

JUNE, 1899

PRICE FIVE CENTS.

Vol. 3. No. 6.

---

A VOICE FROM ZION.

---

# JOB'S BOILS;

OR,

OBJECTIONS TO DIVINE HEALING  
CONSIDERED.

---

BY THE

REV. JOHN ALEXANDER DOWIE,  
GENERAL OVERSEER  
OF THE CHRISTIAN CATHOLIC CHURCH

---

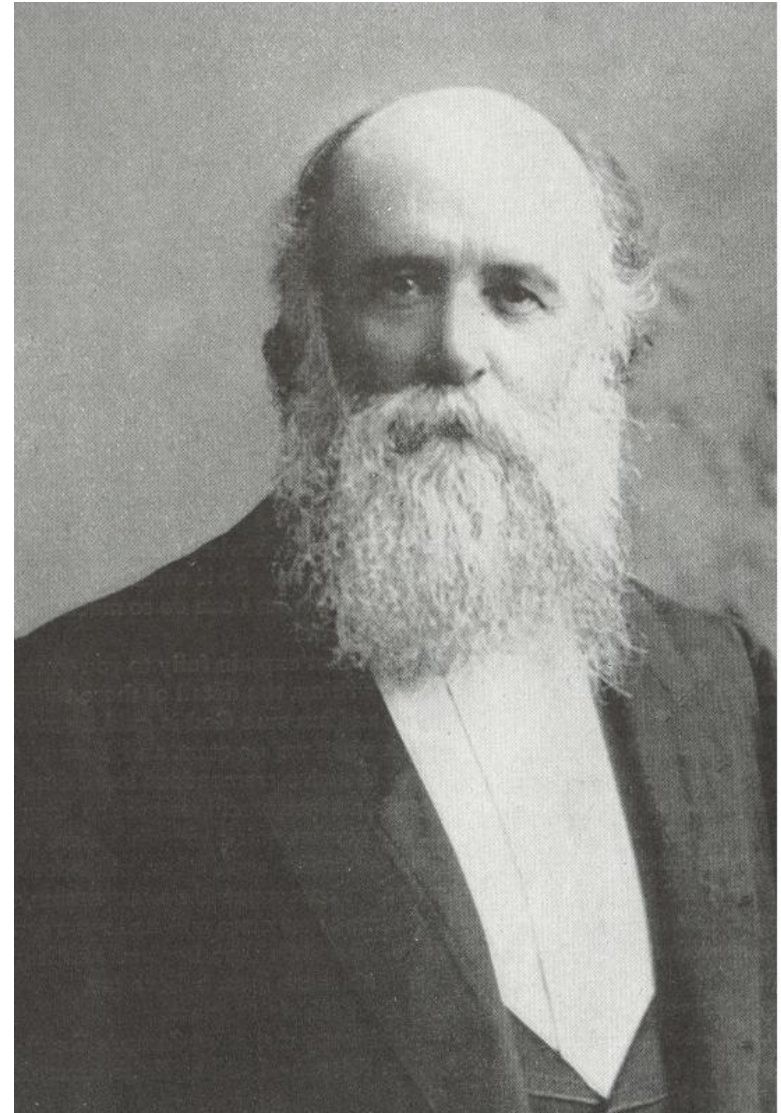
---

DELIVERED IN ZION TABERNACLE, CHICAGO, ON  
LORD'S DAY AFTERNOON, MARCH 24, 1885.

---

---

CHICAGO:  
ZION PUBLISHING HOUSE  
1207 MICHIGAN AVENUE  
1899.



*John Alex Dowie*

## OBJECTIONS TO DIVINE HEALING CONSIDERED.

---

### FIRST LECTURE.

---

An address Delivered at the Afternoon Service in Zion Tabernacle, Chicago, on Lord's Day, March 24<sup>th</sup>, 1895.

Services were opened by singing Hymn No. 72, after which Mrs. Dowie read the first and part of the second chapter of Job. This was followed by prayer by Dr. Speicher. Then Dr. Dowie then spoke as follows:

“Let the words of my mouth and the meditation of my heart be acceptable in Thy sight and profitable unto this people, O Lord, my Strength and my Redeemer.”

This lecture is the first of a series dealing with difficulties and objections to this doctrine of Divine Healing, and the lecture of today will be an introduction to subsequent lectures.

I call you attention to the story of Job, with special reference to the fact that the story as it is given to us is a wonderful drama. It is a drama that might be entitled THE MYSTERY OF SUFFERING. Whence is it? Where is its source? In God or in Satan? Wherefore does evil exist? And wherefore do, oftentimes. Apparently innocent persons suffer? The story of Job, is, therefore, one that I want to put before you, and you will kindly remember that I am not responsible for anything except to give you in a concise form a fair and clear outline of that drama. I can only do so by endeavoring to put into modern language a strange, weird story, which is, perhaps, not less, as a written story, than thirty-four or thirty-five centuries old. If you will look at your Bibles, you will see that the Book of Job bears the date of B.C. 1520, and if you will look at the Book of Exodus, you will see that the exodus of the children of Israel from Egypt bears the date of B.C. 1494, so that the Book of Job was written thirty years before the children of Israel came out of the land of Egypt.

## HOW JOB WAS COMPOSED AND PRESERVED.

That is the accepted chronology, and it is very likely to be correct. But the Book of Job is older than that. There are evidences that the Book of Job was reduced to writing thirty years before the children of Israel left the land of Egypt and was like the poems of Homer, the “Odessey” and the “Iliad,” which were composed first of all in a spoken form, and transmitted in that form from sire to son, from generation to generation, as the quaint songs, ballads and poems of my native country were preserved in Scotland. These have come down from sire to son in tradition and in songs that have been chanted by the fireside and never committed, until recent times, to writing. There are many folk-lore stores yet in existence that have been handed down in this form, but have not yet been reduced to writing. Now this Book of Job is at least thirty-four centuries old, and Job may have lived centuries before that. The probabilities are that the book itself was reduced to writing by Moses or by Moses' father-in-law,—Jethro—who was a prince of God and a priest of God, although not an Israelite: for you will remember that Moses married into a godly family in Midian, although they were not Israelites.

Now this story of Job goes away back then of every other Book of the Bible. Moses wrote the Book of Genesis by the inspiration of God at a later time, but by an equal inspiration of God he, or some one, wrote the Book of Job, and in some respects the Book of Job is more interesting to us than the Book of Genesis; because it does not so very much matter when God made the world, or whether it was made in six days of twenty-four hours, or in six days of a thousand years each. It does not very much matter about that, but it does very much matter that we men and women shall understand whence this mystery of disease and suffering comes. That matters a very great deal. Now this Book of Job deals with that. I want to present you the story in outline as it is here in this book.

## THE OUTLINE OF A STORY.

Job dwelt in the land of Uz. The Book says that he was “perfect and upright.” Now do not mistake the word “perfect.” The word perfect does not mean incapable of sin; because he did sin and he sinned most grievously, and God said it, and he repented of it. The word “perfect” here simply means that Job was honest, and, according to his light and knowledge, was perfectly sincere; that he did nothing and said nothing that he did not truly believe, but that does not mean that he was always right.

