine is taught, thinking men especially are inclined to scoff at religion.”

#### THINKING MEN CAN AND DO ACCEPT THE DOCTRINE OF DIVINE HEALING.

Did you, Brother Craig, scoff at religion when you heard of this doctrine? (Mr. Dowie here addressed a prominent commercial gentleman and manager of an insurance company in San Francisco.)

Mr. Craig—“No, sir.”

Mr. Dowie—What has it done—has it brought you nearer to God?

Mr. Craig—“It has.”

Mr. Dowie—And it made you a member of this Church?

Mr. Craig—“Yes, sir.”

Mr. Dowie—A worker for Christ?

Mr. Craig—“Yes, sir.”

Mr. Dowie—Can anybody say that Mr. Hugh Craig is an unintelligent man, a man to whom the great interests of an important insurance company are given? Will any man say that the ministers, business men, lawyers, and doctors who have publicly professed to believe the doctrine in this State are ignorant men?

Here is one, my friend, Dr. Lane, a medical practitioner, a man who scouted Divine Healing and wrote against it; he was healed at Sacramento, received the doctrine there; he is healed now. Doctor, has it made you scoff?

Dr. Lane—“No, indeed! Praise the Lord.”

Mr. Dowie—A leading lawyer of San Francisco, whose mother-in-law got her sight, came up to my room at the Palace Hotel to talk to me, and I prayed with him there, and have done so since in his

own house.

He said, "God used to be so far away; the Church has put Him so far away, but somehow you have brought Him near; somehow I cannot help feeling to reach out my hand to touch my Lord."

Instead of leading him to scoff, it led him to pray.

I tell you that men who could be reached in no other way have been saved in Divine Healing missions.

In our month's Mission in the Grand Opera House, San Francisco, in October and November last, some of those saved were ladies in society, and some of them beggars on the street. The same is true in Central Presbyterian Church.

Seven hundred have professed to be saved through our ministry in seven months.

Have my brethren been the means of saving seven hundred each in seven months? I should be glad to know it; I should be thankful to know it; but I know they have not. When my Lord puts this broad seal of His approval upon the work, let my brethren take care lest they be found to be fighting against Him.

The Manifesto says:

This teaching greatly weakens the cause and claims of the Gospel, by diverting attention from its wonderful moral and spiritual achievements to what is claimed to be wrought in the lower, material realm."

#### DIVINE HEALING EXALTS THE MORAL AND SPIRITUAL, ACHIEVEMENTS OF OUR LORD.

I will ask all of you who have attended my ministry. Has the doctrine of Divine Healing diverted your attention from the Lord Jesus Christ as your spiritual friend?

Witnesses— "No! no! no!"

Did you ever hear of any one whose attention it did so divert?

Witnesses—"No! no!"

Mr. Craig— "Permit me, Doctor, to say that it has brought Christ to our breakfast table, to our counting house; and that every hour of the day He is with us."

Witnesses— "Glory to God! Thank God!"

Mr. Dowie—I like to hear that. The aged mother of my friend, a saint of the Lord, with her sweet face crowned with snow-white hair, stood on board the *Mariposa* in the harbor of Auckland, New Zealand, eight months ago, and said: "My son is a good boy; he is in San Francisco, but I do not think he is a member of the Church; he has lost hold somewhat. Will you help him to get back to Christ?"

I replied, "All I can."

There he is telling us that Christ is with him at his desk; that Christ is with him wherever he is.

Has it made any of you think less of Christ?

Witnesses— "No."

Mr. Dowie:—Divine Healing exalts the moral and the spiritual achievements of my Lord.

The next thing I notice in the Manifesto is this:

"The miracles of Jesus himself did not produce a deep and widespread conviction of sin.

#### THE MIRACLES OF JESUS CERTAINLY DID PRODUCE CONVICTION OF SIN.

This is rather serious. What do we read? "Many believed on His Name, beholding His signs He did." John 2:23.

John 15:22 to 24 shows that His miracles and words left them no cloak for their sin.

