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A VOICE FROM ZION

THE BEATITUDES

FOUR "MORNING TALKS"

BY THE

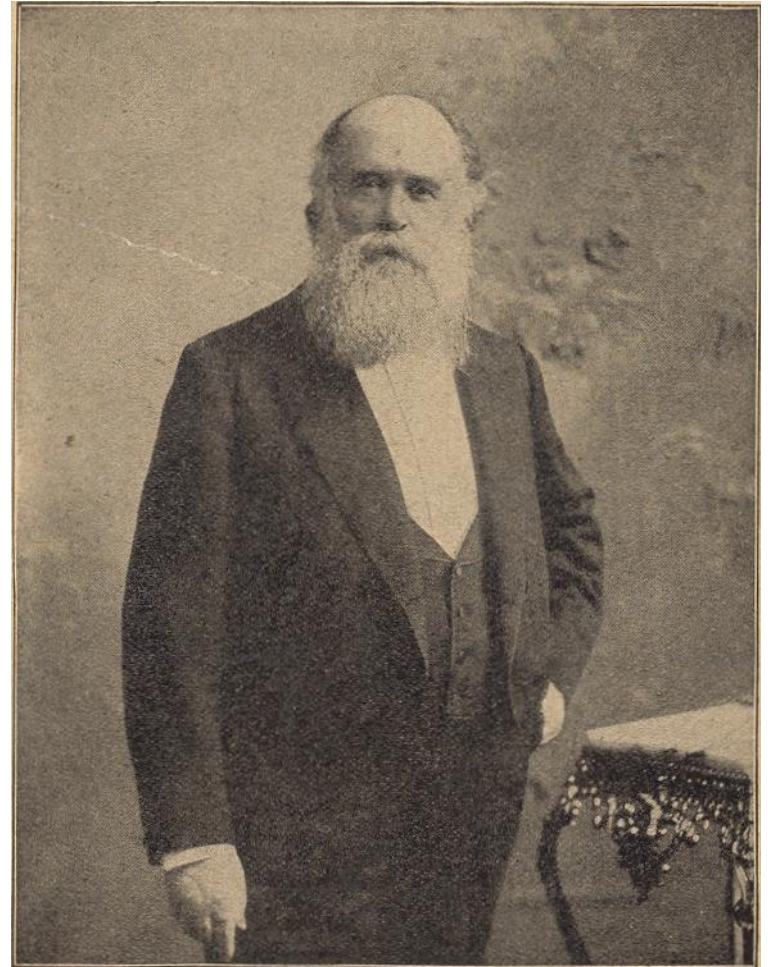
REV JOHN ALEXANDER DOWIE,

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John Alex Dowie

THE BEATITUDES.

BY THE REV. JOHN ALEX. DOWIE.

WILL those whose privilege it was to hear them ever forget those precious morning talks in the assembly room of Divine Healing Home No. 1, in the days when Zion was in its beginning in Chicago? Those morning hours when the little company of guests met with the man of God like a family at its family altar, and there considered the wonderful things of God and His opened Word, can never be duplicated in Zion.

Zion is much greater and stronger now; her influence is more widespread and her teaching more fully developed; God is blessing her more and more every day to the Salvation, Healing and Cleansing of thousands and tens of thousands of the sinful, the sick and the sorrowing; but there was a peculiar blessing in those days of such intimate association with God's Messenger when he was at the beginning of his battle in Chicago, which can never come again.

The words which were spoken at that time will live forever.

Some of them have been ever since living and spreading their influence in the lives of those who heard them, like the ever-widening circles of waves on a lake when a stone is dropped into the still water.

Others have been preserved in *LEAVES OF HEALING* and *A VOICE FROM ZION*, and have gone in that form to the ends of the earth, carrying everywhere the wonderful Message of the Everlasting Gospel.

Other words which were then spoken were recorded by stenographers, but have never been given to the world in printed form.

We rejoice that these talks have been preserved for publication at this time.

We give the first installment of a series of "Morning Talks," on the subject of "The Beatitudes," taking up the reports of them at the point when the notes began to be taken.

These reports were never revised by the General Overseer, but we send them forth to our readers, believing that the Holy Spirit, who inspired the spoken words, will bless the printed pages to the hearts of readers everywhere. A. W. N.

THE BEATITUDES.

Divine Healing Home No. 1, August 2, 1894.

Dr. Dowie took up the Scripture reading at the first verse of the fifth chapter of the Gospel according to St. Matthew. The last three verses of the previous chapter gave us a brief synopsis of the mode in which Jesus carried on His mission. He went about, it is written, doing three things:

Teaching, Preaching, Healing.

"Teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness among the people."

I call your attention to this as introductory to the fifth chapter, and as explanatory of that which is so essential to be understood in connection with the Gospel ministry: that the first thing is teaching, the next thing is preaching, and the third and last thing is healing. Healing does not come first, and it is very important in this ministry in which we are engaged especially, which has attracted you here particularly, that you should understand that teaching comes first.

The reason for that is that it is through teaching that faith comes. Many will tell you that faith comes by praying for it. It does not. It never came by praying for it, and it never will.

Many have prayed for faith to be healed and never received it.

If you will look at the tenth chapter of the Epistle to the Romans, seventeenth verse, you will see the way faith comes:

So belief cometh of hearing, and hearing by the Word of Christ.

Faith Cometh by Hearing, Not by Praying for It.

If you have faith, no matter how small it is, a very proper prayer is, "Lord, increase our faith." In the nine gifts of the Holy Spirit, the first of the gifts are the Word of Wisdom and the Word of Knowledge, and the next gift is Faith. That order shows that faith rests upon the Word of Wisdom and the Word of Knowledge.

Faith is created by the Word, for the Word of God appeals to the conscience and to reason and to our sense of duty and of right. In all this ministry the blessing has come directly or indirectly through the Word of God. The blessings coming indirectly are through the testimonies of those who have received, Faith through the Word and have been healed.

Through the testimonies, others have come and believed the testimonies, but always at the bottom of the whole of this ministry lies the Word of God.

All I Know of Divine Healing Came to Me Through the Word of God.

Hence the necessity of teaching, first of all. Teaching is a more important matter than preaching. Preaching, technically, is only the proclamation of an ascertained truth. The proclamation by the Herald, "The King is dead, long live the King," is preaching.

There is no argument about it. It should be short, sharp and to the point. Proclamation is not teaching. Preaching is not teaching.

When Christ went to a place, His disciples went before Him and said, "Repent ye, for the Kingdom of Heaven is at

hand." There was no teaching about that. They simply preached.

Christ's First Mission was Teaching.

You will notice that this statement is not accidental. The same statement is made in other parts of the Gospels. For instance, in the ninth chapter of Matthew in the thirty-fifth verse:

And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of disease and all manner of sickness.

In the eleventh chapter of the same Gospel we read:

And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and preach in their cities.

Then He went on with the healing.

The teaching came first and the preaching next, and the healing last.

Let us ask before we take up this Sermon on the Mount, having already seen that teaching is the way by which faith comes, What is teaching?

