

DECEMBER

PRICE TEN CENTS
Fifty Cents a Year

VOL. 4 No. 12

A VOICE FROM ZION

LESSONS ON DIVINE
HEALING

FROM THE
STORY OF THE LEPER.

A DISCOURSE

BY THE

REV. JOHN ALEXANDER DOWIE,

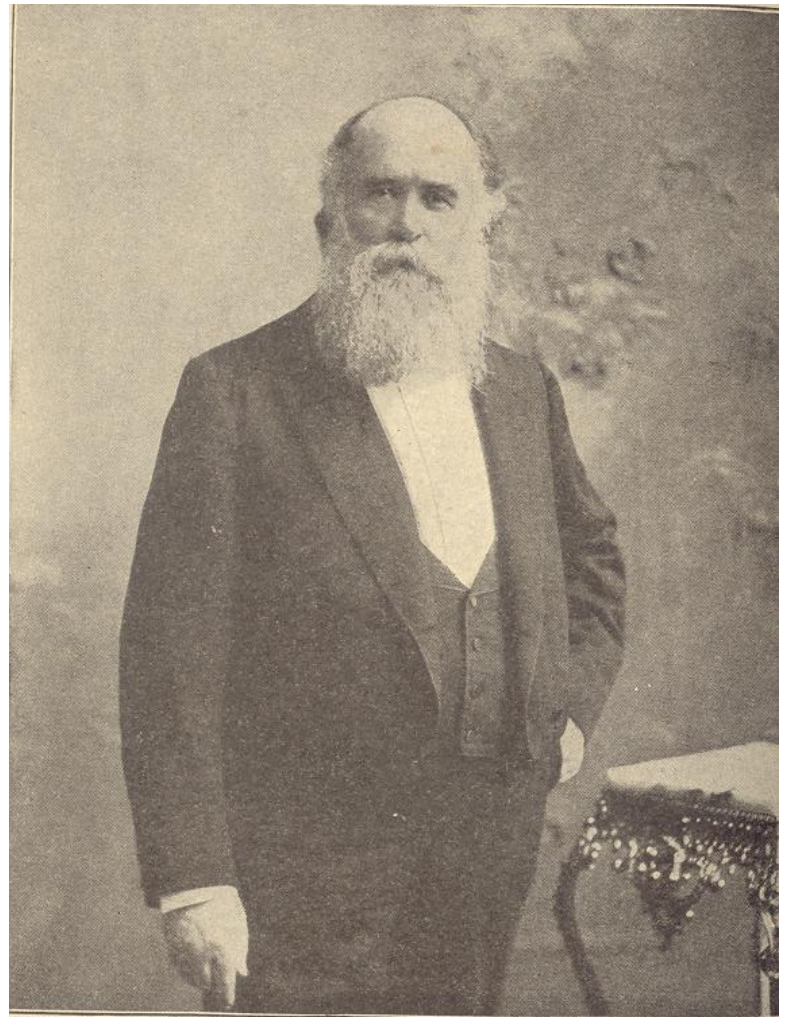
General Overseer of the Christian Catholic
Church in Zion

Delivered in Central Zion Tabernacle, 1621-1633 Michigan Avenue,
Chicago, Illinois, Tuesday Afternoon.
July 17, 1900

CHICAGO:
ZION PUBLISHING HOUSE,
1207 MICHIGAN AVENUE,
1900

Entered at Chicago Post Office as Second Class Matter.

Published Monthly



John Alex Dowie

©Tim Morse 2009

LESSONS ON DIVINE HEALING

FROM THE
STORY OF THE LEPER.

ABOUT three weeks before his departure for his European mission, the General Overseer conducted a Divine Healing meeting at Central Zion Tabernacle, with great power and blessing. The Saturday previous was the glorious day upon which the Site of Zion Temple at Zion City had been consecrated to God in the presence of 10,000 people.

The wonderful power of that never-to-be-forgotten scene was fresh in the hearts of the people as they heard the teaching of the Messenger of God concerning the great truth of Divine Healing.

The all-important lessons of Repentance, Faith and Obedience were forced home with firmness and fearlessness, and yet with love, so that many were led to cry to God in sorrow for sin and determination to confess, restore and do right.

Although the General Overseer has not revised the report of that discourse, we pray and believe that God will, by His Holy Spirit, carry the truth spoken into many a weary, sin-sick heart, and not only reveal the obstacle which is blocking the way to God, the way to salvation, the way to healing and cleansing, but will lead that heart to turn to God in prayer for strength and grace to remove the obstacle, and receive His full blessing.

Central Zion Tabernacle, Tuesday Afternoon, July 17, 1900.

The General Overseer took charge of the meeting, which was opened by the congregation singing Hymn Number 167:

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

The General Overseer said, in commenting upon the hymn:

Leave Sorrows, Grievs and Sicknesses With the Lord.

Beloved friends, I do not believe that our sorrows, griefs and burdens come “because we do not carry everything to God in prayer.” I think my brother down there with that silver trumpet has taken his deafness to the Lord in prayer many times. He has the deafness still. He took it to the Lord in prayer, but the trouble was because he did not leave it. It is just as if I were to represent the sickness by this book. You have a burden and go to God with it in prayer. You lay it down before the Lord, and have a very good time in prayer. When you are through with prayer, you take up the same old burden again, and carry it away.

If I carry a burden to the Lord, I leave it with Him. I do not have that burden any longer. I leave it with the Lord.

I do not care to speak much of myself, but that has just been the secret of power in many departments of my life. I have a trouble. It is a sore trouble. I take it to the Lord in prayer, and I leave it there. I never bother myself any more about it. I will not let it trouble me. I will not take it up again on any account.

I go to the Lord. I tell Him that I am there to cast my

burden on Him. Off it goes. I am done with it. I say, "Father, You told me to cast it upon You, and I have."

When I am weary, I put my weariness on the Lord, and that is why I am here today. My weariness is gone. I had a bad throat last night. I took that to the Lord. It is gone. I can shout now as loud as anybody. I had not been talking enough. That was the only trouble. (Laughter.)

Cast thy burden on the Lord. "Roll it off," literally, in the Hebrew, upon the Lord. He longs to take your burdens. "Cast all your anxiety upon Him, because He careth for you." I believe that if you were to leave it with the Lord in prayer, before the meeting is five minutes older you would have no more sickness. I have known of many, many cases of people leaving the burdens there with the Lord just at this point. Let me read the next verse, then, as I would like you to sing it now:

Have we trials and temptations?

Trials, Temptations and Troubles Must be Expected.

If you have not, I do not take any stock in your Christianity. If you are not tried and tempted, you have not the signs of a Christian; because the Devil does not bother himself about you.

Is there trouble anywhere?

You are sure to have trouble everywhere. I know that I will have trouble everywhere.

The Apostle Paul said that bonds and imprisonment awaited him in every city. He knew that he would get into jail in every place where he went. Nice prospect, that! I do not wonder that he did not carry around a wife.

He knew he was going to prison everywhere, but he left

that with the Lord and triumphed.

The next words are:

We should never be discouraged.

Shall we sing: "Take it to the Lord," or shall we sing it, "*Leave it with the Lord*"?

Which is best?

Voices—"Leave it with the Lord."

