

A VOICE FROM ZION.

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# REPLY TO DR. GRAY:

A SERMON,

ENTITLED

Zion's Onward Movement: Its Many Adversaries  
and Its Ever-Victorious Leader.

DELIVERED BY

THE REV. JOHN ALEX. DOWIE,  
General Overseer of the Christian Catholic Church,

ON THE OCCASION OF

THE THIRD ANNIVERSARY CELEBRATION OF THE  
CHRISTIAN CATHOLIC CHURCH,

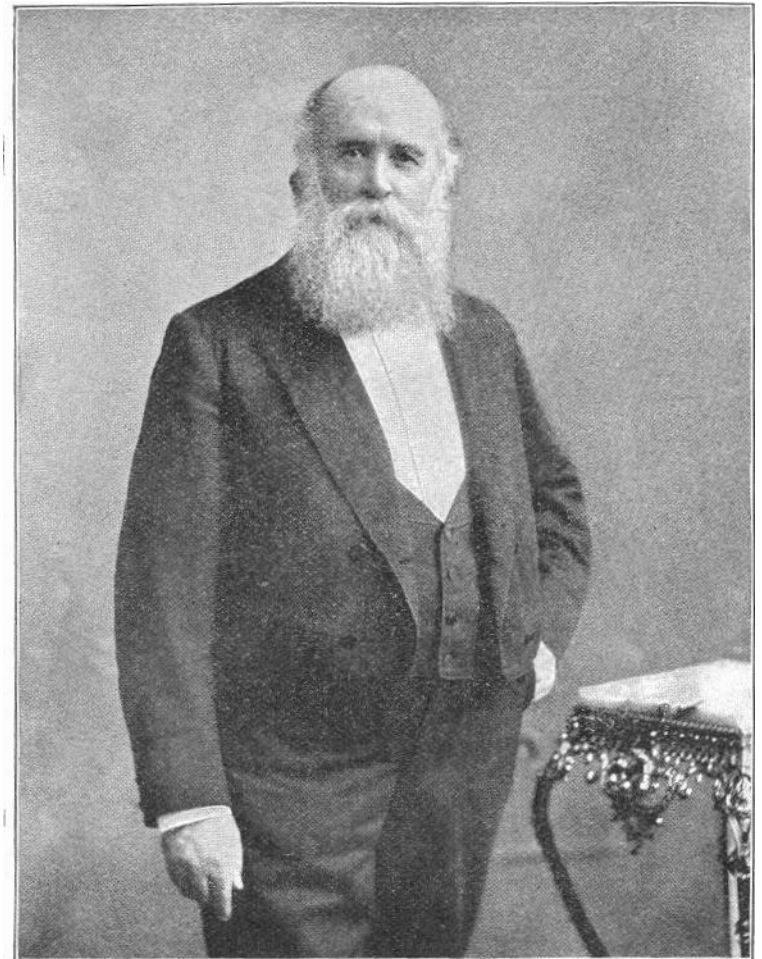
ZION TABERNACLE, CHICAGO,

LORD'S DAY, FEBRUARY 26, 1899.

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CHICAGO

1207 MICHIGAN AVENUE.  
1899.



*John Alex. Dowie*

## REPLY TO DR. GRAY.

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### A SERMON:

Zion's Onward Movement: Its Many Adversaries  
and Its Ever-Victorious Leader.

BY THE REV. JOHN ALEX. DOWIE.

THE glorious series of conferences and meetings held in celebration of the third anniversary of the organization of the Christian Catholic Church were brought to a close with the grand meeting on Lord's Day afternoon, February 26, 1899.

The immense seating capacity of the Tabernacle was put to the test to accommodate those who came to hear. Excepting a few cowards who ran away from the truth, and a few others whose duties called them away, almost the entire audience of thousands of people remained in their seats, deeply interested, for over five hours.

At the close of the powerful, telling address of the General Overseer, the thousands present arose to signify that in their minds the truth of his contention had been thoroughly established.

The services were opened by singing:

“Behold a fountain deep and wide,  
Behold its onward flow;  
'Twas opened in the Saviour's side,  
And cleanseth 'white as snow.”

Dr. Dowie said: It is my purpose, this afternoon, to speak to you concerning Zion's Onward Movement: Its Many Adversaries and Its Ever-Victorious Leader.

### Scripture Reading and Exposition.

I call your attention first to the Word of God concerning Zion's Onward Movement in the latter time. That is, in our

time. In the sixty-second chapter of the book of the Prophet Isaiah, beginning at the tenth verse:

“Go through, go through the gates.”

The gates of the world! The Anglo-Saxon race holds them all around the globe. From the Straits of San Juan de Fuca, held by the British, and the Golden Gate, held by the United States; through Hawaii, Australia, Torres Strait, the Straits of Penang, Colombo, Aden, the gate of the Red Sea, the Suez Canal, the islands of Cypress and Malta, and the entrance of the Mediterranean by Gibraltar, the Straits of Dover, and everywhere on the Atlantic Coast of this continent the gates are held by either Great Britain or America.

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples. Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken.”

Dr. Dowie then read from the twenty-first chapter of the Gospel according to St. Luke, from the seventh to the twenty-eighth verses, giving a powerful exposition of certain passages.

He also read and explained the eighth and ninth verses of the sixteenth chapter of First Corinthians and the whole of the general Epistle of Jude.

The Revelation of John, nineteenth chapter, eleventh to sixteenth verses, was also read.

Prayer was then offered by Elder Piper.

The announcements being made and the offerings received, Dr. Dowie delivered the following discourse:

### INVOCATION.

Let the words of my mouth and the meditation of my heart be

acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come in this and all the coming time until Jesus comes, for His sake. Amen.

“Go through, go through the gates; prepare ye the way of the people; cast up, cast up the high way; gather out the stones; lift up an ensign for the peoples. Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His recompense before Him. And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken.”

My duty this afternoon calls upon me to thank God at the opening of this fourth year of the life of the Christian Catholic Church.

Today we are looking forward and remembering our watchword for the year, “Go Forward.” I now speak concerning Zion’s Onward Movement, and repeat to you the cry of the prophet.

I am speaking words, not for you merely, but I am praying God to help me to speak them for Zion everywhere.

### **Zion Has Been Growing More Rapidly Than We Can Know.**

Since the early morning of January first, Zion has increased by at least six hundred and fifty members in America.

That is only what we know. The baptisms and receptions are going on all over the world, and we know not how many may be on their way next. One elder brought me thirty-eight applications in his hand this week; another twenty, and so on. If we could gather all that have been blessed in all the lands, I think we would find that Zion has increased much more than a thousand in these two months.

It is not merely a question of increase, because an army that is not truly a Gideon’s army may be a great danger. It may be too large if it is not of the right kind.

There are many Gates.

This year we are going through every gate that we can enter. If I could go through the very gates of hell and spoil the devil in his own domain, I would like to go. Jesus went there. He descended into hell. Some day we may get enough purity and power to go down with Jesus once more into hell, and help to clean hell out.

You say that is an extraordinary statement. I tell you I believe in the time when death and hell shall pass away, cast into the lake of fire.

I believe in going through the Gates. I am going to speak plainly about the Gates, for this year we propose to go through.

Zion is proposing to go through, if it can, the gate of every house in Chicago.

“What do you mean?”

I mean what I say. Five hundred consecrated workers, at least, are at this work every week, in their appointed districts, going to every house, and saying, “Peace be to this house.” They carry a message taken to homes in which, as near as we can calculate, there are one hundred thousand persons. Zion directly reaches every week, in some degree, a twentieth part of the population of Chicago.

### **Zion’s Seventies Will Visit Every Home in Chicago.**

Zion’s Seventies will be moved on from district to district until they have visited every house, and there is no power in earth or hell that will keep them back. They are going to every door.

Zion’s Seventies, arise!

As requested, Zion’s Seventies arose in hundreds and hundreds, and in response to the call of the General Overseer re-consecrated themselves to God and to their perilous, exacting, but glorious work.

Dr. Dowie:—Thank God for that. What is the result? This morning I took one case and allowed it to be given to its fullest extent, just to show what God could do by one of our

humble Seventies.

### **Healing of Gustave Anderson an Example of the Blessing Upon the Seventies' Work.**

One of Zion's consecrated Seventies went into a house where Gustave Anderson lay dying.