## HONESTY AND SINCERITY ARE NOT RELIABLE TESTS OF TRUTH.

Remember that. A person may be honestly wrong, and often is. Multitudes of Roman Catholics are honestly wrong. They honestly but foolishly believe that the priest can take a little bit of flour, mix it down in water, and then stamp it, and, *hocus-pocusing* it, turn it into God. They say when they have eaten that they have eaten the actual Body of Christ. That is an infernal lie born of hell; a wicked superstition, because, if it were true, then any rat which came along and ate that wafer, would eat God. Because if it is made into God, it is God to the rat as well as to anybody or anything else. It is a lie, pure and simple, but it is a lie that large numbers of people believe, and bow down before, and the cunning priests find it convenient to continue that lie. They do not believe it. There is not a priest of intelligence in existence who believes the lie of transubstantiation, or of the pope’s infallibility. They are not such fools. They tell the people to believe it, but there is not a priest in existence who does: for, as Archbishop Kenrick said himself in the Vatican Council, it has never been a doctrine of the Church of God; and no man can make it a doctrine of the Church, for it is not true. Archbishop Kenrick said that boldly in the Vatican Council, but the Jesuits passed it, and the Vatican Council has declared (in the Constitution Pastor Æternus, chapters 3 and 4) an Anathema upon all who deny

it, thus placing those who contradict this lie beyond the pale of salvation. I know what I say is exactly so. I am not a false witness against any one. But the pope's infallibility is held honestly by a great many Roman Catholics. It seems idiotic to us to believe for a moment that Cardinal Pecci, now Pope Leo XIII, who was only a fallible bishop when Pope Plus IX died, became suddenly an infallible pope upon being elected by his fellowmen to be pope. Now suppose that all this audience consisted of women, and there was not a man among you. Now, suppose that all the women in this audience should pass a resolution that the lady in the chair was a man. Could all the votes of the women make her a man? Neither can the votes of seven hundred fallible bishops make one fallible bishop an infallible pope; but they can make themselves wicked liars. Sincerely believing a lie does not make it a truth. Now I am going on with Job presently. You see I take an excursion every now and then on the road, but I always get back to my Job.

Now, then, it is said in this book that Job was “perfect.” That means honest. We find a great many Roman Catholics honestly wrong. When I knock the lie out of them, they are honest enough to confess it, and I thank God I have knocked the lie out of a good many of you Roman Catholics here. The Lord be praised for it. Some of you Protestants also have a great many lies in you to be knocked out. I believe that. I will try to knock some of them out today.

Well now, Job was perfect; that is, in a sense, honest and upright.

## GOD CAN DO ANYTHING WITH AN HONEST MAN OR WOMAN,

Even if they are Roman Catholic or Buddhist; but I tell you, you cannot do anything with a hypocrite. You can get along well with simple-hearted Roman Catholics or any other honestly-disposed persons, but you cannot get along with dishonest bishops and ministers who are fighting like emissaries from hell against Divine Healing.

But about Job. He feared God and did right, and his life, according to his light, was spent for God. He was an honest man, feared God, and hated evil. That is always the case with a man that fears God. When a man fears God he hates iniquity. You can measure the intensity with which a man loves God by the intensity with which he hates iniquity. "Ye that love the Lord hate evil."

Job is introduced to us when he is a man of mature life. He has seven sons and three daughters, and large flocks and herds. He has 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 she asses, and "a very great household"; so that this man was the greatest of all the men in the East.

Now if you will look into this story you will see that there is an important point omitted here. Job had a fool of a wife. The Lord have mercy on the man that is so afflicted, and the Lord have mercy upon the children of such a woman: for the great majority of them are bad. Oh, you liars (some of you are here today, doubtless), who marry a wife, and say, "Maggie, if you marry me, your society will be the joy of my life." You miserable deceivers, you are members of every society except the Home Society. On Monday you are an Elk. On Tuesday you are a Buffalo. On Wednesday perhaps a Freemason, and because God Almighty did not give you a feather on the top of your head, you stick one there. On Thursday you are a Druid. On Friday you are an Odd Fellow. On Saturday you are a Fool. Repent today, and God will make you a member of the Society of Heaven.

Well now, Job seems to have married badly. Most trouble comes from that. No one has any right to marry without looking at the consequences of marriage. Oh, how men are tricked in marriage. How some of you women have got to pay for your lies. You hussies! Your lover thought you were beautiful and admired your complexion. Miserable deceivers, you bought it in a paint shop, and you know it. You were wonderfully handsome, but you were only padded and stuffed up like a goose. You know it. And you pretended to be amiable, but you were the very devil in temper; and the foolish man found you where no man ought to seek for a wife, in scenes of

gayety and folly. The place to find a woman is the theater, the place to find a woman is gadding about a crowded street; but if you want to find a *wife*, find her at her mother's fireside, in her father's home, making home happy; kind and considerate to brothers and sisters. In seeking for her in other places, you get a *woman*, but you do not get a *wife*.

Now Job made this mistake. I am glad I did not. But Job, although he made a mistake, still held fast to God. This woman brought up her sons and daughters so that they turned out bad. Job's sons and daughters turned out to be great gluttons and drunkards. There were days of wine-drinking and feasting, and Job was troubled about that. On these special days of feasting he offered sacrifice and prayed to God for them. He was troubled about his sons and daughters, and said they not only did wrong and got into bad associations, but he feared that they had cursed or renounced God in their hearts. When a man has children who not only blaspheme God, but live such wicked, lives as to "renounce God in their hearts," then that man has bad children. Oh, it is a dreadful thing for a godly father or mother to have sons or daughters who go into wicked ways. Job's children cursed God and were bad, but they got it from their mother's side, and not from Job's. We will come to that woman presently. She was the point by which Satan got at Job.

Now there is a certain day when the sons of God are to present themselves before the Lord, and Satan came also among them. Now some folks make a great puzzle about that. What does that mean? It just means this: That the people of God met then as we have met this afternoon. Many have come here to present themselves before God, and of course the Devil is here. There are many places that the Devil does not bother himself about. When the Devil comes to certain churches and looks into them, he is not in any trouble at all; because he finds a fellow in the pulpit who has got all his religion written out before him, and he finds the people grinding out their prayers from a prayer-book just in the same way that a Thibetan turns a prayer-wheel, always saying, "God have mercy upon us poor, miserable sinners, for we have left undone the things which we

ought to have done, and have done the things which we ought not to have done, and there is no help in us.” The Devil thinks that is right, and that congregation can be left safely. Any congregation of men and women who are living so disgracefully as to be compelled constantly to confess that they have left undone all the things they ought to have done, and have done all the things they ought not to have done, is a community that the Devil is quite well pleased with, and so he goes on his way rejoicing. The Devil knows “there is no help in them” for humanity and no hurt for his kingdom. The Devil says, “Now I can leave them; they are all right. They come up here and say that every week, and it is true.”

If I had a secretary who came to me every night and said, “Oh Doctor, I have left undone all things I ought to have done and I have done nothing I ought to have done, and there is no help in me,” I would say, “You are right, there is no help in you; you can go. And I will find somebody there is help in. I want a helper. You go away.” It is a miserable lie to suppose that such a prayer is piety. It is a crime for a man to leave undone the things he ought to do. When I get to the end of a day I say to God, “Oh God, I have done all I could do. I have not done all I would like to have done; but I have done it as well as I could do it, and I thank Thee I have been a help to many. I have not wilfully left undone anything that I could do.” I say that often; indeed nearly always, and I know that I speak truly. It is a poor, misspent day if I come to the end of it and have not done all I could. We all do that if we are honest. I believe many here do their best daily. Of course we all expect to do better bye-and-bye, even here on earth.

That assembly was just such as this. The sons of God were there and of course the devil was there in power, because the devil pays particular attention to the places where there is earnest piety, and true religion. The Devil wants to make trouble, and it was for that purpose he was there. The people were meeting to worship God, and they did not see the devil was there. They could not see him and could not see God; and you who have come here today do not see the devil and do not see God. There is another assembly you do not

see. Angels of God are bending over this Tabernacle, and also the angels from the infernal depths of hell. Satan is represented here, and God is. God and Satan are present.