When Jesus wrought numerous miracles, recorded in Matthew 15:29-31, after the healing of the daughter of the Canaanitish woman, it is written, "They glorified the God of Israel."

What was the result when the widow of Nain's son was raised from the dead? It is written Luke 7:16, "Fear took hold on all: and they glorified God, saying, A great prophet is risen among us, and That God hath visited His people." (Amens.)

And so when the people saw His healing Grace, they came with their sin-stained hearts and wept at His feet; they believed that the hand that banished the disease was the hand of One who mourned

over their sin, and they found pardon and peace in Him.

I regret that such a statement was made by our brethren.

What do we read after Christ rose? Philip went down to Samaria and great miracles were wrought, and the people all turned to God and repented of their sin. (Acts 7:5 to 13.)

Miracles of healing do produce conviction of sin, for they reveal the love and power of God. If I should speak of the great numbers whom I have seen convinced of sin, when they have seen the work of Christ's healing hand, I should talk for hours.

Then again this Manifesto says:

“But the spiritual results of pentecost caused multitudes to cry out for salvation.”

So they did. But let me remind my brethren that there was a day when more cried out for Salvation than at Pentecost.

How many cried out for Salvation at Pentecost? Three thousand.

#### A GREATER DAY THAN PENTECOST.

A few days later a lame man was healed at the Beautiful Gate of the Temple; a man who had never before walked, leaped and jumped, and glorified God. It was the hour of the evening sacrifice, and people assembled around him in thousands, and they wanted to know how it was done. It was done through faith in the Name of Jesus.

Then Peter said, “Now I will preach Jesus.”

What does the Word say?

The 4th chapter of the Acts of the Apostles, in the 4th verse, says that after that sermon, and on that very day, “Howbeit many of them which heard the Word believed; and *the number of the men was about five thousand.*”

Two thousand more than on the Day of Pentecost!

Five thousand were saved through that miraculous healing; they listened to the Gospel, because there was a fact before their eyes which they could not dispute.

What was the result of that? The result was the priests wanted to

put Peter to death; and they did put him in prison and tried to keep him there, but the Angel of the Lord took him out.

Many mighty works were wrought. The sick were brought to him in the streets, and the very shadow of Peter was a benediction and a blessing, and multitudes were healed. Acts 5:15 and 16.

Then we read, for the first time, that “a great company of the priests were obedient to the faith.” (Acts 6:7.)

Some of those very priests who had sneered at Christ and had helped to crucify Him, when they saw the miracles and heard the Word of God, confessed their sin and became obedient to the faith. And one of them, a Rabbi named Saul, became a very little later one of the mightiest Apostles of the Church of Christ.

When the Gospel of Divine Healing comes back to the Church in all its glory and its power, multitudes will press into the temple of the Church of God through that Beautiful Gate; and they are doing it even now. The first droppings have come; the shower will follow.

Audience— “Glory to God.”

Mr. Dowie:— The next objection made in the Pastor's Manifesto is:

“This doctrine of divine healing awakens and stimulates a spirit of religious fanaticism.

It is the old story. Paul is reasoning before corrupt judges on righteousness, temperance, and judgement to come, and Festus, trembling, cried, “Paul, thou art beside thyself; much learning doth make thee mad.” (Acts 26:24.) It is the old story.

It was said of Jesus, “He is a bad man: He deceives the people.” Religious fanaticism!

The Roman heathen flung that charge into the face of the Christian martyrs: “Why don't you sacrifice to the gods; why do you not deny Christ: Why refuse to pour out a little wine and invoke Caesar? You are fanatics and fools.”

THE CHURCH NEEDS MORE OF THE RIGHT KIND OF  
FANATICS.

Thank God for such fanatics.

Later, in the Roman Catholic times, the cry was, “Why don’t you agree with the Pope?”

John Knox, you are a fanatic!”

“All right, “ said John Knox; “I am going to be a fanatic for Christ.”

“Martin Luther, you are a fanatic!”

Every man who ever did anything for God is a fanatic!

“John Wesley, you are a fanatic!”

“Hallelujah!” says Wesley: “I am a fanatic and I shall continue to be.”