General Overseer—Will you do that?

Voices—"Yes."

General Overseer—Are you sure about that?

Voices—"Yes."

General Overseer—I will test you very soon. Will you ask God to show you today how to leave it with the Lord?

Voices—"Yes."

General Overseer—Do that now. Do not sing "Take it to the Lord in prayer."

I am tired of people taking things to the Lord and then taking them back. I am sure the Lord must be tired of it, too.

The Lord must be tired of a woman who comes saying, "Oh God, I have a great burden of sorrow, and I want to bring it to Thee." And she brings it, and when she is through she rises up and heaves a heavy sigh, and she has the same old heavy burden still.

If she had left that with the Lord, she would have come away with a song, and not with a sigh.

If you will leave it with the Lord, you will come away with a song, and not with a sigh. You are delivered.

Sing it, "Leave it with the Lord in prayer."

Referring to the third verse, the General Overseer again said by way of comment:

Are we weak and heavy laden,
Cumbered with a load of care?

If we are not sinners, we have no right to be cumbered with loads of care. Our cares ought to be cast on the Lord. He undertakes it, and you have no right to carry what the Lord Himself says He will carry.

Precious Saviour, still our refuge,
Take it to the Lord in prayer.
Do thy friends despise, forsake thee?

Friends Do Not Despise and Forsake You.

“Yes,” says somebody, “that is the trouble. I have friends who despise me. I have friends who have forsaken me.”

General Overseer—The man was blessed so that he was able to give himself to God and get salvation and healing. Now that man has been able to give his tithes and this and other offerings to the Lord.

When that good woman came to me, she was in great trouble. I said, “Leave it with the Lord.”

“Oh Doctor,” she said, “he was dying when I left.”

I said, “He will be all right when you get back there.” And he was all right. She believed what I said.

The trouble with the great majority is that they are not sure of anything.

I will read with you the Word of God. I believe that I will read the eighth chapter of Matthew, that favorite passage which I often read when I have a Divine Healing talk.

The Importance of Following Jesus.

When Jesus was come down from the mountain, great multitudes followed—the Apostle Peter.

Voices—“Followed Him.”

General Overseer—“Great multitudes followed James.”

Voices—“Followed Him.”

General Overseer—“Followed John.”

Voices—“Followed Him.”

General Overseer—“Followed Martin Luther.”

Voices—“Followed Him.”

General Overseer—“Followed John Wesley? Followed the Masonic Methodist Church; the Baptist Church?”

Voices—“No.”

General Overseer—Whom did they follow?

Voices—“Jesus.”

General Overseer—I know many people who say they are Methodists first, last and all the time. What are you? Do you follow Jesus first, last and all the time?

Voices—“Yes.”

General Overseer—Are you willing to follow Jesus if He leads you out of the Methodist Church?

Voices—“Yes.”

General Overseer—Are you willing to follow Jesus wherever He leads you?

Voices—“Yes.”

General Overseer—Then He will lead you to the water tomorrow afternoon, all of you who are unbaptized. (Laughter.) You disobedient ones! You will have to be baptized properly. Some of you have only been dipped once and think that is all right. It is not all right at all. You must be baptized into the Name of—?

Voices—“The Father.”

General Overseer—And of—?

Voices—“The Son.”

General Overseer—And of—?

Voices—“The Holy Spirit.”

General Overseer—You must do it because Jesus said it. You must do what He tells you.

Are you willing to follow Him this afternoon?

Voices—"Yes."

General Overseer—Whenever you see where Jesus is, will you follow there?

Voices—"Yes."

General Overseer—All right. You remember you promised me that at the start, and I will keep you to it.

And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straightway his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them. Jesus Instructed the Leper to Give a Most Convincing Testimony.

Some people think that when that leper was healed, Christ told him not to tell anybody about it.

That is not what the Bible says that Jesus said. He said

See thou tell no man; but go thy way, shew thyself to the priest.

The Levitical law said that he was to go and show himself to the priest to see if there were any leprosy there. If, after repeated examinations and periods of quarantine, he found that there was no leprosy on the man's body, he told the man to bring his offering of blood, and his wave offering, and his oil offering. When that was offered and accepted by the priest, the man was declared clean before all the congregation.

If that leper had gone and done that, the priest himself would have had to testify that the leper had been healed by Jesus' power. But the Gospel according to St. Mark says that he did not do it.

I suppose he thought somewhat in this way: "What is the use of going to that old priest with either doves or lambs or oil, or anything? He had nothing to do with my healing. I will

not go near him."

Then he went back to his friends. When the priest, who was the sanitary officer, saw him, he probably said, "Go away. You have not offered the gift which Moses commanded. You have not been declared free and clean."

The man would have to go away, back into the tombs. That is what he did, because the first chapter of the Gospel according to St. Mark and the last verse says:

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them. But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into a city, but was without in desert places: and they came to him from every quarter.

It was not Jesus, because the very next verse says that Jesus entered into Capernaum that very afternoon. That was at the beginning of Christ's ministry, and He went in and out of great cities all the time.

It was the leper who could not enter into any city. It was the leper who had to stay out in desert places.

The Great Necessity for Obedience.

The leper did not do what Christ told him after he was healed. That is the trouble with a great many people who get the healing: they do not do what Christ tells them. They go away out into desert places, and there they stay. They go away back into the desert of Methodism. They go away back into the desert of the Baptist Church. They go away back into the desert of these apostate denominations, where they are not allowed to testify to their healing. They can find no green thing to feed upon there in the deserts, and they are no use at all.

Away out in the desert the Lord healed them. He commanded them to come out from these deserts, but they would not do what He told them. They would not be baptized. They

would not yield. They said they were born in the Methodist Church, and that they would die in it.

Yes, and they die there soon.

That man could not go back to his wife and family, because he did not offer the gifts. He had to go out with the lepers, although he was healed.

He was wilful and he would not give what the Lord commanded him to give.

There are some of you who will not give your tithes and your offerings. You are away out in the desert, even after you are healed.

When You are Healed, Offer the Gift Which Christ Commanded.

When you are healed, offer the gift which Moses commanded. Offer the gift which Christ commanded. That is a higher gift. Do what God tells you.

And when He was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth in the house sick of the palsy, grievously tormented.

Jesus saith unto him, Let him send for the best doctor in town. Let him take all the medicine he gives, and then let him pray to Me, and I will heal him through the doctor.

Is that what He said?

Voices—"No."

General Overseer—That is what the parsons say. But they do not tell which doctor. Just as if there were only one kind of doctor.

"Send for the best doctor," some of them say.

Who is the best doctor?

Voices—"Jesus."

General Overseer—Beloved friends, one of the saddest things in our experience last year was the conflict we had with Dwight L. Moody. In this city he spoke in contemptuous tones, not merely about myself, but about the doctrine of Divine Healing.

One day amid the laughter and applause of the people—unthinking people—he said, "Beware of the cranks who would tell you to go to God for healing when you are sick. If I were to get sick, I would send for the best doctor in Chicago, and I would ask God to use that doctor."

That very next day he took sick.

He sent for the "best" doctor, and he got sicker. One or two days later he went to Chicago University and tried to talk. He could scarcely open his mouth. He went back to bed. He sent for another "best" doctor.