The whole story has been told this morning and will be published. Gustave Anderson had been suffering from cancer for eleven years. For two days, his wife testified this morning, he had not recognized any of them. He had not asked for anything. He had eaten nothing. He was lying most of the time wholly unconscious. Zion's messenger, Christ's messenger from Zion, one of our Seventies, entered his home and began to talk with the dying man's wife.

Suddenly a voice came from the bed, "Who are you?"

The man had waked up from his long unconsciousness, and he was listening. The brother told him that he was God's messenger, and he listened hungrily to the glad tidings of a perfect salvation for spirit, soul and body through faith in Jesus Christ.

When the sick man had been prepared somewhat, this Seventy crossed the street to the drug-store and telephoned down to me. I received the telephone message personally. He said, "I am about to pray for a dying man, and I ask you to pray with me, Doctor, at half-past two for his healing."

I promised to do so. He went back across the street to the room, took his watch out and held it in his hand, preparing them a little before the time came.

At half-past two there came upon this man the power of the Spirit of God in his spirit, in his soul and in his body. He arose in his bed, and praised his God that he was healed. He is here today. Stand up Gustave. (Mr. Anderson arose.)

Are you the man?

Mr. Anderson:—"Yes, sir."

Dr. Dowie:—Thank God. Brother Kristofferson, is this the man?

Mr. Kristofferson:—"Yes, sir."

Dr. Dowie:—The brother by you who knows the man that was dying?

Mr. Burman:—"Yes, sir."

Dr. Dowie:—We are going through the gates of these sorrowing, sin-sick and disease-smitten homes. We are going to carry, despite the minister and the doctor, the glad tidings of a perfect salvation for spirit, soul and body. (Amen.) There are not enough legislators in Springfield, or devils, if they were as numerous as the tiles on the top of all the houses of Chicago, to keep us back. (Applause.)

You talk about legislation, Dr. Gray; you would have to legislate in such a way as to take care of more than two thousand of those who are now present.

Every one of you who rather than be silent would go to prison for Christ's sake, stand. (Over two thousand persons arose.) (Applause.)

There you are, Dr. Gray. You must have a nice prison house in store. (Applause. Laughter.) This government would find that the two thousand would capture the prison for God, and they would rejoice to be there. God might convert the Governor and the Wardens, and the prisoners, and it would be a glorious time, would it not?

### **We Are Going Through the Gates Into Every House.**

Zion's Seventies are not now going to operate in Chicago only. We have decided to push the Seventies throughout the whole world. We are thinking of forming a Seventy of converted doctors. (Applause and laughter.)

We had a glorious fellow today, and he is here still. He came down here from Port Huron. When I was spanking Dr. Henson a little over a year ago, this doctor got mad, and went back to Port Huron. But he came back again, and said to us today, openly, that the only trouble with him now was that I had not spanked Dr. Henson harder.

He has been the Financial Secretary of the First Baptist

Church of Port Huron, and a physician in practice there Dr. T. G. Howard.

We believe that the earth is—whose?

Voices:—"The Lord's."

Dr. Dowie:—"The world, and they that dwell therein." We believe that the Lord has a right to every heart. We are going to press the claims of God our Father and of the Lord Jesus Christ His Son in the Dower of the Holy Ghost upon the heart of every man, woman and child we can reach.

We are going through the gates.

"Well, you will not get into the churches,"

Bless your life, we are going through the gates of all the denominations. We got all our elders and evangelists from them.

We are going through the gates, and before they know it we are there, and we are rapidly getting out their ministers and people that are of any account.

We will get the sheep and leave them the goats; the Masonic goats; the stinking goats of the Secret Society; the stinking goats that care for tobacco, and liquor, and secrecy, and the dirty slum of politics, as it is today.

They are welcome to the goats. We want the sheep of God, and wherever we can get them we are going to have them.

They cannot keep us out, for the Little White Dove gets in through the mails and falls upon their wives' beds in their sicknesses and in their sorrows.

The LEAVES OF HEALING and Zion literature are going through the gates everywhere and are breaking up the denominations.

The Little White Dove is being carefully prepared in many languages, and in France this year Elder De Rehbinder will represent us, and carry this gospel to multitudes.

He will visit the Exposition in Paris in 1900.

### **Zion Is Going Through the Gates Around the World.**

We have gone up there to the gates at San Juan de Fuca,

San Francisco, Hawaii, Australia, and New Zealand. We have people in Hindoostan, in the Himalayas, in Africa, and in China. We have gone through the gates at Penang. We have crossed the Red Sea, and you will find Zion in Cairo, as well as at Jerusalem. We have them in Europe.

There are no gates that Zion is not going through, by the grace of God, this year, to cast up a highway for our God; in lifting up a standard for the people. It is not a standard for the ministers or the denominations, for we are through with them.

They have gone to the devil almost wholly long ago. God does not hear their prayers. They have made no considerable gains anywhere and have lost members in many places.

I say it boldly, God is through with the denominations.

Elder McClurkin, what did you tell me this morning concerning the Presbyterian Church?

Elder McClurkin:—"The loss of the lineal descendants of the Covenanters, the Cameronians, is two per cent."

Dr. Dowie:—Listen! We are not talking nonsense. We have their own figures.

If Zion does not do something, if God does not raise up some church to work in the vineyard, the vineyard is wholly gone to the devil.

"Do you mean to say that all the people in these churches are bad?"

God forbid. There are splendid Christians in all the churches; splendid ministers in all the churches, and I tell you that there are thousands of them just upon the eve of coming into Zion.

### **As Organizations the Denominations Have Gone to the Devil.**

Our Lord Jesus Christ taught us to regard nations as nations, churches as churches, and individuals as individuals; and dealing with the Jewish Church, He cursed it. It was barren. It was fruitless. He dug about it, and He dunged it for three years, and after that He cut it down, for it cumbered the

ground. He established a new church, although God had established a Jewish Church nearly fifteen hundred years before. Christ swept the high priest away, and all the Mosaic Dispensation, and founded His Church with twelve men, Apostles, mostly fishermen, and an honest tax-gatherer.

Now, there were good people in the Jewish Church.

I want to speak now of the adversaries of Zion.

### Who Are the Adversaries of Zion?

Who were Christ's adversaries?

"He came unto His own, and they that were His own received Him not."

It was not Pilate who would have crucified Him. Pilate's wife sent her tablets to her lord upon his very judgment seat, saying to Pilate when he was there with Christ before him:

"Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of Him."

The Scriptures record the fact that Pilate was determined to let Him go, but who was it that cried out:

"If thou release this man, thou art not Cæsar's friend."

When Pilate said, "What then shall I do with Jesus?" the priests and the high priest, the priests of the Sanhedrin, the priests of the holy temple, the scribes and the men of highest rank, all cried, "Let Him be crucified."

Who is it today that is fighting Zion? Who is it that creates the fight?

Who is it that wants to see me imprisoned today?

It is not the people. It is not the world outside. It is the Church that is crying.

### The False Apostate Churches are Crying for the Suppression of Zion.

I have dealt, during the last year, with many adversaries. I want to deal with one especially this afternoon.

I will take this editor of a so-called religious paper published in this city, called *The Interior*. It represents the Presbyterian denomination, and by the grace of God, we will go through the gates today to smash the "interior" of Presbyterianism.

We are going to have it out now with you, Dr. Gray, wherever you are. I invited you here. Whether you are here or not, I do not know. If you are here, I should like to know, because I should be glad to say what I am saying with the knowledge that I am saying it in the man's face. I will give you a quarter of an hour to speak after I am through. I will take another quarter of an hour after that when you are through.

But I know you will not accept that, because I feel in my heart that you are looking white already. You are not only "gray." The pallor of death will be on your face soon, if you do not repent.

Now I am going to read some of the fancies of Dr. Gray. I have been informed for some time of the intense bitterness of this man. I do not deny him capacity. I do not think I would go into the arena to fight him today, if he was a man in the bantam class. I think that he is a denominational heavy-weight, and I am going into the ring because I am a heavy-weight, too. I know God will be with us in this fight.

I say with David

"Blessed be the Lord my Rock,  
Which teacheth my hands to war,  
And my fingers to fight."