Teaching consists of two distinct things: instruction and education. Instruction, by the nature of the word, means to build into, and education means to draw out. There is no use putting anything into a person without drawing it out. Instruction is given that you may receive something, and then that you may work it out; that you may live it out, that it may have its due effect in you. You teach a boy. You instruct him that A is A, that one and one make two, and give him the multiplication table. The object of that is that he may get education. The education is not instruction. You instruct him, but the education is drawn out of him by the necessity of the case. He must calculate. He has been taught that one and one make two, and so he goes on and makes twenty.

We sometimes put water into a pump for the purpose of getting water out of the well; we “prime” the pump. In like manner the truth has to be put into us before it can be drawn out. There must be the appeal to the reason, to the conscience, to the sense of duty and of right in God’s sight in teaching Divine truth.

Teaching is Also the Elimination of Truth From Error.

The people to whom Christ spoke were in great darkness, not because the rabbis did not have the Word of God, but because the Word of God was made void by their traditions. The Word of God said, “I am the Lord that healeth thee.” The rabbis said, “That was all right in the time of Moses, but now the doctors and their pills heal us.”

They had certain traditions which put the law of God aside. Christ denounced them. He said:

This people honoreth Me with their lips;
But their heart is far from Me,
But in vain do they worship Me,
Teaching as their doctrines the precepts of men.

The people had come to believe that God made them sick, as poor Job did. They had come to believe that the only way to get Salvation was to do as these rabbis told them. These false teachers said, “Never mind about the weightier matters of the law, so long as you keep your tithes right and your pew rents paid.”

One of the most important things concerning Divine teaching is to get rid of error, to get rid of false teaching.

Christ found the Word of God when He went into the synagogue. He said it was true. He even told the people that the rabbis taught the Word of God, but He said, “Do not ye after their works; for they say, and do not.”

The greatest difficulty always presented in teaching truth which has been lost or neglected, is to eliminate the truth

from the mass of error which surrounds it. Until error is taken away and truth established, faith is not established, especially among intelligent people. The greater the intelligence the more

The Reason Must Be Satisfied as Well as the Conscience.

Very large numbers of persons are perfectly conscientious in holding error. They hold it with the utmost tenacity. They think they are doing right in preaching and teaching it. They are perfectly sincere. But sincerity is not the test of truth. If that were so, then the Brahmin woman throwing her child into the Ganges would be a follower of truth. There is no question about her sincerity.

Many Roman Catholics are very sincere in their worship of a bit of dough which a priest has hocus-pocused with his Latin. But the thing about which they are sincere is not the truth.

They are absolutely idolatrous. There is no difference between them and those who bow down before the image of Buddha, constructed of wood and stone.

Truth and Error Mixed is Most Difficult to Deal With.

One of the greatest difficulties for true teachers is in dealing with sincere persons who are sincerely wrong because they have been falsely led and falsely guided. The difficulty is increased when in some points they are absolutely right; when, as in the Church of Rome, there is a great deal of truth taught with the error. The Roman Catholics recognize a great many cardinal truths. They recognize the Trinity of God. They recognize the Divinity of our Lord Jesus Christ. They recognize that He died for sinners according to the Scripture. They recognize the great truth that He died, rose again and ascended into the heavens and is now at the right hand of God.

They teach a great many truths, but they also teach error. Instead of teaching that He is the One Mediator between God and man, they teach that there are many mediators. They say that you do not go to Christ directly; that you first of all go to the Priest, and after the Priest has instructed you and you have confessed your sins, he goes to God and makes absolution for you. When you pray, you invoke all the angels and all the saints. Instead of going to the front door and presenting your request to the master of the house, you go to the back door and get the servants to help you.

They do not represent Christ as the direct Mediator. They place between God and man, priests and bishops and cardinals and popes and saints and the Virgin. Christ is away back at the far end of that long procession. They do not see Him. He is like some inaccessible being. You can only get back to Him with the most extreme difficulty.

The gift of teaching is one of the most important of all. It is the third office in the Church. The first office is that of the apostle; the second, that of the prophet, and the third, that of the teacher.

I wish to impress upon you that

Our Lord Jesus Christ Came as a Great Prophet.

That was His mission. His mission was not accomplished by simply dying on the Cross. His mission was to teach.

Christ has three offices, Prophet, Priest and King.

Christ taught the truth of God, and as the result of that teaching created faith. That faith brought people into the state of Salvation and into Healing and into Holy Living. He still continues that office, for by the Holy Spirit He leads into the Way of all the truth.

He sealed His testimony as a Teacher and His prophetic declarations with His blood. He is now in heaven as Priest, as the Great High Intercessor who has gone back as Mediator and will help all who come unto Him.

Christ is still continuing His teaching, and by the Holy Spirit He is Prophet, Priest and Teacher. All the prophets are

teachers, but all the teachers are not apostles.

I do not claim to be an apostle. I am a teacher, and it is in connection with Jesus' teaching that power has come in this ministry. I dwell on that with great emphasis this morning, because I desire that you should know the immense importance of teaching. The effect of Christ's teaching is shown in the twenty-fourth and twenty-fifth verses of the fourth chapter of Matthew:

And the report of Him went forth into all Syria: and they brought unto Him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic, and palsied; and He healed them. And there followed Him great multitudes from Galilee and Decapolis and Jerusalem and Judea and from beyond Jordan.

The First Portion of the Sermon on the Mount is Addressed to Jesus' Disciples.

The latter portion of it is addressed to the great multitudes as well as His disciples. The word disciple is derived from *discipulus*, which means learner. If we cannot take the position of a learner, we shall never know God's power. Jesus said:

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

The necessity is always greatest that the disciples shall be taught. The ignorant, untaught disciple can do infinitely more damage than ten thousand infidels. More mischief has been wrought in the Church of God by ignorance than by evil intention. The Lord Jesus Christ Himself was crucified through ignorance. Peter said on the Day of Pentecost, "Brethren, I wot that in ignorance ye did it."

Their hearts had been so led in error, they were so blinded by their own vices and weaknesses, that they actually did not know that they were killing the Prince of Light. The great mass of people who cried out, "Crucify Him!" did not know

what they did. Christ Himself knew that; for He said, "Father, forgive them; for they know not what they do." Many poor people are deluded by claptrap labor leaders and papers. They are led into lawless deeds of violence. How easy it is for unprincipled men to delude some of these poor people for their own ends.

The Ignorance of Many Makes Them Open to Deception.

Many in this city do not know the English language. They are citizens in this city and vote at the polls, yet in large districts of the city you can find thousands and tens of thousands who cannot read or write one word of the English language.

I have gone on the West Side of Chicago and asked direction about the street, not knowing my way, and the vacant look on the face of the one I asked showed that he did not understand.

I had in this house, the other day, a lady who had been in the city thirty years and could not read one word in the English Bible. She has simply lived among the Germans. Anything that their own press tells the poor Poles, Germans, Russians and others is readily believed by them. Through these papers the foreign-speaking population is deceived and agitated by labor leaders. They would not commit deeds of violence if they were better taught. This country does not teach the people to know what their duties are.