He had to hurry back to Northfield, Massachusetts, amidst the laughter and the scorn of even the world, who said, "Moody, it did not pan out. It did not turn out right, did it? Dowie has the better of it."

Dwight L. Moody Found, Too Late, That Jesus Was the Best Doctor.

He got a little better. He went down to Kansas City, still mocking at Divine Healing. He began his mockery there, and again his mouth closed right up. He was so sick that he had to be taken away in a few days back to Northfield. There he sent for the "best" doctor. The "best" doctors had him until he was in the throes of death. Then the good man awoke to it and said

I am not at all sure but that God may perform a miracle and raise me up. I'm going to get up. If God wants to heal me by a miracle that way, all right; and if not, I can meet death in my chair as well as here.

Take those away, we do not want them (referring to hot applications), and the first thing I suppose we should do will be to discharge the doctor.

He walked to a chair.

Then, as W. R. Moody himself said, they all persuaded him to go back to bed, and let the doctor have him again. He went back to bed, and the doctor had him again, and he was dead in an hour.

Jesus said, "I will come and heal him." Did he not say that

for Moody?

Voices—"Yes."

General Overseer—Did He not say that for me?

Voices—"Yes."

General Overseer—Did He not say that for you?

Voices—"Yes."

General Overseer—Did not God say, "I am the Lord that healeth thee"?

Voices—"Yes."

General Overseer—Did He not say that, by the waters of Marah, 1500 years before Christ came?

Voices—"Yes."

General Overseer—Is He "the same yesterday and today, yea and forever"?

Voices—"Yes."

General Overseer—Then does He say it still?

Voices—"Yes."

General Overseer—If any man mocks at that truth, will he be blessed?

Voices—"No."

General Overseer—He will die, no matter who he is. God will allow none of His people to mock at His Word.

Divine Healing is not a new thing.

It is forever true. God gave it. God entered into that Covenant of Healing with His people, and those who say that it is not true, have sinned. God will not let them sin with impunity.

I said that to Mr. Moody, and I kept saying so. I kept warning Moody all the way along that he would die, if he did not stop, and he died.

I am very sorry, because he was a man of God. He did much good. I would that he were alive now and able to proclaim the Everlasting Gospel in all its fulness. He mocked at Christ as the Healer. He mocked at Divine Healing.

**Death Has Been the Fate of All the Mockers at
Divine Healing.**

Let any man mock at this truth, and he will die. God will just leave that man alone and the Devil will kill him.

I could name many prominent people of this city and land who have mocked at Divine Healing, who do not mock any more, because their mouths are full of dirt. Their eyes are full of dirt. They are six feet- below the ground so far as their bodies are concerned. If their spirits ever got into heaven, it was by the mercy of God.

Dr. James Etheridge, professor in the Rush Medical College, lived across Michigan Avenue from this Tabernacle. Two sweet Zion girls, members of Zion's Seventies, called there with their Message. Dr. Etheridge came out and said, "If you bring any more of this trash about Divine Healing to this house, you will do so at your own physical peril."

They came next week, but they found crape upon the door, The hand which had threatened to strike them was cold in death.

In Indiana Avenue another doctor said, "If you come next week, I will strike you."

Next week came, and they called; but that man had committed a murder that week and was in Cook County jail, waiting to be tried and hanged.

In a saloon not far away from here, a saloonkeeper said, "If you come again I will hurt you."

They came the next week, but he was not there. He was in the cemetery.

This work of Zion's Seventies is full of these stories. You could get them told a hundred times over in this land.

It is a dreadful thing to fight God.

When you fight Divine Healing, you fight God. You are not fighting Dowie, you are fighting God.

When Jesus said to that centurion, "I will come and heal him," the centurion answered the Lord, "I am not worthy that Thou shouldest come under my roof." But another account says that the Jews had said he was worthy. They said, "He hath built us a synagogue."

If you will only build a Methodist, Baptist or other denominational synagogue, you will cover a multitude of

sins. They will say you are worthy.

Does building a synagogue make you worthy?

Voices—"No."

General Overseer—The centurion knew better. Christ passed by these men who said he was worthy, and the man himself said he was not worthy.

I am not worthy that Thou shouldst come under my roof: but only say the word, and my servant may be healed.

Voices—"Shall be healed."

General Overseer—"Can be healed?"

Voices—"Shall."

General Overseer—Perhaps he will and perhaps he will not.

Voices—"Shall."

General Overseer—Sometimes it works and sometimes it does not.

Voices—"Shall."

The Futility of a Doubting Prayer.

General Overseer—Some of you pray, "Oh God, do it if You like; and if You do not, leave it alone."

That is not the way to pray.

Did Christ say, "Ask, and ye may receive"?

Voices—"Shall receive."

General Overseer—"Seek, and ye may find"?

Voices—"Shall find."

General Overseer—"Knock, and it *may* be opened unto you? Every one that asketh *may* receive"?

Voices—"Shall."

General Overseer—But listen! Many of you have knocked and it has not been opened. Why? Did you expect it to be opened? Did you expect to be set free? No! You had deep down in your heart this thought: "I am knocking, but perhaps it will not be opened." And it was not, because you did not ask in faith.

The Absolute Surety of God's Promise to Heal.

"The prayer of faith"—?

Voices—"Shall save him that is sick."

General Overseer—"And the Lord *may* raise him up"?

Voices—"Shall."

General Overseer—"And if he have committed sins, it *may* be forgiven him"?

Voices—"Shall."

General Overseer—"The eyes of the blind *maybe* opened"?

Voices—"Shall."

General Overseer—"The ears of the deaf *may* be un-stopped"?

Voices—"Shall."

General Overseer—"The tongue of the dumb *may* sing"?

Voices—"Shall sing."

General Overseer—"These signs *may* follow them that believe"?

Voices—"Shall."

General Overseer—"In My Name they shall lay hands on the sick and they *may* recover"?

Voices—"Shall."

General Overseer—Do you believe that shall?

Voices—"Yes."

General Overseer—I do not believe you do. Every one who is sick— now honor bright—hold up your hands high enough to be seen.

You do not believe. If you did, you would be healed. Perhaps there is something else. Your faith is of no use because you have not really fulfilled the Covenants.

If You are Not Healed, the Fault is With You, Not God.

There are a great many of you who ask and receive not, because you ask that you may gratify your own desire. You are not asking for God's glory. You are asking for your own pleasure; for your own satisfaction; for your own deliverance, or else you are not asking in faith.

I believe that God is true every time. Do you?

Voices—"Yes."

General Overseer—I believe that not one word of promise which He has given will ever fail. Do you?

Voices—"Yes."

General Overseer—If the answer is not given, whose fault is it?

Voices—"Ours."

General Overseer—Yours or God's?

Voices—"Ours."

General Overseer—I believe the "shall."

For I also am a man under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. And when Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

When Christ was here on earth, He used these words, "Great Faith," but twice. Once it was concerning a Roman centurion, and the second time concerning a woman of Canaan.

Speaking of the high priests and priests of God's Church, He said that they were faithless and unbelieving; that they were a pack of murderers, and thieves, and liars, and a generation of vipers.

The trouble is that in God's Church today, those who should have great faith, have simply no faith. Vast multitudes have no faith. You ask them, "Have you the power to pray the prayer of faith which saves the sick?" and they get angry.