Listen to what Dr. Gray has been saying concerning Zion. On September 29, 1898, in his paper, *The Interior*, page 1192, he has an article headed "Mrs. Eddy."

Now, what have we to do with Mrs. Eddy?

Has there been any time in which we have not fought Christian Science, falsely so-called?

We have no more affinity with Mrs. Eddy than we have with the devil, to whom she belongs.

“On page 1129.” James A. Rathman writes in the open column to the editor, “you make a very sharp criticism on some poor fellow who is reading Mrs. Eddy’s book, ‘Science and Health.’ ”

Then he goes on to speak about Mrs. Eddy. Now, I do not care to read the rest of Mr. Rathman’s letter, because I am not defending Mrs. Eddy, as he is; but I am concerned with the editorial foot-note. The sting is in the tail.

### “The Interior’s” Lying Attack Upon Zion and the General Overseer.

Dr. Gray, the editor, says in this, his own note:

“Every age, country, and nearly every locality produces pretenders and charlatans, and it really seems that the more gross and transparent the pretense, the more successful the imposition. Look at Lourdes—thousands crowding the grotto and the town to be defrauded for the benefit of the heirarchy.

“Look at Dowie—rolling in wealth at the expense of deluded sufferers. Alas, poor human nature.”

Now that was the beginning of the attack. That was written in September. I did not hear of it until the other day.

I will read the whole of the indictment, and then I will do what is done in courts after the indictment is read. I will give the answer.

In the issue of January 19 Dr. Gray writes these words:

“The death of Mr. Henry Walter Imler, of Fremont, Ohio, is a pathetic instance of the illusions which Dowie practices upon good and faithful men. Mr. Imler was a worthy member of our Church in Fremont.”

That was true, but Mr. Imler came out. He came out too late, long after his healing. He disobeyed and would not come out, until at last he got into the devil’s hands a second time,

as I shall show you. He confessed his sins. Mr. Imler was not a member of the Presbyterian Church in Fremont when he died. He was a member of the Christian Catholic Church, but for only a very short time before he died.

“Mr. Imler,” says Dr. Gray, “was a worthy member of our Church in Fremont. He was smitten with cancer—”

He might have given the truth. There were other things, which I shall show you presently.

“—a disease which is marked by medical charlatans as the one which offers the largest possibilities for fraud and financial bleeding. Mr. Imler was induced to submit himself to Dowie, who seems to know enough about palliative medication for his purpose; he persuaded Mr. Imler that he had effected a cure, and filled pages of his publication in heralding the case. Thus having both lined his pockets and obtained the means for inducing others, Dowie sent Mr. Imler home to die. It is no reflection upon Mr. Imler’s memory that he fell a victim to such delusion. For all like cases unprincipled practitioners or pretenders lie in wait, and it is not in hopeful human nature to lend a deaf ear to assurances under such circumstances. Mr. Imler resigned himself to God, and was afforded blessed relief in a painless death, which was to him only a brief transition to the immortality of the redeemed.”

Now, that is the attack. How wicked it is, you all know before I answer it, do you not?

Voices:—“Yes.”

Dr. Dowie:—I know that you know it. Zion knows it, but Dr. Gray’s readers did not, and he traded upon their ignorance.

Now, that was written just before I went South, January 19th, and I left, as you will remember, for the South on the twenty-third. I did not see it until I came back. While I was away the last of these attacks was made.

### Another Falsification by The Interior.”

In the issue of *The Interior*, January 26, Volume XXX, page 109, appears an article headed:

**“Dowie.”**

“I am a constant reader of *The Interior*—“

It is signed, “J. E. D.,” like most of these mean kind of things, just by initials. But one of my correspondents says that he is a miserable minister named Rev. J. E. Day, of Montana.

*“I am a constant reader of The Interior through the grace and courtesy of an unknown friend who forwards them to me. Some little time ago when replying to a correspondent in regard to the claims of healing put forth by Christian Scientists you said, incidentally, ‘Look at Dowie. . . He is rolling in wealth obtained by duping the people.’ ”*

I think I will stop here for a moment. I shall deal with all the other charges presently, but I will ask this question at this point:

All who have been healed through faith in Jesus Christ, stand upon their feet.

(About two thousand persons arose in response to this call.)

Now, I cannot tell exactly, but I think there are two thousand persons standing.

Did I ever make any charge for any service I ever rendered you? Yes, or no?

Those standing:—“No.”

Dr. Dowie:—Did I ever ask you for one single cent as a reward for my praying for you, or stipulate for any money whatever at any time? Yes, or no?

Those standing:—“No.”

Dr. Dowie:—Do you know of any person in the world that I ever asked for money as a reward for my praying for them? Yes, or no?

Those standing:—“No.”

Dr. Dowie:—Do you know of my ever duping any of you,

or any one else? Yes, or no?

Those standing:—“No.”

Dr. Dowie:—Now, you sit down. Those of you who did not stand up, if one of you here knows a person, either in this city, this State, this country, any other city, any other country, whom I have duped, or ever asked for a single cent as a reward for any service I ever rendered them, please to stand up and tell me the name of the person.

(No response.)

My answer is that I never asked a person for a cent as a reward for my services in my life.

**Zion Home is a Source of Loss Rather Than Gain.**

In Zion Home persons are charged for their board and room accommodation, and that is all.

I pay twenty-five thousand dollars a year rent for that house.

If Dr. Gray will guarantee to pay me the loss on that Home, I will submit the books of Zion Home to any accountants of character and standing, whom he and I may approve, and I will prove that we have spent tens of thousands of dollars more on that Home than we have received from it.

Zion has been maintained by three things:

My own incessant toil; by the free-will offerings of those in this and foreign lands who have been blessed through my ministry, and by the money which has come to me from private resources. I myself have been the largest money contributor to the whole work in these ten years.

I think I have spent more than a million dollars on this work since I landed in San Francisco in 1888. Except that which is put into the property of Zion, I do not possess one single cent, except the available balance which is being used for God.

I thought I would get that matter of wealth off now.

Dr. Gray, if you will promise to give ten thousand dollars to Zion, or even one thousand, because the money you have

belongs to God even if you did get it badly, I will prove that in the eleven years I have been in this country I have spent from ninety to ninety-five per cent, and sometimes ninety-seven and one-half per cent, of my income upon this work.

I have not kept out the priest's portion under the ancient dispensation, a tithe. I have had no salary. I gave my life as well as my money to this work, and I am willing to give both now. (Amen.) Does any one doubt it?

Voices:—"No."

Dr. Dowie:—Dr. Gray lied when he said I "duped the people." He could not know it to be true.

The writer goes on to say:

"Now that statement interested me and but confirmed the impression I had previously received from reading his paper, LEAVES OF HEALING, industriously circulated by one of his followers."

You see it got into this man's hands.

"I have been desirous of knowing from a competent and impartial judge—"

Does that not pat Dr. Gray on the back ?

"—what is a correct estimate of the man and his work. I understand the difference between so-called Christian Science and Divine Healing with somewhat of a feeling of impatience with the former and a certain degree of tolerance for the latter. Some of the advocates of Divine Healing are doubtless devout and true men—for instance, A. B. Simpson—" (Laughter and applause.)

Do you think he is a devout and true man?

Voices:—"No."

He is the most wicked and wilful ministerial liar in America. (Applause.) That makes some of you Christian Alliance humbugs go. (At this point a few persons, known to be Christian Alliance sympathizers, left the Tabernacle.) (Applause.) I will go down to New York, and deal with that vile den some day, God helping me. The Lord God will clean

him out.

A gentleman here asked for proof. The General Overseer replied in a few words, referring to an address in a conference, exposing Dr. Simpson and his duplicity, delivered last November, which will ere long be published in the LEAVES OF HEALING.

About two thousand persons who had attended the conference arose to express their conviction that the matters alleged against Dr. Simpson had been fully proved to be facts.

Dr. Dowie then continued: Says this writer:

"But my impression is that Dowie is something of a fraud. Am I correct? Will it be consistent for you to answer this letter in *The Interior*? If not, a few lines by mail to satisfy my mind on a matter that constantly is thrust before our congregation will be appreciated.  
J. E. D."

He let the cat out of the bag. (Laughter.) We had gotten in through the gates, and his "congregation" was being impressed by the LEAVES OF HEALING.

I am not through. What does Dr. Gray say at the end of this letter?

