

Faith Cure 100

DIVINE HEALING,

AS TAUGHT BY

REV. JOHN ALEX. DOWIE,

REFUTED, AND HIS WORK EXPOSED

BY

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REV. S. RICE.

PRICE,

Single Copy 25 Cents.

Twelve Copies \$1.75.

One-Hundred Copies \$10.00.

STANSBURY, McCORMICK & Co.,
PRINTERS.

556 W. Sixty-third Street,
CHICAGO, ILL.

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INTRODUCTION.

In the past few years a widespread interest has been created in the subject of Faith Healing. Whether this is an advantage to the cause of Christ is extremely questionable, when we consider that by far the greater part of the agitation is by extremists and fanatics. It is to be regretted that nearly all the teaching from the press and pulpit is by this class of teachers. An occasional article in the papers, or a short chapter in a book may be found treating the subject scripturally, while the country is flooded with books and papers by the wildest fanatics.

It is a matter of surprise that in this city of Chicago, where there has been a

CRAZE ON THE SUBJECT

for two or three years, the ministry and religious press should be so quiet. The subject is either not noticed or treated lightly while the education of the public is left to these extremists. Hundreds and thousands of the people of this city, (and it is probably so of other cities,) have never read an article or heard a sermon on the subject except from this source. They are not aware that these extreme views have so little foundation in scripture, that

NOT A SINGLE ORTHODOX CHURCH

in christendom has, in its discipline or confession of faith, endorsed them, and that no standard author in any of these churches can be found that support these views.

Says Daniel Steele, D. D., in his new book entitled "Half Hours with St. Paul," "We can but regard the modern eager desire for the gifts of the Spirit, instead of the graces of the Spirit, comprised in that charity (I Cor. xiii), which has been aptly styled 'the greatest thing in the world,' as a sign not of real spiritual progress, but rather of

DECLINE IN THE DIVINE LIFE.

St. Paul, after a full description of these extraordinary gifts in I. Cor. xii, gives this command: 'but desire earnestly the greater gifts. 'And a still more excellent way I show unto you.' He then pro-

ceeds to give a panegyric of charity, or love, as that eternal principle without which all gifts are worthless; a principle superior in quality and dignity to all other cardinal Christian graces, and therefore infinitely superior to those miraculous gifts which may exist in the absence of love. (Matt. 7: 22-23).

Says John Wesley: 'Many have had the gift of faith, who thereby cast out devils, and yet, will at last have their portion with them.'

To prefer gifts to that fullness of love which St. Paul eulogizes, is to recede from the highest spirituality, if not to fall from grace.

These gifts were attended by various extravagances, excesses and fanaticisms which gave St. Paul much solicitude. I have been pastor of fifteen churches, and I thank God that none of them was so disorderly and trying to my patience as the church of Corinth, where the extraordinary gifts of the Spirit were fully bestowed, must have been to St. Paul—'Wrangling over Paul, Apollos, and Cephas, running after false teachers, full of envying, strife and divisions, carnal, walking as men, harboring an incestuous person, without discipline, degrading the Lord's Supper into a feast of appetite and drunkenness, giving to pastor Paul constant sorrow and anxiety—the Corinthians needed miracles to give them a respectable name; and they so abused miraculous gifts by jealousy and contention, that they turned their Sabbath assemblies into cabals of men and women, singing, praying, shouting, prophesying pell-mell without order or decency.'

Hence I have never offered a prayer for the restoration of the charisms, or extraordinary gifts. Following the apostle to the Gentiles as a guide, I have found the more excellent way, the way of love, and I am supremely blest.

Though the apostle to the Gentiles, on rare occasions, exercised the gift of healing, he never gave it any prominence in his practice, and never mentioned it in his recorded sermons. His only mention of it in his epistles is to relegate it to the rear of the beautiful procession of the Christian graces, the fruits of the Spirit."

Again the same author says: "There are

GRAVE PERILS

attending the doctrine that the atonement conditionally covers all sickness as it does all sins. It is perilous to read more into Divine promises than the Spirit of inspiration intended.

I heard William Miller read into prophecy the second advent in 1843; and in 1844 I heard him express his regret for his mistake, and the wish that he could 'get a peep at God's clock and set his watch by it.' His misinterpretation of the bible may not have subverted his own faith in God, but it utterly destroyed the faith of many of his weaker disciples.

In like manner, many have been assured that the exercise of the grace of faith would heal their sickness, to be

BITTERLY DISAPPOINTED IN THE DYING HOUR.

This is, to my mind the worst feature of the delusion of Divine Healing as it is taught in our day. The sick are often trusting for a cure while steadily approaching the gate of death. They are taught to insist that they are healed, and to regard all the symptoms of sickness as the devil's counterfeits to shake their faith. Thus they do till some kind friend informs them that they will die in a few hours. Then they exclaim, as did one of my neighbors, 'whom can I trust now?' That must be a dangerous delusion which is liable to bring the supreme test of faith in the hour of supreme weakness. I never before fully appreciated the propriety of the following petition in the prayer-book committal service at the grave: 'Thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death to fall from thee!' The only safe instruction is to teach the sick to pray with an *if*—'if it be thy will, O God, restore my health; if it be not thy will give me grace to endure my sickness and victory over the fear of death through Jesus Christ!' I can not state in a better manner the whole subject of healing in answer to prayer than to relate this overheard dialogue between two little girls, while President Garfield was lying mortally wounded: 'I believe the president will get well, so many people are praying for him,' said one of the girls.

'I doubt it, said girl No. 2.'

Then, replied No. 1, 'you don't believe God answers prayer, do you?'

No. 2. 'Oh yes, I do; but sometimes he answers 'yes' and sometimes no.'"