They say, "No; that was all done away with long ago. I find the best doctor."

These denominations have no faith. They are angry when they hear of any one else who has it. They do not like to be reminded that John Wesley had it. They do not wish to be reminded that John Wesley prayed for his horse, and it was healed. They do not wish to be reminded that John Wesley practically gave up medicine for about forty years before he died, although he wrote a book about medicine before he was fifty years of age. His Journal for the last thirty years of his life is full of Divine Healing, of people who were healed of cancers, and all kinds of diseases.

Charles Wesley wrote the hymn:

Thou, O Christ! art all I want;
More than all in Thee I find;
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind.

They do not like to sing that hymn. When they give out the first hymn in their hymnal, they will tell you to sing so many stanzas, but they will not sing that last one:

Hear Him, ye deaf, His praise,
Ye dumb, your loosened tongues employ;
Ye blind, behold your Saviour come,
And leap, ye lame, for joy.

They do not like to give that hymn out, especially when they are going to denounce Dowie that day. (Laughter.)

The Sad Lack of Faith in the Apostate Churches.

The fact of the matter is that they are afraid to test their faith by praying for the healing of the sick.

They know their faith is not worth that.
 It is not Divine Faith at all.
 Can you wonder that the churches are withering away?
 Jesus said:

And I say unto you, that many shall come from the East and the West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven; but the sons of the Kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

There is a part of the old Temple wall where the Jews are allowed to gather. They call it the Wailing Place. There they weep and wail, and even dash their heads against the stone as they cry out, "Oh Messiah, when wilt Thou come? When wilt Thou come, O Messiah, and restore this Temple?" They groan and weep in the outer darkness. They will not recognize Jesus. They have been weeping and wailing in the outer darkness at these walls of weeping for all these centuries. They are weeping and wailing still, and they will weep and wail until they acknowledge Christ.

It is a dreadful thing.

The Church today is pleading and wailing outside the gates. They have gone to the outer darkness.

A Bishop of the Methodist Church cried four years ago, "Let us make the last four years of this century the greatest four years that the Methodist Church has ever seen." Yet I showed them, when they were herein their Ecumenical Conference, that they had lost hundreds of thousands in one year.

They do not like to be told it, but they know it. They try to conceal it as much as they can, but they themselves have to admit the loss of 20,000, and the Call to Humiliation and Prayer which they sent out before that Conference, was a weeping and wailing, and incidently gnashing their teeth at Dowie.

They were gnashing their teeth because, while they were declining, we were growing by thousands. Hundreds of you who were in the Methodist Church have come into the Christian Catholic Church in Zion.

Every one of you who used to be a Methodist, put up your hands. See those hands—there are hundreds of them. The good Methodists are coming into Zion, and the bad ones have gone to the Devil long ago.

And Jesus said unto the centurion, Go thy way; as thou hast believed, so be it done unto thee And the servant was healed in that hour.

And when Jesus was come into Peter's house, He saw his wife's mother lying sick of a fever

"And He said, Send for the doctor; give her some medicine"?

Voices—"No."

General Overseer—Did He say anything?

Voices—"No."

General Overseer—"He touched her hand, and the fever"—

Voices—"Left her."

General Overseer—And she was very weak, and she said, "I

cannot do anything tonight. I am going to bed"?

Voices—"She arose."

General Overseer—"And ministered unto them."

Healing Should be Followed by Strength.

Do you not think it is time some of you arose and ministered unto your Lord? Do you not think it is time you arose and did something for your living instead of having people wait upon you all the time?

I will not say it of those who are here, but I will tell you

that there are a very great many people who enjoy poor health. They love it very much. (Laughter.)

I asked a woman how she was one day, and she said, "Doctor, I enjoy very poor health."

I said, "Does your husband enjoy it, too? (Laughter.) Do your daughters enjoy it?"

Such people do not wish to be healed. There are many women, some men, too, who, if they were healed, would scarcely know what to do. They have a good time, while their husbands, or wives, or daughters wait upon them. "Keep everything quiet, mamma is very nervous this morning," the daughters whisper.

Sickness Makes People Selfish.

You hate to be selfish, but when you are sick, you cannot help it. If you have a bad head, a sick stomach, and pains all over, why, the Devil makes you think of these.

He keeps you attending to your head with a cold water cloth, and to your stomach with something else, and to your pains with something else. Everybody has to wait upon you, and after it has gone on for several weeks, you begin to enjoy poor health. (Laughter.)

I have seen women whose daughters have been breaking down their health, lifting them, nursing them, caring for them. No roses in those daughters' cheeks! No smiles in those daughters' eyes! Long nights of weeping and waiting, and the mother "enjoying poor health"!

The mother keeps sending for the doctor to keep her sicker, and refusing to go to God for healing.

The little sickness I had, made me very selfish. I wanted to be attended to. I could not help it.

When you are sick you have no time for others, no matter how much your heart desires it. Your body cries out and cries

out, Help, help! Some of the most unselfish people in the world have become the most selfish people through sickness.

When you are sick, you hate to think as much of yourself as you are doing. You hate to be a trouble, many of you who are sick, to others, but you cannot help it. You cannot walk. You cannot even feed yourself sometimes, and you are a trouble.

If a man has a very severe disease upon his face, he is thinking of himself as he walks down the street, because the people are all looking at him, and he wants to cover it up.

If a woman has a deformity, she hates to have attention called to herself, but she has attention called to herself all the time. Disease does not make you better, does it?

Voices—"No."

General Overseer—Those who tell you that disease drives you closer to God, makes you lose self, and all that kind of thing, say what is not true. It is not true.

I Long to See You Arise and Minister to Jesus.

Many of you Christian people who are sick are not half so amiable as you look. You have lots of Devil in you. I am right, am I not?

Voices—"Yes."

General Overseer—You were ugly about Dr. Dowie once, were you not?

You said, "I believe in Divine Healing, and I believe in God, but I do not believe in Dr. Dowie." (Laughter.)

Moody said that he believed in God, but he did not believe in Dowie.

If I Am God's Messenger, You Must Believe in Me.

You must do what I tell you.

Some of you have not been baptized by Triune Immersion. You must obey.

I would rather pitch into you than pray with you. You are very anxious for me to pray with you. If I were to pray with some of you now, looking at your faces, I would say, "O God, this woman looks as if she were the most selfish wretch I have ever seen. (Laughter.) This woman is full of self-righteousness. She is such an amiable person. She is quite angry with me for what I have just said. Knock the Devil out of her, Lord."

If you heard some of the prayers, they would not be flattering to you.

I do not care who you are. I say this today before God, that if you are not willing to obey God and the Voice of His servant, so far as he speaks what God says, then you will not get healing today or any other time.

My beloved Brother Leggett, you helped to take your sister, Sara M. Leggett, to the station. Do you believe that Sara would ever have been healed if she had not obeyed?

Mr. Leggett—"No. Never."

General Overseer—I am delivering the last Divine Healing address that I shall deliver, probably, in this country for a long time to come.

No Healing for the Disobedient.

I may be delivering the last Divine Healing sermon in this country, where I have been talking for twelve years to multitudes of people; but I assure you that if you are unwilling to obey God to the very uttermost, to obey the teaching which you shall get today, to the uttermost, you will not get healing.