How is it to-day?

Is it Festus, or is it Paul that is honored?

Is it the unclean, blasphemous pope who sat upon the papal throne who is truly honored, or is it Martin Luther?

Who is honored to-day? John Knox, or Cardinal Baton?

A few years ago, in Scotland, I stood by the grave of John Knox, and as the setting sun’s rays lit up his monument, I read these words, by the Regent Morton—he was Prince Regent of Scotland at that time; “Here lies a man who by the Grace of God never feared the face of man!” It was true, and it was the fanaticism of John Knox which brought Scotland to the feet of Christ.

As I stood over that grave, I thanked God for John Knox. He was a so-called “fanatic” I hope you will all be such “fanatics.”

A man who knows nothing about this work calls it fanaticism, and his ignorance is his excuse.

A man who cares for dollars and dimes will call it fanaticism; for it is a gratuitous ministry, and he measures all things by his standard.

Now, the next point is this:

#### THE PASTOR’S MANIFESTO EXTOLS MEDICINE?

I think that the doctors and chemist are greatly indebted to the pastors, and I hope they will pay the debt. They are valiant defenders

of pills and ointments, and say, “Their claim that it is more effective and more honoring to God to dispense with medicine and all kindred remedies, when in need of healing, is a sample of the travesty of God’s holy Word.”

But why, oh why, do not our brethren give us a text to prove the virtues of *nux vomica* or *digitalis*? In my country, Scotland, when a man makes a statement, we say, “Give us a text to back it up.”

Our critics say that to dispense with medicine is a travesty of God’s Holy Word.

#### DOES THE BIBLE COMMAND HEALING WITH MEDICINE?

I am going to ask my brethren a question: Will they show me *one word* in the Bible, from Genesis to Revelation, that says the people of God are to be healed *with* medicine? Will they find one word from Genesis to Revelation that commands the use of drugs, and tells the people that they are to use the medical means of the day?

What are these means?

Why, a little while ago they used to pour hot oil into the wounds, and it made the people mad and they died. In one battle there happened to be no oil, and the surgeons deplored this lack; but the result was the wounded got well without it, when with the use of hot oil they died. So that was given up.

Then the doctors took to bleeding the sick people until they had scarce any blood or money left.

What is the new fashion in medicine to-day?

It is Homeopathy or Allopaty?

Where does God say we should be healed by either?

If God had left us a revelation to be healed by these means, He would have stated which one.

Is it Allopaty? Homeopathy says Allopaty is wrong. And the Eclectic says, “You are both wrong.” Hydropathy says, “This is the true way.” And then Warner comes along with his “Safe Cure” and say, “Get away; I am the man.” Holloway says, “You are all wrong;

look at my pills and ointments.” He makes a fortune, and when he is dead the world finds that he has left his money to build a lunatic asylum—a very proper thing to do.

Who is right?

I know many medical men, Christian men, who do the best they can.

On the other hand, I knew many of the young medical men training for doctors at the University in Edinburgh, Scotland, where I was educated, and I never met such a lot of careless, reckless youths anywhere in my life. They used to smoke, and drink, and dance, and fiddle, and sin. I used to say to some of them, “The Lord have mercy upon the people who get into your hands.” Can you think such men are Divinely appointed agents of healing to God’s people?

But still I do know many excellent men who are doctors; they do the best they can, and do it tenderly, lovingly, and they often labor without money and without price. God bless the man who is trying to do the best he can.

But let me ask the doctors, as I have often asked them, “How far can you go?”

“Not far,” they say: “our friends are dying and we cannot help them.”

Many doctors ask me to pray for themselves, and to pray for their friends, because they are Christians first, and doctors next. In confidential moments the doctors say, “Take as little medicine as you can; take none if it is possible.”

Is that right, Dr. Smith? You know it is. He nods his head; I can see he agrees with me.

Let me ask this question: “Even if I could glorify God in the use of means, do I not glorify Him more, if I can trust my Lord to heal me without means?”

But they say it is fanatical and foolish.