The Great Mission of the Church of God is to Teach.

But teaching has not been going on much in the Church. The minister takes a text, but he does not teach concerning the text.

An old lady in Scotland sat with hands folded and eyes shut, when a stranger came into the church. Presently he asked her, "My good woman, will you please to tell me what the text is?"

"The text?" she said. "He has a text, but it is no use my

telling you because he went swooning long ago." She meant he had gone swimming long ago.

Your metropolitan minister takes a text such as, "Ye shall know the Truth, and the Truth shall make you free." He then begins to make a great period of illustrations and metaphors and fine language. You look at that fine array of talk, talk, talk, for all the world like a bubble. The bubble goes up, and when it is over you have been preached to, but you know nothing at all about it.

I have sat and listened to such sermons, and I wondered for what purpose they were preached.

What is needed is teaching, and such preaching to follow teaching as to make it effective.

"Repent! Repent! All of you who desire to confess your sins, arise and do so." That is preaching. All the rest of many of my sermons is teaching.

The world will not be reached until the disciples are taught.

I do not care for the healing by itself.

Healing Would be of No Permanent Benefit to Untaught People.

Unless they were taught, their testimonies would be of very little value.

The Gospel lays great stress upon teaching.

In the Epistle to Titus, St. Paul gave instruction as to how Elders should be ordained. After giving nineteen instructions, he gave particular direction that an Elder should be qualified to teach.

The matter of teaching is of the greatest importance, and I have felt it wise to devote this entire talk to it.

Divine Healing Home No. 1, August 6, 1894.

Dr. Dowie read the first twenty verses of the fifth chapter of the Gospel according to St. Matthew.

Teaching First, Then Healing.

He then said: The first thing our Lord did was to go about teaching, and in all these cases you will notice that He taught for a long period, and sometimes the whole livelong day, without any cessation, and then healing took place in the evening. After the long teaching in the Sermon on the Mount, occurred the healing of the leper, the healing of the Centurion, the healing of Peter's wife's mother and the healing of the great multitude in the streets of the great city. There is no appearance of any healing whatever during the day.

Persons sometimes wonder that so many people had faith at the same moment. It was because they were there together. Our Lord Jesus Christ spent His time very largely in teaching. He and the apostles taught the people God's Salvation. Multitudes were instructed and multitudes received the blessing, because they came to the same point of Repentance at the same moment. That will always be the case.

I have seen, in this city, as many as 2000 persons stand up and ask for prayers simply because they had all come to see the same truth at the same moment of time. They went to God and got the same blessing.

The great need, therefore, is instruction. I will now take up the consideration of

The Beatitudes.

The first four I have already considered in previous talks, so I will comment but briefly upon them.

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

The word heaven in the original is really "heavens."
Humility of the spirit is the first essential to the believer.

Blessed are they that mourn: for they shall be comforted.

Blessed are those in sympathy. If you have sympathy you cannot help but learn to weep with those who weep and rejoice with those who rejoice.

Blessed are the meek: for they shall inherit the earth.

Moses was the meekest man on earth and the grandest man of his time. Christ was meek.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

The intensity of the earnestness in pursuit of that which is right brings reward. You must not only desire righteousness, but must hunger and thirst after it.

I wish today to speak especially of the fifth Beatitude:

"Blessed are the Merciful: for They Shall Obtain Mercy."

It is the property of God always to have mercy. His mercy is above the heavens. It is from everlasting to everlasting. He has provided a way that the banished may always return.

There can be no limits to God's mercy. Men have limits to their mercy, but our God has none.

The mercy of God is not only mercy, but it is tender mercy.

It is mercy of the utmost tenderness and love.

It is mercy which reaches to all.

Christ Himself manifested that mercy.

It is mercy without any alloy, pure, and without any keeping back.

It is mercy without any remembrance of the transgression. It is the blotting of it out. It is the casting of it into the deep sea of eternal forgetfulness.

Those who would be godly must exercise mercy.

When you exercise mercy it must be in great tenderness; not grudgingly, not by force, but because you desire to do it.

There is No Mercy for the Impenitent.

You cannot be merciful to those still rebellious. It was not possible during the Rebellion for President Lincoln to send pardon to those who stood with arms in their hands, fighting against the national government and desiring to destroy it. The moment they yielded and threw down their arms, then there was mercy and restoration to citizenship.

Mercy should be exercised, and exercised fully. There can be no mercy to the rebellious, and God never forgives the impenitent. Not until we have asked for mercy and forgiveness can we obtain it.

With our fellowmen we cannot be merciful until they have repented of their sins; but there must be no unkindness or malice against those who do not repent, and there must be a willingness and a readiness to forgive them, to extend mercy. If you should be offended or grieved in any way, and the offender should ask for mercy, and that mercy be refused, then you would not be a child of God.

We are to make no exceptions. It does not matter how severely one may offend, how terribly he has wronged us, if he truly repents and asks for mercy, it is our absolute duty to extend that mercy.

“The quality of mercy is not strained.” Gentle and heavenly mercy is of God. When God speaks of mercy, He uses a figure which is of the sublimest character. He says not only that His mercy endures forever, but that His mercy is above the heavens, as if it were the dome of Infinite Love overall.

I say to thee, do thou repeat,
To the first man thou mayest meet,
In lone highway or open street,
That he and we and all men move
Under a canopy of love,
Broader than the blue sky above.

“Blessed are the merciful.”

It is Greater to Forgive an Injury Than to Avenge It.

It is a greater thing to extend compassion than to punish.

Blessed are the merciful: for they shall obtain mercy.

Our Lord illustrates this in many parts of His teaching. You will remember a man in high station in one of His parables is represented as owing ten thousand talents. He cannot pay, and the king commands that everything he has shall be sold and as much property as he has shall be gotten out of him and then that the man shall be cast into prison.

When the doom comes to this wretched man who has kept back this lord's money, he confesses his sin and cries for mercy. The king extends mercy, freely forgives him and tells him to go on his way without any further sense of indebtedness, restored to all his property.

That servant who is thus so kindly treated, goes out. Instead of being grateful for the mercy which he obtained, he attacks a man who owes him three hundred pence, takes him by the throat and casts him into prison. He tells his poor debtor that he will not let him out until he pays every cent. When the king hears of it he sends for the man, rebukes him severely, revokes his mercy and casts him into prison until he shall pay the uttermost farthing.

Christ said:

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Oh, had we this disposition to show compassion and mercy unto those who have sinned! How different the world would be! Wars would cease, strikes would cease. Greed and envy of men would disappear.

Mercy is a Jewel.

It shines brightest in the fair crown of God Himself.

It seems as if it were the central diamond in the diadem of heaven. On the brows of all who are God's children there is no brighter gem. He sets a crown of forgiveness and tender mercy upon our brows. When we are merciful and kind and compassionate, we are most like God. Those who are merciful to their fellowmen shall obtain mercy.

