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IF IT BE THY WILL

-AND-

LIKE A SHEPHERD

TWO SERMONS

BY THE

REV. JOHN ALEXANDER DOWIE,
General Overseer of the Christian Catholic
Church in Zion.

- ALSO -

How I Came to Speak for Jesus

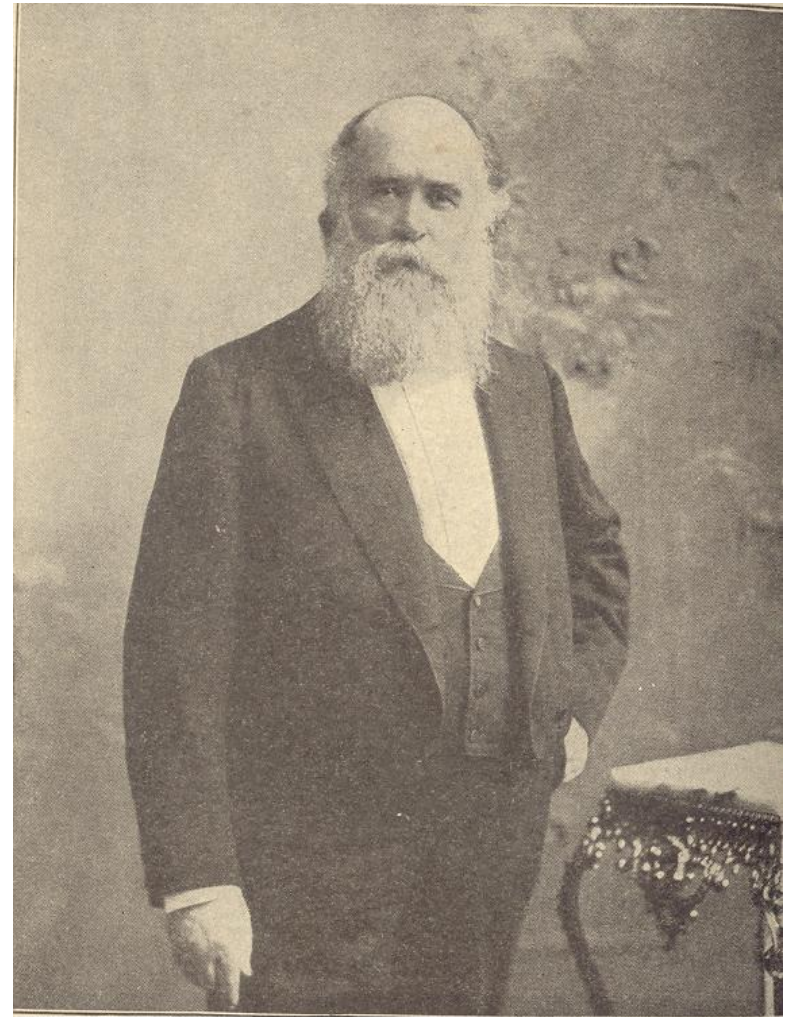
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John Alex Dowie

IF IT BE THY WILL

BY THE REV. JOHN ALEX. DOWIE

It is a constant experience in our ministry to hear from the lips of Christians who are seeking the Lord for healing, the statement that they have always prayed to God for deliverance from pain and sickness with the proviso, "If it be Thy will." This is the cause in tens of thousands of cases why their suffering and disease are not removed, for such a prayer is not "the prayer of faith" and not in accordance with the revealed will of God.

When we state this, we are met by a number of statements in defense of this mode of prayer, which may be briefly summarized thus:

1. It is presumptuous to pray in any other way, since God's will in this matter is unknown.
2. It may be for God's glory that we shall not be healed.
3. This form of prayer is justified by the prayer of the leper, "Lord, if Thou wilt, Thou canst make me clean."
4. It is justified by the prayer of our Lord: "Oh, My Father, if it be possible, let this cup pass from Me; nevertheless, not as I will, but as Thou wilt."
5. It is justified by the Lord's prayer, or rather the prayer which the Lord taught His disciples to pray, "Thy will be done."

We purpose briefly and pointedly to answer the errors involved in all these five statements.

1. It can never be presumptuous to pray with divine assurance for healing if all the conditions are fully complied with by the suppliant, since God has revealed Himself in every age as the Healer of His people, and it is His absolutely revealed will to heal all such as come in faith, pleading His Covenant Name and Promises.

It is presumptuous to doubt what God has said, or to ask in any other spirit than that of confident expectation for what He has promised. He has said, "I AM the Lord that healeth thee" (Ex. 15:26), and that is an eternal Covenant Name, the Covenant of Jehovah Rophi, resting in which the believer may sing, "Bless Jehovah, O my soul,

who forgiveth all thine iniquities; who healeth all thy diseases."

Unchangeable as God Himself, that Name reveals His nature as the Healer of His people, for it is written by His fingers on the Imperishable Page of His Word. His promises are in perfect accord with this revelation of Himself.

Prophets and poets, evangelists and apostles, inspired by the Divine Spirit, repeat these promises in a thousand forms. The prophets tell of Jehovah manifest in the flesh, who would in the fullness of time come not only as the Saviour, but as the Healer and the Cleanser of His people. Isaiah thirty-five embodies this glorious three-fold blessing of Salvation, Healing, and Holiness. Salvation first: "He will come and save you." (Verse 4.)

Healing comes next: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing," etc. (Verse 5 and 6.)

Then follows Holiness, which is the glorious Highway of the King in which the fully redeemed shall walk, "The way of Holiness. (Verse 8.)

The Evangelist reveals to our admiring gaze the glorious scene in the synagogue of Nazareth (Luke 4) where our Immanuel unfolds His mission in the first recorded sermon after His baptism, His temptation, and His triumph; and there our Lord declares His mission to save and to heal. Throughout all His ministry the dual Gospel of Salvation and Healing goes hand in hand, and again and again it is recorded, as in Matthew 4:23 and 9:35, that He went about teaching, preaching, and "healing all manner of disease and all manner of sickness among the people." Truly we may cry with the prophet, "Surely He hath borne our griefs [Hebrew, 'sicknesses'] and carried our sorrows" (Isaiah 53:4), and with Matthew, as He closes the record of that wondrous night of healing in the streets of Capernaum (Matthew 8:16, 17), "Himself took our infirmities and bare our sicknesses." Over and over again His willingness to heal all who come in faith is demonstrated, and that without exception. In no case did He ever say, "I will not," but His "I will" rings out in every page of the Gospel.