I will tell you a little bit of personal experience. When I was sixteen years old I was a poor, weak stripling; you could count almost every bone in my body, for I was nothing but skin and bone, as they say. I had been taking medicine all my life.

#### THE MAKER SHOULD ALSO BE THE REPAIRER.

One night I said, “That is not the way to get healing. If my watch went wrong, I should not take it to a blacksmith, but I should take it to a watchmaker. My body has gone wrong, and the Lord knoweth my frame, He remembereth that I am dust, and I will go to Him, and I will never take another drop of medicine while I live.”

Twenty-six years have passed away; I have never taken a drop of medicine; I am a stronger man to-day than I ever was. My children have never taken any medicine. My wife, who has been my dear companion and helper for nearly thirteen years, has never touched medicine during that time. We trust the Lord for everything, and He has never failed us.

“But suppose you were sick, and should pray, and not get any better?”

I will not suppose it. You ask me to suppose that I shall pray in faith to God, and that He won’t heal me.

Brethren and sisters, for twenty-six years I have asked Him to heal me, and He has never said, No, once. (“Bless His Name” from the people.) His Word. “I am the Lord that healeth thee.”

Until God cuts that out of the Bible, I am not going to suppose that He will not heal me when I cry to Him.

Thank God, He has forgiven all my sins, and healed all my diseases, and I will hold on, and hold on, and I reckon my God will hold on to me.

The Manifesto further says that our teaching—

Diverts from their legitimate and proper work in the church of Christ those who should be engaged in the work of saving souls.

Does it? Will any man dare to say that this Ministry of Healing has diverted me? Then, in the Name of my God, I say it is not true. I have never been diverted for one moment from the work of saving souls. I appeal to all of you, Have I not in every address I delivered urged men to quit sin and trust in Christ?

Audience—"Yes."

Dr. Dowie— At the close of nearly every discourse, about nine times out of ten, we have an after meeting; and, continually, sinners seek the Lord and find Him as their Saviour, in our meetings. It is not true; Divine Healing does not divert from the work of saving souls. Is there one that these brethren of mine can point to who is less earnest for Christ? The fact is they are more earnest than ever.

Now here is another point in the Manifesto which contains a most astounding charge against our doctrine.

It produces a weak and effeminate type of christian character which shrinks from pain and suffering, and craves and seeks bodily ease and earthly good.

Now of myself I am nothing at all. I owe all I am, or ever will be, to Christ. But looking at me fairly, will any man say that the gospel of Divine Healing has produced in me a weak and effeminate character? Do I look particularly weak? (Much laughter.) Is my character particularly lacking in backbone? I don't want to vaunt myself.

#### THE KIND OF CHARACTER DIVINE HEALING TEACHING PRODUCES.

Let me tell you a few facts to the glory of God. I was the pastor of the people in Melbourne, Australia, with whom I am still in fullest fraternal sympathy. There was not one in that Church's fellowship, so far as I know, who did not believe in Divine Healing. In all that Church I do not know of one who drank alcoholic liquor, and I know of no one who habitually smoked that filthy nicotine poison, tobacco, except one old man, who did so occasionally.

Now what sort of Christian are they?

We had meetings of some kind every day, every night, and sometimes all day, and occasionally prayer meetings all night.

The members of my Church regularly twice, and sometimes three and four times, a week went into the streets and lanes of the city; dark winter nights and bright summer nights were all the same to

them, and they sang their sweet Gospel hymns, and we brought the people out of the public houses and saloons, and brought them into the Tabernacle.

In two years we had about three thousand pledges upon the Christian Temperance Pledge Book. We distributed for a long time every week from six to ten thousand tracts of my own writing.

The ladies, accompanied by a small number of men, divided themselves into bands — sometimes seven and eight in number— and visited every public house, that is, every saloon, in a portion of the great City of Melbourne, covering population of 80,000 persons. They went into these dens every Saturday night and they brought out sometimes twenty and thirty young men; and it was not one night, but every Saturday night for a long period.

These Christian workers were sometimes covered with filth sometimes struck with stones, and always insulted; and they endured all for Christ, and that they might rescue the perishing. All these persons believed the doctrine we are now teaching.