In all the many years I have been engaged in this work I have seen hundreds and thousands of people healed. I do not know of one being healed who was wilfully disobedient.

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word.

That word was not Christ's word at all.

I do, not believe that Christ ever cast out a devil. I do not believe that Christ ever healed anybody. I believe what Christ Himself said:

The words that I say unto you I speak not from Myself: but the Father abiding in Me, doeth His works.

Who did the works?

Voices—"The Father."

General Overseer—Did Jesus do them?

Voices—"No."

General Overseer—He never said He did. He said:

My Father worketh even until now, and I work.

He gave the glory to the Father.

The word which came from Christ's lips was not the word of Christ at all. It was the Word of the Father. Christ never said to a sufferer, "Brother, be of good cheer."

All Christ's Words and Works Were the Words and Works of the Father.

He always said, "Son, be of good cheer." Was that not the Father's Word. Was it not the Father talking in Him? He said to that woman, "Daughter, thy faith hath made thee whole." Did He say sister?

Voices—"No."

General Overseer—Was it our Brother or was it our Father who was talking?

Voices—"Father."

General Overseer—Remember that it is our Father who works; that He sends forth His Son; that He sends forth the Holy Spirit. I do not hesitate to say that the words which Christ spoke were the words of the Father.

If ever the Christian Catholic Church in Zion forgets to place the Father as Supreme in the godhead, then the Christian Catholic Church will lose its power.

Jesus is not doing anything of Himself. The Holy Spirit is not doing anything of Himself.

All power today comes through the Son of God and by the Holy Spirit, but it comes from the Father.

Did not Jesus say, “My Father is greater than all”? “My Father is greater than I”?

The trouble with many of you is that you pray to Jesus, or to the Holy Spirit.

You have no more right to pray to Jesus Christ or the Holy Spirit than you have to pray to the Virgin Mary.

Jesus said, “When ye pray, say, Our Father.”

Why do you not pray to the Father, and have done with this praying to Jesus?

When the Holy Spirit comes into your hearts, He teaches you to cry “Abba, Father.”

Then why do you not cry Abba, Father? Why should you always be crying to Jesus? Why should you always be crying to the Holy Spirit? Why do you not cry to the Father in the Name of Jesus?

Why do you not ask God the Father for Jesus’ sake to let the power of the Holy Spirit come to you?

Why do you not obey Christ?

Multitudes of people are not obeying. They are constantly praying to Jesus Christ, to the Holy Spirit.

The Apostle Paul said:

For this cause I bow my knees unto the Father.

All the apostles prayed to the Father. They prayed in the Name of Jesus, in the power of the Holy Spirit. They never forgot that Jesus Christ was the Son of God; that He had come to redeem them.

They never forgot that the Holy Spirit must give them strength; but they prayed to the Father.

There is One God in Three Persons; But the Father is Greatest.

I cannot tell you exactly, but I think I can say safely, so far as I can remember, that I have never consciously prayed to any one but to the Father in thirty years.

I believe that there is one God in three persons, and I believe that the Father is greater than all, because Christ said it. Taking up the Scripture again at the sixteenth verse:

And when even was come, they brought unto Him many possessed with devils: and He cast out the spirits with a word, and healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

If He took them, why should we keep them?

“But,” you say, “I have not been taught so.”

It is time you were taught. It is time you learned something. It is time you had humility enough to learn something. That is the trouble with some of you good Christians.

You do not have any humility to learn, and especially do you have no humility to learn from Dr. Dowie. There are some of you here this afternoon, for healing, because you hear God has used me to multitudes of people. When I have prayed with you, and after you have received healing, you intend to go right back to the Methodists or Baptists, or some other dead denomination. You do not intend to stand by

God's servant, and God's work.

The People Who Do as They Like are Abominable Nuisances.

You simply say, "Oh, I come for healing, and then I am going to do what I like."

Then I pray that you may be healed, and you will not be. Before I pray at all, I tell you that what I feel like praying: "Oh God Almighty, disappoint every selfish wretch who has entered this building today. Disappoint every person who came here hoping to get healing, just as they come to doctors to whom they pay money, only they think they can get it quite cheap today of God. They think that they can get their healing and go on their way and do just what they like. Lord, disappoint them."

He will do it without my praying that prayer, but I will pray it just to let Him know how I feel about it.

I am through praying for people who are going to do as they like. They are abominable nuisances.

I apprehend the most trouble from those Christians who belong to the Go-as-you-please and Do-as-you-like Society. I wish they were all in heaven now.

I do not desire to detain them on earth. We would be better off without them.

If I am God's minister, am I not the representative of God?

Voices—"Yes."

General Overseer—Then I command you to be baptized into the Name of the Father, and of the Son, and of the Holy Spirit.

As sure as you live and as God lives, obedience will be the test.

"He hath given the Holy Spirit to"—whom?

Voices—"To them that obey Him."

General Overseer—Did God ever give the Holy Spirit to a man who disobeyed Him wilfully?

Voices—"No."

General Overseer—Will you get healing by the power of the Holy Spirit if you disobey Him?

Voices—"No."

General Overseer—You had better obey Him.

In this matter of Baptism I am more and more convinced that the obedience of faith is essential to the reception of power.

If you will think over that Scripture, you will see that I am right.

When we pray, are you going to pray with me in your hearts for grace to do all God wishes you? You ought to do it. That is the power both with you and with me.

Until I was willing to obey God out and out, there was no power such as there is now.

Prayer was then offered by Elder Graves.

KNOWING AND DOING GOD'S WILL.

After the announcements had been made and the offering received, the General Overseer delivered the following discourse.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and profitable to these sick in spirit, soul or body, on whom we shall lay hands tonight, for His sake. Amen.

I desire to call your attention and to concentrate your

whole heart and thought upon the few words which I shall read to you. I have read them already. I will read them again. I desire to make what I am now going to say the climax of all that I have said, that it may help you to understand the conditions upon which God will heal you.

TEXT.

And behold, there came to Him a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And He stretched forth His hand, and touched him, saying, I will; be thou made clean. And straight way his leprosy was cleansed.

I desire this evening to impress upon your minds and hearts these words, the words of Jesus

I will.

The most important of all things is first to know, and secondly to do, the will of God.

He that doeth the will of God abideth forever.

If you desire to know the doctrine, do God's will; for

Jesus said, "If any man willeth to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself."

The great trouble with many people is that they do not do God's will, therefore they do not know God's teaching.

The reason why people are so ignorant of true doctrine is that they do not do what God tells them.

A Doubting Prayer is a Wicked Prayer.

I desire to call your attention today to the prayer of the leper That is a prayer which neither you nor any Christian should ever offer. It is a wicked prayer for you to offer. It is

a prayer that will be fruitless.

The leper said, "Lord, if Thou wilt, Thou canst make me clean." That leper was ignorant. In his case there was this excuse for him: that the Lord Jesus Christ was only unfolding His mission, and that He had not fully revealed God's will.

Ignorance of the Lord's will was the one thing which stood in his way of getting the healing. He saw that Christ was able. He said, "Thou canst make me clean." But he was in doubt as to whether Christ was willing. Therefore he said, "Lord, if Thou wilt." The Lord said, "I will," and the moment He said that, there was no more "If Thou wilt" in that man's heart.