Apostles, prophets, and teachers throughout all the early ages of the Church repeat and demonstrate in the inspired epistles, and the

other sacred records of the Church's wondrous story, the same willingness of the Lord to heal, and that without exception, all who trust Him. Unless He is changed, and, if that were possible, He would not be God, then He is still the Healer of His people. Let us rejoice that the Holy Spirit still breathes upon our hearts the inspiring words. "Jesus Christ is THE SAME yesterday and today, yea and forever." Since that is so, then He is able, WILLING, longing, and present to heal, for He is not only an unchanged, but a present Lord, whose Word declares, "Lo, I am with you alway, even unto the end of the world."

2. It cannot be for God's glory that any of His children should be unhealed, since God is never glorified in our sickness any more than in our sin, for both sickness and sin are clearly Satan's work. He is glorified in delivering us from sickness, and nowhere is it written that He is glorified in sickness. The mistaken perversion of our Lord's words in John 11:4 has led many astray by giving them the false interpretation that God is glorified in our sickness.

Jesus, when He received the message of Lazarus' sisters, "Lord, behold, he whom Thou lovest is sick," did not say that God was glorified in that sickness; He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby"

This glorious declaration was abundantly justified by the wondrous manifestation of His resurrection and healing power, and He was *glorified* as the Son of God, *in the delivering His loved one from the power of the Devil*, who is the author of disease and death. Jesus did not say, "God *made him sick* that I should be glorified in delivering him from sickness," but He said in effect that the glory of God in His own person should be manifested in delivering him from that evil one from whom sin and sickness and death and hell proceed; that is, from the Devil.

Christ did not go about healing those that were oppressed of God, for it is written (Acts 10:38) "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all that were *oppressed of the Devil*; for God was with Him." Since, then, all forms of human sickness are Satan's work, these filthy diseases and painful infirmities can never be God's will, and if we believe that "for this purpose the Son of God was manifested,

that He *might destroy the works of the Devil*" (1 John 4:8), then we must believe that He came to destroy disease, and that God is ever glorified in the destruction of disease in His people.

How glorious it will be when from the four winds the breath of God breathes upon multitudes of God's children who are fainting, groaning, and dying, and are in their graves so far as practical usefulness is concerned.

What a glorious power, will be given the Church of God when those who are now useless in the battlefield will rise up at his command filled with divine Life and glad with the indwelling consciousness of His healing power in every part of their spirit, soul, and body.

What mighty blows will then be dealt in Jesus' Name and in His strength to Satan's Kingdom, and what multitudes will be set free by these triumphant hosts who will go forth "an exceeding great army" to proclaim a perfect redemption not only for the spirit and soul, but for the body also.

This wondrous power rested on the Church in its glorious morning, and now that the night has come, the sure word of prophecy encourages us to believe that He who is coming to take out of the world His own, will prepare them for that coming by "restoring health" to them. This health will be given for blessed service in the "little while" ere "He shall descend from heaven with a shout with the voice of the archangel and the trump of God." It will not be from innumerable sickbeds, groaning with cancers and rheumatism and fevers, that the "wise virgins" shall go forth with glad songs and joyful steps to meet their Lord, but they shall go forth to meet Him with the Oil filling their earthly vessels, for ere He comes He shall be glorified in their deliverance from the foul imprints of Satan's finger.

On every page of the evangel and in the Acts of the Apostles we read that "they glorified the God of Israel" when they saw the mighty power of Jesus' Name in the healing of the sick, and so it will be again. It is for God's glory that we should be healed.

3. The prayer of the leper can never justify the use of the word "If Thou wilt or it be Thy will" since we have the answer of the Lord to the prayer of the leper in the two glorious words, "I will." When the leper said, "Lord, if Thou wilt, Thou canst make me clean," he

acknowledged in the act of worship, first that Christ was his Lord and God in whom he trusted for Salvation. Second, by the words, "Thou canst," he expressed his faith *in the power* of the Lord to heal, but being *ignorant* as yet of the abounding *willingness* of Christ, who was only then unfolding His glorious will, he said, "If Thou wilt," and in speaking thus he expressed his doubtfulness as to the Lord's willingness. But when Jesus said, "I will," the leper no longer prayed "If Thou wilt"; to have done so would have been to sin. Now Christ's answer to the leper is His answer to every true believer, "I will", and to repeat the form of the leper's prayer, "If Thou wilt," is to doubt whether that is the Lord's answer, and doubt is sin. Had the leper persisted in praying, "If Thou wilt," after he had heard the Lord's answer, he would never have been healed, for he would have shrunk from the Lord's touch. This is what many Christians are doing now; they persist in praying, even when they have heard the Lord's answer, "Lord if Thou wilt," and therefore they shrink from the Lord's touch.

To every true believer today bowed down with sickness Christ speaks as at Bethesda (John 5:6) "*Wilt thou be made whole?*" and unless we are willing He cannot heal, for He demands that we shall believe in His willingness without any "if" or a "but" or any qualification whatever. The language of faith never includes a syllable of doubt, and the little word "if" though; it be but a syllable, is an element of doubt so great that no prayer can be answered which contains it. Let the believer listen to the Lord's answer to the leper, "I will" and never again repeat the leper's words of ignorance (justifiable in him but not in us), that little pernicious word "if." When one came to Jesus with that word, saying, "IF Thou canst do anything, have compassion on us and help us," the Lord's answer was distinct and clear, "*If thou canst believe, all things are possible to him that believeth.*" (Mark 9:23.) The "if" is never on God's part; His will is revealed, and there can never be any doubt as to His willingness to heal. Therefore it but rests with the Christian to throw away the "if" and to say: "LORD I BELIEVE."

4. There can be no analogy between our prayer for Divine Healing and Christ's bitter cry in the hour of His agony and sore temptation in the garden, when he said, "My soul is exceeding sorrowful even unto death." As He Himself had said, it was

impossible for that cup to pass from Him. This is proved by reference to His word in John 12:27, where He says, "Now is My soul troubled, and what shall I say? Father, save Me from this hour; but for this, cause, came I unto this hour"; and then it was that He, withdrawing that prayer, said, "Father, glorify Thy Name," and to that there came a Voice from heaven, saying, "I have both glorified it and will glorify it again."

It was only in thus fulfilling the eternal will and purpose of the eternal Trinity that it was possible for Him to become the Redeemer of men, and the "if" in that prayer was thus absolutely withdrawn; and with the glorious devotion for our salvation and healing and perfect redemption, He said, "as THOU wilt." All we ever can desire any Christian to say is, "Not as I will, but as Thou wilt"; only let us know clearly what that will is, and then pray that His revealed will shall be fulfilled in us.