The reader will understand that I am not opposing the scriptural teaching that the "prayer of faith shall save the sick," for God will, and does answer prayer as well for this as other things.

(4)

No doubt there is a much needed reform along this line. We do not "Carry everything to God in prayer" as we should. We have too much faith in doctors and medicine and not enough in God. But such a reform will not be hastened, but greatly hindered by such

FANATICAL AND EXTREME TEACHING

as Dr. John Alex. Dowie and his co-laborers are giving in this city. Neither do I undertake to prove that there have been no cases of healing in answer to prayer in Dr. Dowie's work. It would be strange if there were not, among all the good people that throng the place. I believe that hundreds of people are restored to health every day in answer to prayer, and some of them miraculously, it may be, that never heard of Dr. John Alexander Dowie or his work.

Then great faith, and even miracle-working faith, is not saving faith. "The devils believe and tremble." And Jesus himself says: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them I never knew you; depart from me, ye that work iniquity." Matt. 7: 22-23.

John Wesley in his notes on these verses says—"so that even the working of miracles is no proof that a man has saving faith." Also in his comments on I. Cor. 13: 2, John Wesley says: "And though I have the gift of prophecy—of foretelling future events, and understand all the mysteries both of God's word and providence, and all knowledge of things divine and human, that ever any mortal attained to, and though I have the highest degree of miracle-working faith and have not this love, I am nothing."

All are familiar with the wonderful

MIRACLES PERFORMED BY THE SORCERERS AND MAGICIANS as recorded in Exodus 7th and 8th chapters. They performed for a time, exactly the same miracles that Moses did.

After three years experience among the people attending Dr. Dowie's services, and living all the time in the neighborhood of his operations, I am free to testify of the work in Chicago, as Dr. Chapman did of it in Oakland, Cal., when he said, "these alleged healings are far from satisfactory to the spirit of sincere and honest enquiry. They are usually incomplete and temporary and many times decidedly questionable."

(5)

Here is an illustration of this point. On one occasion when I was present, two young ladies testified in a testimony meeting on healing. One said that she came there with one leg four inches shorter than the other and wearing a built-up shoe, costing thirty dollars. That she had discarded the shoe though she was not yet cured but expected to be. The other testified to the same difficulty and pointing to the wall, where a large number of shoes, crutches, and suchlike were displayed, said, "I am healed, and there is my shoe on the wall." But I noticed she limped quite a good deal as she left the room.

Now here were two of those "implements of torture," as Dr. Dowie calls them, displayed as witnesses to healing, while the evidence was before us that it was not true. How many more of them could be accounted for in the same way, I know not.

Quite frequently persons testify to having been in the "homes" for weeks and sometimes for several months and gradually getting better. What proof have we that this might not have occurred at their home or at a hospital or sanitarium?

I do not see that Dr. Dowie's work, so far as healing is concerned, has any pre-eminence over

SCHLATTER'S OR CHRISTIAN SCIENCE.

Equally as much is claimed by one as the other.

Schlatter does not believe in Christ as Divine, and "Christian Science" is the "science" of the devil.

I believe in God's ability and willingness to heal in answer to the prayer of faith, according to James 5: 15, when it is his will, and will best answer his purpose; but I do not believe that *all* sickness is the direct work of the devil and positive evidence of Divine displeasure, and that, as Dr. Dowie says, "sickness can never be the will of God," and therefore, it is his will always to immediately heal every case. I do not believe that all sick persons are necessarily unholy and sinful, and that they are responsible necessarily for their sickness.

First.—The foundation stone in the whole fabric of this teaching is erroneous and absolutely false and misleading.

It teaches that bodily healing is as fully provided for in the atonement of Christ as the pardon of sins or the purification of the heart, which, of course, implies physical perfection.

I believe the atonement reaches the whole man so that he is fully redeemed, but that the body will not be fully restored until the resurrection. Abundance of grace is provided in this life to triumph over all the consequences of sin, not always by deliverance from them, but victory in them.

"MY GRACE IS SUFFICIENT FOR THEE."

I take the liberty in this connection to use the following private letter from Rev. J. W. Hill, D. D., of the Central Ohio Conference, M. E. Church, and who lives at Ada, Ohio.

I do this because it contains a clear, concise and scriptural statement of the whole subject, because it comes from a great bible student, and a writer that is widely known, and because of the deep regard I have for Dr. Hill, he having been my pastor for many years.

ADA, O., December 21, 1895.
DEAR BROTHER RICE—Your letter at hand, and finds us in usual health, I have been pleased to read your weekly reports of evangelistic work. Glad the Lord has opened an effectual door to you; also that your work is prospering. With regard to Dowie, we are hearing much. Ada has been quite excited by reports from those who have visited him. Mr. and Mrs. — have been to Dowie and they are both very enthusiastic advocates of Divine Healing, and report that Dowie is performing miracles—every thing but raising the dead. They have canvassed Ada for victims, and sister—is now at Chicago for repairs under Dowie. I am thoroughly disgusted with the whole thing as carried on by Dowie and Schlatter and all others who open up a shop and send out their flaming advertisements to induce people to flock to them for healing. I know God has power to heal all diseases and I believe there are cases of veritable healing, but my observation is that genuine cases are rare. The vast majority of them lack the Divine stamp. There is no doubt, but any man who has cheek enough to pose as a faith healer, can find victims, and there is no doubt, but any man in whom the people have faith, can relieve hundreds of nervous hypochondriacs and hysterical cases where mind cure is all that is needed.