Did they "crave bodily ease, and seek earthly good?" or were they "weak in their Christian character?"

#### GOING TO PRISON FOR OBEYING GOD.

There came a time when the Liquor Ring got the upper hand in Fitzroy, Melbourne, and they passed a municipal by-law that we should not be allowed to go upon the streets and sing, and they also tried to hinder our workers going into the saloons, and bringing out those who visited them out.

I said, "If you pass that by-law I cannot obey it; I must obey my Lord, who said, "Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed, and the halt, and the blind." (Luke 14:21.)

They said, "If you persist in doing so, you will go to prison, sir."

They fined me; I would not pay the fine; I sold every stick I had on earth.

They fined me again, and threatened they would sent me to prison.

I said, "Very well."

The day came for trial, and I stood before the Court I gave my reason for my course. The law of God and the law of England was in my favor, but there was a corrupt petty court judiciary; and the infidels had got hold of the Supreme Court.

We had been doing this work of seeking the perishing for years; and do you think I was going back one single step?

No; the Salvation, Divine Healing, and Gospel Temperance work went on all the time.

They said, "Why, a gentleman in your position should not go to prison."

I said, "I shall pay no fines. I will not give up our street work; I will obey God first, and man next."

They hated me; but it was without a cause, unless it was that I had, by the Grace of God, brought thousands out of the dark pit of intemperance. I have worked against the saloon all my life. They hated me.

They said, "We obey man first, and God after."

I said, "Let it be recorded that is your position; that is the position a godless man would take."

"You are sent to prison for thirty days," was the sentence.

#### IMPRISONED FOR CHRIST'S SAKE.

I had my valise packed and I stepped into a cab and went up to Melbourne Jail. For thirty days and thirty nights I lay in a stone cell ten feet long, eight feet high, and four and a half feet wide. It was winter, and the nights were dark and cold, I was in that cell sixteen hours out of the twenty-four, I would not accept my liberation unless they would set me free without terms.

My people followed me to prison; seven strong men left their several homes and went to prison for Christ Over five hundred men and women stood up in our Tabernacle prepared to follow us there for His sake.

I came out and I went on as before, and they sent me to prison

again.

But I had not been there two days before the whole country had been aroused, and a great pressure was brought upon the Governor, Sir Henry B. Loch, and he said, "I am ashamed; I shall exercise her Majesty the Queen's royal prerogative."

He telephoned to the governor of the jail that I should be set free instantly, and I walked out of the prison.

Audience:— "Praise the Lord."

Dr. Dowie:— "My companions, beloved brethren in Christ, followed. Many thousands flocked to hear our preaching when we came out of that prison, and many were saved.

Were these proofs of weakness and effeminacy?

I have lived and toiled for my fellowmen.

Do I seek for bodily ease? I have toiled day and night in this Mission on this coast for seven months, and never known rest, except for a few brief hours. My dear wife and myself have conducted nearly seven hundred meetings in that time, and we have seen thousands of persons for healing of spirit, soul, and body.

Am I seeking for earthly gain? I have not put a dollar in my pocket; I am poorer for his ministry.

Will any responsible Christian person challenge it? Then I will prove it. We make no charge of any kind in this Mission, and we undertake all financial responsibilities.

We trust the Lord for all our support, and have long done so. He is Jehovah-jireh (the Lord our Provider) as well as Jehovah-rophi (the Lord our Healer.) Do I seek for earthy good? No I will tell you what I seek:

"I am living for Christ, who loves me;  
For these who know me true;  
For the heaven that smiles above me  
And waits my coming too;

"For the wrongs that need resistance,  
For the cause that needs assistance,  
For the future in God's distance,  
For the good that I can do."

And because I will so live I am prepared to suffer. If I live godly, I must suffer persecution.

#### THE CHARGE OF WEAKNESS AND EFFEMINACY NOT TRUE.

“Weak and effeminate!”— is that the character of the people who have been healed?