It may have been written for him. He may have written it himself. I cannot tell. I know the tricks of these semi-religious editors.

Now here is the point. It is important. I want you to keep it in memory in view of what will happen.

Dr. Gray adds:

"We are persuaded that legislation, the need of which is becoming more obvious, will be enacted which will subject 'healers' like Dowie to severe penalties."

### **I Never Claimed to Be nor Am I a Healer.**

Did you ever hear me say that I was a healer?

Voices:—"No."

Dr. Dowie:—Did you ever read a line to that effect?

Voices:—"No."

Dr. Dowie:—Did I ever claim to have healed anybody?

Voices:—"No."

Dr. Dowie:—Do I call myself a healer?

Voices:—"No."

Dr. Dowie:—Whom have I declared to be the Healer?

Voices:—"God."

Dr. Dowie:—In whose Name does the healing come?

Voices:—"Jesus."

Dr. Dowie:—By whose Power?

Voices:—"The Holy Spirit's."

Dr. Dowie:—Did I ever take the glory for one healing?

Voices:—"No."

Dr. Dowie:—Did I ever say that I did that work?

Voices:—"No."

Dr. Dowie:—The man is not born that can say that truthfully. I would be a liar if I said it. Dr. Gray, who reads my paper, knows that I never claim to heal. I would just as soon claim to be a Saviour as a Healer. God has used me in the Salvation and in the Healing of many, but I have given Him the Glory, for His was the power.

"We suppress gambling houses and lotteries for the protection of unwary people who are well, and who have no other motive than cupidity. How much more right and necessary it is to protect unfortunate people from pillage who are suffering from disease, and are ensnared by their longing for health. Dowie knew he could not cure the brother from Fremont."

Dr. Dowie:—He is right there. Did I say I could cure him?

Voices:—"No."

Dr. Dowie:—When he got the healing, did I say I had done it?

Voices:—"No."

Dr. Dowie:—When you got the healing, did I say that I had cured you?

Voices:—"No."

Dr. Dowie:—

"Dowie knew he could not cure the brother from Fremont, Ohio, to whom we alluded, of cancer. He knew he had not cured him."

That is true, too. Who had cured him?

Voices:—"God."

Dr. Dowie:—

"But he got his money from him, a large wad of it, sent him home to die, and then paraded the case as a cure in his publication, to delude other poor sufferers. Why should not such fraud as that be subjected to severe legal penalties?"

I have read the indictment; now let me deal with it.

### **I Control Zion's Resources by Consent of All in Zion.**

I do not want to assert—it would not be true—that I do not control Zion's resources. By whose consent do I control these resources?

Voices:—"Ours."

Dr. Dowie:—Under God, who has created these resources?

Voices:—"John Alexander Dowie?"

The contributions of the people in Zion Tabernacle never could have paid for the reconstruction.

You have done your best, many of you. Some of you have not. Some of you are only gradually getting educated up to it. I am not dissatisfied, but thankful with what this people has done. I am not going to complain of any burdens that I may be permitted and called upon by God to bear.

I am a bearer of burdens. God made me so.

I have not merely taken up "The White Man's Burden."

I have taken up the Christian's burden, and that burden is the burden of the white man, and the black man, and the yellow man; the poor man and the rich man; the educated man and the ignorant man. It is the burden of all humanity.

God made me that when He saved me. He saved me as a

child, and when I gave myself wholly to Him, when I was able to consecrate myself intelligently, I did it out and out. When I got to know what my name meant: John, "by the grace of God," and Alexander, "a helper of men," for that is the meaning in Hebrew and Greek of these two words, I knelt before my God as a child and asked Him to make me *by His grace a helper of men*.

I have been a bearer of burdens.

Have I not borne your burdens of sorrow?

Voices:—"Yes."

Dr. Dowie:—And sickness?

Voices:—"Yes."

Dr. Dowie:—And helped you to bring your burden of sin to God?

Voices:—"Yes."

Dr. Dowie:—And do I not bear the burdens of this work?

Voices:—"Yes."

Dr. Dowie:—Now, I want to know, who is the man that should control? You have given me, by vote after vote in the largest meetings that we could gather, an undivided trusteeship of all that Zion has. I will ask you today if you confirm that?

Voices:—"Yes."

Dr. Dowie:—If you do, stand. (Fully two thousand persons arose.) Thank you. Sit down a moment. I will ask every member of the Church who does not confirm that trusteeship to stand, and if there is even one who is opposed, I will give that one an opportunity to speak. I will be willing to submit to any exposure that can be made. (After waiting fully a minute for a reply.) There is not one. There never has been one.

### **Zion's Elders Unanimous in Their Confidence in the General Overseer.**

Zion's Elders, I will ask you, are you unanimous in my holding this for Zion?

The Elders:—"Yes."

Dr. Dowie:—Have you been unanimous from the beginning?

The Elders:—"Yes."

Dr. Dowie:—Are you unanimous still?

The Elders:—"Yes."

Dr. Dowie:—What have outside people to do with it?

Voices:—"Nothing."

Dr. Dowie:—If President Lincoln chose to put one man, Ulysses S. Grant, at the head of the armies of the United States, and give him all the money and the men he wanted to crush the rebellion, was that not wise?

Voices:—"Yes."

Dr. Dowie:—If God Almighty chooses one man and gives him the men and the money to direct this work in Zion in all the world, is it not wise?

Voices:—"Yes."

Dr. Dowie:—He has been giving it to me so far, and he is going to give it to me, notwithstanding all the Grays. (Applause.)

That is the trouble. The Churches do not trust Dr. Gray. The Churches do not trust their ministers. The Churches know that they are hirelings. They come for salary, and they go for salary. They love the sheep at shearing time, and flee when the wolf cometh, because they are hirelings.

Have you guaranteed to pay me a cent of salary?

Voices:—"No."

Dr. Dowie:—Did you ever promise me any?

Voices:—"No."

Dr. Dowie:—Did I ever ask it from you?

Voices:—"No."

Dr. Dowie:—Did I not brand you stinkpots that used to be filthy victims of tobacco?

Voices:—"Yes."

Dr. Dowie:—Did I flatter you?

Voices:—"No."

Dr. Dowie:—Did I fool you?

Voices:—"No."

Dr. Dowie:—Did I get money out of you by fooling you?

Voices:—"No."

Dr. Dowie:—No. I tell you I have lost lots of money in collections, because I went for the Mah-hah-bones; but I have had God with me.

Now, then, I want to say that

### **The Whole Financial Charge Concerning Mr. Imler is a Wicked Lie.**

I defy any one connected with him to prove a single line of truth in it. I only remember one letter from Mr. Imler containing money, and that was five dollars.

Elder Stevens:—"While at Findlay, Ohio, on April 15th of last year, I heard Henry Imler give his testimony to healing. He said that he had been healed for a number of months, and was at that time quite well, and without any trace of the cancer. He stated that he had only given a little free-will offering of five dollars to Dr. Dowie, but he hoped to be able to give more. That is all the money he gave up to that time at any rate."

Dr. Dowie:—What will Dr. Gray say about the vast sums I received from Imler, and the pillage, etc.?

Here is the testimony of Mr. Imler in Volume IV, Number 13, LEAVES OF HEALING. Mr. Imler was healed in Zion Home on Monday, December 20. He did not die until what date?

Mr. Sprecher:—"On January 4th or 7th of this year."

Dr. Dowie:—He died more than twelve months after his healing. Dr. Gray's insinuation is that he was hocus-pocused and made to believe that he was healed, and then sent home to die.

When Henry Imler came to me he was suffering from cancer in the mouth of two years' growth. But that was not all.

Now, Dr. Gray, I am after you; hard on you, and you need it.

He was suffering from the tobacco habit of fifty-six years' standing.

He was suffering from the morphine habit of thirty-six years' standing, and all that time he was a member of the Presbyterian Church (applause, laughter)—Dr. Gray says a worthy member—taking one-eighth of an ounce of morphine every day. He was an opium fiend, a dirty stinkpot, and for a good part of the time a drunkard.

Dr. Gray, what are you? I want to know. What has made you so mad about this? Is it because I rejoice in Mr. Imler's deliverance from fifty-six years of tobacco habit?