No man is more willing to accept of any case that bears the unmistakable credentials of Divine healing than I, but the subject has been greatly abused by fanatics and impostors until many good

people are thoroughly disgusted. The extreme ground taken that sickness is as fully provided for in the atonement as sin, is untenable. To say that no one has any right to be sick, is to charge all sick folks with blamability. According to the theory just named no one has any right to be sick and is guilty of criminal neglect of Divine provision; a position which condemns many of the best people that ever lived, such as Dr. Sheridan Baker, Miss Jennie Smith, St. Paul, and others equally worthy of mention. There is no doubt but sin has opened the door for the introduction of all human suffering, but to say that the devil is the immediate cause of all sickness or affliction, is not supported by the word of God, nor by human observation. Under the Divine administration afflictions are employed as corrective agencies by which God cultures and disciplines his erring children. The devil has no power to afflict any of God's children without the Divine permission, which will not be granted except for a benevolent purpose, which is always consonant with the highest good of the afflicted. Such were the afflictions of Job, who regarded his suffering as from the Lord. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord," James V:II, "Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." Take Psalms 119. "It is good for me that I have been afflicted, before I was afflicted I went astray, but now have I kept thy law," again, "I know, O Lord, that thou in faithfulness hast afflicted me." Verses 67, 71, 75. See also II. Cor. 4:17-18. "For our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory." This text teaches clearly that afflictions, under the sanctifying grace of God are ministries of the highest good, that they enhance our future glory greatly, fitting and lifting us to a far more exceeding and eternal weight of glory than we could otherwise have attained. Rom. 8:18 "For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us." This text involves the same principle. Instead of afflictions being an evidence of Divine displeasure, they are just the contrary. "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth * * * But if ye be without chastisements whereof all (God's children) are partakers, then are ye bastards and not sons." No chastening for the present seemeth to be

joyous, but grievous, nevertheless, afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." These citations show the benevolent ministries of afflictions. Indeed afflictions, and even death is a part of the Christians legacy. "All are yours, whether life or death." Death with all antecedent sufferings is made a blessing to the child of God. Rom. VIII 28. "We know that all things work together for good to them that love God." This text takes all in, and proves that God tempers all our afflictions to our good, lifts us to a higher degree of blessedness because of them. Paul in Phil. III counted all things loss, that he might know Christ and the power of his resurrection, and the fellowship of his sufferings being made conformable to his death." No saint can share the fellowship of Christ's sufferings who does not drink the cup of suffering. God chastens the body that he may save the soul. He has to afflict us to keep us under proper control and in proper relations to himself. There are lessons that we would never learn without the school of suffering, such as our frailty, dependence on God, the perishable return of earthly things, and the necessity of trust in God and seeking a home in the eternal world. Jacob, like all these modern teachers, thought all his afflictions were against him, but under the sky-light of Divine unfoldings, he took it all back and declared that God meant it all for good. "While the devil thought he was playing a shrewed part in the drama, God was threading his way through the whole affair and leading on to the accomplishment of his benevolent purpose. I believe that soul and body are provided for in the atonement; that the soul may be made perfect in love in this life, and that the body will be perfected in the resurrection. All intervening afflictions are under the will and control of God so far as his children are concerned. He can heal or sanctify all our afflictions according to his will.

Yours ever

J. W. HILL.

WHAT DR. DOWIE TEACHES.

In this review I desire, first, to show clearly from Rev. John Alex. Dowie's own words, exactly what he teaches on the subject of Divine Healing. And in doing so will make some passing remarks.

I quote from his pamphlet entitled "Divine Healing Vindicated," which is a reply to a paper prepared by Rev. E. C. Chapman, D.D., at the request of the Pastors' Union, of Oakland, Cal., and read before and endorsed by that body.

In his Reply Dr. Dowie says, (page 5,) "In the first place, I do not dispute the accuracy of the definition of our doctrine as given in this paper. He says I will call this paper the 'Pastor's Manifesto,' we want a name for it, and so will refer to it throughout." Then he quotes from the "Pastor's Manifesto" as follows: "The distinguishing feature of what is known as the Doctrine of Divine Healing may be briefly stated:—First; that all bodily ailment is the work of the devil." Dowie. Well I am glad that they have said that. That is so. I think we have made that point tolerably clear, and I want to say we accept that for very sufficient reasons." "Pastor's Manifesto." "The Second definition is that Christ came to destroy the works of the devil." Dowie: "We are glad to accept that." We say "yes, he came to destroy the works of the devil, and disease is one of them. So we accept that position."

Pastor's Manifesto: "Therefore it is the privilege of all who believe in him to enjoy

PERFECT AND PERPETUAL BODILY HEALTH."

Dowie: "We accept it. We believe it is the privilege of all who live in Christ, that Christ shall live in them; that the Holy Ghost shall quicken our mortal flesh." * * * * And we thankfully accept the definition that the Holy Spirit of God is the spirit of *life* and health, and that if he dwell in our mortal bodies disease will not."

On page 9 of "Divine Healing Vindicated," Dr. Dowie says; referring to the "Pastor's Manifesto," and quoting from it, "but our

friends say we are to be free from wearisome toil. Thanks be to God, I accept that. We are freed from wearisome toil. * * * *
 I thank God that I am able to realize the meaning of that word, 'They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.' Isa. 40:31. These wings of faith and hope take us right up to the mansions of God and we come down strong."

"I THANK GOD WE CAN TOIL WITHOUT WEARINESS."

The reader will notice that such physical perfection is claimed as exempts from all bodily weariness. Preposterous.

On page 10, of "Divine Healing Vindicated," Dr. Dowie says: "Our friends say that God has a dual government; that he forgives sins, but there is no such certainty in healing sickness." What says the word? I don't trouble about what man says. What says the word of God? "Bless Jehovah, O my soul who forgiveth all thine iniquities; who healeth all thy diseases." "I dispute the accuracy of the theology which tells me that God forgives my sins, and adopts me into his family but leaves me at the same time in the hands of the devil to reap the consequences of it. It is not true. The God that forgives my sins will, if I go on to know him, if I follow on to know him, will deliver me from all the consequences of sin; for the redemption of my Lord is not a redemption of my spirit only, else it would be incomplete. What! Do you tell me that redemption is for the spirit and not for the body? Beloved, the word of God teaches the opposite."