This mercy must extend in all directions and in connection with all things. It must extend to the lower creation, which is a subject we do not, perhaps, sufficiently touch. Man is placed in a position of great power and can exercise great kindness or great cruelty. God says the merciful man is merciful to his beast.

When mercy is given and kindness shown to the lower creation, how they respond to it! How oftentimes a kindness shown to a dog, for instance, has been the means of saving a life! A child is kind to a dog and cares for it. How many lives have been saved by grateful and faithful dogs!

On the other hand, how hateful is a man unkind and cruel to the lower creation. When we are merciful in the best sense, that mercy extends to every animal, domestic and otherwise. It is one of the sad things that, because of the want of mercy, there is strife between man and the lower creation.

No doubt in that place where sin shall pass away and the earth shall be filled with the glory of God, the lion and the lamb shall lie down together. They were never made to war; there will be a place for the lion without eating the lamb. There will be a place for even the brute creation to be at peace.

It is the man without mercy; it is the unkindness which has made this world so sad.

One of the sweetest of all the beatitudes is:

“Blessed Are the Pure in Heart: for They Shall See God.”

This may, in some respects, be called the greatest of all the beatitudes; for surely of all things, the most sublime is seeing God. The word “see” in the original tongue is interchangeable

with the word “know,” and must be so understood. “Blessed are the pure in heart: for they shall know God.”

It is better to know God than even to see Him by the eyes of sense. There were many who saw Jesus who did not know Him. They saw the Christ, but they knew not that He was the Christ. They saw His miracles, but they did not know Him. They even rejected Him and hated Him, some of them.

You could see Christ Himself today, but unless you had purity of heart you could not know Him to be the Christ.

It is only purity of heart which gives purity of sight.

When the heart is pure, the eyes are clean. When the heart is impure, the eyes are envious and lustful, full of pride and sin and all uncleanness. All the divinity in things is obscured. But when the heart is pure, the eyes are clean. You see what other eyes cannot see. You see the unseen and the eternal. Clean eyes know the things which are Divine. They see God.

A pure Faith, a pure Home, a pure Love, a pure Knowledge, all belong to a pure heart.

James, in describing the wisdom from above, says:

The wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits, without variance, without hypocrisy.

These are the Seven Pillars of the House of Wisdom of which Solomon speaks. Wisdom has builded a house which has Seven Pillars, but the central dome of that house is Purity. There is no wisdom without purity. You cannot see God without purity, and hence it is that

The Heart Must be Cleansed by a True Repentance.

The Holy Spirit softens the heart's hardness, enlightens the heart's darkness and cleanses the heart's sinfulness by the Blood of Christ which was shed for your Salvation, your Healing and your Cleansing.

The purity of the heart is the first thing. In the healing of the body, God does not begin with the healing of the body.

He begins with the purification of the heart, which means the sanctification of the spirit. Then the soul and then the body are saved and healed.

Man works from the circumference to the center; God from the center to the circumference. Man begins at the body, and looks at the tongue and feels the pulse, and then operates upon the body with his instruments of torture and his medicines and his wretched pills. God begins with the heart, and as a man thinketh in his heart, so is he. It is not until the heart is cleansed that God will cleanse the blood and the body. Hence the pure in heart see God.

The pure in heart see God as the Saviour from sin.

The pure in heart see God as the Saviour from sickness.

The pure in heart see God as the Cleanser.

The pure in heart see God as the Keeper.

The pure in heart see God as the Provider.

The pure in heart see God as the Protector.

The pure in heart see God as the Guide.

The pure in heart see God in singing.

The pure in heart see God in nature.

The pure in heart see God in His works.

There is a beauty and a glory and a majesty in the painting of these flowers before me on this table in which I can see the handiwork of God. No brush dipped in paint ever so fine could bring these colors upon these leaves and flowers.

No painter could paint across the sky a rainbow which spans it from horizon to horizon.

When we turn our telescope upon the stars and see them in their beauty and glory; when we see that one star differs from another star in glory, and when we see masses of stars in beautifully variegated colors, we see God in the heavens.

We see God in the beautiful thoughts which He has given in His Word.

We see God in the lives of men who have God in them.

We see God Himself if our eyes are opened to see things which are heavenly.

We see in the apocalyptic vision how John the Apostle saw Jesus; how he describes the wonderful revelation of

Christ; how he fell at His feet as dead when he saw Him. His spiritual eyes saw Him.

After all, purity of heart is

The Attainment of the Spiritual Eyes.

I believe it is possible to see a vision we never have seen because of the grossness of our sight.

Elisha was in Dothan and the hostile army was around thirsting for his blood. The servant called attention to the awful impending danger. On every side the forces of the enemy were gathered. It would be easy for them to rush in upon that city and take the prophet whom the heathen king hated and feared more than all the armies of Israel. When that servant cried out in his agony that morning, "Alas, my master! how shall we do?" the prophet said, "Fear not: for they that be with us are more than they that be with them."

I dare say the servant thought his master had lost his reason. There were only a few people in the little village of Dothan and there were multitudes of that heathen force. Elisha said, "Jehovah, open his eyes that he may see," and in a moment that servant's eyes—only for a moment—were opened to see the chariots of the angels and archangels as they swept around that hill of Dothan.

The angels of the Lord had come, perhaps Michael, to protect him. Perhaps God sends legions of angels to protect us. If our eyes were opened to see, we might see spirits sent forth as the Messengers of Salvation.

The Unseen May be Seen by the Pure in Heart.

The pure in heart see God. Seek and have purity of heart above everything else. Take care that the things of this life do not stain the heart, that the things of evil do not stain the spirit, that unclean things do not come into your body.

Stephen saw God. He knew God, and when he was about to pass away the heavens were opened and he saw Jesus.

The pure in heart shall see their God.

Divine Healing Home No. 1, August 7, 1994.

Dr. Dowie said: We resume our exposition this morning with the ninth verse of the fifth chapter of Matthew the seventh of the beatitudes:

“Blessed Are the Peacemakers : for They Shall be Called Sons of God.”

The mass of men are not peacemakers. They care nothing about war or conflict so long as they get success. It does not enter into their calculations to be at peace. Nations are constantly preparing for war. They have a proverb: “In times of peace prepare for war.” They seem to be spending all that can possibly be wrung out of the toiling masses for the purpose of maintaining great standing armies.

The Standing Armies of Christendom.

It is a sad commentary on Nineteenth Century Christianity when it is contrasted with First Century heathenism in that respect.

The whole Roman Empire in the time of our Lord Jesus Christ consisted of a great part of Europe and of extensive possessions in Asia and in Africa, covering territories which are now comprised in the great military monarchies of the world. It is probable that at the time of our Lord Jesus Christ, nineteen centuries ago, these vast territories—a mighty nation—were all kept in perfect peace by an army of less than 200,000 Roman soldiers.