Is it because Mr. Imler went home, and his own pastor, the Rev. A. G. Lane, the Presbyterian minister of Fremont, Ohio (Volume IV, page 245), wrote me this letter?

### **Letter of Rev. A. U. Lane, Fremont, Ohio.**

"FREMONT, OHIO, January 11, 1898.

"DR. JOHN ALEX. DOWIE, CHICAGO, ILL.

"*Dear Sir:*—Mr. Henry W. Imler, of our city, desires me to write you and say that on yesterday he burnt all the tobacco he had on hand in his store, of which fact I was a witness.

"He has thus fulfilled his word of promise to you and to God.

"Thus far he stands as a free man, having not touched tobacco or morphine since his return from Chicago.

"He says he has no desire for either.

"He attributes his deliverance to the Lord Jesus Christ, to whom he ascribes the praise.

"I have perfect confidence in Brother Imler, and believe he is finally and forever done with tobacco and morphine, after a bondage of more than forty years. Yours truly, A. G. LANE."

Why is Dr. Gray mad about that? I will tell you.

### **Dr. Gray is One of the Dirtiest Spewing Buzzards of This Town.**

He uses tobacco and his mouth is a tobacco churn all the day long. When he is talking to you, he is churning it, and it

is so offensive to those that are his friends that, although Dr. Gray is a very clever man and his conversation is interesting, he is extremely disgusting in this habit, and it is positively horrible to see the tobacco liquid running down his beard all the time. (Laughter.) He is a dirty stinkpot.

I will tell you more. I have a letter in my hand from a lady now present who wrote to Dr. Gray, and told him that his attack upon me was devilish, that her husband had been in his pressroom for, I think, eleven years, and that he was an infidel, and that his association with Dr. Gray only deepened and strengthened his infidelity. He died an infidel.

I want to have the thing out. Dr. Gray, what are you? Do you love God? Do you serve God? Do you win souls? Do you help men? Do you pray? Who ever hears of you helping to rescue sinful men and women?

Now, I will tell you how Dr. Gray spends his Sundays. He has quarreled with the Presbyterian Church in Oak Park, as he has quarreled with nearly everybody he came across, and he does not go to church in Oak Park.

He spends many of his Sabbaths riding the bicycle. I have a right to tell about him, have I not?

Voices:—"Yes."

Dr. Dowie:—I will ask Deacon Barnard, was that fact not brought to me in your presence?

Deacon Barnard:—"Yes, sir."

Dr. Dowie:—In my own office?

Deacon Barnard:—"Yes, sir."

Dr. Dowie:—By a man of the highest reputation?

Deacon Barnard:—"Yes, sir."

Dr. Dowie:—He wheels away out into the country on the Lord's Day for his own pleasure, and he has been seen to be spending his time in a wayside saloon when the churches were open for divine worship. It is not long ago since, in the dusk of the evening, he was brought home with a wrecked bicycle, riding in an express wagon, with his legs dangling out at the end. (Applause and laughter.)

This deponent cannot say whether he was drunk or sober;

but, if I were sober, I would not be in an express wagon, on a Sabbath evening, with a wrecked bicycle, and my legs dangling out at the end. (Applause and laughter.)

I am informed by an eye-witness that such was the fact. Is this the man to rebuke Zion?

Voices:—"No."

Dr. Dowie:—Is this the man to rebuke me?

Voices:—"No."

### **I Do Not Deny Him Capacity, Cleverness and a Facile Pen.**

The men of this city who are the greatest enemies of God have great capacity.

I do not deny him the possession of a facile pen.

The vilest men that curse this earth today have facile pens.

I believe that part of the hatred of Dr. Gray for me is that I am a standing rebuke to his dirty, filthy, spewing buzzard business. He is just a stinkpot, and hates to have that word thrown at him. It is the only word that his dearest could call him by: a nasty, dirty, spewing buzzard, with the filthiness of it running down his beard. Moreover, I have it on record that he said that he tried to give up his filthy habit; that he prayed over it; that his prayers were not answered, and that he went back to it. Is that not so? He acknowledged that he could get no answer from God Almighty, so he went back to his slavery. Is this the man to rebuke Zion?

### **The Slavery of Nicotine Fiends.**

Were I doomed to be a slave, I had rather be the slave of any one in the shape of a man than to be the abject slave of a piece of black tobacco. Better to be the unwilling slave of a cruel man than to be the willing slave of filthy nicotine poison in the form of tobacco. How horrible for a man to say, "I am a Christian," and at the same time to be so utterly the

victim of a master who cries, "Labour for money to buy me; then cut me in pieces and smoke me, and chew me, and spew me out everywhere, carrying the tormenting appetite for me by day and by night!" Ugh! Is that man a Christian? No; he is possessed by a devil whose name is Nicotine.

### Concerning the Healing of Henry W. Imler.

Here is Mr. Imler's own testimony. This was all given in Zion Tabernacle and in his own writing from Fremont. He was healed on December 20, 1897, and went home before the year ended, and he wrote these letters in the second week in January. He came back five weeks afterward, and testified upon this platform. He testified in Findlay and in Cincinnati in April. During all this time he kept on his feet, well.

Tell me, you who heard his testimony, did you hear him say that when I touched his mouth all pain went away?

Voices:—"Yes."

Dr. Dowie:—Did you hear him say that the cancer was killed?

Voices:—"Yes."

Dr. Dowie:—Did you hear him say that the same night he woke up choking, and that he found that that cancer was swallowed?

Voices:—"Yes."

Dr. Dowie:—Did you hear him say that he was able to put back his artificial teeth?

Voices:—"Yes."

Dr. Dowie:—Did you hear him say that he received the healing?

Voices:—"Yes."

Dr. Dowie:—Do you know that he gained scores of pounds?

Voices:—"Yes."

Dr. Dowie:—Do you know he was a healthy, bright man?

Voices:—"Yes."

Dr. Dowie:—Did he not go about well month after month?

Voices:—"Yes."

Dr. Dowie:—Nearly the whole year; and when did he become sick again?

Dr. Speicher, stand. (Dr. Speicher arose.)

Were you present when Mr. Imler came back into the Home late last year?

Dr. Speicher:—"Yes, sir; I was. I received him."

Dr. Dowie:—Had he not been then healed nine months or so?

Dr. Speicher:—"Yes, sir."

Dr. Dowie:—Were we not all shocked to see that in another part the cancer had come back?

Dr. Speicher:—"Very much grieved."

Dr. Dowie:—Not the same place?

Dr. Speicher:—"Not the same cancer."

Dr. Dowie:—It was not the same thing at all, but a worse thing, after nine months of health. Tell me, did I not in your presence, did I not in the presence of thousands here, tell Mr. Imler that if he was to retain his healing he must get out of the church that had kept him as a member while he was a morphine fiend and a tobacco slave and a drunkard? Did I not tell him that he ought to be in Zion?

### Mr. Imler Died Because He Was Disobedient.

Did I not command him in Christ's name to get out?

Voices:—"Yes."

Dr. Dowie:—Did he obey me?

Voices:—"No."

Elder Dinius:—"He shook his head. I saw him."

Dr. Dowie:—Tell me what his confession was when he came back. He was worse than before, after having been for many months practically perfectly well.

Dr. Speicher:—Last October, while Dr. Dowie was away, I had the pleasure of conducting the meeting one Friday morning in Zion Assembly Room. While I was speaking Mr. Imler arose and said he could not allow the meeting to go on

any further without making a confession. He thought it was right to Zion and to the people assembled there that he make a confession of the sin he had committed. He confessed that, although he had come to the Home and been healed in answer to Dr. Dowie's prayer, and although he had before vowed to God that he would do anything that God would ask him through His servant, and obey His servant, he had refused to come out of the Presbyterian Church in obedience to Dr. Dowie's command. He said that he had been saved and healed in Zion Home; and he testified to his salvation and healing. He said that he had been greatly blessed in coming to the Home several times after his healing, and that in many things he did obey. In one thing, however, he refused, and obstinately refused to obey, and that was to get out of the Presbyterian Church.

"He was sure that the punishment came upon him because of his disobedience, and I am sure of it myself. It was in tears, in sorrow, that he made his confession; but it was not true repentance. He did not desire to come out even then, and I am sure it was not from his heart. There was a remorse that he had to get out of the Presbyterian Church. I believe others there felt that he would rather not have come out of his church at all. The sin of it all is that his heart was with Dr. Gray and those of his kind."