All unheard by the congregation God speaks to Satan:

What have you come here for? Where have you come from?

And Satan, looking up into the face of God with the diabolical impudence which characterizes him and all his, says, “From going to and fro on the earth and from walking up and down in it.” God says to Satan, “Have you seen my servant Job? There is not a man like him in all the earth, perfect and upright, who escheweth evil, who feareth God.”

“O yes,” says Satan, “I have considered him. Jehovah! Jehovah! you think that Job is a true servant. Does Job serve God for nothing? O Jehovah, you think you have got a faithful and true servant in Job, don't you? But you have not! You have made a hedge about him and his house and all that he has on every side. You have blessed the work of his hands and his substance is increased in the land, but, O Jehovah, God, put forth Your hand now and smite him and he will curse You to Your face! Job only serves God for what he gets! He is not a true servant of God! Job only serves God for what he gets! That is the accusation. And that is the accusation the Devil makes today against the true servant of God. He declares that he only serves God for what he gets. “Put forth Your hand and take from him what You have given him, and You will see whether he serves You or not.” Now, God does not put forth His hand. Mark the point. God does not take away from Job. If God had done that God would have sinned, because God said that Job was honest and upright, and did that which was right. What does He do?

God says, in effect: “Now, Satan, you are always a liar; you are always an accuser of My people. I will permit you to put forth your hand and to take away everything that he has. I will withdraw that hedge that I have put about him and will let you strip him of all his possessions, only you are not to touch his body. You will see that, even if he loses all, he will not curse Me. He is My child, and his love for Me will continue. So I will permit you to do your worst.”

Off goes Satan. He will strip Job. When the Devil gets possession like that, why, the Devil will execute it quickly. So the Devil goes off.

Now how does he set about it? Why, by getting up a family spree. The Devil is cunning. He does not at first just go about getting robbers to steal the property, because Job is a good care-taker of all his property, and knows how to guard it; but the Devil has had a long and intimate friendship with Job's wife and sons and daughters, and he knows how he can best get at Job's property. He goes away and persuades Job's eldest son to get up a big feast and have all the sons and daughters there to a house-warming of the magnificent house he has just erected. He has no belief in his father's piety, no belief in his father's God. He is a modern man and speaks pityingly of "The Old Man," Job! He has no use for Job's religion, but he is going to come into possession of his property; so he builds this magnificent house and gives a house-warming, and has all Job's sons and daughters there. You must remember that Job's possessions were very extensive, like our Australian squatters, whose possessions sometimes extend over many hundreds of square miles. They put their sons and daughters oftentimes in possession of large tracts of land. Just such a pastoral prince was Job, and Job's eldest son, with brothers and sisters, gave a big feast which lasted many days. The servants came and the young "society people" of the region came. Job had nothing to do with "society," and if you are wise you will not. It belongs to the Devil. The Devil loves the Four Hundred of Chicago. If you want to go to the Devil quickly, you go into "society," as it is called.

Well, now, the Devil got this all fixed. All Job's sons and daughters came to the great feast.

"Now," said the Devil, "I can proceed to business."

So the very first thing the Devil does is to show the Sabeans that the oxen and the asses are within their reach, and the Sabeans kill all the servants, except one, who escapes, and take the oxen and the asses. While this servant is telling Job of this, another comes in and says the fire of God has fallen from heaven. Of course we know who made the Sabeans come, know who lighted that prairie fire which burnt up the sheep and the servants. Insurance men generally know how numerous the occasions are when the Devil kindles the fire. Insurance men know the fires do not come from God. Nine-tenths of them come from the scoundrels that insure the property and then set fire to it. Then the Devil goes away and gets the Chaldeans to make out three bands and fall upon the camels and carry them away,

and kill all the servants, except one, who escapes and tells Job. Job wonders what is coming next, but does not wonder long, for while the servant is yet speaking another servant comes, who tells of the last work of the Devil. Oh, what a calamity that was!

Job's sons and daughters were all feasting, and while feast-  
11

14

has stopped you. But Job does not know it. The ministers do not know it. The rabbi does not know it, and is agreed with him that God has stripped him.

We who read the story know the Devil did it all. How many times that lie is repeated and how many people say, "Blessed be the Name of the Lord," to the Devil's work. I went into a cemetery not long ago in a certain city and saw a beautiful tomb and upon it I say, "The Lord gave and the Lord hath taken away." But when I heard the shameful story of that wasted life, I said, "That inscription is a lie. The Lord gave and the devil took away." Oh, how often have I seen that lie on tombs. "The Lord gave, the Lord taketh away."

#### A LIE ON THE TOMB-STONE.

I saw it on the tomb of a young lady who died at the age of seventeen. The minister said, "The Lord gave, the Lord taketh away." I will tell you about that girl only seventeen. She was the child of wealthy parents. It is fashionable to be a member of certain churches. It is "good form" and the proper thing. It is unfashionable not to be a member of a Church. Quite fashionable to be a member of a Church. So she became, a member of a Church and went to the Christian Endeavor Society and everything else. Went into society when she was just sixteen. She did not want to do it. There was a little piety in her. She did not care about it, but her parents said she must be introduced into society. There she met "eligible" young men who had just come from the arms of harlots. But of course they were "society" men who were very nicely dressed in fashionable costume. She was ignorant that these were dirty young devils with diamonds in their shirt fronts, and fire of hell in their hearts. They saw this young girl and said to her, "May I have the pleasure of dancing with

you?” And they danced with her. (Dr. Dowie illustrates.) They gave her champagne at night; but in the morning she found it real pain. Now, after each night like that she came home panting, excited, with bounding heart and bosom heaving. The damning drink had gotten into her veins, and the words that had been spoken during the dance into her heart. She went home and she laughed, as they laugh who have tasted the poison of that Great Serpent, the Devil. The wine of Sodom had gotten into her. She went to bed and did not rise until late. She went to other balls of the “season”; these same dirty devils went after her. “Could they dance with her?” And they danced again. As the season continues she finds she has contracted a severe cold. She becomes very sick, and they send for the minister, after the doctors have done all they can, and have succeeded in making her very much worse. He came and looked at her and shook his head. Fool that he was! There was not a Divine thought in his head as to how to deal with her case. He took the mother aside and said, “I fear your daughter will not be long for this earth. The hand of the Lord is upon her. He gave her to you and now He is going to take her away.” The mother wept and thought the minister must know all about it. And then she wasted, wept, and died. The minister came, and spoke of the Good Shepherd having led her in the paths of sickness for her good, and purified her by tuberculosis and its miseries, preaching his discourse from the words of the poor, miserable, mistaken Job, “The Lord gave, and *the Lord taketh away*; blessed be the Name of the Lord.” That minister lied. I say it boldly; for it is the truth of God—*that minister lied*. She became sick because she was a companion of polished but filthy “society” fools, and she danced, took champagne, got cold, generated tuberculosis; and they dare to say that all that course of folly was the work of the Lord. “The Lord gave,” but *the Devil took away*, and it is shameful to bless the Name of the Lord for the Devil’s work. And Job “blessed the Name of the Lord” because he did not know better, and had been told, doubtless by the priests of his day, to bless the Name of the Lord for everything. If that were true, let us bless God for the Devil and all his works.

#### SATAN’S SECOND SERIES OF ATTACKS.

Now there was another church meeting and Satan was there, and

the sons of God were there, and God was there. All were met again; and there was another conversation between God and Satan. God said, “Hast thou considered My servant Job that there is none like him in all the earth, a perfect and an upright man, one that feareth God and escheweth evil; and still he holdeth fast his integrity although thou movest Me against him to destroy him without cause? I left him in your hands, and Job is faithful, even although he thinks I did it. Job blesses the Name of the Lord even when in his ignorance he thinks I have taken away everything.”