A person came to me just now and asked me for a certain favor. I said, "No, I cannot. I will not attempt to do it, for I cannot." Another person came and asked me for a favor, and I said, "I will, God helping me."

The person to whom I said "I will," will not come and bother me with that same request.

The request was for an interview at a certain time.

I do not expect that person until the hour named. But when that person comes, he has the right-of-way. I will tell my personal attendant that every one else is to stand aside, no matter who he is.

When the Lord Jesus says "I will," you have no more right to put in the words "If Thou wilt" than the man would have who might come to my door tonight and lie down and begin to howl, "Oh General Overseer, it is eight o'clock in the morning and you promised to see me; if thou wilt, see me. You promised to see me at a quarter past eight. If thou wilt. If thou wilt."

I should be disgusted, annoyed, vexed. I should think that that person did not believe what I said.

Christ's I Will is for Every One Who Will Fulfil the

Divine Conditions.

I am speaking to Christians now. Did the Lord Jesus Christ ever declare that He was willing to bless some and not to bless others, supposing that both classes fulfilled the Divine conditions?

Voices—"No."

General Overseer— That "I will," therefore, is an "I will" to all men who will fulfil the Divine conditions, is it not?

Voices—"Yes."

General Overseer—Is it for you?

Voices—"Yes."

General Overseer—Then you must not say "If Thou wilt"; for the Lord has said "I will."

Some people say that when you come to God you must always say, "If it be Thy will."

I tell you the opposite. When you come to God, you must always say, "Oh God, my Father, I know it is Thy will to save every penitent sinner and to heal every obedient child of Thine."

Is that true?

You might say to me, "How can you be sure that the Lord is willing to heal me?" I did not say that.

There are quite a number of you whom the Lord is not willing to heal. You are not obedient. You are not willing to do His will.

Some of you have not repented of your sins. Some of you have not made confession to those whom you have wronged. Some of you are not trusting in God at all. The Lord is not willing to heal you, because Divine Healing is the children's bread. Divine Healing is not for the children of the Devil; it is for the children of God.

There is no Divine Healing promised to any whose sins are

not forgiven. There is no promise of Divine Healing to a selfish hypocrite; to a person who says, "I do not care what God says about tithes and offerings; I will do what I like about that."

You can do as you like, but you will go to hell for it before you are through. You are a thief. You are the worst kind of a thief, and there is no use telling me that a thief is a Christian.

I am getting down to very straight business about this.

Those Who Rob God Cannot be Healed.

There are some who are ignorant, but you are not ignorant. I see some sitting here this afternoon who have been sitting under my ministry for years. They are not saved. They are not healed. They never will be if they continue as they are, because they are thieves. They rob God.

They ask, "Wherein have we robbed God?"

I answer, in the words of God, "in tithes and offerings."

You do not give your tithes. You do not give your offerings. You are a perfect sham and a humbug. You are a thief. You are cursed with a curse; for you have helped this whole nation to rob God.

You weigh that in the Word of God, and you will find that it is true. One dollar out of every ten that ever came into your hands belonged to God; and, if you have not paid it to God, you are a thief.

I see some others here who say they are Christians, but they say that they have a right to use the tithes and offerings as they like.

God says, "Bring ye the whole tithe into the Storehouse."

Have you a right to do with it as you please?

Voices—"No."

General Overseer—If God has the Storehouse where these

tithes are honestly used for God, where ought you to bring these tithes?

Voices—"Into the Storehouse."

General Overseer—If you do not do it, are you obedient?

Voices—"No."

General Overseer—Some of you have gotten into darkness because you have distributed your tithes to various poor people. That is not what the Bible says. The Bible says the command is, "Bring ye the whole tithe into the Storehouse."

Satan, the Devourer, Rebuked for the Sake of Tithers.

Who is the devourer?

Voices—"Satan."

General Overseer—Does he not devour your bodies with disease?

Voices—"Yes."

General Overseer—Does he not devour the fruits of the field?

Voices—"Yes."

General Overseer—Will God rebuke the devourer for your sakes, if you do right?

Voices—"Yes."

General Overseer—"Will He rebuke the devourer, if you do wrong?"

Voices—"No."

General Overseer—The devourer will eat you up. I do not wish you to live, if you are not obedient. I am speaking to you who are professing Christians. You are a great curse if you do not obey. You are a far worse curse than if you were bad men and women, because you are professing to be Christians, and you are positively robbing God and lying to Him.

No Healing for Those Wilfully Disobedient in Baptism.

If you do not obey God in that fundamental Ordinance of Baptism, have you any right to expect as a disobedient child that God will heal you?

Voices—"No."

General Overseer—Christ said:

Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you.

How many things?

Voices—"All things."

General Overseer—Is not Baptism one of these things?

Voices—"Yes."

General Overseer—I am talking this afternoon to many Christians who have not yet obeyed God in this matter. I will talk very plainly.

There is not a single case of any authorized Baptism ever recorded in the whole of the first seven centuries of the Christian Church—with one solitary exception, which I shall mention presently except the Baptism by Triune Immersion.

That is not merely my statement, but that is the statement of every scholar, no matter to what denomination he belongs. The man who says the opposite, is either not a scholar or not an honest man.

The greatest Dictionary of Christian Antiquities which has ever been produced is that edited by Sir William Smith, D. C. L., LL. D., of London. In that dictionary the late Rev. Wharton B. Marriott, M. A., of Exeter College, Oxford, writes on Baptism. The Church to which he belongs believes in the sprinkling of babies.

Dr. Marriott, in writing the article upon Baptism in that

great and learned work, says:

Triple Immersion, that is thrice dipping the head while standing in the water, was the all but universal rule of the Church in early times. Of this we find proof in Africa, in Palestine, in Egypt, at Antioch and Constantinople, in Cappadocia. For the Roman usage, Tertullian indirectly witnesses in the Second Century; St. Jerome in the Fourth; Leo the Great in the Fifth; and Pope Pelagius and St. Gregory the Great in the Sixth. Theodulf of Orleans witnesses for the general practice of his time, the close of the Eighth Century. Lastly, the Apostolical Canons, so-called, alike in the Greek, the Coptic and the Latin versions, give special injunctions as to this observance, saying that any bishop or presbyter should be deposed who violated this rule. Eunomius (circ. 360) appears to have been the first to introduce simple immersion “unto the death of Christ.”

Who was Eunomius?

Eunomius was a man who denied the Divinity of the Lord Jesus Christ, and denied the personality of the Holy Spirit. Eunomius was a bad man and a false shepherd. In order to show his contempt for the Holy Trinity of God, he baptized by one immersion.

There is No Longer Any Excuse on the Grounds of Ignorance.

There are the facts. The times of this ignorance about Baptism God has overlooked, but “now He commandeth men that they should all everywhere repent.”

This Baptism by Triune Immersion is one of the great Seals of the Christian Catholic Church in Zion. You must be baptized. If you say you will not, you will not be healed.

You ask me whether only those baptized have been healed.

No. Many who have been healed were not baptized, but they were ignorant.

You are not ignorant. I am telling you now.