Here the Doctor teaches that as certainly as we may have our sins forgiven so certainly may we be freed from all sickness, and not only this but that we may be

DELIVERED FROM ALL THE CONSEQUENCES OF SIN IN THIS LIFE. Now, this is so manifestly contrary to scripture and all human experience and observation that a bare statement of the position is enough to refute it. Every reasoning Christian knows that a thousand ills, weaknesses and infirmities beset the best of Christians all through this life, but that abundance of grace has been provided, not to remove these "consequences of sin," but to enable the Christian to triumph over them. A liability to mistake or err in judg-

ment is a consequence of sin; who is prepared to say that we are to be delivered in this life from all such liability? Christianity does not make us infallible.

Persecution, affliction and all kind of suffering are some of the consequences of sin. Shall we claim exemption from all these in this life? Absurd.

The atonement has provided for moral purity in this life, and glorious deliverance from all the consequences of sin in the world to come. "When this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written death is swallowed up in victory."

On page 19 of "Divine Healing Vindicated," Dr. Dowie quotes again from the "Manifesto," as he calls it: "This doctrine sets up an unscriptural and false test of full and acceptable relationship with Christ." If perfect bodily health is the perpetual privilege of all believers in Jesus, as the advocates of the doctrine claim, then only those who are in perfect bodily health *are enjoying their full privilege in Christ.* Dowie: "We do not dispute the accuracy, and we defend the truth of this accusation if special stress be laid upon the last words their *full privilege* in Christ."

Here Dr. Dowie teaches and "defends" the doctrine that it is the privilege of believers in Jesus to enjoy "perfect and perpetual bodily health." All that is necessary is to apply a little practical common sense to this theory to vanquish it.

If this is the test of full acceptability to Christ, how many of the most pious of the past and present measure up to the standard? Indeed, many wicked men would bear the test better than many of the most devoted Christians.

On same page as above, we have this statement by Dr. Chapman, as quoted and replied to by Dr. Dowie. "The influence of this doctrine, if accepted and promulgated, cannot fail to be harmful. It brings upon the blessed gospel of Christ, needless and harmful reproach, by claiming for it that which it was not designed to give. Hence, wherever this standard is set up, and this doctrine taught, thinking men are thereby inclined to scoff at religion and these scoffings are not silenced nor weakened by any of the achievements of this faith. The claims of the advocates of this doctrine

are not vindicated by their achievements, the alleged healings, are far from satisfactory to the spirit of sincere and honest inquiry. They are usually incomplete and temporary and many times decidedly questionable."

All the above and much more is true of it in Chicago. It is sickening, the number of disappointed people that are weekly turned away no better than when they came, with the comforting (?) information that the fault is all their own. That, in the first place, they are to blame for being sick, and now they are to blame for not exercising faith for healing. Judging from what I have witnessed at the meetings and in the vicinity of the "homes" I believe that a very large majority of the people who come here for healing go away grievously disappointed. Some are so thoroughly filled with the teaching that, while they go away without healing they accept the teaching and take all the blame upon themselves.

On page 34 of "Divine Healing Vindicated," Dr. Dowie quotes the following from Rev. Dr. Chapman's paper. "This doctrine as it is being taught would visit the bedside of every suffering believer in Christ and enshroud them all in the gloom of Divine displeasure; it would fill them with the terrors of the presence and blows of the prince of darkness; it would smite them in the midst of their sufferings with the Divine rebuke for their sinful unbelief; it would place the continuance of their suffering at the door of their own lack of faith; it would rob them of that blissful sense of full and unclouded fellowship and communion with the blessed Master, which is to them in this hour of their sorest need, such a source of joy and strength, and would add to the poignancy of every bodily pain the more distressing sense of distance from Christ and his displeasure at their lack of faith in him."

Dr. Dowie's reply to this is simply a denial; but his denial does not change the facts.

Here is a sick person, you inform him that it is God's will to heal him; that "disease can never be God's will;" that his

SICKNESS IS THE DIRECT WORK OF THE DEVIL; that his present sickness is an evidence of the Divine displeasure, and an evidence of his lack of full and complete acceptability with Christ, and the effect would depend upon his spiritual condition. If

he prizes health and release from suffering more than the consciousness of pleasing God and doing or suffering his will, then he would brighten up, and be glad in the hope of speedy recovery, but if, on the other hand, he prefers the Divine favor (and, bless God a sick man may have that), and feels in his heart that he would rather die than grieve or displease his God, then such a doctrine would result in

SPIRITUAL GLOOM AND UNREST.

And in case of failure to receive healing, having accepted the teaching, he is robbed of the joy and strength of a sense of Christ's presence, which is so much needed in the hour of distress and sickness.

On page 36 of "Divine Healing Vindicated," Dr. Dowie teaches that

"THOSE WHO ENJOY THEIR FULL PRIVILEGE IN CHRIST
WILL NEVER DIE,"

that is, they "go to sleep" as he calls it without suffering any pain, his theory being that bodily pain is an evidence of the presence of sin.

Speaking of the early Christians he says: "They never feared death for they never saw it. They lived trusting Christ for salvation; they lived—when they were faithful—trusting him for healing. Then, when their work was done they laid down their heads and slept on earth to wake up in heaven." Continuing he says: "If my work is to end to-night, I am willing to lie down in peace to sleep; but I am

NOT WILLING THAT THE FILTHY FINGERS OF THE DEVIL
SHALL POLUTE MY BODY WITH DISEASE.