Now Satan is in a corner. What is Satan going to do now?

Satan looks in the face of God and says, “Jehovah, Jehovah, Job knows you! Job knows that you will give him far more property than he ever had; but, Oh Jehovah, you will find that what I say is true! Put forth your hand and touch Job’s bone and flesh with the hand of disease, and Job will curse you to your face!”

God says, “Now I will permit this last trial. Job is My servant. Job does not understand that I do not commit these evil things. Do anything you like to the body except to take life.”

Away goes the Devil. This time he cannot get any help from the Sabeans and Chaldeans. I think I can see him coming to the jumping-off place on this earth, from whence he plunges down into hell.

#### AN IMAGINARY CONVERSATION-SATAN AND BEELZEBUB.

He gets there and cries, “Beelzebub! Beelzebub! Where is that Beelzebub? Come along here.” We can imagine Beelzebub saying, “My Lord Satan, I am here. What will you have?”

“Ah, Beelzebub, I want you to go to our stock of diseases and get me one of the most painful and dirtiest. I want to give it to Job, one of the best men on earth, and I want it to be of so horrible a nature that he will curse God and die rejecting Him. Go and get one of the most hellish diseases you can find.”

Beelzebub goes, and returns saying, “Here I have got one; here

is the bacillus of it. Here it is, my Lord Satan. Here it is.”

My Lord Satan says, “What is it, smallpox?”

Beelzebub—“Worse than that?”

Satan—“Cholera?”

Beelzebub—“Worse than cholera.”

Satan—“Leprosy?”

Beelzebub—“Worse than leprosy.

“You want to make a man curse God?”

“This will make him do it—Beelzebub guarantees it not to fail.”

Upward through the dismal shades Satan takes his earthward flight, and arrives in the land of Uz. All unseen by Job he cries, “Ah, here is.” (Dr. Dowie illustrates by calling Mrs. Dowie Job.) He dances around Job. Job does not see him at all, you know. “I will make you wish you never were born. I will make you curse God before you are very much older.” Then with the filthy disease he touches Job here and there, and then we can imagine him crying, “Ah! I will leave it to work and get out of this.”

### JOB’S BOILS.

Job does not know what the matter is. He begins to itch; wonders what kind of “grippe” it can be. He strips himself. “There are a lot of little pimples on me. What shall I do?” He spends a restless day and night. Boils begin to come everywhere. On the toes and between the toes. On the eyes and on the nose. On the legs and on the feet. Another there, another here. Dirty boils; filthy, painful, itching boils everywhere. He tries to sit clown and cannot sit down. Tries to lie down and cannot lie down. Wants to do something and cannot do anything. Poor Job takes off his clothes, strips himself, and the dirty boils cover him until his body is utterly corrupt, and then he says, “Give me a potsherd and let me scrape myself. *Have pity upon me, have pity upon me, oh ye my friends: for the hand of the Lord hath touched me.*” There he sinned. It was the “hand of Satan.” But Job was ignorant, like nearly all around him.

### BAD ADVICE FROM A BAD WIFE.

But where is Job’s wife? Oh, she is off to some Rome or Paris of those days before either city existed—to some Babylon or Nineveh—having a gay time. She was not there when the sons and daughters were having their hulabaloo. She was having a hulabaloo of her own, probably in Babylon. She came home and found her sons and daughters were all dead, and her husband sick. She found him sitting down among the ashes scraping himself with a potsherd. What a sight for a fine lady fresh from Babylonion “society”! She puts her handkerchief to her nose and calls out, “Is that you, Job?” And Job answers, “Yes.” “Won’t you give up serving God now?” “No; I will serve God while I live.” “Dost thou still retain thine integrity?” “Yes, and I will remain true to God.” “Job, let me give you a little bit of advice. *Curse God and die.*”

### THE ROOT OF JOB'S TROUBLES.

Ah, that advice to commit blasphemy and suicide shows the woman. That has been the root of all Job’s troubles. She who has given him such wicked sons and daughters, in the days of his sorrow, sickness and poverty, and sore distress, stands afar off and cries, “*Curse God and die.*”

Job answered her and said, “Thou speakest as one of the foolish women speaketh. What! *Shall we receive good at the hand of God and shall we not receive evil?*” Truly she is “a foolish woman,” and a pitiable one for a wife. But Job blunders in thinking that his miseries come from God, or that evil can ever so come. He thinks this skin disease is from God, and there are certain friends of his that say the same thing. But his wife disappears. She goes back to Assyria, or Egypt, or somewhere, and I expect she dies there. That’s the last, we hear of her, and we do not want to hear more about women like that. History does not tell about her, but it is quite likely she came to a bad end. The woman that forsakes her husband in the time of sorrow is no wife, and if some of you are breaking your

hearts over such a one, cease to do so. Thank God that she is gone, since she was determined to serve the Devil. She never was a wife. She was an unwomanly woman, and you made a mistake when you married her.

### JOB'S THREE FOOLISH FRIENDS.

But “foolish men,” who talk folly for about a score of chapters, calling themselves friends, got around Job and wanted him to confess that he had been guilty of conscious sin and that God had afflicted him with all these losses and sickness because of this. Now, remember, Job is not a fair representative of most men. Most men are not what Job was. Job was a representative of the best of men and showed the possibility of disease coming by the direct malice of Satan upon good men and of their being grievously mistaken as to whence it comes. Job sins there. They say sickness makes people better. That is a lie invented by the Devil. It never made any man upon God's earth better. Sickness is the work of the Devil; and the Devil does not work for the betterment of humanity. Job thought it was the hand of God that made him sick. It is not true. It was not the hand of God that gave him these boils. The facts prove that Satan gave Job these boils: for it is written, “So Satan went forth from the presence of God and smote Job with sore boils from the sole of his feet to his crown.” These boils came from the Devil, but Job thought in his ignorance, not in wilful sin, that God did it, and he asked them to have pity upon him, for the hand of God had touched him. He not only said that, but he began to curse the day he was born and wished he had never been in the world. He said, “God hath overthrown me. God hath stripped me from my glory. God hath put my brethren far from me. Why do ye persecute me as God, and are not satisfied with my flesh?” Ignorance and great suffering had led him into great darkness, and into making false accusations against God. His three “friends” also blundered more deeply than Job.

### ELIHU, THE WISE FRIEND.

But a fourth friend comes forward, whose name, Elihu, means, “It is God Himself”; and truly God speaks through him. Elihu justifies God, reproves Job and his friends, and declares that “If there be a messenger with man, an interpreter, one among a thousand, to show unto men what is right for him; then God is gracious unto him, and saith, ‘Deliver him from going down into the pit: I have found a Ransom. *His flesh shall be fresher than a child's; he returneth to the days of his youth:* He prayeth unto God, and He is favorable unto Him.”

Elihu foreshadows Christ the Deliverer, the Ransom, the Atonement for sin and for sickness, and shows how the prayer of faith to God will be answered in a perfect healing.

Then Job and all his friends cease to speak. All is silent. Then there comes up a great whirlwind, and out of it God speaks.

### GOD'S REPROOF OF JOB, AND JOB'S CONFESSION AND REPENTANCE.

He asks Job, “Who is this that darkeneth counsel by words without knowledge?”

Job answers, “Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth.”

God continues to reprove him, saying, amongst other things, “Wilt thou condemn Me that thou mayest be righteous?”