We do not punish a child who is ignorant, do we? We rebuke the child, and we instruct the child, but if the child knows, and knows perfectly well what it ought to do, and does not do it, that child has a right to be punished, and ought to be.

So will you be if you disobey. You will be left to the Devil in your body, even if your spirit is saved.

God is willing to heal every one of you who is willing and obedient. He longs to heal you.

I long to see you healed. If I could heal every one of you by a touch of mine, I am afraid I would be willing to do it.

But I am thankful that the healing power is not mine to bestow. I am thankful that the healing power is God's. I am thankful that God will not use me to the healing of any one who is disobedient.

There are some who are willing and obedient and yet they are not healed. I know that there must be something lacking. I know that their consecration cannot be complete. I know that the fault cannot be in God. The fault must be in you or in me, if we do not get the blessing.

I would urge every one of you who are Christians, and are willing and obedient up to your light and knowledge, to say, “O God, show me what I lack yet, and when I see my duty, O God, give me grace to do it at once.” (Amen.)

Some of you see your duty, and then you put it off. You do not want to do it because mother will not like it; father will not like it; husband will not like it; brother will not like it; friends will not like it; neighbors will not like it. Because you are afraid of their censure, you get only the condemnation of God.

If you are willing and obedient, and will ask God to show you what you lack, and to give you grace to do it the moment you see it, then do not delay it.

An Example of the Terrible Results of Disobedience.

A woman came to me the other day, broken in spirit and bowed down in body. She said, "Doctor, if I had obeyed you ten years ago when you came to this city, I would not be as I am now.

"I heard you. I believed you, but I was the victim of an unholy man's passion. I, not knowing, became his mistress and not his wife. When you came, you pointed out his sin and mine. We confessed our sin and you commanded us to separate, no matter what the cost. I was a lustful devil.

"He said, 'Maggie, let us live apart; the Doctor is right.' "

"I said, 'No, let us live together. I do not care what the Doctor says.'

"Now he is dead, and I think he is in hell, and I ought to be there with him.

"I cannot repent as I want to repent. I cannot say from my heart, 'Oh God, I do repent.' I do not have the power to repent.

"Can you pray for a poor sinner who knows she is a sinner, and has not the grace to repent; who knows she ought to repent, but has not the desire to repent?"

I said, "That is a very hard case; one of the hardest I have ever had. I would like to know how I can pray?"

"I do not know how you can," she said, "but if you do not pray, and if God does not answer in some way, I have not long to live. I do not care much about my healing, but I do not want to go to hell. My mother has gone to heaven. My father has gone to heaven. I have dear little babies who are in heaven."

Then she burst into tears. She cried, "I do not want to go to hell. I do want to be a good woman."

I said, "You have repented," and she said, "God, be merciful to me, a sinner."

I said, "You have repented."

She looked at me for a moment, and she said, "I believe I have. Thank God, I believe I have."

With that she went on. It was not very long ago that she died. She died doing two things. She died praising God and praying for the man who had gone to hell.

You may say she did wrong. I will not say that. I will not say that; because she cried to God in these words: "Oh God, will You not take him out of hell some way?"

I could not tell her not to pray that. You can put what theology you like against it, but I will tell you that prayer was a genuine prayer, and I believe that God has heard it.

If ever I should be sent to hell to help clean out hell, I would want to go for that man to get him out. (Amen.)

I believe that hell will be cleaned out one day. I believe that because the Bible says that

Death and Hell Shall be Cast Into the Lake of Fire.

That will be the end of death and hell, when God shall burn up hell. I long to see an end of hell, because as long as there is a hell there will be legions of devils.

One of two things will have to be done, if order is to be kept in the universe. Either hell must be destroyed, or a lid must be put upon hell and some mighty power must sit on it and keep it down there; for if one of the devils should get out, there would be hell everywhere.

I believe that the time is coming when God's Kingdom shall be All and in All, and there shall be neither death nor hell.

That is a little distance off yet, and I am going to fight on until that time.

I am going to fight better after I am dead. After this body is dead, I am prophetically exulting in the thought that the

Lord may permit me to do some fighting even in hell.

A man once said, "I believe the Doctor is such a fighter that if he were to go to hell the Devil would say, 'Let us get rid of him.'"

I said, "I have that kind of a thought, too."

I am glad to know that even my enemies think that the Devil would not want me in hell, but I do not think I would go because the Devil wanted me to go. I feel I would like to have it out with him there. I have a great desire to see hell destroyed.

I would like to see sin and disease and death destroyed.

I believe that I shall see them destroyed. I believe that some of us who fight this battle here, will fight it better when we get to the other side.

Some of you are not much account now. You will be more account by and by.

Are you willing to let God do His will?

Voices—"Yes."

General Overseer—Then He is willing to heal you.

Instantaneous Healings the Most Satisfying.

The healings which best satisfy my heart are the healings which come as quickly as that (snapping his fingers). I rejoice in the healing of people like Sara M. Leggett, who got the healing in an instant. She arose at once, healed of a terrible condition of the heart.

Once, before her healing, when they tried to take her out just for a short ride, they lifted her in the bed and laid her on the sleigh, and it nearly killed her; but when she started to Zion it did not kill her. She was healed instantly.

That is the kind of healing I wish to see today.

Let this thing come at once.

If I were in your place, and I wanted a thing from God, I

tell you I would just keep at God every minute, every moment, every hour, and before I was through I would have that thing.

Jesus told the parable of the man who went to borrow bread from a neighbor to teach importunate prayer. I have told the story, a little more in detail than the Gospels report it, in order to bring out the lesson. I call one man Lazarus and the other Jacob.

Lazarus knocks.

Jacob calls out, "Who is there?"

"It is Lazarus. I have a friend come to stay, and Jesus and His disciples have eaten all the bread. Get up and loan me three loaves."

"Lazarus, go home. It is no time to wake up a fellow in the midnight hour when he is in bed with his children."

Lazarus knocks again.

"Who's there?"

"Lazarus."

"What do you want?"

"I want that bread, Jacob."

"We have no bread except what is going to be used. Lazarus, go home. My children are with me in bed, and I cannot rise and give thee."

Lazarus knocks.

"Who's there?"

"Lazarus!" (Laughter.)

"Lazarus, go home."

"I will not go home until I get the bread."

"I will not get up."

Lazarus knocks again.

"I say, Lazarus, you will break down the door."

"I can't help it; I am going to have that bread."

"I will not get up."

Lazarus knocks.

“Lazarus, stop, and I will get up. Stop!”

So he gets up. He goes to the cupboard, and he gets not only three loaves, but all. When he gets to the door he says, “There it is, Lazarus. I never saw such a fellow as you. Go off with you.”

That is the way to pray.

How have you been knocking?

Ugh! Your knocking would not kill a mosquito.

I will tell you how you have prayed: “O God, if it pleases You, will You not heal me?”

He does not do it. Somebody comes in and says, “Did you pray?”

“Yes.”

“Did you knock?”

“Yes.”

“Did He answer?”

“No.”

“Are you knocking still?”

“Oh, no, I gave it up.”

Importunity Gets Answers to Prayer.

Did not Christ say that the man who got the answer to prayer was answered because of his importunity.

Do you think I would have been anything in Chicago, if I had not been importunate?