I say no, this body belongs to my Lord, let him possess it, let Him cleanse it, let Him heal it, let him keep it, and when my work is done, let me lie down in peace and sleep, 'He giveth his beloved sleep.'"

Is the reader prepared to accept this theory that because it is stated that the early Christians "fell asleep in Jesus" that therefore ("when they were faithful") they died without feeling any pain and that if they did it was

THE FILTHY FINGER OF THE DEVIL
poluting them with disease?

Shall we conclude that all the millions of Christians who have triumphed in death and in the midst of great suffering and testified as they passed through the Jordan of death that the blood of Jesus Christ cleansed them from all sin, were mistaken? For certainly they were mistaken if it was their privilege to so trust Jesus for healing that sickness and pain should not be felt.

What is all this but rank fanaticism?

In a pamphlet entitled "Talks with Ministers on Divine Healing," Dr. Dowie says: "Disease, like sin, is God's enemy, and the devil's work, and can never be God's will." Thus by classing disease and sickness with sin he makes it

AS REALLY A SIN TO BE SICK AS TO BE PROUD OR
ENVIOUS OR REVENGEFUL.

Further, by attributing all disease and sickness directly to Satan he is made the executor of God's law, one of the penalties of which is bodily ailment. Of course, it is admitted that the devil prepared the way for all suffering, including disease and sickness, by the introduction of sin into the world; but to say that all suffering is the direct work of the devil and that it is in no sense and no case the will of God is not supported either by the word of God or human experience and observation.

Think of the devil leading a man to steal and then instituting a court of justice, trying an sentencing him and executing the penalty. God gave the law and attached the penalty and will see that it is executed. If he permits, or uses Satan in some cases to carry out his designs, it is his prerogative; but to give Satan credit with all that work is to make him an important factor in the moral government of the world and church. It makes

SATAN A NECESSARY FACTOR

in carrying out God's benevolent designs with his people. Various scriptures teach the beneficial effects of affliction, such as Ps. 119:67-71; and Heb. 12:5-11.

"Before I was afflicted I went astray; but now have I kept thy word. It is good for me that I have been afflicted that I might learn thy law. My son despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye

endure chastening God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers then are ye bastards and not sons. Furthermore, we have had fathers of our flesh which corrected us and we gave them reverence; shall we not rather be in subjection to the Father of spirits and live? For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby."

Where is the Christian but has found that trials and afflictions, including

BODILY AILMENT, HAVE OFTEN HAD A BENEFICIAL EFFECT upon his spiritual life? Shall we give the devil credit with such benevolent work as this?

On page 2 of his pamphlet entitled "Talk with Ministers on Divine Healing," Dr. Dowie teaches the

REDEMPTION OF THE BODY IN THIS LIFE.

He says: "The point is, has Christ delivered us from all the power of the enemy? We teach that he has, and, therefore that salvation extends to the body and that his 'saving health' is a gospel of salvation and healing which must be proclaimed among all nations. Therefore we teach the redemption of the body; (Rom. 8:23) and that the life of Jesus should be made manifest in our mortal flesh, 2 Cor. 4:11. We make the bold assertion of the Apostle Paul, namely, 'If the Spirit of him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'"

THIS REDEMPTION OF THE BODY WAS NEVER TAUGHT BY JESUS
AS SOMETHING BELONGING TO THE HEREAFTER.

He taught that this was to be the continuous work of the Holy Spirit in all the ages."

It is not our purpose in this chapter to argue at length any of these points, but simply to get before the mind of the reader the

doctrine as it is being taught in this city by Dr. Dowie and his co-laborers.

It will be observed that in this last statement as COMPLETE REDEMPTION IS CLAIMED FOR THE BODY IN THIS LIFE as is claimed for the soul or spirit.

Therefore Christian perfection, according to Dowie means PHYSICAL perfection in this life.

Every physical defect should be perfectly cured. Every absent limb should be restored. Every decayed tooth should be made whole, and every missing one replaced.

GRAY HAIRS, BALD HEADS, WRINKLED FACES, AND BENT FORMS SHOULD NO LONGER BE SEEN

reflecting discredit upon our Savior. Christians should no longer go about wearing eye glasses ("eye crutches," as Dr. Dowie used to call them.) The reader will pardon me for turning aside a moment here, since I have hinted at the circumstance, to state that when Rev. John Alex. Dowie was in Pittsburgh several years ago he made all manner of fun of people who wore eye glasses, calling them

"EYE CRUTCHES."

saying "throw away your eye crutches, what are you hobbling around that way for." Now, everybody that sees and hears him knows that he uses them constantly. Probably he has changed his views on that point as age and circumstances made it necessary, just as he will have to do on some other points before he dies. If he or any one else is disposed to dispute the correctness of this statement I have unimpeachable witnesses in this city to prove it.

In a tract entitled "If it be thy will" Dr. Dowie says: "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 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 is not removed, for such a prayer is not the prayer of faith and not in accordance with the will of God."

He then proceeds to answer certain objections that are urged against his view. He tries to show that God promises to heal all

cases of bodily ailments by claiming that all those passages in the bible refering to healing apply to physical healing.

Among others he quotes Isiah 35: 5-6 "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."

Now while these scriptures had a literal fulfillment in the works of Christ, it was more as a kind of prophesy of the "greater works" that were to follow. To claim that such scripture has its fulfillment in mere bodily healing is a

TRAVESTY ON GOD'S WORD

and degrading to the promises of God. Talk of Miracles; the salvation of the soul from all sin is ten thousand times more of a miracle than healing of the body or even the resurrection of the dead. Yea, it is a greater miracle to save and sanctify a soul so that it is kept gentle, patient and submissive in the midst of sickness, than it is to be physically healed.

"GREATER WORKS THAN THESE SHALL HE DO

because I go unto my Father." John 14: 12.