Job then completely confesses, and repents of his sin, saying, “I have uttered that which I understood not, things too wonderful for me, which I knew not. . . . Wherefore I *abhor myself, and repent in dust and ashes.*”

In doing this he acknowledges thereby that God is not the author of the calamities and sickness which had come upon him; and, doubtless, God then revealed to him the part of Satan in this great series of trials. Never more would Job say “the Lord hath taken away.” He would see from henceforth that disease, like sin, was the work of the Devil.

### GOD HEALS JOB, AND RESTORES HIS PROSPERITY

Then God stretches forth His hand and heals him, and gives him not only health, but gives to him twice as much property as he had in the beginning, and also seven good sons and three daughters. He had got a new wife, doubtless, and she was a good one. Happiness, Health, Wealth, and a Holy Family are given in exchange for Misery, Sickness, Poverty, and a Sinful Family.

The moment that Job saw that disease and calamity were not from God, but from the Devil, and the moment that Job confessed his sins and asked God to forgive him, God answered him, God forgave him, God healed him, and God gave all these blessings, and to crown all “*after this* Job lived an hundred and forty years, and saw his sons, and his sons’ sons, even four generations.” He was given plenty of time on earth to enjoy God’s blessings and to tell this story to his great-great-grandchildren, and then he passed away into heaven, leaving us this beautiful story.

That is the oldest story in the Bible, the story of Job.

What a different interpretation of it this is to what you have been accustomed to have. Why? Because the whole book has not been read in the light of Satan as the Defiler and God as the Healer—the light Christ has given.

I have gone over a great deal of ground this afternoon; but I wanted to put before you this story of Job just as it is.

#### QUESTIONS THAT ARISE.

There are a few questions that come up in connection with this:

Why did God permit the Devil to do these things?

If I were to tell you that I know, I would tell you a lie. I confess to you that one of the most mysterious things in existence is the existence of Evil at all, and the existence of the Devil, who is the Evil One; but, although I cannot understand the mystery, I recognize the fact.

Job’s case is entirely exceptional. There are few men who are made the direct subjects of the attacks of the Devil. Most men and most women do not need the Devil to tempt them. They tempt the Devil to tempt them. They do not have any right to blame the Devil, because they went right-into the Devil’s quarters. They went where they would find the Devil. They sought for the Devil. They knowingly sinned. Job was not consciously nor wilfully a sinner. He

was ignorant. The great majority of men are not like Job. They are not “perfect and upright” before God. They do not “eschew evil.” The great majority of people are sick because they have sinned or because their parents have sinned; but in Job’s case you see what you saw in the case of Christ. You see the *permission* but not the *commission* of God.

#### PERMISSION IS NOT COMMISSION.

God permitted the Jews to crucify Christ. God permits, but He is not responsible for evil. If we hold God responsible for the existence of evil, then we could not trust Him, because we must blame God then for being the Author of evil. God does not do these things, but permits them to come as the consequence of sin.

#### WHERE WAS JOB'S SIN?

He married a wife that he ought not to have married, an ungodly woman. No godly man has a right to marry an ungodly woman. A godly woman has no right to marry an ungodly man. If you do you sin against the law of God. That was Job’s sin. Job sinned in having such a wife, and because of that he had wicked children. The Devil never could have gotten at Job, except through his wife and children. It seems to me that Job was permitted to fall into the hands of Satan because he sinned in this way. So even in the case of Job, disease was the result of sin. Job learned that the Devil was the author of disease, and confessed his sin. When God sees a man is sorry for his sin, God will forgive him, and God will bless him in this life as well as in the life to come.

May God bless His Truth for Christ’s sake. But now for a practical conclusion. Friends, that is a story of thirty-four centuries ago; but I am thankful today that we have got a clearer story than that. We do not have to go through the maze of the Book of Job to find out what kind of a God we have. In this day and in this city and in this place, we know that God blesses this teaching: that disease is the work of the Devil, and that healing is the work of God.

Hundreds of God’s Witnesses to that are before me now in Zion

Tabernacle. These trophies “Captured from the Enemy” confirm their testimonies, that God is the Author of health and that He blesses this teaching.

#### GIVE YOURSELVES TO GOD.

Ask God to take away your sins and your sickness, which is in most cases the direct result of sin. Ask God to open your understanding that you may understand the Scriptures, and never again charge God with being the Author of evil.

Bow your heads, if you please, and let us pray.

Our Father, we are thankful that we do not need to go back to the land of Uz and to the thirty-four centuries ago. Yet we are grateful for that Book of Job which shows us at the very beginning of Thy Revelation to man that disease and evil are not from Thy hand, but are from the hand of Satan. Help us, if we have sinned against Thee, in this or in any other matter, to be willing from our heart to say, Father, I have sinned, forgive me. Thou who knowest the hearts of all seest every heart. Make every one present to seek Thee first for purity of heart. Give repentance and faith to every one here today, for Jesus' sake.

#### CALL TO REPENTANCE AND CONSECRATION.

God calls you to repentance. Some who are Christians have sinned like Job and have said, when suffering from disease, “The Lord has touched me with His hand,” and have thus attributed to God that which is the work of Satan, and possibly of your own direct sin. Whether you be Christian or not, God invites you all to come and find forgiveness and full salvation in Him. Therefore, today, in Christ's Name, I say, let every one of you, saint and sinner, who feel that you need God's mercy in any matter, seek that now. In Jesus' Name, ye who have any consciousness of sin burdening your heart, rise to your feet and ask God to take it all away. (More than six hundred persons at once arose to their feet.)

Brothers and sisters, do you believe that Christ is the Author of

Salvation and Healing and Life and Heaven? Can you say I do? (I do.) Do you believe that sin and disease and death and hell are the works of the Devil? Can you say I do? (I do.)

Are you sorry for having charged God in your ignorance with being the Author of your sickness? Can you say I am? (I am.)

Are you willing to abandon every sin and do that which is right in God's sight, and toward all men against whom you have sinned? Can you say I am? “I am.”

Then pray now and say:

My God and Father, for Jesus' sake give me repentance for every thought, and word, and deed, in which I have sinned against Thee. Oh take my sin away. Help me never to say Thou art the Author of disease or of any evil. Give me grace to do right to those whom I have wronged, to do right in Thy sight, to trust Thee in Christ my Lord, for cleansing, for healing, for guidance, for heaven, for Jesus' sake. Amen.

#### INQUIRY AND ASSURANCE.

Beloved friends, did you mean in your hearts every word of that prayer? Can you say I did? “I did.” Then I say that what God promises He performs. When His people put away their sins, then His face shines upon them, and He gives them blessing. All who truly repented are forgiven. Carry this truth with you wherever you go, and stand fast by that which God has revealed, and trust Him for a perfect deliverance.

# DO YOU KNOW THE WAY OF HEALING?

---

BY REV. JOHN ALEX. DOWIE.

---

Let it be supposed that the following words are a conversation between the reader [A] and the writer [B].

A. What does this question mean? Do you really suppose that God has some one especial way of healing in these days of which men may know and avail themselves?

B. That is exactly my meaning, and I wish very much that you should know God's Way of Healing, as I have done for many years.

A. What is the way in your opinion?

B. You should rather ask, WHO is God's Way? For the Way is a Person, not a thing. I will answer your question in His own words, "I am the Way, the Truth, and the Life; no man cometh unto the Father but by Me." These words were spoken by our Lord Jesus Christ, the Eternal Son of God, who is both our Saviour and our Healer. John 14:6

A. But I always thought that these words only referred to Him as the way of Salvation. How can you be sure that they refer to Him as the Way of Healing also?

B. Because He cannot change. He is "the same yesterday, today and forever." (Hebrews 13:8) He said that He came to this earth not only to save us but to heal us, (Luke 4:18) and He did this when in the flesh on earth. Being unchanged He must be able and willing and desirous to heal now.