5. There is no such prayer taught Christ's disciples as that which is so often quoted as justifying the retention of the doubting "IF"; viz, "*Thy will be done.*" Christians have no right to insert a full stop where their Bibles do not contain even a comma. The prayer, as our Lord taught it to His disciples, is contained in Matthew 6:10, and is not "Thy will be done," but "Thy will be done *in earth AS IT IS in heaven.*" a very different prayer, with a larger scope than the abbreviated and distorted petition, "Thy will be done." The prayer, as it is often quoted, is a prayer of resignation to the unknown will of God, but that is clearly not the intention of our Lord. As He inspires the prayer, it is a prayer beseeching divine intervention, and entreating that "Our Father in Heaven" shall now, *on this earth*, do His will in us *exactly in the same way* as that will is now done *in heaven*.

Resignation to the Divine Will is a lovely and beautiful grace, but when the prayer which our Lord has taught us is distorted and used by Christians as a reason for their resignation to disease and corruption, which is the Devil's will and work, the perversion of the prayer becomes a very serious matter. Satan himself must have devised and maintained in Christian writings and hymns this miserable perversion of the prayer taught by our Lord, for it has been a most successful delusion in his hands to keep millions of God's children bound by his filthy chains in racking pain, and even

leading them to glorify God for his (that is Satan's) work.

The extent to which this has been done by Christians for many centuries is beyond all expression sad. Holy and consecrated in spirit, great numbers of lovely Christian characters have pressed their lips to the work of Satan's foul fingers on their, bodies, and said, looking up to God, "Father, *Thy will be done.*" Take, for illustration, the verses written by that excellent Christian lady, Frances Ridley Havergal, entitled, "A Song in the Night." In a note to the little poem, she says that it was written in severe pain on Sunday afternoon, October 8, 1876, at the Pension Wengen, Alps. She says:

I take this pain, Lord Jesus, *from Thine own hand;*
The strength to bear it bravely Thou wilt command..
I take this pain Lord Jesus, as proof indeed
That Thou art watching closely my truest need,
That Thou, my Good Physician, art watching still,
That all Thine own good pleasure Thou wilt fulfil.

I take this pain, Lord Jesus; *What Thou dost choose*
The soul that really loves Thee will not refuse.
I take this pain, Lord Jesus, *as Thine own gift,*
And true, though tremulous praises I now uplift.

'Tis Thy dear hand, O Savior, that presseth sore,
The hand that bears the nail-prints forevermore.
And now beneath its shadow, hidden by Thee,
The pressure only tells me Thou lovest me

It is sad to say, and to say it of one whose memory is justly held dear by the Church of God, but said it must be, that this, and the thousands of other poems and writings like it, must give great joy to the Devil, for *these sentiments are an absolute insult to God.*

To declare that a painful, horrible, filthy disease, corrupting and destroying a useful life, is implanted there by the hand of the Saviour and the Healer and the Cleanser, the incorruptible God, from whom nothing unclean can come, is to say that which is not true. It is no more true in Frances Ridley Havergal than it was in Job

when he said, "Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me" (Job 19:21), when not one single filthy boil on Job's miserable body had ever been planted there by any other than by Satan's unclean hand, since it is written that "Satan went forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown." (Job 2:7.)

Let us look more closely at this prayer which our Lord has taught us, and we shall see how entirely opposite to its perversion the prayer really is. As we have said, it is a prayer for *divine intervention*, asking that our Father's will shall be done in us now, as it is done in heaven.

To understand it, therefore, let us leave, in imagination, this earth and these lower skies and wing our way through all the starry spaces, leaving suns and systems behind, until we come to the highest heavens and reach the "City which hath foundations, whose builder and maker is God." Let us now stand before one of those glorious gates of the City Celestial. There, in all its glory, the city shines, "like unto a stone most precious, even like a jasper stone, clear as crystal." It rises above its walls great and high, one thousand five hundred miles upward into the lovely sky, and extends on every side an equal measure "according to the measure of a man." All radiant with glory, the many mansions rise tier upon tier in this Metropolis of the Universe up to the very Throne of the Eternal.

At one of the pearly gates we looked into the face of a glorious guardian angel and say, "Tell us, O blessed one, is this heaven, where God's will is done?" And he answers, "Yea." Again we say, "Tell us O blessed one, is there any sin within these jasper walls?" And he would say, "Nay, for here the Father's will is done and where that will is done no sin can enter."

Back from the gates of glory, we come down again to earth, and kneeling now upon this footstool, we lift our eyes to heaven, and say, "Father, Thy will be done on earth to me this day, just in the same way as it is now done in heaven; and as in heaven no sin abides, grant that all sin may now be taken from my heart, and that Thy holy will remain there alone, making my spirit pure, as Thou art pure." Will that prayer be answered if it come up to our Father's ear in Jesus Name? Were it not answered, the Throne of God would fall, for the Word if God would fail, which proclaims through earth and

heaven, "The Blood of Jesus Christ *cleanseth us from all sin.*"

"I believe it," the Christian cries. "I believe it now, that it is His will, and I through faith and by His power am cleansed from sin." And so do we. Hallelujah!

But let us re-ascend and wing our way in spirit once again above these lower skies, and stand once more beside the City of Gold. "Tell us, O blessed one, tell us," we say, "is there within these jasper walls, within these mansions of glory which rise above them to the Throne of God, any in whom disease, death, sorrow, crying, or pain abide?"

And if angel face could ever wear a look of pain, a flush of shame, it would be his from whose lips with mingled sorrow and displeasure the answer comes in one stern word, "Nay". "And wherefore, blessed one?" we say, to which he might reply, "Have ye not read 'there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie'?" And continuing, he might say, "The former things are passed away, the Father's will is done, the hand of the defiler of men can no more corrupt, for the will of the Father is done throughout all heaven."

Descending once more, we bow our knees upon this earth, which is God's footstool, and looking up once more to heaven, which is His Throne, we cry, "Father, O my Father, let Thy will be done in me on earth today, as that will is now done in heaven; and as disease and corruption now defile my body, which is Thy Temple, cleanse me from every defilement of the flesh as Thou hast from every defilement of the spirit, and in the perfect healing of every part, let Thy holy will now be done."

Will that prayer be answered?

If it be the prayer of faith, then it is written, "The prayer of faith SHALL SAVE THE SICK," and Heaven itself must fall to deepest Hell before that word can fail. But fail it cannot, for "it is impossible that God should lie." He promised, and He must perform.

Oh, that His will might be done, and that thou, dear suffering one who mayest read these words, shouldst no longer, doubt the willingness of thy Lord to deliver thee from "all the power of the enemy," and to enable thee to "glorify God in your body, and your spirit, which are His."