I will point to the Divine Healing Association in San Francisco, which has just been formed with 350 members— elders, officers, and members of all churches, and some ministers. You will not find 350 men and women in all your coast who are less effeminate, who seek less bodily ease, and who care less for mere earthly good. They are foremost Christian workers, and are zealously and prayerfully doing good to others, seeking God’s glory.

I say that charge is not true.

But I say this, that this doctrine has developed and is developing, a type of Christian character of which we have no need to be ashamed.

We are told, furthermore, in the Manifesto, that

The Church has always believed and taught that Christ is the Dispenser of every earthly as well as heavenly blessing; that He is abundantly able to heal every bodily ill and avert every earth woe.

Then why do they fight Him?

After all the talk it comes to this, that He is the Healer still.

But they allege He is not always willing to Heal His children; and here is their quotation to support that argument: “Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth” What does that mean? Why, “Whom the Lord loveth He maketh sick” they say it means.

Is that the meaning of it?

If you will come to the meeting tomorrow night I will give you the answer more fully than I can to-day; for I shall then go fully into

that and other points, under the head of “New Testament Difficulties.”

But I will try to give it in a few words now. That passage is taken from its proper connection in the 12th chapter of Hebrews. The conclusion of the section of which that passage is a part, reads thus:

Wherefore lift up the hands that hang down, and the palsied knees; and make straight paths for your feet, lest that which is lame be not turned out of the way, but *rather be healed.*—*Hebrews 12: 12,13.*

My Heavenly Father loves me, and He chasteneth me; I love my children, and I chasten them.

Do you think I shut them up in a dark room. Do I say to my little daughter, “You have been naughty, my Little Queen, and therefore here is a scorpion to sting you, and a serpent to bite you. These will teach you to love me and to be good.”

Then my child howls and cries in real distress, and I say, “it is good to hear it.”

Would I be a good father? Why you would want to send me to prison. Can you think of God’s chastising His children by smiting them with horrible disease infinitely worse than if a serpent bit them. The bite of a serpent is merciful compared to the bite of a cancer; a cancer courses on and on, eating out all hope and heart; a serpent’s bite ends in death in a few hours.

#### THE SCRIPTURE MISAPPLIED.

Beloved, that passage has nothing to do with disease at all. “Whom the Lord loveth He chasteneth.”

Yes, God loved His own Son, and He was chastened.

Had He any diseases? Did He have one single drop of blood in His body that was not clean, one single member of that body that was not perfect? No; for if it had been otherwise, He could not have been our Saviour.

The parallel all through that passage is between Christ and the Christian; and, until it can be shown that Christ was diseased, it

cannot be that it teaches we are to be. That hand of God never can give us disease. We are to be like Christ, and so our father will permit us to suffer in the same way as Jesus suffered.

Paul fought a good fight, but they put him to death; they prosecuted him, they lied about him.

Do you think we are going to escape? Do you think I am going to escape the fangs of the filthy *Examiner* and the blood-smeared *Chronicle*?

Do you think that the vile Oakland *Evening Tribune* of the Roman Catholics, with its teeth set to do the devil's work, will not fight me?

Do you think the *Enquirer*, that prints lies and refuses to give any place to the truth won't fight me?

Do you think an unclean press will not fight me?

Do you think that the Devil and I can ever agree?

Audience— "No".

I stand to fight for God; but as for Satan, I hate his ways and he hates me. ("Amen")

I fight for humanity. I live for my God; He is my Judge. I live for men and for God's glory, and to do what good I can. And there I leave it.

God will permit me, and all who truly love and serve Him, to suffer as Jesus did; but He was never diseased, and we are to be like Him. I rest upon God's Word:

Herein is love made perfect with us, that we may have boldness in the day of Judgment; because as he is, even so are we in this world *1 John 4:17*.

The Manifesto in its final objection says:

This doctrine (Divine Healing) as it is being taught, would visit the bedside of every suffering believer in Christ, and *enshroud them all in the gloom of divine displeasure*; it would fill them with the terror of the presence and blows of the prince of darkness; it would smite them in the midst of their sufferings with the Divine rebuke for their sinful unbelief, it would place the continuance of their suffering at the door of their own lack of faith; it would rob them of that blissful sense of full and unclouded fellowship and communion with the blessed Master, which is to them, in this hour of their sorest need, such a source of joy and

strength; and it would add to the poignancy of every bodily pain, the more dreadful and distressing sense of distance from Christ and His displeasure at their lack of faith in Him.