Today, in Europe alone, it is probable that there are actually under arms at this present moment 4,000,000 or 5,000,000 of men. Adding those in Asia and Africa, there are nearly 6,000,000 under arms. Six millions are in reserve. The very first trumpet note calling to battle would bring out 6,000,000, and within a few months 5,000,000 more volunteers. At the least, it is probable that the next general

war will see under arms no less than from at least 12,000,000 to 15,000,000 men.

Probably more men than there are in the whole of the United States of America will be engaged in war.

When you think of such vast armies as these being raised today in professedly Christian countries, does it not make us think how complete has been the failure of that which has been called Christianity? Christianity has not been a failure, but that which is called Christianity.

The Roman Catholic Church, that spiritual harlot who has defiled the world with her abomination, is responsible for much of this.

The Roman Catholic Church is Responsible for Strife.

She has been the destroyer of a true Christianity. She has placed her chief priest upon a political throne. For the first time in many centuries he has been dethroned, but they still claim that he shall be counted a political factor and that he shall be given territories and restored to his possessions as an earthly king.

The history of the papacy has been a history of bloodshed, greed, superstition; Rome has been the mother of ignorance, of vice, famine, hatred. Instead of her binding the nations in peace, when Rome was most supreme, Europe was most busily engaged in fratricidal strife, the popes, cardinals and priests taking part. They were often actually in battle, many of the bishops being much more famous or infamous for their skill in leading armies than for their power of wielding the Sword of the Spirit, which is the Word of God.

The so-called Christian nations of Europe today make no attempt to live in peace. The Roman Catholic Church is quite prepared to sing a *Te Deum* in Paris invoking a blessing upon the French armies and a *Te Deum* in Vienna invoking a blessing on the Austrian armies, although these countries, especially Austria and France, might be at each other's throats. These false priests sing their *Te Deum* when they

send their troops to battle.

Our Lord Jesus Christ is the Prince of Peace. He came to bring peace. Peace is alien to earth. When sin entered, peace fled.

Peace Left the Earth When Sin Entered.

The moment that sin entered, peace fled, and Adam and Eve themselves were at strife with God and each other, so that their firstborn son had the spirit of the Devil and was a murderer from the beginning. He slew his own brother.

The second Adam was the Lord from heaven. When He was once rejected, in the days of His flesh, His disciples, with indignation, besought Him to command fire to come down from heaven and destroy these evil people. His answer comes down to us through the ages:

Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them.

The firstborn son of Adam was a murderer, but the firstborn Son of God was a Saviour. One was the peacemaker shedding his brother's blood. The other was the Peacemaker shedding His own blood that He might make peace with God.

Yet Christ had power to destroy men's lives if He had the will. When He stood there with the Cross in full view. He said to His persecutors that it was in His power to call twelve legions of angels. If that heavenly host which hovered about that Son could have once made itself manifest, O how they would have swept that doomed city, that accursed conclave of false priests, and those wretched, blind and filthy-minded heathen soldiers! How the breath of these heavenly angels could have swept the life out of them and swept them down into hell and the grave. But that is not God's Way. That is not the mission of the Church of God.

Blessed are the peacemakers.

There are two armies in this world, the peacebreakers and the peacemakers. The army of Satan is the great peacebreaker. Look at it:

It marches to the drum beat roll,
The deep-mouthed clarion's bray,
And bears upon a crimson scroll:
"Our mission is to slay."

The Peacemaker's army—look at it:

Along our ranks no sabres shine,
No blood-red pennons wave;
Our banners hear one single line:
"Our mission is to save."

The distinguishing characteristic of a Christian is that he is a peacemaker above all things. Wherever it is possible, by sacrifice, to make peace, he obeys the injunction of the Lord and gets that blessing. He obeys the apostolic injunction:

If it be possible, as much as in you lieth, be at peace with all men.
Seek peace and pursue it.

How are we to be peacemakers?

We Are Peacemakers, First of All, by Being at Peace With God.

We cannot make peace; we cannot assist in the making of peace, unless we are ourselves at peace. If I am to be an ambassador for God, I must surely be at peace with God. If the ministry of reconciliation is my ministry, then I must be at peace with God. I must be reconciled to God.

Christ has made peace by the Blood of the Cross. Therefore do I say unto you, "acquaint now thyself with Him, and

be at peace.” Many Christians are not at peace. They ought to be, but they are not. They talk about being justified by Faith and having peace with God, and they have no such thing.

St. Paul says, in the Epistle to the Romans:

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ.

He says further, in the same connection:

Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God. And not only so, but let us also rejoice in our tribulations: knowing that tribulation worketh patience; and patience, probation; and probation, hope: and hope putteth not to shame; because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us.

Not All Christians Are at Peace.

But none of you say for a moment that this is the experience of all Christians. It is not the experience of some of you here. Some of you are not at peace. You are justified by faith, but God is at controversy with you because you are not obedient. You may be God’s child and yet be at controversy with your Father, with your Saviour; yes, with the Holy Spirit.

Some of you see what the Word of God says concerning Repentance, but you do not repent as you ought to. You do not bring forth fruits meet for Repentance. There sometimes seems to me, in such cases, to be a question as to whether you are children of God.

There are those who are children of God—I would not dare say they were not—who are absolutely disobedient to God’s command to be baptized.

The command of the Apostle Peter on the Day of Pentecost was the command of the Holy Spirit. Peter said, “Repent

ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost.”

There are some of you who are not baptized and refuse to be. You think you can do as you like, but God has a controversy with you, for you cannot do as you like and be an acceptable child of God. You have no more right to disobey that command to be baptized than you have to disobey the command to repent and trust in the Lord Jesus Christ.

The Apostle Peter did not ask Cornelius whether he would be baptized, but after he had blessed the household of Cornelius in the Acts of the Apostles, last verse of the tenth chapter, he commanded them to be baptized.

You say you were sprinkled when you were a baby. That was not Baptism. I defy any person living to prove that baby-sprinkling is Baptism. You do not find in the Old or New Testament a single case of a baby being sprinkled.

All who believed were baptized. The only Baptism known to the New Testament was believers’ Baptism. You are disobeying God when you say you will not be baptized.

Baptism is Not a Matter of Small Importance.

You think that is a matter of small importance. It is not a small matter. It is not a small matter that my son should obey me in little things. It is not a small matter that my daughter should obey me in little things. If they do not obey in little things, they will not obey in big things.

If my servant steals twenty-five cents, he will steal \$25. It is a sin to disobey God in little things.

Furthermore, Baptism is not a little thing. Some weeks ago a man pretended to be converted. He squirmed and shrank and shifted and changed and talked and tried to get out of the matter of Baptism in every way. At last he went home before the baptism, because that was the test of his conversion.

Throughout the Whole World Baptism is the Test of Separation.

In heathen countries, if a Brahmin is baptized he loses his caste, and that is almost equivalent to losing his life. He becomes a pariah and an outcast in order to be a Christian.

Some of you are afraid to be baptized because you are Lutherans, and that will give you trouble with the Lutheran Church. You know you will have to get out of the Lutheran Church if you are baptized. Then get out. If you cannot stay in the Lutheran Church and be a baptized believer, get out.