And now, beloved, how can we better close these words than in

asking you to banish forever that fatal "IF" which keeps you from the touch of Christ's healing hand waiting to heal you now. We can only add our, fervent exhortation and our earnest prayer for you in the words of the holy Apostle Paul, "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."

Let him do it; and songs of rejoicing will ring through earth and heaven that the Father's will is done, and you who have waited long shall now rejoice, "being delivered from the bondage of corruption into the liberty of the Glory of the children of God," not only in having received "the first fruits of the spirit," but in the "Redemption of your body."

O'er earth and sea now let it ring,
The Lord is King, the Lord is King:
And Satan's chains from men shall fall
'Midst joyous shouts of "Christ is All."

LIKE: A SHEPHERD.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, in every land for Jesus' sake.

I would like to read with you a few verses and then say a few words.

In the 40th chapter of Isaiah.

“Comfort ye, comfort ye my people, saith your God.

“Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins.

“The voice of him that crieth in the wilderness. Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

“And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

“The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodness thereof is as the flower of the field.

“The grass withereth, the flower fadeth: Because the spirit of Jehovah bloweth upon it: surely the people is grass.

“The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem. that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

“Behold, Jehovah God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him and His work before Him.

“He shall feel His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young,”

I specially desire to speak concerning these words:

“He shall feed His flock like a shepherd.”

Among the many emblems of His work as Redeemer that our

Lord Jesus Christ Himself employed, I think there were none more beautiful than that one in which He said, “I am the Good Shepherd. The good shepherd giveth His life for the sheep.”

The contrast between the Lord Jesus Christ, the good shepherd, and the false shepherds of that day was very striking.

If you read the 10th chapter of the Gospel according to St. John, you will find that beautiful simile is wrought out by Christ Himself, where He sets Himself forth as “the Shepherd of the sheep.”

To understand that you must read and study the preceding chapter, one of the most brilliantly witty and interesting chapters in the Gospels, picturing one of those scenes that live in a man's mind, if ever he has let the Holy Spirit photograph it by Divine Light upon his own heart and mind.

I wish the Word of God and the Story of Jesus in the Gospels were to you more like that; I wish that it were more and more to you something that is more than words.

The Word (the *Logos*) of God is more than words; it is “spirit and life” in great, unspoken thoughts that reach away far beyond the human words. It is God's thought, and therefore, God Himself is ever in His Word.

In that 9th chapter of John you have a story of a very simple nature that makes you understand practically just

HOW HE FEEDS HIS FLOCK LIKE A SHEPHERD.

It is the story of the man born blind, whom Jesus restored to sight, and brought into His own fellowship of faith.

You know, in these olden times they had no places of shelter and instruction for the blind, excepting just a beggar's place. The sick and infirm sat at the gates of temples and public places, and in the East to-day you will find them outside of the mosques and markets in a long line, all begging.

In the Orient disease is all brought to the surface, and it is made a reason for a cry of help. Poor, thin and feeble, consumptive hands are held out for help; poor leprous throats utter hoarse cries for help;

and this poor fellow was lying by the wayside, blind. He had been blind from his birth, and the disciples asked in a sort of a by-the-way tone, “Rabbi, who did sin, this man or his parents, that he was born blind?”

And the Lord answered that the man had not sinned, and his parents had not sinned, but He said “That the works of God might be made manifest in him. I must work the works of Him that sent me, while it is day: the night cometh when no man can work.”

And He went up to the blind man and anointed his eyes with clay, and he said, “Go, wash in the pool of Siloam.”

The man had not heard that Voice before. It was the Voice of the Good Shepherd.

It had a strange power over him. “Go wash in the pool of Siloam.” “Go wash!” and I tell you to-day, if you only just listen, you will hear that same Voice, bidding you to “go and wash in the Fountain opened for sin, for all uncleanness” — the Cleansing Fountain opened by the Saviour’s blood.

THE MEANING OF SILOAM IS SENT.

Sent of God that River of Life is flowing to-day,
Into the heart of that poor blind weary sheep the word came, “Go wash.”

Now, he did not know much about Christ. The fact was he did not know anything about Christ’s claims as the Messiah, and

SOME OF YOUR SO-CALLED THEOLOGIES WILL GO TO SMASH OVER HIS STORY.

You think that God Almighty does not hear anybody excepting those that define the Calvinism, Arminianism or some other ism that you hold by your thumb line, you miserables! Your theology goes to ten thousand times smash over that story of the Lord healing a man that did not know He was the Lord; who did not know Him at all; but who was still acceptable to Him. You will see that as you go

on.

He was a poor man, but he was an honest man, and an honest man is a work of God of a noble character.

HE WAS HONEST TO HIMSELF AND BEFORE HIS GOD,

and you could not get him to tell a lie or back down upon anything that was true. You will see that in the man, if you watch him.

He did not feel that he had been healed; but there were some things he knew.

He only knew that a mighty Hand had been laid upon him, and the mighty Voice had spoken to him, and he obeyed that heavenly Voice without reasoning about it, he just went away and washed, and

THE MOMENT HE HAD WASHED HIS EYES IN THAT POOL HE SAW.

How delighted he was,

The works of God had been wrought in him.

The devil that had made him blind before he was born had been defeated.

I tell you the devil makes many sick and infirm before they are born, and many have devils in them before they are born.

I sympathize with people who have got devils in them through the sins of their mother or father or of some other.

I have seen men and women who had so much of the devil in them that when their children were born they were just devils. They had tried to kill them in many cases before they were born. Do you wonder that the baby was born with the spirit of a murderer? Murder was in the mother’s heart when she tried to kill her unborn baby.

Do you wonder that men are born nervous when their fathers smoked tobacco and chewed it, and put nicotine poison into them until every nerve quivered?

Do you wonder that men are born with shattered constitutions

when the brains of their fathers were diseased as to the effects of alcohol?

Do you wonder that people are born with bad passions when their mothers loved to go to the theatre, and look upon the unwomanly shameful sights, and listen to the dirty, voluptuous; musical muck of Italian Opera, which all went into the hearts and bodies of their babes, so that their babes were born with the passions of hell coursing through their blood? Do you wonder at it, that there are many children born deaf and dumb and blind because of the sin of their parents ?

But I have seen a child who was born blind and yet her parents did not sin at all; it was the sin of another against the mother ere the babe was born.

I saw in Australia a child that was born blind because the mother was threatened with dishonor worse than death, and when the cruel, drunken, filthy monsters were about to enter by breaking open the door of the hut in which she lay alone, she put her hands to her eyes, and screamed, and fell in her night-dress on the floor as dead. The sight sobered the bad men and they fled. But it was hours and hours before help came, and she was lifted on the bed in a dying condition as was thought. She became conscious and they removed her hands from her eyes. The baby was born within six hours from that time, its little fingers pressed upon its eyes, but it was blind.