Dr. Dowie:—Evangelist Kennedy, did you hear that statement?

Evangelist Kennedy:—"Yes, sir."

Dr. Dowie:—Just as the doctor gave it?

Evangelist Kennedy:—"Yes, sir."

Dr. Dowie:—Are there any others here?

Deaconess Hertrich:—"I heard Mr. Imler say in a meeting during his last visit to Zion, as I suppose many others did, that he had been disobedient since his healing; that he had been supporting a church which opposed this work, and had paid ten dollars home missionary money, a part of which, no doubt, came directly to Chicago to fight this work of God."

### **The Cancer Returned to Mr. Imler at a Moment of Disobedience.**

Mrs. A. F. Clemons:—In a conversation that I had with Mr. Imler on his last visit to Zion Home, he told me that he knew the very moment when the cancer returned. He went on a visit to Pennsylvania, and while there he was asked to contribute to the missionary fund of his old church.

"He gave ten dollars. He felt condemned in giving it, and at that very moment he felt the pang of the serpent in his throat. From that time on he grew worse. I said to him, 'Mr. Imler, your relapse is a very great injury to the cause of Divine Healing; why do you not tell this publicly?' He seemed to shrink from any question and from his responsibility, and said, 'It is hard for me to speak.'"

Dr. Dowie:—Mrs. Clemons is the wife of an officer of Zion.

Mrs. Clemons:—"He told that to me in a personal conversation."

Miss Florence Waddington:—"I also heard him say it."

### **Confession Made by Henry W. Imler Last September.**

(The following is a stenographic report of Mr. Imler's confession made in Zion Home, Saturday evening, September 24, 1898, and taken down at the time by Mr. Shirley Williams, one of Dr. Dowie's reporters.)

MR. HENRY W. IMLER, Fremont, Ohio, said: "As I look over this congregation here tonight, I feel it my duty. to warn you concerning one thing, that is, to come out of your own churches. Had I obeyed Dr. Dowie nine months ago, I would not be here in the condition that I am. He told me just what was going to happen, very plainly. I have hung on to that old Presbyterian Church, and I hung on, and I hung on there until the same old curse came back on me."

Dr. Dowie:—I am thankful that my stenographers have

that down.

The Rev. Eugene Brooks, Evangelist-in-Charge of Findlay and of Fremont, Ohio, wants to speak.

Evangelist Brooks:—"I just want to say that he told me that when he went to Pennsylvania he knew the very time at which he stepped over the line. He said he felt the pain return to his face."

Dr. Dowie:—Sister Clemons said it was the very moment he gave that money.

It is hard for God's work to bear the unmerited shame that is brought upon us, and, although he is dead, we will tell the truth about it. We will let him, though dead, speak to the people. Mr. Imler himself yet lives in these verbatim reports to rebuke Dr. Gray, and prove him a liar.

Mr. E. A. Parsons:—"Doctor, I think the time has come when this thing should go into the public press, and I am willing to give fifty dollars to have this put in some city paper here." (Applause.)

Dr. Dowie:—I thank you, but it will be better for you to give that fifty dollars for an extra edition of the LEAVES OF HEALING containing the full report of this address, and send it to thousands of Presbyterians. (Applause.)

Do you see the point? You may as well learn the lesson everywhere. I am not through. I am going to give the lesson more fully.

He got the healing, did he not?

Voices:—"Yes."

Dr. Dowie:—He retained it, did he not?

Voices:—"Yes."

Dr. Dowie:—He lost it, did he not?

Voices:—"Yes."

Dr. Dowie:—When did he lose it?

Voices:—"When he disobeyed God."

Dr. Dowie:—When he did an act that was helping Dr. Gray and men like him to fight Divine Healing, then God withdrew His presence from him. When he came to Zion the next time there was no faith, not a spark of faith, in that man

for healing. There was no true repentance, and although he begged for admission into this Church, and was not refused, I felt when I received him that it was doubtful whether his repentance was as sincere as we could wish. He died because he was forsaken by God, so far as healing was concerned, and he was seized by the devil, because he held on to this accursed Presbyterian Church, which everywhere fights Divine Healing. Now, I tell you here, there are some of you who have not received the blessing that you would have had if you had come out of the churches. Is that not true?

Voices:—"Yes."

Dr. Dowie:—Let me tell you another story. It has never been told in public yet. Of those whose pictures appear in the LEAVES OF HEALING in these four and a half years, there has only been one other who has died.

But wait a moment about this question of death. Does the fact that a man afterwards dies alter the fact that he was healed at one time?

Voices:—"No."

### **Subsequent Death Does Not Disprove the Fact of Healing.**

Dr. Dowie:—If it is to be hurled against Divine Healing today that somebody who was healed is dead—I want to ask, is the woman that touched the hem of Christ's garment yet alive?

Voices:—"No."

Dr. Dowie:—I want to ask, is the leper who bowed at Christ's feet still living on earth?

Voices:—"No."

Dr. Dowie:—Are any of these living on earth, so far as is known, whom Christ healed?

Voices:—"No."

Dr. Dowie:—Does that alter the fact that He healed them?

Voices:—"No."

Dr. Dowie:—He healed a man who had been sick for

thirty-eight years at the Pool of Bethesda. When He afterwards met that man He said, "Sin no more, lest a worse thing befall thee." If that man had gone away and sinned, and a worse thing had come to him, would that have altered the fact that he had been healed?

Voices:—"No."

Dr. Dowie:—Does Mr. Imler's death alter the fact that he was healed?

Voices:—"No."

Dr. Dowie:—He sinned and sinned persistently against light and knowledge. The wonder is that God spared him so long; that God permitted him to live to testify for months to his salvation and healing in Zion, even whilst he refused affiliation with Zion, where he had been delivered from death.

More than that, he was mean about his money.

There were two operated upon in Fremont in the same week for cancer as that on which he was to have been operated upon. The two died, and he openly said that he would have died, too. He says that in his testimony. Now that operation would have cost some hundreds of dollars, and probably killed him. He got healing from God for nothing. He paid about ten dollars for his board and room accommodation, and we had to keep a man at first to take care of him, lest he should fall back into the morphine habit. It cost us about twenty dollars to take care of him, and all I remember he gave is five dollars. Months after, in Findlay, that was all he said he gave, as you have heard from Elder Stevens. That was not a proper offering to the Lord from a man who had an independent income, was it?

Voices:—"No."

Dr. Dowie:—Jesus said to the leper, "Go thy way and offer the gift that Moses commanded as a testimony unto them," and if we who have been saved and healed withhold our money from God, are we doing right?

Voices:—"No."

Dr. Dowie:—I believe that that was one of his sins.

Evangelist Brooks:—"I think, Doctor, possibly he gave me about five dollars, while I was in Fremont."

Dr. Dowie:—He gave five dollars to our Evangelist. But that did not pay the Evangelist's railroad fares for months in coming down from Findlay to Fremont.

Now, I do not want to be hard upon the poor man. He has gone to God, but his failure to obey me, and God speaking through me, has caused his death and this shameful abuse.

### **The Death of Rev. Calvin W. Pritchard a Case in Point.**

But I will return now to the case to which I have already alluded. There is in the LEAVES OF HEALING for October 18, 1895, Volume II, No. 2, the testimony of one man whom I loved as truly as I ever loved any man on earth.

It is another case of death, after healing, because of disobedience. Calvin W. Pritchard, of Kokomo, Ind., for many years in Chicago, editor of the *Christian Worker*, the weekly paper of Society of Friends. I met him in 1890 in my first mission at Western Springs; a tall, noble looking man. He was scarcely able to stand upon his feet. Tottering on his staff he came to the meetings, dying of diabetes and other complications.

The doctors said he could not live. He heard my teaching. As he himself said in his own paper, he was a sinner, and he came humbly to me and confessed the sin, and asked for my direction. I gave it to him and he obeyed it nobly, though it cost him shame to confess his sin.

He was quite a leading man in the Friends Denomination, and the editor of the paper, but he said, "I will not die with a lie upon my lips. I am not right with my God."

And he confessed his sins to the party wronged. God forgave him, and I was then the means of his healing.