God can heal or he can do a greater thing, which was promise to St. Paul, when he prayed for healing or relief from some great trouble, in these words, "my grace is sufficient for thee, for my strength is made perfect in weakness."

Again Dr. Dowie says in the same tract, "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 sin and sickness are clearly Satan's work." That is, God is limited to one single way of getting glory to his name out of sickness, and that by miraculously healing. Not so.

No benefit can in any way come to the person because of sickness, no lessons of patience, no good resolutions or determinations produced. Absurd. The hand of providence is seen in everything about us so that not even a sparrow falls to the ground without his notice, but according to this theory we must not regard God as having any voice in our sickness. It is purely and wholly of the devil. How can any sensible Christian accept for a moment such nonsense?

God can glorify himself in our healing or he can glorify himself in many ways in our sickness. Who cannot say with the Psalmist? "It is good for me that I have been afflicted. Before I was afflicted I went astray, but now have I kept thy word."

How many by sickness have been led to see that they had become worldly and vain, and repented and were saved?

In his sermon, Feb. 25, 1896, in Zion Tabernacle, Dr. Dowie said,

"PEOPLE THAT ARE SICK ARE ALWAYS SELFISH."

This is a broad and sweeping statement, but it is as false as it is broad. Some sick people are, no doubt, selfish; but millions have been saved from all sin in the midst of sickness, and millions more have gone from beds of great suffering, "sweeping through the gates, washed in the blood of the Lamb."

Shall we say that Paul's "companion in labor, and fellow soldier" was selfish because he was sick? Says Paul, Phil. II. 25-30: "Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow soldier, but your messenger, and he that ministered to my wants. For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick. For indeed he was sick, nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that when ye see him again ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness; and hold such in reputation; because, for the work of Christ, he was nigh unto death not regarding his life to supply your lack of service towards me."

Was Job, selfish? of whom God said, "Hast thou considered my servant Job that there is none like him in all the earth, a perfect and an upright man, one that feareth God, and escheweth evil?"

Was King Hezekiah selfish? when it was said, II. Kings 20: 1-2-3, "In those days was Hezekiah sick unto death. And the prophet Isaiah the son of Amos came to him, and said unto him, Thus saith the Lord, set thine house in order; for thou shalt die, and not live. Then he turned his face to the wall, and prayed unto the Lord, saying, I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight."

Not a "selfish" heart but a "perfect heart."

DR. DOWIE'S WORK.

God forbid that I should lay a straw in the way of any good work—that I should "forbid any one to cast out devil's because he followeth not us."

It was only after due consideration and prayer, and abundance of opportunity to be informed upon the subject, that I decided to publicly expose Dowie's so-called "Divine Healing" business.

During the past three years, which is the length of time of his operations in this city, I have lived and been engaged in mission and evangelistic work in Chicago, and the neighborhood of his Tabernacle and "Homes;" and have met a great many of his victims, both from the city and elsewhere. I do not mean that I have met many that were healed, for I have only seen a few that claimed healing through his instrumentality, and they were extremely questionable. One would suppose from the flaming reports that are blazed abroad, that the city would be full of miraculously healed people.

On the whole, I regard the tendency and trend of the work

RUINOUS TO THE CAUSE OF CHRIST.

It is the same old spirit that the apostle Paul referred to when he said to the Philippians, "Beware of dogs, beware of evil workers, beware of the concision." That is, beware of those Judaizing teachers who, while they professed to be Christians, insisted upon circumcision according to the Mosaic law, and being void of the spirit of Christ, were unholy and rapacious, and so Paul called them dogs. These Judaizers taught that Christians must be circumcised or they were not acceptable to God; but here we have the teaching that to be sick is a sin, and an evidence of God's displeasure and a lack of full acceptability with God.

Spiritually the whole field of his operations is a "wilderness and a solitary place."

There is none of the spirit of a general revival of religion about it. True, he has succeeded, by various means, in creating a great interest in the subject of Faith Healing, and people are flocking here from all parts of the country because of the wonderful things they

have heard were done, and in hopes of being cured, but not because they are hungering and thirsting after righteousness. It is very

FAR FROM A GENUINE REVIVAL OF PURE RELIGION.

The doctor professes to place the spiritual work ahead of healing, but practically healing is the alpha and omega of his work. Many people accept his teaching for the sake of bodily healing, and it is evident that the great majority are after the "loaves and fishes."

The burden of all the preaching and teaching is "HEALING;" and any talk or discourse that does not center in that is flat and insipid—in fact that is all there is to it, except at present, considerable is being said about the new

"CHRISTIAN CATHOLIC CHURCH,"

which has just been organized.

The spirit and trend of the whole work is to breed disaffection in churches. Instead of engendering and encouraging a spirit of forbearance in Christians of different denominations with what they may deem wrong in their churches, everything possible is said to produce alienation, and to identify them with what Dr. Dowie is pleased to call "Zion's movement."

It is one of the most

INTENSELY SECTARIAN AND PROSELYTING INSTITUTIONS

I have ever found.

Not a good word is heard for any Christian denomination on earth except the "Christian Catholic Church." In illustration of this point I quote from "Leaves of Healing" of Jan. 3, 1896.

"WHERE ARE THE SHEEP GOING?"

Brethren in the ministry, let me tell you, the sheep are going where they can get pasture and good water. Yes, but they are Methodists. No, they are not. They are Baptists. No, they are not.

YOU MISERABLE OLD BAPTISTS

who put sixty feet of water around the Lord's table and then freeze it with your exclusiveness and conceit as hard as granite and no man upon earth can masticate it. It takes more than the stomach of an ostrich to digest it.