GOD DID NOT MAKE HER BLIND, AND IT WAS NOT
THROUGH THE. SIN OF THE PARENTS; BUT THE DEVIL
DID IT, THROUGH THE. SIN OF BAD MEN.

So you see the Lord was “destroying the works of the devil” when he healed that man.

I do not know how he got blind; but I know Christ went about undoing the works of the devil.

He did not undo the works of the Father. God did not make the man blind, but the devil did.

So Jesus sent that man away, and opened his eyes.

And oh, how beautiful God’s World was, and, oh, how he would wish to look upon the face of the Man who had spoken these words to him, and had anointed his eyes with the clay, and sent him to wash in Siloam.

But He could not find him: for Jesus had conveyed Himself away.

But Jerusalem was soon filled with the wondrous story, and the people were all talking about this well known blind man that was healed by Jesus and was now seeing.

The so called “shepherds of Israel” sent for him. The *shepherds* of Israel?

Read the 34th chapter of Ezekiel concerning the “shepherds” of Israel.

It applies very correctly to the shepherds in Israel when Christ proclaimed Himself the Good Shepherd.

What kind of shepherds were they?

They were cowards and liars and thieves, adulterers and idolaters and vile.

They were intensely in earnest in making proselytes, and when they made them they were "two-fold more the child of hell," than themselves, as Christ said.

These false shepherds sent for this man to whom Jesus had given sight. They never took much interest in that blind sheep of theirs until that day. Then they took a mighty deal of interest in him, because

THEY WANTED TO CLOSE HIS MOUTH, AND
PREVENT HIM FROM SPEAKING THE FAME OF JESUS.

Now that is what some of the shepherds are wanting to do in Chicago and elsewhere to-day. They want to close the mouths of all the people who have been healed.

They say to such, “You must not say anything about that in this church. You will have to get out, if you speak about Divine Healing. You can not do it.

This is the talk of false shepherds in Israel.

But I advise you to do it, no matter what they say

“Well they will turn me out.”

Well, then, *be turned out*. Christ will take you in.

Look at the story of this man.

They called the man and they asked him if he had been blind.

He said, Yes, you all know I have been blind.

Well, how did you see?

Well a man that is called Jesus, anointed my eyes, and sent me away to the pool of Siloam to wash, and I washed, and came back seeing.”

Here was this man who had never seen that splendid Sacred Council of the priests. He had never seen the, august high priest with his breast-plate and its brilliant jewels. He had never looked upon that Sanhedrin, that Sacred Seventy of Israel’s greatest men. It was enough to dazzle any man to look at that sight for the first time.

This man had been all his life blind; but somehow he was not dazzled a bit.

Doubtless he knew a good deal about these priests. He had been blind, but he had not been deaf, and he had heard a good deal. These beggars at the gates of the Temple knew the real character of many of these priests. Possibly he knew how Christ had convicted them all publicly of sin, as narrated in John 8, when they brought to Him a woman taken in adultery. He knew that they talked religion but lived like devils.

I tell you there are many professors to-day who talk like saints and live like devils.

A lady came to me one day and said, “Doctor, I have been a long time in the wilderness, and I will tell you why: I though so much of Dr. So and So” (a great preacher) and I wanted so much to be near him that I went to his house and became one of his servants, just that I might get near him; and he made me an infidel. I found that the man whose eloquence as a preacher enthralled me was playing cards and drinking whisky in his home: for I often gathered up the cards in the morning in the disordered room where he had been playing

cards the previous night and drinking with deacons and members of his own church.”

A man that preaches like a saint in his church, and lives like a devil in his home, is one of the worst of men.

Now, these priests of Christ’s day were men of that kind, and this honest fellow doubtless knew a great deal about them.

He saw their meanness stamped upon every one of their faces. Grand looking men, magnificently attired, with broad phylacteries on their brows and hands, the Word of God bound there on their bodies, but not found in their hearts. He saw them with the pretentiousness of their various high offices, looking very grave and very severe, very awful.

They were going to stop this fellow talking. That was what they got him there for.

So they continued the examination. “Well”, they said, “how did He do it? He told them. “Well,” they said, “as for this fellow Jesus, we do not know whence he was, but give God the glory. Give God the glory, and do not talk anything about Jesus.”

Well, he said, “It is a very strange thing if you do not know whence He is. He opened my eyes, and I am going to give him glory;” because, as I suppose, he had been shouting “Glory to Jesus!” You have got to read between the lines. It is clear that He had been glorifying the Name of Jesus.

Well, they got very angry then.

You see, they had lied to him. They had said Jesus was a sinner, and now they said they did not know whence He was.

The man had said:

“Herein is a marvelous thing, that ye know not from whence He is, and yet He hath opened mine eyes.

“Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.

“Since the world began was it not heard that any man opened the eyes of one that was born blind.

“If this man were not of God, he could do nothing.”

How bold and clear and true is this Witness to Divine Healing!
But this enrages them beyond all bounds: for they are full of devils.

And they answered him: "Thou wast altogether born in Sin, and

DOST THOU TEACH US?"

No, of course, you can not teach them.

You never can teach men of that kind in any age.

I tell you for the most part the ministers of the Church of God are unteachable. They will not be taught. "Dost thou teach us?" is the attitude they take in Chicago to-day towards me.

"Who is Dr. Dowie? Who is he I should like to know? Can he teach us?"

No, Dr. Dowie can not teach you, you hypocrites. (Laughter.) He might be able to teach a poor low down sinner or a humble saint, but he can not teach you, you false shepherds who drive God's sheep back from the Fountains of Life. You can not be taught.

"Dost thou teach us?" they cried long ago. "We are Moses' disciples."

Yes, I know you are by your descendants who are Baptists, Presbyterians, etc., etc., etc., everything but Christ's. (Laughter.)

One cries, "I am Luther's disciple;" another "I am John Knox's disciple, another "I am John Wesley's disciple," etc.

I wish in His Name that you would be Christ's. (Amen.)

Then you would have some teachableness about you. You can not teach such people anything. History repeats itself. "Dost thou teach us?"

They got his parents there.

The parents were shrewd. You can see where he got his shrewdness from.

The priests said, "Is this your son, whom *ye say* was born blind?" Insinuating that there was a conspiracy about it. There are some folks saying the same kind of thing today. "Is this your daughter whom *you say* was sick and had cancer?"

"Well," they say, "how did he get his sight?"

"Well, we do not know. We were not there. We can not say. He is of age ask him." (Laughter.)

Yes, he was most manifestly "of age." He was too old for the Jewish rabbis.