You see some of you are not at peace about these things. God says, "Be baptized." You say, "I have been baptized."

An abominable lie was told in the case of some of you. When you were sprinkled you were declared to be a child of God. That was a lie; for no water ever sprinkled upon a baby's nose ever changed its heart.

A great many other lies are told in Baptism. There are godfathers and godmothers who take vows upon themselves to renounce the World, the Flesh and the Devil in behalf of the child. Some of them are saloonkeepers.

The Scriptures have nothing to say about godfathers and godmothers.

There are a great many Christians who have found Salvation from sin but will not obey God. They are thereby committing a new sin.

Our Lord Jesus Christ laid down conditions of peace. One of the conditions necessary for a Christian to be at perfect peace with God is to surrender all he has.

Entire Surrender to God Necessary to Peace.

That is God's Word. In order to have this peace with God, you find yourself involved in strife with man. You will be at strife with man, but if you obey God you will be at peace in the heart.

Jesus said

Think not that I came to send peace on the earth: I came not to send peace, but a sword.

Jesus did not come to send the kind of peace the world talks about. He did not come to bring peace to the world. He came to bring peace to your hearts.

Nothing ever caused such division on this earth as Christianity. The very coming of Christ divided the whole Jewish nation at once. It cleft the Jewish nation into two parts. One said He had the spirit of God and another said He had not. His coming set rabbis against rabbis, it set mothers against sons. No man ever created such division as the Lord Jesus Christ. Yet He came to bring peace.

It is not peace on earth.

It is not peace in families.

It is not peace in cities.

It is not peace in nations.

It is peace in the heart.

The very moment you obey Christ you will see that.

What is the Sword which He came to bring? It is the Word of God. The command of God cuts very deeply.

Says a bigoted mother to her daughter, "If you are baptized, you cannot live with me as my child any longer."

That Sword, the Word of God, says, "Repent ye, and be baptized," and severs that daughter from her mother.

Think not that I came to send peace on earth: I came not to send peace, but a sword.

In the fourteenth chapter of the Gospel according to St. Luke, the words are put even more strongly:

Now there went with Him great multitudes: and He turned, and said unto them, If any man cometh unto Me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple.

And again in the thirty-third and thirty-fourth verses:

So therefore whosoever he be of you that renounceth not all that he hath, he cannot be My disciple. Salt therefore is good: but if even the salt

have lost its savor, wherewith shall it be seasoned?

There is the saltness and the pungency of the true Christian. It is like salt in anything.

Peace With God Means War With Sin.

You will find yourself in trouble with the World and the Flesh and the Devil. The world's ways are not your ways; its paths are not your paths; its aims are not your aims, and its end is not your end. You are going up and it is going down. It is going out trying to find favor with man, and you are going out trying to find favor with God.

This matter seems a very difficult problem to some minds. "You talk of peace and you plunge us into war," they say. "How can these things be reconciled?"

Perfectly: Peace with God is war with sin.

Peace with God is war with disease.

Peace With God is war with death.

Peace with God is war with hell.

Peace with God is war with the Devil and every evil power.

You had better count the cost. "That is too much for me," says some one. "That is not the Christianity I desire. My mother was a Christian, my father was a Christian, my grandfather was a Christian, and they never did anything but feed chickens and cows and go to church once a week."

Yes, they were living like cows and dying like cows for the most part. That is a hard thing to say, but it is true.

Christians Who do Not Get Into Trouble are Like Animals, Spiritually.

Such people do not get into any trouble.

They live in a prohibitory district and you can sell beer right under their noses and they will not say a word about it. They are Christians, and will listen to blasphemy and say nothing about it.

They are Christians, and their child may play cards and drink and go to damnation and hell, and so long as he never steals anything from them they never say anything about it. They do not mind that Willie goes into the Board of Trade and is a downright thief and is so bright and quick that he can do sharp things, so long as he gets lots of money.

They do not care for that brave son John, who goes to the city and cares for the sick and the poor. John is a fool. Willie is a wise man.

That kind of a Christian is a cow, a horse, a pig, spiritually.

He spends his time in feeding cows and horses and pigs. That is all very good,—except the pig part—but that is not the end of life.

A true child of God has some life to live above raising cows and chickens, planting corn and feeding pigs. He has something higher than that. There is a spiritual life to be lived even in the country. There is a spiritual life to be lived in the city.

There are spirits going to hell in the cornfield as well as in the saloons. Sometimes I think there is more wickedness in the country than in the city.

At the beginning of my career I was at a place far away from the cities. I found drunkards in the paths in that district half the time. I found drinking everywhere. I found morality nowhere. Not until God in His infinite mercy helped us to clean out the liquor from over a thousand square miles of country did we have any rest.

My life was threatened. Men lay with guns in the hedges to shoot me, and then could not do it.

When Christianity was first introduced into heathen lands, the heathen said, "We must stamp out these Christians." Those who first followed Christ, the Prince of Peace, found it caused a great deal of unrest and disturbance and strife. Their own fathers, some of them, were rabbis. Their cousins and friends were Levites, some scribes, all connected together. For a man to step out and acknowledge Christ was to be put out and cursed from the Temple of his God. Christ

says you must do it. You have to take up your own cross and do what is right. This necessity is upon us in the flesh.

An Old Heathen's Plea for Christianity in Great Britian.

When the preachers of the Gospel came to our heathen forefathers in Great Britian, many said, "We do not want these men to preach the Cross. They will tell us that war is bad; they will tell us that stealing is bad, and we want that other tribe's property and lands."

They followed the proverb, "He shall take who hath the power, and he shall keep who can." That was the only rule when the first Christians came.

Many said, "We have our gods and the gods of our fathers and grandfathers, and we do not want these men to come in with the religion of Christ. It does not suit us."

One old chief in the council which was called rose up. Baring his ancient head, he said, "My grandfather died without hope and in despair, my father died without hope and in despair; I am living without hope and going out into the darkness; where, I do not know. If these men have one ray of light from the Living God, let them speak and tell us the Living Way."

They listened to that old man. We might not be Christians today, perhaps, if he had not spoken.

The heathen priests wanted to murder the Christian missionaries, and they did in many cases.

We will be peacemakers, I hope, but the moment you begin to follow God's work and follow in God's way you will be called peacebreakers. I have been called a breaker-up of churches. Yet I have sent hundreds and thousands of converts to the churches.

The Churches Themselves Persecute Those Who Testify to Divine Healing.

I sent converts into the Church, and how did they treat

them? They persecuted those who believed in Divine Healing.

If you believe in Divine Healing, you will have every druggist in the Church against you. Many people who have cousins who are druggists will give you the cold shoulder. There is not a church in existence without a doctor holding a pew.

A few of these doctors are good men, but the most of them are rascals. They prescribe what they know they ought not to prescribe.

If you believe in Divine Healing, you will, be in conflict with the doctors. They are like Demetrius, the silversmith: they will get up a riot against you. The druggists will say, "What are we going to do for a living?" Just as if they could not break stones and dig potatoes with anybody else.