Beloved, I read this awful calumny, and all I say is this: It is not true.

This doctrine has brought joy to many a bedside, and I have never known one to whom it brought sorrow. It has filled many a room of darkness with the beauty and light of Christ's presence. It has raised the sick in tens of thousands.

Let me give you one story; in the town of Geelong, about sixty miles from Melbourne, Australia, night after night, listened to the Word, Dr. Robinson. He was a Christian man.

At last, one night as he walked home under the silent stars, he thought, "I am a Christian as well as a doctor; that man is right; Christ is the Healer. I must act upon it."

The next day he went to one of his patients, a lady who had writhed more than twenty years in pain, for four years utterly helpless, except that she could move a portion of one arm and hand; she had to be dressed and undressed, and was put into an invalid's chair and wheeled about.

The doctor said to her, "Lizzie, Mr. Dowie's teaching is all right; go and listen to him, and he will show you God's Way of Healing.

She was in intellect a bright little lady, and a true Christian. She said, "Doctor, he tells the people that disease is the work of the Devil, and you know it is not.

"Lizzie," he said, "we have been all wrong, it is the Devil's work."

She came to hear me the next day, but went home very indignant, because I happened to say that Miss Frances Ridley Havergal was wrong when she wrote:—

I take this pain, Lord Jesus, from Thine own hand,  
I take this pain, Lord Jesus, as Thine own gift.

She said she would never come again. I had said that Miss

Havergal might have lived to-day if it had not been for her singing that song.

The doctor finally persuaded her to come again, and another day she was wheeled in, in her chair.

That afternoon I said to the audience, "How do you pray? Do you pray, 'Thy Will be done?'" She said, "Yes, I do."

I said, "That is wrong; don't pray, 'Thy Will be done'; pray as Christ taught us to pray, saying 'Thy Will be done in me on earth just as it is in heaven. Then look up, and behold that in heaven there is no sorrow and no sin. Ask God to take away the sin to-day. He will do it for Christ's sake. Look up and behold that in the City of God, one thousand five hundred miles long, one thousand five hundred miles high, and one thousand five hundred miles wide, the inhabitants are never sick, because God's will is done there. Then say 'My father, let thy will be done in me to-day on earth, as it is done in heaven; and as in heaven there is no disease, take it out of me, and set me free that I may do Thy will while I tarry here.'"

#### THE SCALES FELL FROM HER EYES.

She said, "Oh, pray with me."

I went the next morning to her house; I laid hands upon her in the name of Jesus; in a moment she was upon her feet.

It is four years ago, and Miss Lizzie Trickett, of Villamanta Street, Geelong, who for twenty years had lain there in pain and without power, now walks about doing good, and telling all the sick and sorrowing the story of her healing, and leading them closer to Christ.

What did our doctrine bring to that sick room?

Not, as it is wrongfully asserted, darkness, Divine displeasure, rebuke, distance from Christ.

No, it brought, as it ever will to all who receive it, health, life, light, and the joy of the Lord, and closer fellowship with Him.

Beloved, I want God's will to be done in us on earth as it is done in heaven. I want it to be done in the brethren, the Pastors of Oakland; I want it to be done in all God's children; I want the devil's

will, and the devil's work, to be destroyed; and disease is his work.

In Dunedin, New Zealand, and old Scotchman, and Elder, who heard me speak, was asked, the next morning how he liked it, and he said, "Losh, man, if yon man is richt [meaning me] we will niver dee' (will never die.) I said then, and I say now, that is true.

These brethren in their Manifesto say:

#### THE TRUE CHRISTIAN FALLS ASLEEP.

What said the Master to Jairus, a ruler of Israel, when called to the bedside of his daughter? "The damsel is not dead, but sleepeth." (Matt. 9:24.)

Was that trifling with God's Word?