YOU MISERABLE METHODISTS,

you once had fire and you have got a great deal of heavenly fire mixed with a little hell-fire. You once had holy fire and it burned

brightly and blessed all the earth, but the fact of the matter is, that many of your bishops and ministers are free masons, and most of the fire is in the secret lodge. You miserable Methodists, you have got into the hands of an ecclesiastical clique who have got you into spiritual bondage, and who intend to keep you, unless you

"BREAK AWAY."

Yes, "break away." That is the purpose of such harangues as the above. This shows the intolerant spirit of the man as well as the supreme bigotry. These were preparatory word to the organization of the new "Christian Catholic Church."

In "Leaves of Healing," Jan. 24, 1896, Dr. Dowie says, "Why don't you get close to Jesus? The reason why is not far to seek in many cases. Your churches and your ministers drive you away from Jesus and lash you into the hands of their professional allies, the

DEALERS IN PILLS, POISON AND BLOOD.

Men who say they are his servants are going about with a whip trying to drive their people back into their denominational drug-doctor-and-surgeon folds."

Here the failure to "get close to Jesus" is charged up to the churches and ministry because they do not discard physicians, surgeons and all remedies.

In the same issue of "Leaves of Healing," in answer to a letter from a Presbyterian asking advice as to leaving the church, he says, "But there is a more excellent way than fighting it out in these withering churches, where intolerance has replaced liberty.

At least that way will be opened to all who are of 'like precious faith' in Chicago ere long: for the Christian Catholic Church will soon be ready to receive the persecuted members of all churches which refuse to allow their members liberty to believe in God's word, 'I am the Lord that healeth thee,' and 'I am the Lord, I change not.' So long as people do not live out their beliefs, just so long will miserable hypocrites keep silence in the churches. But the moment faith is accompanied with works, then these unspiritual hirelings who are

SLAVES TO POTIONS AND PILLS,

will cry out; for their craft is in danger to be set at naught.' After trying for nearly twenty years to get the churches to be

kind to their own members who believe in the Lord as their healer, we have come to the conclusion that for the most part, the attempt is fruitless, and so we are

GOING TO TAKE CARE OF OUR OWN CONVERTS
and of all the Lord's people whom he leads to us.

Life is worth more than to spend it in fighting for the right to remain in fellowship with such narrow-minded bigots, such jealous, mean-spirited, envious and false shepherds."

As to "narrow-minded bigots," it certainly would be hard to find a more genuine specimen than is indicated by the above. An intolerance that excludes from Christian privilege and fellowship, for employing a physician or surgeon, or using any remedies, is about as "narrow-minded" as can well be imagined.

The use of the most simple remedy is regarded as a sin, and excludes from all privilege of the "healing room," from the prayers of Dr. Dowie (as he will not pray for anyone that uses any remedies whatever,) and from membership in the "Christian Catholic Church."

I heard Dr. Speicher, one of Dr. Dowie's co-laborers, give the following account of a visit to a sick child. He was sent for to pray for the child which had the croup. When he found that the parents had been using lard and goosegrease, he refused to pray for the child until they not only desisted from the use of the remedy, but got down upon their knees and repented of the

"SIN" OF USING LARD AND GOOSE GREASE.

Where can anything be found to exceed this for "narrow-mindedness and bigotry?"

This work and teaching is exceedingly disastrous to Christian usefulness.

People who embrace this teaching seem to get along very well while in health, but when sickness comes they are in trouble. They not only have to contend with disease and suffering, but with what is far more distressing, the thought, and, according to this doctrine, the sure evidence of God's displeasure with them. Numerous are the cases in Chicago that have only been

DELIVERED FROM THIS DELUSION
by a spell of sickness.

In health it is easy to go about among the sick and, like Job's

"miserable comforters," charge them with sin and unfaithfulness as the cause of their sickness, but when it comes home it is quite another thing. Frequently these people find themselves taken suddenly sick when in as good a state of grace as they have ever been. I have in mind now the case of a man, only a few weeks ago, who was thoroughly cured of this error by a spell of sickness in which he was compelled to give up and go to the hospital, a thing which he was compelled to give up and go to the hospital, a thing that heretofore he would have hooted at. When first taken sick he thought of course the Lord must heal him, and so, prayed and agonized by the hour until perfectly exhausted. At that point a strong consolation came to his soul, and, like a revelation from God, these words, "my grace is sufficient for thee." Such a blessing came upon him that, while he was now willing to suffer the will of God, he really thought he was healed; but, without throwing any shadow on his soul, the sickness and pain returned and he went to the hospital, where, with proper care and treatment, after a very severe sickness, he recovered, but with an experience that enabled him while convalescing to minister to the spiritual wants of the sick and dying about him. He now declares that he sees the hand of God in sending him to that hospital, and is happy in the fact of his delivery from his great error.

It is not by any means every case that turns out so favorably; many drag along through weary months and years of self condemnation, censuring themselves because they are sick. Others backslide, and still others are driven into infidelity.

Under this teaching the sick room is a gloomy place, the devil is having his own way for the time being. God is left out of the question only as he is besought to miraculously heal. The sick are not expected to bear the affliction patiently and meekly, for this would be to submit to the devil. Shouting and rejoicing have come to an end, for the patient has found an enemy in his being that must be destroyed before there can be victory and peace. With this theory in vogue, there can be no such thing as a happy death bed scene, unless per chance one should, as Dr. Dowie claims he expects to,

DIE WITHOUT FEELING PAIN OR BEING SICK.

No longer can it be said under this teaching, "our people die well."

When ones last sickness comes, he, not knowing it to be such, will resist it to the last, and the nearer the grave the keener the sense of defeat.

The idea of conquering sickness and having the victory over it by patient resignation and joyful suffering is ignored.

Another damaging feature of this error is, that it keeps one worrying and working with his own case, leaving little, if any time to devote to others. If there is some physical disability or ailment, (and comparatively few are free of them), his time and energies are exhausted upon himself.