A. But is there not this difference, namely, that He is not with us now?

B. No; for He said, "Lo, I am with you alway, even unto the end of the world;" and so He is with us now, in Spirit, just as much as

when He was here in the flesh.

A. But did He not work these miracles of healing when on earth merely to prove that He was the Son of God?

B. No, there was a still greater purpose than that. He healed the sick who trusted in Him in order to show us that He came to die not only for our sins, but for sicknesses, and to deliver us from both.

A. Then, if that is so, the atonement which he made on the Cross must have been for our sicknesses as well as our sins. Can you prove that is the fact from the Scriptures?

B. Yes, I can. And the passages are very numerous. I need quote two only. In Isaiah 53:4, 5 it is written of Him. "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows; . . . and with His stripes we are healed." Then in the Gospel according to Matthew, this passage is quoted and directly applied to the work of bodily healing, in chapter 8, 17<sup>th</sup> verse. "That it might be fulfilled which was spoken of by Isaiah, the prophet, saying, Himself took our infirmities, and bare our sicknesses."

A. But do you not think that sickness is often God's will, and sent for our good, and therefore God may not wish us to be healed?

B. No, that cannot possibly be, for diseases of every kind are the devil's work, and his work can never be God's will, since Christ came for the very purpose of "destroying the works of the Devil," I John 3:8

A. Do you mean to say that all disease is the work of Satan?

B. Yes, for if there had been no sin (which came through Satan) there never would have been any disease, and Jesus never in one single instance told any person that sickness was God's work or will, but the very contrary.

A. Can you prove from scripture that all forms of sickness and infirmity are the Devil's work?

B. Yes, that can be done very easily. You will see in Matthew 4:23 and 9:35 that when Jesus was here in the flesh, "He healed every sickness and every disease among the people." Then if you will refer to Acts 10:38 you will see that the Apostle Peter declares that He [Jesus] "went about doing good, and healing all who were oppressed of the Devil." Notice that all whom he healed, not some

were suffering from Satan's evil power.

A. But does disease never come from God?

B. No, it cannot come from God for He is pure, and disease is unclean; and it cannot come out of Heaven, for there is no disease there.

A. That is very different from the teachings which I have received all my life from ministers and in the churches. Do you really think that you are right, and that they are all wrong in this matter?

B. It is not a question as between myself and them. The only question is, What does God's Word say? God has said in all the ages to His Church, "I am the Lord that healeth thee," (Exodus 15:26) and therefore it would be wicked to say that he is the defiler of His people. All true Christians must believe the Bible, and it is impossible to believe that good and evil, sickness and health, sin and holiness could have a common origin in God. If the Bible really taught that, it would be impossible to believe our Lord Jesus Christ when He says, "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Matthew 7:18.

A. But even if I agree with all you say, is it not true that the gifts of healing were removed from the church, and are not in it now?

B. No, the "gifts of healing," were never withdrawn, and can never be withdrawn, from the true Church of God; for it is written "The gifts and calling of God are without repentance." (Romans 11:29). There are nine gifts of God to the Church (enumerated in I Corinthians 12:8 to 11) and all these are in the Holy Spirit. Therefore, so long as the Holy Spirit is in the Church. All the gifts must be there also. If they are not exercised, that does not prove that they do not exist, but that the faith to exercise them is lacking in God's servants. The gifts are all perfectly preserved; for the Holy Spirit, not the Church keeps them safely.

A. What should a Christian then do when overtaken with sickness?

B. A Christian should obey God's command, and at once turn to

Him for forgiveness of the sin which may have caused the sickness, and for immediate healing. Healing is obtained from God in one of four ways, namely; first by the direct prayer of faith, without any aid from the officers of the Church, praying as the Centurion did in Matthew 8:5 to 12; second, by two faithful disciples praying in perfect agreement, in accordance with the Lord's promise in Matthew 18:19; third, by the anointing of the elders and the prayer of faith, according to the instructions in James 5:14 and 15; and fourth, by the laying on of the hands of them who believe, and whom God calls to that ministry, as the Lord commands in Mark 16:18 and in other places.

A. But are the people healed in this way in these days?

B. Yes, in thousands of cases. I have myself laid hands upon many hundreds of thousands of persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in many countries, who have testified publicly before thousands, and who are prepared to testify at any time. This ministry is being exercised by devoted Christians in many parts of America, Europe, Australasia and elsewhere.

A. Is it not the same as Christian Science, Mind Healing etc?

B. No. Divine Healing is diametrically opposed to these diabolical counterfeits, which are utterly antichristian. These impostures are only seductive forms of Spiritualism. Trance Evangelism is also a more recent form of this delusion, and it deceives many.

A. But how shall I obtain the necessary faith to receive healing, which faith I am at present conscious I do not possess?

B. It is written, "Faith cometh by hearing, and hearing by the word of God. (Romans 10:17) Our Missions are held for the express purpose of teaching fully the word of God on this matter and I very heartily invite you to attend the meetings which are announced for Zion Tabernacle. All are welcome and there are no charges of any kind made, for all God's gifts are free gifts. Salvation is the first of these, without which you cannot be healed through faith in Jesus. All the costs of this work are covered by the

free-will offerings of the people who attend these meetings, and others whom the Lord leads to help; but the poorest, who have nothing to give are as heartily welcome as the richest.

A. Do you see the sick and lay hands upon them in this Mission?

B. Yes, after we feel satisfied that they are fully resting in the Lord alone for the healing, we see privately so far as time permits, those who attend; but under no circumstances do we claim the power to heal any; for "power belongeth unto God.

A. Have you any writings upon this subject which can be purchased?

B. Yes, these can be obtained at the office of Zion Publishing House, 1207 Michigan Ave., or at Zion Tabernacle, 1621-23 Michigan Ave. Chicago. Ill. But the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be lead to find in Jesus Christ our Lord and God, your present Savior from sin, your Healer from sickness, your Cleanser from all evil, your keeper in the way to Heaven, your Friend and your All for time and eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

The healings of Christ's seamless dress,  
Is by all beds of pain  
We touch Him in life's throng and press  
And we are whole again.

## GOD'S WAY OF HEALING.

BY THE REV. JOHN ALEXANDER DOWIE.

### **God's Way of Healing is a Person, not a Thing.**

Jesus said, "I *am* the Way, and the Truth, and the Life," and He has ever been revealed to His people in all the ages by the Covenant Name, Jehovah-rophi, or "Divine Healing Rests on Christ's Atonement.

### **The Lord Jesus Christ is Still the Healer.**

He cannot change, for "Jesus Christ is the same yesterday and today, yea and forever"; and He is still with us, for He said, "Lo, I am with you always, even unto the end of the world." (Hebrews 13:8; Matthew 28:20.) Because He is Unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

### **Divine Healing Rests on Christ's Atonement.**

It was prophesied of Him, "Surely He hath borne our griefs (Hebrew *sicknesses*), and carried our sorrows: . . . and with His stripes we are healed"; and it is expressly declared that this was fulfilled in His ministry of Healing, which still continues. (Isaiah 53:4, 5; Matthew 8:17.)

### **Disease Can Never be God's Will.**

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God. Christ came to "destroy the works of the Devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these diseases are expressly declared to have been "oppressed of the Devil." (1 John 3:8; Matthew 4:23; Acts 10:38.)

## The Gifts of Healing are Permanent.

It is expressly declared that the "Gifts and the calling of God are without repentance," and the Gifts of Healing are amongst the Nine Gifts of the Spirit to the Church. (Romans 11:29; I Cor. 12:8-11.)