The people of that day thought so, and it is written, "They laughed Him to scorn." But it is also written, "He put them all out"; and the scorners of to-day are in danger.

Did He not know what He was talking about when He said concerning Lazarus, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." (John 11:11)

Was that trifling with words?

Was it trifling with God's Word when Stephen, in the hour of his martyrdom, "fell asleep"? (Acts 7:60.)

Was it trifling with God's Word when the Christians for three centuries wrote upon their tombs, not "died" but "in Jesus Christ he fell asleep."

Beloved, they never feared death, for they never saw it. They lived trusting Christ for Salvation; they lived—when they were faithful—trusting Him for Healing. Then when their work was done, they laid down their heads, and slept on earth to wake in heaven.

If my work is to end tonight, I am willing to lie down in peace to sleep; but I am not willing that the filthy fingers of the Devil shall pollute my body with disease. I say No, this body belongs to my Lord; let Him possess it, let Him cleanse it, let Him heal it, let Him keep it, and when my work is done, let me lie down in peace and sleep.

“He giveth unto His beloved sleep.” Psalm 127:2. (“Glory to God.”)

Jesus said, “If a man keep My sayings he shall never see death.” John 8:55. I believe it; but for saying it the Jews replied to Him. “Now we know that Thou hast a devil.”

Jesus said, “I am the Resurrection, and the Life; he that believeth in me, though he were dead, yet shall he live: and whatsoever liveth and believeth on Me shall never die. Believest thou this? (John 11:25,26.)

Yea, Lord, Yea, Lord, we believe that Thou art the Christ, the Son of the Living God; that Thou didst come to give us life, and life more abundantly; and that Thy life shall be manifested in our mortal body. If all through our lives we have faith in the Son of God as our Saviour, as our Healer, as our Cleanser, as our Keeper, as our Intercessor in Heaven, and as our coming King, we shall be ready to meet Him when He comes.

#### GOOD WISHES FOR THE PASTORS.

God bless my brethren who have sent forth this Manifesto; God bless all the Pastors of Oakland; and God grant that they may heed the advice of Gamaliel (Acts 5:34 and 35) and keep their hands off this work, for they cannot overthrow it.

They may fight against God, but they shall not prevail; and they shall fall in the fight, and lie, as some of them lie today, on beds of pain, who smote us with their tongues five months ago. I pray that the Lord will raise them up, and that He will show them His healing power; and that they shall take care not to stretch forth their hands and fight against His truth and those who preach it.

Beloved, a man may say to the rising tide, “Go back!” But the tide continues rising; it will not go back.

Let God be glorified and let “His saving health be known among all nations.” Amen and Amen!

After singing the hymn, “She Only Touched the Hem of Thy Garment.” Mr. Dowie offered the following

#### PRAYER

Father in Heaven, if any word has been spoken amiss, let it have no abiding impression; let it pass away; but let Thy Mighty Spirit’s power rest upon every word that has been spoken these two hours in Thy Name, in accordance with Thy glorious Will, and in accordance with Thy purposes of love to us.

Bless the writer of the paper which we have examined, and every member of the Pastor’s Union. (“Amen,” from the audience.) Grant, Lord, that these shepherds of Israel may be kind and tender to the sheep that are seeking the healing waters, and not drive them back. O God, bless them all.

Be with us now, and give us the grace that we each need until our work is done, and we lie down in peace and sleep on earth, to wake in heaven, and to serve Thee through a glorious and boundless eternity of love and light. For Jesus’ sake.

#### BENEDICTION

Beloved, abstain from all appearance of evil. And the very God of Peace Himself sanctify you wholly and I pray God you whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you; who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Ghost, our Comforter and Guide, one Eternal God, abide in you, bless you, and keep you, and all the Israel of God everywhere. Forever. Amen.

# ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE

IS A

CHRISTIAN, TEMPERANCE DIVINE HEALING

# HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.



CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

52

*DIVINE HEALING VINDICATED.*

TERMS TO GUESTS will be forwarded on application.

Situated on the finest Boulevard in Chicago.

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.