Now they get very angry; for they had passed a law which is thus described:

"The Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue."

It was a terrible weapon, and they held it over the head of every Jew who acknowledged Christ.

They would be cursed in the Temple of their God, and driven out, never permitted to enter into the Temple any more.

That was an awful punishment for a Jew.

He had been brought up to that sacred spot as a babe, and presented in the Temple. It was a terrible prospect for that man who for the first time had entered the Temple of his God with his sight for the first time on that day. It was terrible to think he would never be allowed to enter that Temple any more. But he was true to God and to conscience and he refused to curse his Benefactor.

AND SO, HE IS "CAST OUT" BECAUSE HE BELIEVES
CHRIST IS THE HEALER.

But look at the Good Shepherd.

He not only heals His sheep, but He seeks them out to enlighten and comfort them.

"Jesus heard that they had cast him out; and finding him He said, Dost thou believe on the Son of God?"

"He answered and said. And who is He, Lord, that I may believe on Him?"

"Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee.

"And he said, Lord, I believe. And he worshipped Him."

You see he was all ready in his heart for this act of faith. He was right with God.

THAT MAN COULD NOT HAVE PASSED ANY
EXAMINATION ABOUT CHRISTIANITY,

because he did not know the first thing about Christ and His Claims.

But he was honest, and he was true to his God and conscience, and God heard him, healed him, and gave him fuller light.

I tell you this, I believe that God will hear an honest hearted man, I do not care where He is. "In every nation he that feareth Him, and worketh righteousness, is accepted with him." (Amen.)

Cornelius was accepted before he was a Christian.

Make no mistake about that.

Good works are acceptable to God.

Prayers and alms go up to God with acceptance from honest hearts. I do not care who they are.

GOD CARES MORE FOR GOOD THOUGHTS AND
DEEDS THAN HE DOES FOR YOUR FINE SPUN
THEOLOGIES.

He does not care a pin about them and never commissioned His Church to construct them." Is not the life more than meat?"

These priests were orthodox in their creed, but they were devils in their life, and Christ said, Listen to them, but do not do as they do.

I am not despising correct creeds, such as the Apostle's Creed. Correct creeds are all right, but a correct life is a long way better. A man may hold a correct creed and live a devilish life, but if a man is living according to conscience and is right in the sight of God, he may have a lot of holes in his creed; he may not be able to put it logically together at all, but the man is very acceptable to God, and that is the best of all.

I thank God that although this Witness to God's Way of Healing

was cast out from the Church, he was received by Christ. He wanted to follow Christ, and doubtless was amongst those that were with Him, all the way to Calvary, and followed Him all the way to Heaven.

And now a long time since his eyes were closed in the Sleep of God, that which He gives to His beloved.

But they opened upon the sight of the Good Shepherd in the midst of the Throne, and he has been led by the River of Life these long centuries, and he has been serving Him in Heaven.

But I want to put it to you that

THE SAME GOOD SHEPHERD IS GOING ABOUT ON
EARTH STILL FEEDING HIS FLOCK.

His flock! Who are they?

The poor and the weary, and the down-cast, and the sick, and the sad, and the sinful who do not know Him at all.

They are His flock.

Long ago He was moved with compassion upon them as He saw them scattered abroad, fainting, "tired and lying down as sheep without a shepherd."

Humanity is His flock,— sin-cursed and disease-smitten humanity is the flock for whom Christ died.

HE TASTED DEATH FOR EVERY MAN.

The poor harlot wanders at night in the streets, and in the bright sunlight of this beautiful Sabbath day hides her face in shame in some miserable den. Last night she was the plaything and the poor, miserable tool of devils. Alone, she hears the Sabbath bell far, far away as she heard it long ago in her forsaken mother's home. She looks out to-day; but there is no Sabbath bell ringing for her, and there is no one who invites her to the house of God. She remembers a time when it was not so. Oh God, how this Sabbath day comes to her! Its memories sting, as she thinks of the time, poor, silly,

wandering sheep, when she was pure and loved by pure hearts, and she is an outcast now!

She drinks the Devil's Cup to drown remembrance of the Lord's; and yet, though she does not know it, the Lord is seeking to save and feed his wandering sheep, and is longing to lead her back to His fold.

What are you doing to feed Christ's sheep? What are you doing to bring them to Him? What are you doing to make them who are wandering in paths of sin and shame today know that the Great and Good Shepherd is here?

Zion must lift up her Voice with strength, and tell the good tidings.

What are the good tidings?

“GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO” — *whom?*

Audience:— “ALL PEOPLE.”

Dr. Dowie:— To *all* people.

Now, never get that accursed word “some” in there, for it is accursed in that connection. Narrow creeds want to make it “*some* people.”

I say No!

It is to *all* people; to the black man and the white man and the yellow man, and the poor mixture of them all; to the wicked and the weary and the sinful amid the sin laden, everywhere!

There is one thing that “*never* fails,” and that is God's mercy.

Do you hear that?

You want me to believe there is a time when it will fail. I tell you no! “The mercy of the Lord endureth forever, and ever and ever.”

It is wider than the sea. It is higher than the highest heights, it over-arches all, and there is no place where earth's sorrows are more felt to-day than in the Kind Shepherd's heart in heaven, and there is no place where earth's failings have such kindly judgement given as at His Throne.

“There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the limits of man's mind.
And the heart of the Eternal
Is most wonderfully kind.”

Only give up your sin, only tell it to Him.

He has come to-day to bless these wandering spirits of yours.

He will take us and lead us by pastures so bright and so green, by the River of Life, and give us that strength that we daily need. And by and by, having faithfully led us all our journey through, He will lead us into the Fold where no sin enters, nor any sorrow, and where there is no winter and no night! Amen!

All who want to give themselves to that Shepherd, Rise!
[Apparently the entire audience, many in tears, arose.]

Follow me in prayer!

My God and Father, in Jesus' Name, for His sake, take me as I am, make me what I ought to be, in Spirit, in Soul in Body. Help me to do right to any whom I have wronged, to confess, to forsake my sin, and to do right in Thy sight, as well as to all men. Give me Thy Holy Spirit. Lead me, oh Shepherd Divine! Forgive my wandering, and my sin, and give power to overcome, for Jesus' sake. Amen [*All repeat the prayer, clause, by clause, after Dr. Dowie.*]

After singing the closing hymn, Dr. Dowie pronounced the following

BENEDICTION:

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

**HOW I CAME TO SPEAK IN PUBLIC AND
ASSIST MY HUSBAND IN HIS DIVINE HEALING
MISSION.**

BY JEANIE DOWIE.