## There are Four Modes of Divine Healing.

The first is the direct prayer of faith; the second, intercessory prayer of two or more; the third, the anointing by the elders with the prayer of faith; and the fourth, the laying on of hands of those who believe, and whom God has prepared and called to that ministry. (Matthew 8:5-13; Matthew 18:19; James 5:14, 15; Mark 16:18.)

## Divine Healing is Opposed by Diabolical Counterfeits.

Amongst these are Christian Science (falsely so-called), Mind Healing, Spiritualism, Trance Evangelism, etc. (I Timothy 6:20, 21; 1 Timothy 4:1, 2; Isaiah 51 :22, 23.)

## Multitudes Have Been Healed Through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 1621-1633 Michigan Avenue, Chicago, and in many pamphlets which give the experience, in their own words, of many who have been healed in this and other countries, published at Zion Publishing House, 1207 Michigan Avenue, Chicago.

**"Belief Cometh of Hearing, and Hearing by the Word of God."**

You are heartily invited to attend and hear for yourself.

**NEW AND REVISED**

## Catalogue of Zion Publishing House

1201-1207 Michigan Avenue, Chicago, Ill., U. S. A.

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

Vol. 1,	No. 1, January, 1897—A Woman of Canaan.
No. 2, February,	1897—Permission and Commission.
No. 3, March,	1897—Reply to Dr. Hillis.
No. 4, April,	1897—Reply to Ingersoll's Lecture on Truth.
No. 5, May,	1897—Redemption Draweth Nigh.
No. 6, June,	1897—Talks With Ministers.
No. 7, July,	1897—Sanctification of Spirit. Soul and Body.
No. 8, August,	1897—Secret Societies: The Foes of God, Home, Church and State.
No. 9, September,	1897—I Will: Address on Divine Healing, with Answers to Questions.
No. 10, October,	1897—Doctors. Drugs and Devils; or, The Foes of Christ the Healer.
No. 11, November,	1897—Ethiopia Stretching Out Her Hands to God.
No. 12, December,	1897—The Christian Ordinance of Baptism by Triune Immersion.
Vol. 2, No. 1, January,	1898—What Should a Christian Do When Sick?
No. 2, February,	1898—Organization of the Christian Catholic Church.
No. 3, March,	1898—"You Dirty Boy!" A Reply to Rev. P. S. Henson, D. D.
No. 4, April,	1898—How to Pray.
No. 5, May,	1898—Christ's Methods of Healing: A Reply to Rev. J. L. Withrow, D. D.
No. 6, June,	1898—Zion's Protest Against Swine's Flesh as a Disease-Producer.
No. 7, July,	1898—Tobacco; Satan's Consuming Fire.
No. 8, August,	1898—False Christian Science Unmasked.
No. 9, September,	1898—Divine Healing Vindicated.
No. 10, October,	1898—The Press: The Tree of Good and Evil.
No. 11, November,	1898—Estimates and Realities: A Reply to Baptist Ministers.
No. 12, December,	1898—Diabolical Spiritualism Unmasked.

**A Woman of Canaan: With Its Applications.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

**Christian Science Exposed as an Antichristian Imposture.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowse heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

**Christ's Methods of Healing.** Price 5 cents, 12 for 50 cents, 100 for \$4.

A 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, Chicago, on Lord's Day, Jan 9, 1898.

The false teaching of the modern Pharisees fully met and clearly refuted.

**Conquests for Christ in America: Past, Present and to Come.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

**Diabolical Spiritualism Unmasked.** 32 pp. Price 5 cents, 12 for 50 cents, 100 for \$1.

A sermon delivered in Zion Tabernacle Nov. 14, 1897. A man has either to be a Medium of the Holy Ghost, or a Medium of the Devil.

**Divine Healing Vindicated.** 32 pp. With portrait of author. Price 5 cents, 12 for 50 cents. 100 for \$4.

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.

**Do You Know God's Way of Healing?** 12 pp. with portrait of author. NO. 4 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

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

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "A am the Lord that healtheth thee," and relying upon other agencies for the accomplishment of His work.

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

An address delivered in Zion Tabernacle May 8, 1898, in which the false estimates of Dr. Dowie's critics are contrasted with the realities as they are seen and heard.

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

Story of the lynching in 1835, of a Cincinnati student, in Nashville, Tennessee, by the committee of vigilance and safety, comprising seven elders in the Presbyterian church, one Campbellite minister, and other prominent citizens. With introduction by the Rev. John Alex. Dowie.

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

A sermon delivered in Zion Tabernacle Nov, 21, 1897. The admonition of Paul to Timothy, "Guard the Deposit," applied to the Christians of to-day.

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

Delivered in Zion Tabernacle, July 10, 1898. The facts regarding some business transactions in 1890 are told, the attempt to extort money is exposed, and the large audience who listened to the address, gave an enthusiastic verdict in Dr. Dowie's favor.

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

**HE IS JUST THE SAME TODAY.** 12 pp. With portrait of author. Price 2 cents . 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This tract is No 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, specially in Germany and France. It contains the Story of the beginning fo Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in it new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

An edition in small type, of suitable size for enclosure in an envelope without folding, at one-half the prices named above.

**How I Came to Speak for Jesus.** By Mrs. Dowie. 12 pp. with portrait of author. No. 3 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God and it is hoped that in its present form its field of usefulness will be still ore widely extended.

**How to Pray.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God and it is hoped that in its present form its field of usefulness will be still more widely extended.

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

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897 It presents the truths regarding Divine Healing in clear simple words, and at its close Dr Dowie answered the questions asked by the audience and these questions and answers are included in the report.

**"IF IT BE THY WILL."** 16 pp. with portrait of author. Price two cents, 15 for 25 cents.,50 for 75 cents, 100 for \$1.25, 1000 for \$10.

This Tract is No 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has led to the healing of many.

A Norwegian edition is also published at the same price.

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

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago., to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, ad to Christians who doubt God's willingness to heal.

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

The first sermon of the six months series preached by the Rev John Alex Dowie, in the Chicago Auditorium, beginning Oct 27, 1898.. The spacious building, with the exception of the upper and almost inaccessible galleries was filled ot its utmost capacity to hear the Gospel of the Glory of God.

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

**LEAVES OF HEALING.** A weekly paper for the Extension of the Kingdom of God.. Edited by Rev. John Aex. Dowie.

\$2 will bring to you the weekly visits of "The Little White Dove" for a year. \$0.75 will send it to a friend for fifteen weeks. \$125 will send it for six months, \$150 will send it to your minister, or to a Y.M.C.A., or to a public Reading Room, for a whole year. We offer no premiums, except the premium of doing good We receive no advertisements and print no commerical lies or cheating enticements of unscrupulous thieves. LEAVES OF HEALING are Zion on wings, and we keep out everything that would distract the reader's mind from all except the Extension of the Kingdom of God, for which alone it exists. If we cannot send forth our Little White Dove without soiling its wings with the smoke of the factory and the dirt of the wrangling market place, or compelling it to utter the screaming cries of the business vultures, in the ears of our readers, then we shall keep out Dove at home.