He lived many years. He went down to Kokomo and became a minister of a Friends Church. After sometime he was stricken with a disease, the nature of which he did not

know. The old disease had not returned, but something was hanging upon him. He sought my counsel. I said, "Calvin Pritchard, my brother, you have no right in the Friends Church. You do not belong to it. You belong to Zion, and you are denying the ordinances. Sit down with me tomorrow at the Lord's Table. I command you."

He looked at me. He had never sat at the Lord's Table. They have no such Table in the Friends Church.

"I will obey you," he said, and the next Sabbath he sat, as you will remember, in Zion Tabernacle No. 2, I think, at the Lord's Table. He said to me that night, "I have never been so happy in my life."

"Now," I said, "Calvin, take another step. Be baptized."

"Wait," he said.

I said, "I will not wait. Calvin Pritchard, I am your spiritual director. You have come to me and asked me to direct you."

"I love you, Doctor, and I ought to obey you. I feel I ought to. I will, but give me time."

I said, "No, Sir; I will give you no time. Obey God and be baptized this week."

"O," he said, "Doctor, do not be so hard."

I said, "Obey God, and be baptized this night."

He said, "By that act I would sever my connection with my denomination."

I said, "Calvin Pritchard, the Quaker Church will be your death. If you do not obey, you will never have another chance of obeying. I loved him; put my arms around him and plead with him, and we wept together."

He said, "O, Doctor, how I love you, and I will obey you; but I must wait a little."

He went home. Not very many weeks passed, when one one day whilst working at my desk I received a telegram to this effect:

"Calvin Pritchard has been suddenly stricken. He is unconscious. Pray for him."

One of his associates in Kokomo, whose name I forget for the moment, sent the telegram. I could not pray. The telegram lay before me, and there was no prayer in my heart. I could not pray. I did not know why. Why, I loved that man. I never loved man on earth better. He was a noble man. O, why could I not pray? I sat with dry eyes and a prayerless heart before that telegram.

Why was it I could not pray? I prayed with everybody, the vilest and most sinful, and I loved to pray. Why it was I could not pray I did not know, but I was dry in the eyes and I was prayerless in my heart. I felt my warning had come true, and that God would not heal him. I received in a very few minutes another telegram:

"Calvin Pritchard is dead."

When I compared notes I found he had been dead before I received the first telegram.

He is dead in body, but I believe his spirit is in heaven. If that spirit could be embodied in such a manner as to stand beside me now he would say, "Every word Dr. Dowie says is true, and I died because I disobeyed. I saw my duty and I failed to obey, and I died."

Nobody could pray the prayer of faith for him. He was unable to pray it himself: for he passed into unconsciousness so rapidly.

### **Let Me Give the Other Side of the Shield.**

Now let me give Dr. Gray the other side.

I will appeal to Mrs. Dowie and the Judge regarding the first case of cancer healing that is recorded in these volumes Volume I, pages 17 and 18, shows the picture of Mrs. Parker, who was healed of cancer in the eye and cancer in the womb, away far across the Oceans in Melbourne, Australia, on the 28th day of July, 1883; that is sixteen years ago. Judge, you came through Melbourne a short time ago, did you see her?

Judge Dowie:—"Yes."

Dr. Dowie:—Is she living?

Judge Dowie:—"Living, and a healthy woman."

Dr. Dowie:—And has that boy that never was to be born grown up to be a young man?

Judge Dowie:—"Yes."

Dr. Dowie:—You know that?

Judge Dowie:—"Yes, I saw it."

Dr. Dowie:—That woman was dying. She was blind. She remains healed today. Dr. Gray, investigate it.

Miss Amanda Hicks, whose cot is up there on the wall, was carried from Clinton, Ky. She was dying with cancer, but was healed and, so far as we know, remains perfectly healed to this day, and that was in 1893. Her case is fully recorded in LEAVES OF HEALING for December 7, 1894, Volume 1, No. 13.

### **Wonderful Healing of Mrs. Deliah King, Oakland, Cal.**

Before that time Mrs. Deliah King was healed. That was the first healing of cancer in my mission in this country. I have a very interesting communication regarding her now on this desk. Deliah King was then sixty-nine years of age, as you read in Volume II, page 385, where the sweet old lady's picture is. She was dying. I think one tonsil had gone. Her tongue was half sawed across with the cancer,

I laid my finger upon that cancer. It was at the time Frederick, Emperor of Germany, was dying with cancer.

I said, "O, my God, hear me for this dying old Presbyterian woman in the First Presbyterian Church, Oakland,"

I prayed with her. God killed the cancer. God healed her, and here is a letter from her in my hand, written in Oakland on January 17th, received in this city on January 26th of this year, telling me that she is eighty-one years of age, and that, beyond the fact that she is feeble, she is in perfect health. She was healed eleven years ago.

Investigate that, Dr. Gray. I will tell you where she lives. She lives at 767 Seventeenth Street, Oakland, Cal. You can find her there. She is a saint of God.

She wrote to me just upon the eve of her birthday, and she said, "I am kept by the power of God, and, Doctor, I am feeble, and I may pass away soon; but when I pass away have a memorial service in Zion Tabernacle for me." When she passes away, I will rejoice that she is in heaven, and I will thank God for the eleven years that she has had on earth.

I will go on a little. Does Dr. Gray want proofs that God heals cancer through faith in Jesus, by our agency, and that the healings are genuine and remain?

Dr. Gray, you lie when you say the people do not retain their healing. Miss Hicks retains it. Mrs. King retains it. Mrs. Parker retains it.

Azro B. Rodgers, South Newberry, Vt. (Volume III, page 1), retains it. He was an old man healed when dying in the Massachusetts General Hospital, using sixty cloths a day. There is his story. And he and his wife and daughter confirmed it in the Chicago Auditorium before thousands on April 12, 1895, as reported in the LEAVES, Volume II, page 405.

### **Testimony of Mrs. E. A. Congdon, of Chicago.**

Mrs. E. A. Congdon, of this city, whose story is told in Volume III, page 188, is healed. Are you?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—When were you healed?

Mrs. Congdon:—"Four years ago."

Dr. Dowie:—Do you remain healed?

Mrs. Congdon:—"Yes, Sir."

Dr. Dowie:—Were you a member of the First Baptist Church?

Mrs. Congdon:—"Yes, Sir."

Dr. Dowie:—Did you come out?

Mrs. Congdon:—"I did."

Dr. Dowie:—And therefore Dr. Henson howled.  
(Laughter.)

Mrs. De Moure, of Piper City, Ill., has a story, told in Volume III, page 337. Is she healed still?

Voices:—“Yes.”

Dr. Dowie:—Mrs. Peterson, do you know her?

Mrs. Peterson:—“Yes, sir.”

Dr. Dowie:—Does she remain healed?

Mrs. Peterson:—“Yes, Sir.”

Dr. Dowie:—Did she come down to this city to undergo an operation and come to Zion Tabernacle instead?

Mrs. Peterson:—“Yes, sir.”

Dr. Dowie:—Was she not healed instantly?

Mrs. Peterson:—“Yes, sir.”

Dr. Dowie:—And went back in a few days?

Mrs. Peterson:—“Yes, sir.”

Dr. Dowie:—And she remains healed?

Voices:—“Yes.”

Listen: The story of Mrs. C. E. Soule, West Hartford, Conn., is told in Volume III, page 561. Do you remember her healing, doctor?

Dr. Speicher:—“Got a letter from her a little while ago; she was in perfect health.”

Dr. Dowie:—She was operated upon unsuccessfully, and the cancer was growing again. She has been healed for years. Miss Ethel Post, are you here? (Miss Post arose.) Are you healed?

Miss Post:—“Yes, Sir.”

Dr. Dowie:—Did God heal you when you were dying?

Miss Post:—“Yes.”

### **Mrs. Mary Casey Healed of Nineteen Cancers.**

Mrs. Mary Casey, are you here? (Mrs. Casey arose.)

Are you healed?

Mrs. Casey:—“Yes, sir.”

Dr. Dowie:—When were you healed?

Mrs. Casey:—“Four years ago last April.”

Dr. Dowie:—Had you a cancer?

Mrs. Casey:—“Yes, Sir.”

Dr. Dowie:—How many had you?

Mrs. Casey:—“Well, one large one, and eighteen small kernels.”

Dr. Dowie:—Did Dr. Christison, of this city, see you?