I have been engaged in this work for twelve years, and today when asked to write this account for the LEAVES OF HEALING, I have the same feeling of backwardness that I had before I began to speak, a shrinking from seeing what I write printed. Yet I feel that God wants me to do it, and that He will use the simple written story, as He has my spoken words, for it is a record of what He has done and of His wonderful works. If I could not tell of them after all I have seen and heard, the very stones ought to cry out against me.

I shall begin by saying that I had no early training as a speaker. I never spoke above a conversational tone and did not suppose that I could be heard by anyone who was not close to me. The few women that I had heard speak were unwomanly women, who tried to talk like men, and I did not like to hear them.

We belonged to the Congregational church and there the minister and deacons did all the talking. The members walked into church on Sunday and filed solemnly out to beautiful music, and we walked to our carriage and drove home. A minister of one of the churches in Sidney once announced that the following Sunday he would preach a sermon on "Recognition of Friends in Heaven." A solitary man who occupied a seat in a pew of the church, and had done so for many years, wrote to ask if he would not preach a sermon on "Recognition of Friends on Earth," as he had been a member and regular attendant of that church for twelve years and had never been spoken to by any one in it.

"Let your women keep silent in the churches," was kept to the letter by us. I lived in my father's house until I was married in 1876, and became a minister's wife. My husband told me that my duties

would be home duties, as the church had not married me. So I strictly attended to my home, giving such time as I could to the church, always going to listen to my husband when he preached or lectured, for we have always been companions. Being young and not very strong, although healthy, I had all I could do as a wife and mother for the first six years of my married life. But when twelve years ago my husband began to be widely used in the gifts of healing through the laying on of hands and the people came in throngs to our private house in Melbourne to beg him to pray with them, I would talk with them and tell them what I knew about the healings, and encourage them to come again and trust the Lord for healing. Many of those who received healing, afterwards would say they were first impressed of the truth of the work by my simple testimony.

As time went on my husband built a large Tabernacle in Fitzroy, Melbourne, for evangelist work and this was being in course of construction at the time of which I am writing and though we had the town hall hired for Sunday services the people thronged us in our home through the week. We had just to leave the doors open and let the people jam in until it was full. They sat on the stairs, crowded the halls, passages, etc., men, women and children, cancerous, consumptives, people with ulcerated sores, people in wheel chairs and on crutches, carried in on beds, deaf and blind, and people with sicknesses of every kind, and yet our little family never suffered, and we ourselves grew stronger all the time, because the Lord strengthened us. I was naturally of a very sensitive nature and shrank from the sight of anything unpleasant. I could not look at a sore place without fainting, but when I saw God healing these sick ones, I could look at the most dreadful things without a shudder and during that time we would often have several open cancers to pray for in one day; yet we ate our food heartily and had the joy of the Lord for our strength. I had no idea until then that there was so much suffering in the world. The people that came were those that had exhausted every human means, and were like the women who "had suffered many things of many physicians and was nothing better but rather grew worse." So in that way we say the worst of everything.

God cured the Doctor's incurables by the prayer of faith and laying on of hands. Among the miracles of healing about this time was the case of Mrs. Parker who was healed instantaneously of cancers and blindness, and whose little son was born in due time the doctors all saying that it would be not be possible for her to live till then. Her photograph with the little boy appeared on the first page of last weeks issue of this paper and also particulars of her case.

The church which my husband formed there was one after his own pattern. He had in it the fire of the Methodists, the water of the Baptists, the stability of the Presbyterians, and the ablest of the church governments of the Congregationalists, taking that which he counted good from them all. He had quite a lively, active church, the members all talked to each other as well as to strangers and we were all expected to work for the Lord, no drones were wanted there. He often called upon one and another to speak or pray and they all did what he told them I used to shiver sometimes and feel a cold tremor go down my back for fear he would ask me to speak or pray. The very thought of it was enough to take everything out of me and I felt if he did I would set a bad example to others and disgrace my Lord as well as my husband. I never told him this but I think he must have known how I felt, yet at the time I was leading a large Bible class of women, and could pray at the bedsides of the sick and talk to people in the home, but it was in the *church* that my mouth was shut.

Just at this time then the Tabernacle was built and was to be dedicated. We had an all-night of prayer, which was held in the healing-room at the rear of the Tabernacle, and there at about one o'clock in the morning we were told to ask God for any special thing that we felt we most needed, and not to ask for anything unless we believed we would receive it. As we knelt in prayer we each one asked the Lord for what we needed. I asked that He would take from me a fearful heart and give me power to speak for Him when He wanted me to without fear. Immediately I felt the strengthening power of the Holy Spirit go through me, the chair against which I knelt shook, my backbone was strengthened, and through and through me I felt thrills of Divine power. I do not know how else to

describe it, but that it was a physical manifestation of spiritual power. After prayer was over we each had a few minutes to tell what we had received. I told that I believe God had given me a gracious answer, and explained how I knew it.

The following Sunday I was put to the test, and after the services an after-meeting was called, and about seven hundred persons remained. My husband called me to come upon the platform. I went without fear and pleaded with sinners to come to the Saviour, explaining the way by a simple illustration. The result of that first talk was two souls decided for Christ; one a young girl who had been trained in a Christian home but never professed to be a Christian. She came up weeping and openly gave herself to the Lord. The other was that of a man about thirty years of age who came up weeping also, and knelt down saying he had never bowed his knee to God before and had vowed he never would. He abandoned his infidelity and wicked life and gave himself to God.

A little time after this we visited a place called Geelong, where we went for a vacation. While there we visited a lady who had lain in bed for seven years. She had severe internal troubles and tumors. She had never been able to be out of bed since the birth of her little boy, who was at the time seven years of age.

As she lay on her bed of pain, she studied her Bible and found there the passage, "Is any among you sick, let him call for the elders of the church, and let them anoint him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he hath committed sins they shall be forgiven him."

The elders of the church of which she was a member used to bring to her bedside bread and wine from the communion table, so she thought she would ask them to pray and anoint her, calling their attention to this passage in James 5. They had not the faith to do it and told her they could not. Her son came to us and begged my husband to visit her. He did so, and after teaching her and her husband God's way, he laid hands on her in the presence of her husband and myself.

HER PAINS ALL LEFT HER,

she sat up in her bed and then stepped over the side of the bed to the floor and walked up and down the room freely. The tumorous mass passed from her, and when we came again to see her, three days afterward, she was sitting in her chair sewing, and came to the door to meet us, a very happy woman. She told us to tell everyone what the Lord had done for her. She was visited by hundreds of people who heard her testimony and the next Sunday her husband had the joy of going to church with his wife walking at his side.