**LEAVES OF HEALING VOL 1 1894-5.** First Annual volume of the New Series. 832 pp. \$3.50

It contains 852 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc. and a long series of selected cases under the heading of "God's Witnesses to Divine Healing" It also contains verbatim report of many hundreds of healings and of Dr. Dowie's lectures and sermons and full account of the long Persecution from which the word has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of

the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

**LEAVES OF HEALING VOL II, 1895-6.** Second Annual volume of the New Series, 832 pp. \$3.50

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months with large and enthusiastic audiences are alone worth the price of the volume. There are also full report of the Services on Lord's Day in Zion Tabernacle. Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustration, and a very complete and well arranged index. With Vol 1 it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

**LEAVES OF HEALING VOL III, 1896-7.** Third Annual volume of the New Series, xx-832 pp. \$3.50

This volume records many important steps in Zion's Onward Movement. The opening of the Present Zion Tabernacle, which was attended by 8,000 persons on the first Lord's Day. The first Annual Conference of the Christian Catholic Church, and also many glorious gatherings at which the full gospel has been preached. The Ordination of six Elders, the reception of great numbers of members, and the baptism of 818 believers in seven months.

The testimony to Divine Healing is very complete, pictures of 27 witnesses being published and hundreds of others being given with full addresses and minute details. No less than 131 different kinds of disease etc., are mentioned by these witnesses who tell of their wonderful deliverance through our Lord Jesus Christ.

**LEAVES OF HEALING VOL IV, 1897-8.** Fourth Annual volume of the New Series, xxiv-1012 pp. \$3.50

In addition to the report of the services in Zion Tabernacle, and a wealth of testimony to the power of Jesus Christ to save, heal and cleanse those who obey God's gracious laws, this volume records Zion's onward movement on the different lines which God's providence has already made plain. The opening by the General Overseer of several missions outside of Chicago. The Baptism of 2, 289 Believers since March 14, 1897. The ordination of 28 additional Elders, Evangelist, Deacons and Deaconesses. The increase to the first six of Zion's Seventies, and the message which they carry.

**LIKE A SHEPHERD.** 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents. 100 for \$1.25, 1000 for \$10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov 1, 1896, from the text, "he shall feed His flock like a Shepherd,;" The author clearly shows the difference between the false shepherds described in the 34<sup>th</sup> chapter of Ezekiel, and the True Shepherd described in the 40<sup>th</sup> chapter of Isaiah.

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

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

**OUR SECOND YEAR'S HARVEST.** 180 pp. Twenty-five cents (30 cents postpaid), 10 copies postpaid \$2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV JOHN ALEX DOWIE, and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

**PERMISSION AND COMMISSION** "Whom the Lord Loveth He Chasteneth," Paul's

Thorn in the Flesh, and Answers to Other Difficulties and Objections to Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for \$4

A sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

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

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

**REDEMPTION DRAWETH NIGH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

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

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, No. 29, 1896, from the text. "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

**REPLY TO INGERSOL'S LECTURE ON TRUTH.** 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents.

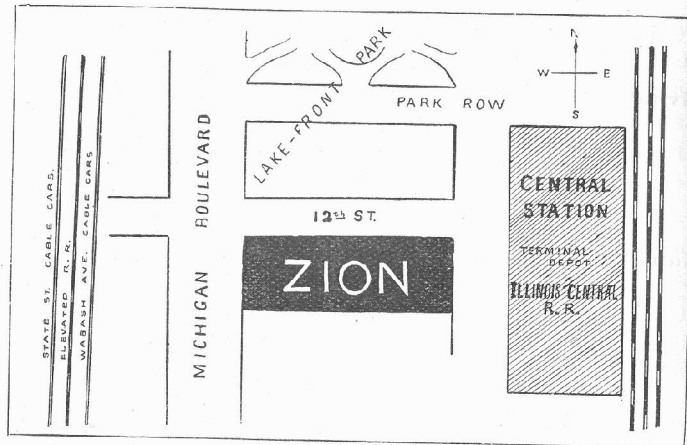
A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle. Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

# ZION.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO,

It is most conveniently situated as regards the Street Car Lines of the City.

The Wabash and Cottage Grove Avenue Cable Line is only one block west.



The Elevated Line of the South Side Rapid Transit Railroad is less than two blocks west.

The State Street Cable Line of the Chicago City Street Railway Company is only two blocks west.

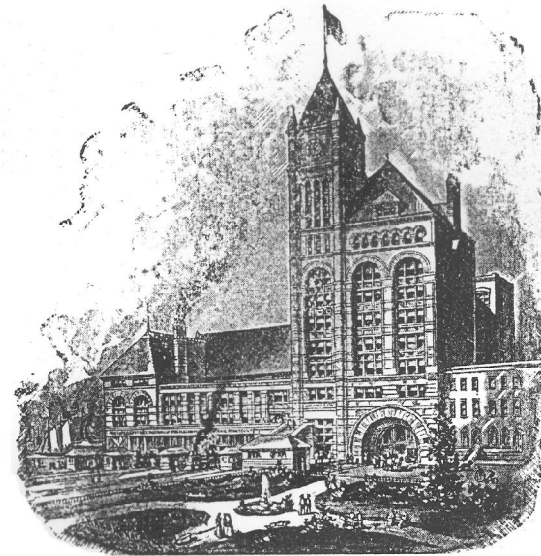
Fare on any of the above lines is only 5 Cents. Cars run at close intervals during the day, and less frequently during the entire night.

# ZION.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

Fronts directly on Michigan Avenue, the finest Boulevard Driveway in the world.

Is but one Block distant from the new Terminal Station of the Illinois Central Railway.



Terminal Station, Illinois Central Railway.  
One Block from Zion.

Three of the principal Railway Systems of the United States have their Chicago Terminals there, namely:

- The Illinois Central Railway, whose Southern Terminal is New Orleans;*
- The "Big Four," Cleveland, Cincinnati, Chicago and St. Louis Railway;*
- The Michigan Central Railway, with Eastern Terminals in New York and Boston.*

All the other Railway Lines which enter Chicago are in connection with our ZION by the Parmelee Transfer Coaches, which bring passengers from all Depots to the Central Depot of the Illinois Central Railway, close to our doors.

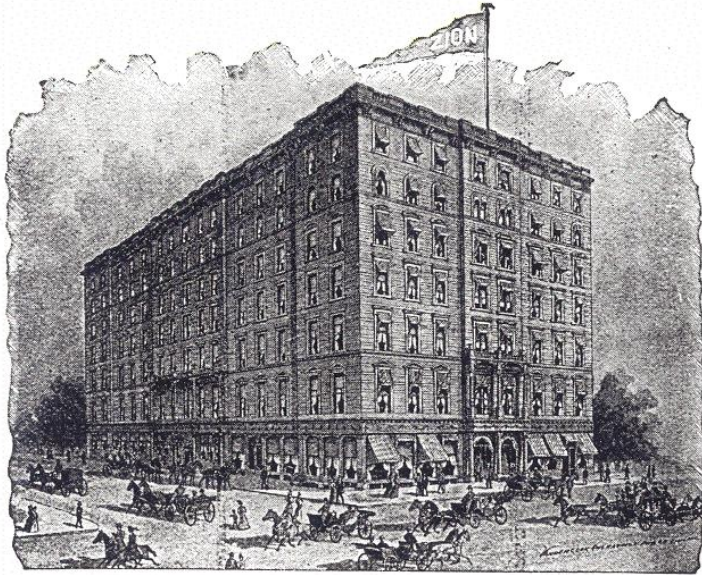
# ...ZION...

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

...IS A..

## Christian, Temperance and Divine Healing Home

With all the Comforts of a First-Class Hotel.



CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

Situated on the finest Boulevard in Chicago.  
Within One Block of the Terminal Station of the Illinois Central Railroad.  
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 Railroad. It is within a block of Wabash and Cottage Grove Avenue Cable Cars, a block and a half from the Elevated Railway, and two blocks from State Street Cable Cars, connecting with all points of the city and suburbs.

Guests coming from the South will find the Illinois Central Railroad 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.

Guests coming from the West and Northwest are advised to take a Parmalee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.