War With Sin Brings Peace in the Heart.

Consecrate yourself to God. Put all on the altar of God. You will have the "peace of God which passeth all understanding." Peace will flow through your spirit, but outside there will be quarrelling, the lightning flashing and the thunder rolling and the Devil seeking to destroy you. But he cannot hurt you.

Your mother may cry over you. Let her cry. It will do her good. Some of these dear mothers need to cry. They need to cry over their own sins. Because a woman is old is no reason that she is good. There are many old men and women who are very wicked.

The worst sinners to deal with are these old sinners. They have great pride. Have they not lived seventy years in this world and do not they know something? Of course they do. They know a lot of deviltry. But they do not know much of God. People who have lived seventy or eighty years in the world are not converted easily.

A dear old man who has lived eighty years has been in here listening to me. Hecame to me and said, "To think I have lived all these years and have not known the Bible. I

have not known the beauty and glory and power of the Lord Jesus Christ.” It was all hidden from him.

There are many of these old brothers who kick like devils against Divine Healing.

The World and the Devil Ask Only to be Let Alone.

A good many people say, “Why don’t you leave sin alone?” I could easily leave it alone. A Christian minister gets very indignant with me because I call him a stinkpot. He is very much offended at me. Why? Because he is smoking tobacco and chewing it, and has been for thirty years. Why? Because I told him the truth.

His brain is all broken up and distracted by smoking and chewing.

He is defiling his body with nicotine poison.

He is sowing dyspepsia and cancer in his system.

I will not leave him alone. If I had left sin alone I should not be here in this ministry. If I had left sin alone all I would have had to do would have been to fold my hands and go on with my ministry. I had a large house. I had everything before me and could have gone on. There was no position within my denomination that was not within my easy reach.

Do you think I would sit there and not do some good for God and be wrapped up in a silk gown, like a bee in amber?

Let us understand, beloved friends, that

We Are Sent Into This World to Drive the Devil Out.

Let us see that he gets out of us, bag and baggage, sin and disease, and everything that is flesh.

Blessed are the peacemakers: for they shall be called the children of God.

O the multitudes who are without peace! O the multitudes in unrest today in the darkness of heathenism; in the darkness of false religion; in the darkness which has come through

false teaching!

O the multitudes without peace, who profess to be Christians but are not at peace with God!

May we be at peace with God by obeying God. We will never be at peace with God unless we obey Him: for God has given the Holy Spirit to them who obey Him. The Holy Spirit is the Spirit of Peace—that Peace Divine—that “Peace of God, which passeth all understanding,” that Peace which “shall guard your hearts and your thoughts in Christ Jesus.”

There are those in these loud and stirring times who find peace in the midst of conflict by obeying God.

Our great battle is the conflict with sin, with Satan, with disease and death and hell. Yet He was the foundation of Peace. The men who followed in His footsteps went out to preach the Gospel. There was no place for them to lay down their heads on “flowery beds of ease.” Their heads were often stricken from their shoulders by the executioner, and they went into eternal rest and heaven.

Let us preach the Word of eternal calm and peace.

The Ocean, on its surface, is troubled by a storm. But thirty feet below there are waters which are deep and calm. Mile after mile beneath that surface storm there are still waters and fair untrodden sands. On that great Ocean of calmness and peace let us be buried in peace. Those saints were buried in peace; buried with Christ, and the Baptism of His suffering. Descending with Him into death, they arose with Him unto the abode of love, pursuing the path of peace and ways of blessedness.

Divine Healing Home No. I. August 8, 1894.

Blessed are they that have been persecuted for righteousness’ sake: for theirs is the Kingdom of Heaven.

This is the Beatitude which the great majority of Christians do not covet.

Many people desire to see God. There is scarcely anything in the other beatitudes which troubles them very much. They

are very much pleased to get these blessings. They are quite willing, they say, to be humble, merciful, courageous, earnest in the pursuit of righteousness, and to be pure in heart and make peace; but they are unwilling to have the other blessing—to be persecuted for righteousness' sake.

We should not do anything to create opposition, yet the words which I spoke to you yesterday morning about peacemakers and peacebreakers, and the fact that peace with God is war with sin, shows to you that of necessity you will be persecuted.

A disciple is not above his master, nor a servant above his lord.

They persecuted Him. They called Him Beelzebub, and if He the Master of the house was called Beelzebub, what will His servants be called? We must expect these things: to be persecuted for righteousness' sake. There is no doubt whatever but that, in the apostolic times, this was the constant expectation of the Christian.

Christ had said:

In the world ye have tribulation: but be of good cheer; I have overcome the world.

They did not expect anything but that the powers of hell would all be combined to make their pathway difficult. They knew that their enemy, the Devil, was like a "roaring lion going about seeking whom he might devour." If he changed his protean form, it was only to become a defiling serpent, even though that serpent should take the form of an angel of light.

A great design of Satan is to come in one form or another and destroy the faith of a Christian. We do not doubt for one single moment that the Christian's faith is beyond the power of Satan to overthrow, if we do nothing that is contrary to conscience and the Word of God.

Most earnestly do I impress upon you this morning, that you need not be disappointed or afraid or troubled if, determining to live a holier and a better life, you are bitterly

persecuted.

Christ's Persecution Began When He Began to Preach the Gospel.

So long as Christ lived His life of purity in obscurity in Nazareth, there was no persecution. But the moment that He began to preach His Gospel in the very town where He had lived probably eighteen or twenty years, in that town where He had lived and grown in favor with God and man, all friendly relations were terminated in a moment.

He had no sooner preached His first sermon and charged upon His countrymen that they were like the Israelites in the days of Elijah and Elisha, without faith, than they arose in anger and took Him out in order to cast Him from the brow of the hill. They determined that He should die for it.

So long as you do not speak, witness, and live your religion out, the Devil will leave you alone; but the moment you become a living witness, a worker determined to promote the way of God,—determined to do right in God's sight—then you will be persecuted.

The moment you take the step which separates you from the world, you will be persecuted. The moment one is baptized and believes, who has been brought up in the Church of Rome, or the Church of England, or the Lutheran Church, or any denominational Church, that moment thousands of friends become his bitter enemies.

Persecution Must be for Righteousness' Sake.

If we are persecuted for our own faults and our own follies, then, beloved friends, we have no right to complain if we do not get this blessedness. It comes to those only who are persecuted for righteousness' sake. Only be quite sure that you are right, then do; only be quite sure that you are right, then speak; only be quite sure that you are right, then live; and while you will be persecuted, you have the Kingdom of Heaven with you.

The ninth is like the eighth Beatitude:

Blessed are ye when men shall reproach you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

These words are specially spoken to those who are preachers of the Gospel. The apostles were prophets as well as apostles, they were preachers as well as apostles, and they were teachers as well as preachers. They had apparently all the gifts: the nine gifts of the Holy Spirit. These last words seem to me to be especially for the apostles, or those called to the higher ministry. They expected to be reproached, to be reviled, to be persecuted and to be followed with all kinds of evil statements. They expected to have all manner of evil said against them falsely, but they endured it for Christ's sake.