Shortly after this my husband made arrangements to hold a mission at Ballarat, and I was to accompany him. I am always with him when he sees ladies, and so I supposed he did not have any other purpose in taking me with him. When we were in the train on the way to the meeting we stopped at a station where the newsboys were selling Ballarat papers. He took the paper and we started off again, having a compartment of the train to ourselves, the trains in Australia for the most part being fashioned after the English pattern. Presently unfolding the paper he handed to me the advertisement of the meetings, and I was announced to give an address on some of the miracles I had seen. It nearly took my breath away, and I said, "Oh, John, how could you?" He said, "I thought you asked God to give you the power to speak for Him; do you not believe that you were answered? I said, "Yes, I did, but before all those strangers?" He then said, "There is a little time yet and you can do it all right I know. Just think over the rest of the way what you will tell them about and put down on a piece of paper a few facts; speak up and talk as if you were telling it to a few people and

FORGET ALL ABOUT YOURSELF."

I felt I had to do it and did as he said.

As we neared the hall where the meeting was to be held, our fiend who had invited us to Ballarat, and had made the arrangements for us said, "I do not know how many people there will be. There may

be fifty, and there may be five hundred.” My husband said, “There will be as many as the Lord sends. That’s all right, brother.” As we neared the door we found the people standing upon the pavement and on inquiring what was the matter, why was the door not opened, we found that the hall was so full that these were unable to get in. We had to go around by another way and could scarcely find room to stand upon the platform, very inch of standing room being occupied. The room seated eight hundred people, and as we came in they looked so kindly at us.

After my husband gave his lecture

IT CAME MY TURN TO SPEAK.

I had already prayed and read the Scripture, which gave me courage, and as I looked around the room I saw this one who had been to Melbourne and received healing, another who had been deaf and could hear, another and another whom I recognized, and as their happy faces beamed back upon me, it was an inspiration. It is said that eagles build their nests in high places and when the time comes for the young ones to fly, the old one goes in and stirs up the nest and throws them out. When they get out they flap around at first and then when they find they can fly they are delighted to do it. I was thrown out of my nest by the old bird and I enjoyed the experience. God was good to me and I saw that the people heard me easily without my making the slightest effort. My voice was clear and distinct. I told first the healing of the lady in Geelong, who was healed of tumors and other troubles, and who told us that she had relatives in Ballarat. And when I told them how the little yellow haired curly headed boy came in and saw his mother up and

DRESSED FOR THE FIRST TIME

he asked her if her pain was all gone, and then when she said, “I have no pain now;” getting close up to her he said, “Might I sit on your lap, mamma?” She said “Yes, I think you can. The little fellow,

seven years old, sat for the first time on his mother’s knee and kept looking into her eyes and said “And it doesn’t hurt you mamma?”

The little cord of sympathy touched many, and their eyes filled with tears of joy and sympathy. Then when I had finished my narrative a woman who was standing in one of the aisles called out in a shrill, clear voice, “That’s all true and I am her mother.” “And I’m her sister, called another. Thereupon my husband, in his quick hearty way, jumped up and said, “You know all this to be true, don’t you, mother? Come up here and let the people see you. The mother and sister came up and confirmed what I had said before all the people.

The next day the hall could not contain the people so we had to open the large Alfred Hall, an exhibition building which held about four thousand. This was filled day after day and we had one of the most blessed missions that we ever held. We stayed there with sick ones who thronged us. Some received healing as my husband passed by them, mothers stood with children, holding them by the hands, crushing in to get near him. Others as they touched him. Others in the meeting, by the power of the word preached. The sick ones would stay there until one or two o’clock in the morning waiting for prayer.

Among the scenes that dwell in my memory of this wonderful time is that of an old man brought in a bed in a cart from one of the country farms in the neighborhood of Ballarat.

HE HAD NOT WALKED FOR OVER TWENTY-THREE YEARS.

and when his turn came to see my husband it was after one o’clock and he had waited all day. He received an instantaneous healing and walked upon his feet back across the large hall to a small room where his wife was sitting by a fire to keep warm, and when the two old people met there was a scene; the old lady rushed toward him crying, “Father!” And he opened his arms and embraced her saying, “Mother! bless the Lord, I am healed!”

God gave me power to do my part and He made my voice so that it could be heard distinctly all over that great hall. Since then I have been with my husband throughout all his travels and missions and have been his helper, doing what he has asked me to do, and what God has wanted me to do, without any fear of man.

We have together carried the gospel to the principal cities of Australia. We spent some months at one time in New Zealand visiting, with this gospel of salvation and healing, all the large cities in those beautiful islands, which are indeed the wonderland of the Pacific. Six years ago we left home and country and came to America, passed in at the Golden Gate, and landed at San Francisco. We spent several years on the Pacific slope, carrying the gospel of salvation and healing to all the large cities there from Victoria, British Columbia, on the north, to San Diego, California, on the south. Then we crossed the Rocky Mountains had have visited many of the large cities on this side. We have for a time made Chicago our home and center of this work. We have found what the Word promised to be true, fathers and mothers, brothers and sisters, everywhere with persecutions. God took out of me the fearful heart and said, "Be strong, fear not. He will come and save you. Then shall the lame leap as an hart and the tongue of the dumb sing, and a highway shall be there, and a way and it shall be called the way of Holiness." I have consecrated myself to God, and am endeavoring by the grace of God to walk in that way.

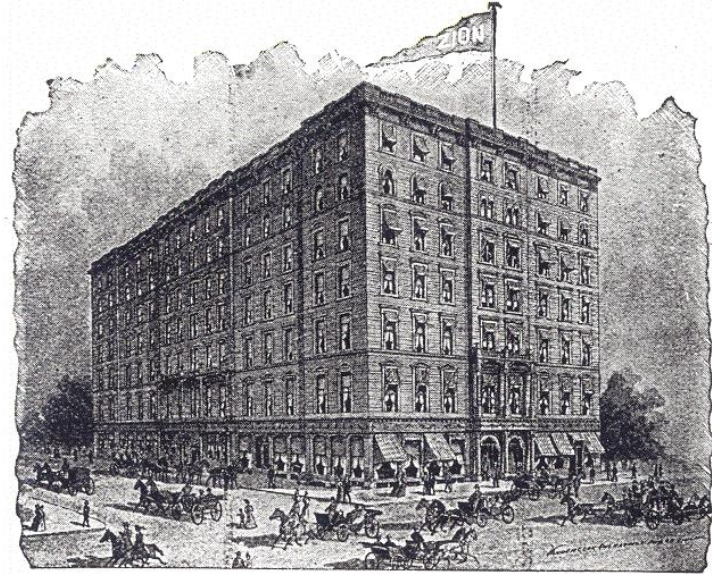
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