Mrs. Casey:—“Yes, Sir.”

Dr. Dowie:—Did he come telling us that he was going to write an article upon Divine Healing in a medical journal?

Did he not tell me that was the reason why he wanted to see you?

Mrs. Casey:—“Yes, sir.”

Dr. Dowie:—And did I not ask you to let him examine you?

Mrs. Casey:—“Yes, sir.”

Dr. Dowie:—And did he not say he could find no trace of the cancer?

Mrs. Casey:—“Yes, sir.”

Dr. Dowie:—Now, friends, I want to ask you just a question or two. Am I a charlatan?

Voices:—“No.”

Dr. Dowie:—Have I duped anybody?

Voices:—“No.”

Dr. Dowie:—Should I be sent to prison for this?

Voices:—“No.”

Dr. Dowie:—Who is it that ought to go to prison? Is it not the villain who lies concerning God, God's work, and God's servant, even if his name is Dr. Gray, and even if he is the editor of the Presbyterian Interior? All liars shall have their part—where?

Voices:—“In the lake of fire.”

Dr. Dowie:—Does Dr. Gray tell the truth, or a lie?

Voices:—“A lie.”

Dr. Dowie:—Where is he going?

Voices:—“To hell.”

Dr. Dowie:—Well, he had better look out. Will the fact

that he is editor of *The Interior* save him from hell?

Voices:—"No."

Dr. Dowie:—Will it save him from the obloquy of every honest man?

Voices:—"No."

Dr. Dowie:— I will ask a question now, and I know I will get an answer. Dr. Gray may call for testimony and say, "I would like to see the people who are healed." How many of you are willing to go to his house in Oak Park and show yourselves healed? (About five hundred persons arose.)

There are about five hundred. That will do. Whenever he asks to see some of the healed I will send him at least five hundred.

### **I Challenge Dr. Gray to Make a Reply.**

If Dr. Gray wants to answer this address, and to put me down, I will offer him Zion Tabernacle platform any week night he selects, and give him a chance to answer my indictment against him as a false shepherd in God's Israel. I indict him as a wilful fabricator of falsehoods, and as one who has done his best to destroy his professed Lord and Master's work. He has defiled the fountains of life as far as he could defile them. He has trodden down the green pastures, and he has done his best to defile the sweet waters. He is like those of olden time of whom Christ said:

"Ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

May God have mercy upon that wretched sinner. May God bring him to Zion Tabernacle and may he be soundly converted before he dies. (Applause. Amen.)

### **Zion's Ever-Victorious Leader.**

Hallelujah!

We know His Name. Christ is Conqueror.

All our Victories were His Victories.

He gave the power—and we give Him all the glory.

We are going forward to win in every battle we fight against sin, against disease and death and hell.

Howl on, ye miserables!

Manifestly your "interiors" are in pain.

Howl on, and rage, and lie, and threaten, if you will. But rest assured that Christ is Conqueror.

Every one in this meeting who does not believe the truth of what I have said, and wants to ask a question about it, let him stand up and speak. I am willing. I gave Dr. Gray two weeks' notice that this was coming publicly in this Tabernacle. (No one arose.)

I will ask another question. Every one who believes that these stories or articles of Dr. Gray are false, will you please to give me your vote of confidence by standing? I want to know who are my friends. (The entire audience of over two thousand arose, with the exception of perhaps four persons.) Now, my brothers and sisters, all that are on your feet, give yourselves wholly to God and say:

### **PRAYER OF CONSECRATION.**

My God and Father, for Jesus' sake, take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs; to stand up for that which is true; to repent of that which is evil. Have mercy upon those that sin. O, have mercy upon Dr. Gray; and, if it be possible, if he will repent, thou wilt save him; and, if not, O God, remove him. Remove him, if he will not repent. Take away the light which is only really darkness, and great is that darkness. Take away from Thy Church false shepherds that the sheep may be set free, and help us to stand with Thee in all this year, fighting these battles for the sake of the sorrowing and the sick, and the sinful, and the dying whom these men are keeping back. For Jesus' sake, help us. Amen.

[All repeat the prayer, clause by clause, after Dr. Dowie.]

Sing, "Sin No More."

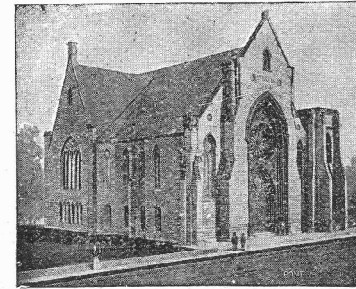
The vast audience then united in singing the hymn, "Sin No More."

This was followed, after a brief intermission, by the reception of fifty candidates into fellowship and by a most blessed gathering of nearly eighteen hundred believers about the Lord's Table. The beautiful and impressive service was closed with the following

### BENEDICTION.

Beloved, abstain from all appearance of evil and may the very God of Peace Himself sanctify you wholly, and I pray God your 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 Spirit, 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  
TABERNACLE.



1621-1633  
MICHIGAN AV.

### MEETINGS.

LORD'S DAYS—11 A. M., 3 and 8 P. M., Preaching and Testimony.  
 MONDAYS—7:30 P. M., Gospel in Sermon and Song.  
 TUESDAYS—2:30 P. M., Teaching on Divine Healing and Prayer with the Sick.  
 WEDNESDAYS—3 P. M., the General Overseer will see those desiring Counsel in the Prayer Room. Special Lecture at 7:30 P. M. The Ordinance of Believers' Baptism follows.  
 THURSDAYS—2:30 P. M., Children's Meeting.  
 FRIDAYS—2:30 P. M., Teaching and Prayer. 7:30 P. M., Gospel in Sermon and Song.  
 SATURDAYS—7:30 P. M., Choir Practice.

### ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service on the first Lord's Day of each month.  
 BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, on the second Lord's Day of each month, and every Wednesday evening.  
 PRESENTATION AND CONSECRATION OF YOUNG CHILDREN at the close of the morning service, on the third Lord's Day of each month.

### SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS on the last Lord's Day in each month.  
 CONFERENCES OF THE CHURCH AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

### ZION HALL OF SEVENTIES, 1300 Michigan Avenue.

#### MEETINGS.

LORD'S DAYS—6:30 A. M., Prayer and Consecration. 9 A. M., for Training the Junior Seventies. 1:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.  
 TUESDAYS—7:30 P. M., Weekly Gathering of Zion's Seventies.  
 FRIDAYS—7:30 P. M., Bible Class for Seventies and others, led by Deacon Daniel Sloan.

... APPLICATIONS, on specially prepared forms, for Membership, Baptism, or Consecration of Children, must be addressed to the



AND Divine Healing Mission.  
 GENERAL OVERSEER  
 THE REV. JOHN ALEX. DOWIE.

General Recorder, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

### A Monthly Reception in Zion Home

To which all members of the Church with their families, and all Friends of Zion are heartily invited, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.  
 Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

“CHRIST IS ALL AND IN ALL.”

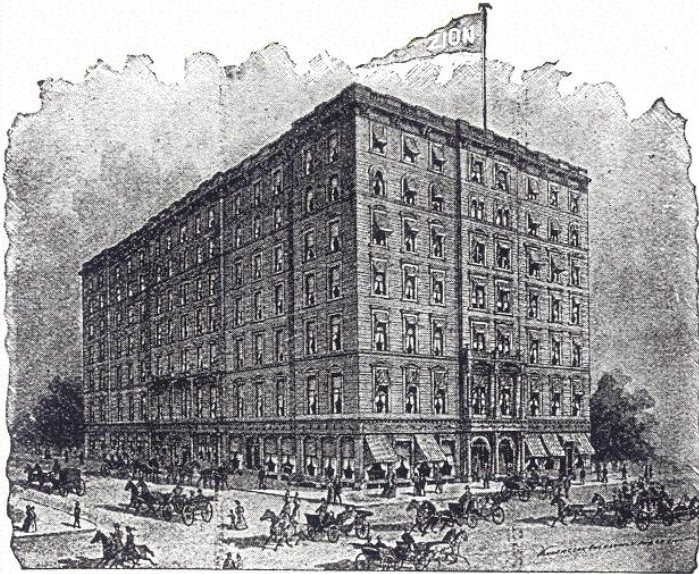
# ...ZION...

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.