All manner of evil.

It is very hard to have all these things said. I have sipped very much of this cup, but I never had more revilings than in this city, and never more than in the last six months. I had scarcely entered the city when that persecution began. When I first came to this part of the country, I had, for the most part, the press of San Francisco with me. We got very little assistance from the press at any time, but when we came to this city it seemed as if there were going to be a difference. My first services were held at Western Springs.

Constant Newspaper Persecution.

I landed from Australia in San Francisco in 1888. In 1890 I crossed the Continent to Omaha, and from thence, after holding a month's mission in the First Baptist Church there, to Chicago, where I expected to stay one or two years. I came in 1890 and addressed a large meeting in Western Springs, on the other side of the city. Many came to hear me from many parts of the land. Some came thousands of miles. My name had been known for years throughout Europe and the British

Empire.

The *Herald* sent out its reporter, and to our surprise long and very favorable accounts appeared, speaking of us in the highest terms; mentioning our intellectual and spiritual acquirements. It spoke of the healings with great appreciation.

The *Tribune* and other papers did the same thing.

We went up to Minneapolis a while and then came back, determined to make our home at Evanston. There we had our home for three years. We were not there constantly, because we held missions in Canada and in some of the cities on the Atlantic Coast.

When we returned from Minnesota in the latter part of 1890, we had our first mission in this city in the First Methodist Episcopal Church, in the center of the city. The first thing we saw was that we did not have a single pulpit in the city open to us. The second thing was that the press was closed against us. We had to pay \$100 a week for the use of that church.

The Beginning of Newspaper Persecution in Chicago.

When we had opened the mission and a considerable number of people began to attend, one of the papers sent reporters to know what the nature of the work was. The first reporter who came told me he had been sent by the editor personally. I therefore paid him special attention and gave him information. I told him of the Rev. Calvin Pritchard, editor of the *Christian Worker*, who had been healed by Divine Healing. Mrs. Andrews, editor of the *Union Signal*, gave him her testimony and that of Mrs. Paddock. The reporter was very enthusiastic, and said, "O thank you, Doctor; I have so much information and I am going to write this up."

He did so and gave the report to the editor. That man flew into a towering passion when he read it and tore up the report and sent another reporter. This other reporter—the editor had said something against us to him—found the facts were just as the first reporter had found them. He also wrote a most

favorable article, for which he lost his place. That report was torn up.

The third man came. I did not know about these things then. When he came I said, "What is the matter?" He said they did not do it properly. This one I did not like. He looked like a son of Belial. He did that editor's work in the way that he wanted it. That wicked editor sat down and wrote the most abominable article about it. I was set down in that article as being a very ignorant, low man, with no reputation in the country from which I came.

Dr. Dowie's Reply to a Lying Chicago Editor.

I sat down and wrote to him. I said that I could not imagine that he was mistaken, because I then knew what he had done with the first two reports. I told him he lied on purpose.

I said: "I tell you exactly what you are in God's sight and give you warning. You say there are no healings. You lie, and you know you lie, for you have the testimony of the Rev. Calvin Pritchard, who was cured of diabetes. He wrote his testimony in his own paper, a quarterly paper called the *Christian Worker*. You know the testimony of Mrs. Andrews, of the *Union Signal*; you have the testimony of Mrs. Paddock. But I cannot expect anything else from you. You will lie about me. You promised your mother on her deathbed that you would give your heart to God and that you would confess Christ your Saviour. You have not done it. You reject Christ as your Saviour.

"You say that no one of any social standing has any association with me. You know that is a lie. You know that your only sister has been corresponding with me for years. You know that she has visited us at Evanston. She informs me that you have rejected Christ as your Saviour. Is she a person of no reputation?"

"You say that I am ignorant. A man educated in the University of Edinburgh is not usually ignorant. A man chosen pastor of the collegiate charge of the Congregational

body of New South Wales is not usually counted ignorant. I might have been Minister for Education of the Colony, at the request of Sir Henry Parks, the Premier. You know you lie."

They started a boycott. I had seen by this time that the press was closed to me. I shall live to see that boycott closed. God will prevail and the work must prevail. I know of no greater task than in Chicago. The press has given a great deal of prominence to this work throughout the country, but the *Tribune* has continued to lie. There is no wicked lie it will not tell. It was followed by the *Dispatch*, which wanted to blackmail us.

Ridiculous, Wicked Lies of the Chicago Dispatch.

Because it could not get money, it began to oppose us, day after day, month after month.

But it had to stop. People were laughing at it. For instance, one of its lies was that this Home was a pesthouse; that the people lived in miserable, wretched rooms, illy-ventilated, and that they were confined to their rooms, in many cases rotting in all stages of disease. The *Dispatch* said that they were not attended to or cared for; that Dr. Dowie's table was loaded with every luxury of the season, but that the poor guests had to go with food not only bad, but sometimes decayed. Not content with that, it said that the choicest of all wines and vintages were brought to me, and that I regularly became intoxicated every night, and that Mrs. Dowie had to conceal my intoxicated condition by standing at the door and informing people, when I was drunk, that I was praying to God. It said that my children were idiots.

When it got to that length I felt that I deserved this Beatitude in all its fulness. I could not get any further. I knew I must be a prophet, for it says:

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

I came to the conclusion that if I had not known it before, I must be a prophet, for that was the way the prophets had been persecuted, and I was very happy about it. I have been very happy. I thank God that I have been counted worthy to suffer shame for Christ's sake.

I have always thought that behind the trial there was a great and glorious Victory. That Victory is mine. May that Victory be yours.

I oftentimes say that I have won the Devil's anger. I have split the Devil's kingdom a little. I have won many from paths of sin to paths of righteousness. I have seen in this city, when that paper was persecuting me, in our downtown meetings, as many as two thousand people arise asking for prayers. Some of you were present in Central Music Hall when I called on the people to arise, and two thousand arose to ask us to pray for them.

God Gives Great Joy in the Midst of Sorrows.

We have some sorrows, some very great sorrows in connection with this work. We have sorrows every day. We see some who miss the blessing. It is a great sorrow to us when any one does not get it; a great joy when they do get it.

We know that Jesus is the Saviour of all men who believe, and we are very sorry when any one does not believe in Jesus. Having done all we can, we can do no more. We can only patiently go on.

There are many who did not get the healing when Christ was here in the flesh. The lame man who was healed at the Beautiful Gate of the Temple was not healed when our Lord Jesus Christ was in human form. He had been left at the Beautiful Gate for many years, and it was not until Christ arose from the dead that he was healed. Some do not get the healing because of some spiritual inability. I am always glad to know that great spiritual blessing comes with this work, even where some have missed the healing. If I were never to be healed, I should always rejoice that I had had revealed to

me the truths which I have been teaching. They have been a great comfort to me.

I am grateful to God for the healings, and I expect to see rapid advance as faith increases and teaching goes on more and more.



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