Voices—“No.”

General Overseer—When I first came to Chicago I knocked with a very polite knock.

Chicago said, “Go away.”

I said, “I will not.”

The next day I knocked louder.

Chicago said, “Get away, or we will break your head.”

I said, “I will not.”

“Then,” said Chicago, “we will break your old head.”

I have been knocking louder ever since, and I am knocking so loud now that they get no rest day or night.

A man said the other day, “I will be glad when that Dowie goes, because I never hear anything from morning till night but Dowie, Dowie, Dowie. I am tired of it. I will not be good, and I will go where Dowie cannot get me.”

One night he went away and he got drunk in the lowest levee district. He was sitting about three-fourths drunk in a dive. He was trying to forget Dowie, when, he said, somebody touched him on the shoulder and said, “Good evening, sir.”

He looked up, and, “Bless my life,” he said, talking of it afterwards, “if there was not my own sister looking in my face, saying, ‘O Bob, what are you doing here?’

“What are you doing here,” I said?

“Why,” she said, “I am doing the Master’s work. I am one of Dr. Dowie’s Saloon Seventies. I have come down here with LEAVES OF HEALING.”

“O,” I said, “it is no use. I cannot get away from Dowie anywhere.”

He went home with his sister.

Do you think you can get away from God?

Voices—“No.”

General Overseer—When I came to Chicago I kept knocking, knocking, knocking. They said they never would hear me, and now they do hear me.

Whether they love me or not, they always want to know what I am saying.

How Leaves of Healing Won a Wicked Man to God.

There was one poor wretched fellow who was a judge in a certain State, who told his wife that if ever he saw that

paper again he would fling it out of the house. She kept on getting the paper, but he never saw it any more. He began to miss it. He used to read it regularly. He would often say to himself, "I wonder what that fellow Dowie is up to now. I would like to see that paper."

Nobody ever spoke about Dowie or LEAVES OF HEALING, but he knew they got it. He felt sure of it. They said nothing because they were put on their guard lest he should destroy the paper. One night the rest of the family went to church, and he said to the youngest child, "Laura, you stay with papa tonight; do not go with mamma to church." She stayed with him.

After a little while he said, "Now, Laura, you tell papa where LEAVES OF HEALING is."

"Oh no, papa," she said, "you will please excuse me. I cannot tell you. Mamma says you will tear it up." "Do you read it?" he asked.

"Yes," she said.

"Do you know about Dr. Dowie?"

"Yes," she said, "I kiss his picture every time." (Laughter.)

Then they began to talk, and he said, "Laura, if you get me LEAVES OF HEALING, I will not destroy it. I will not tear it up."

She asked, "Sure?"

"Sure," he replied, (Laughter.)

So she took him away to a linen drawer. She was not able to open it because it was full of linen. Away down at the bottom of that drawer, she told him, under all those spare sheets, he would find it.

He went and found it, and then he sat down and began to read. She went to sleep and he put her to bed. He kept on reading. As he read, he began to cry. He began to see what a dirty stinkpot of a sinner he was. He began to pray, and when his wife came home she found him on his knees with his hand

upon the Bible. He was praying silently.

She looked at him. She had not seen him praying like that for years; not since he became a politician, and a judge. She went up to him and said, "What is the matter?"

"Matter enough," he replied; "this sermon"—and he pointed to LEAVES OF HEALING on the Bible. "That sermon was the last knock of God at my heart, and, if I do not answer that sermon, I will go to hell sure."

She said, "You do not want to go to hell?"

"No, I do not want to go to hell. Maggie, I used to know something about God, and, actually, I do not believe I was ever really converted; you get down and pray for me."

She got down and prayed for him. That man is now in the Kingdom of God. If I had not kept knocking, knocking, knocking, that man might have been in hell.

If you will keep knocking, knocking, knocking, even at the sinner's heart, you will get an entrance.

If you keep knocking, knocking, knocking at God's door, and God sees that you are in earnest, will you not be answered?

Voices—"Yes."

General Overseer—You will be. Never give up. Ask God why it is you have not been answered, and set to work to do His will.

You can do it.

A Full Blessing Depends Upon a Full Confession.

If you will make a full confession, I believe you will get a full blessing.

I do not wish to limit God. I shall ask God to greatly bless, but if there should not be one of you healed, I should feel that I had done my duty; that the blessing was in my own heart for having done my duty. I cannot doubt that God will bless, if

you will do right.

Are you willing to do right?

Voices—"Yes."

General Overseer—Do you feel that God is able and willing to heal?

Voices—"Yes."

General Overseer—Do you believe that disease is the Devil's work?

Voices—"Yes."

General Overseer—And that healing is God's?

Voices—"Yes."

General Overseer—Will you put away all drugs?

Voices—"Yes."

General Overseer—All doctors?

Voices—"Yes."

General Overseer—Not once, but forever.

Voices—"Yes."

General Overseer—Will you trust God, no matter what happens?

Voices—"Yes."

General Overseer—Will you obey God?

Voices—"Yes."

General Overseer—Will you obey Dr. Dowie?

Voices—"Yes."

General Overseer—Be sure that you are obeying God. Every one who desires to do God's will and be where God wants you to be, stand.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am; make me what I ought to be in spirit, in soul, in

body. Give me Thy Holy Spirit, that I may do right to any whom I may have wronged; that I may confess the wrong I have done; that I may make restitution to any whom I may have wronged. Give me power to make the confession and the restoration. I vow that I shall. Give me grace to keep that vow.

Forgive me, for the sake of Thy dear Son, and heal me, cleanse my spirit, my soul, my body. Give me power to persevere; to ask until I receive; to seek until I find; to knock until the door is opened. Give me persevering prayer, that I may never give up until I get the blessing Thou art so willing to give unto me. Help me to teach others; to tell others in all places at all times, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Now, my brothers and sisters, did you mean that?

Voices—"Yes."

General Overseer—Will you ask God for grace to do it?

Voices—"Yes."

The meeting was then 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 Land and Investment

...ASSOCIATION...

Under the Supervision and Control of the General Overseer of the Christian Catholic Church in Zion, and Organized for the Purpose of Securing the Site and Building Up

"ZION CITY."

Shares \$100 each, upon which six per cent interest is guaranteed, with an additional dividend of two per cent from the profits of the Association.

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

Remittances should be made either by Bank Draft on New York or Chicago, or by Postoffice or Express Money Order, payable to the Association.

Your correspondence is earnestly solicited, and all communications relative to this department of Zion should be addressed to the

Zion Land and Investment Association,

1300 MICHIGAN BOULEVARD,

CHICAGO, ILL.

H. WORTHINGTON JUDD,
Secretary and General Manager.

DANIEL SLOAN,
Assistant Manager.

.. ZION CITY BANK ..

1300 Michigan Boulevard.



TRANSACTS. A GENERAL BANKING BUSINESS.

RECEIVES ... CHECKING AND SAVINGS ACCOUNTS.

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

MAKES LOANS on Improved Real Estate and Approved Collateral.

ISSUES DRAFTS payable at all principal cities of Europe.

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

MANAGES ... ESTATES AND COLLECTS RENTS.

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



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



Address all communications to

CHAS. J. BARNARD,
Cashier.

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