Persons that previous to embracing this error, were efficient workers, have become dissatisfied with their spiritual condition and of course, inefficient as workers.

Some people, while they do not approve wholly of the work, tolerate it because there seems to be some good done and some healed. After thorough and prayerful investigation and consideration, I do not hesitate to say, that if all the thousands who come here for healing were perfectly restored in body, it would not atone for a tithe of the harm that comes to the souls of the people and the cause of Christ by the teaching and spirit of the meetings.

"A meek and a quiet spirit," we are told, "is, in the sight of God, of great price." The display of all that is contrary to such a spirit is constantly before the people—rude, sarcastic, cutting, unmerciful language, more becoming a low order of the stage than the pulpit.

If the Christian graces, love, meekness, gentleness, kindness, longsuffering, patience, are of more consequence than bodily healing, if heaven and eternal things are more valuable than earthly and temporal things, then this work is ruinous to souls and damaging to the cause of Christ.

Undue and unwarrantable importance is given to temporal interests. At best these bodies are temporal. This "tabernacle" will soon be "dissolved." What if we are afflicted? It is but for a moment. Says Paul, "though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things which are seen;

for the things what are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:16-17-18.

Great harm is done by this teaching and work in unnecessarily provoking people to scoff at the cause of Christ, and by raising a false standard and test for Christianity. Says Mr. Wesley, "There is no better way to undo a thing than to overdo it."

When "perfect and perpetual bodily health" is demanded as an evidence of full acceptability with Christ, the thing is "overdone."

At 6100 Stony Island Ave., Chicago, is located what Dr. Dowie calls "Zion Tabernacle No. 2," a low two-story brick building. On the upper floor are the "healing rooms," and a large audience room with seatings for about 1,000 persons. At one end of this large room is an elevated platform about 4 feet high and 20 feet deep, and the width of the room, with seatings for a large choir of singers. Fastened to the walls in the rear, and on either side are hundreds of crutches, canes, shoes, braces, bottles of medicine, etc., etc., to advertise to all who visit the place the wonderful things that are being done.

There are two "healing rooms." The larger one will accommodate about 70 and the other 30 persons. Both are usually crowded.

The first floor is used for a lunch room and "Zion Publishing House" where a weekly paper is published, called "Leaves of Healing."

Services are held here every Sunday, Tuesday and Friday. Hundreds of people throng the place. Often, on week days, nearly a thousand are in attendance. However, it is evident that a very large per cent of them are from abroad, the great majority of Chicago people having become disgusted with the whole thing. Thousands of people here, who were once more or less favorable, have abandoned the place.

Only a few days ago I heard Dr. Dowie say that he could not carry on this work, if it were not for the money he received from abroad.

"Distance lends enchantment."

In the neighborhood of Zion Tabernacle are three "Divine Healing Homes," sufficient to accommodate about 70 persons. These "guests" are charged from ten to fifteen dollars per week for room and board.

Persons applying for admission to the "healing rooms" are advised to take the "teaching" first a few days, to prevent them, they say, from "becoming discouraged if they are not healed at once."

The philosophy of which is, that the "teaching," when fully accepted, is harder to cure than the disease—that is, they will hold to the delusion, though they fail of healing, and go home blaming themselves for their failure and lack of faith.

"Leaves of Healing" is a weekly devoted entirely to the "Divine Healing" question and the interest of the new "Christian Catholic Church," which was organized Feb. 22, 1896.

The following from "Leaves of Healing" will give the reader some light on the new church that has just been born:

"The Christian Catholic Church was formed in Zion Tabernacle No. 2, on Saturday last, and a full account of the proceedings occupies the greater part of this issue.

We have at last returned to organized church life after the greater part of twenty years absence from it, and with the very clearest token of God's approval.

The work will from this time be associated with the church which Christ has purchased with his blood, and will be carried on as a part of its mission on earth."

The above is editorial.

The following is from the account of the proceedings and from Dr. Dowie's address on the occasion:

"ZION'S ONWARD MOVEMENT. ORGANIZATION OF THE CHRISTIAN CATHOLIC CHURCH,

IN ZION TABERNACLE NO. 2, SATURDAY, FEBRUARY 22, 1896.

The entire morning from 9 a. m. to 1 p. m., was given to the work of receiving applications and of examining and filing them in alphabetical order.

Hundreds gathered around the long tables where volunteer helpers gave every assistance.

At 2 o'clock the Rev. John Alex. Dowie, the General Overseer of the Christian Catholic Church, accompanied by many helpers, ascended the platform and gave out the marching song of Zion's Onward Movement.

'Come ye that love the Lord,
And let your joys be known;'

* * * * * This was sung with great heartiness and many remarks were made by the General Overseer between the separate verses in his usual interesting way. * * * * * When the hymn had been sung the General Overseer said:—'Beloved friends, I think it well before we read our roll to repeat together the beautiful song of salvation, of healing, of holiness, and of Triumphant Entry into the Zion above, which has been so often throughout our association as a mission, an exercise with us. Let it be the beautiful opening exercise now. The 35th of Isaiah, I hope you have all got it in your hearts, and if not read it with us from your books until you have all got the words in your hearts.' * * * * *

ROLL CALL, PRAYER BY GENERAL OVERSEER.

* * * * *

DIRECTION.

The officers at the door will please to listen and attend to this instruction: See that no one enters the door of Zion Tabernacle now, unless they have already made application for fellowship, or will do so before they enter the room.

THE GENERAL RECORDER READS THE ROLL.

After ascertaining that there were none present except those who had filled up their forms of application for membership, the General Overseer introduced the Rev. Thomas G. Atterberry, as temporary General Recorder, who proceeded to the long task of nearly three hours in reading the roll. Hundreds of names in addition to those of the three hundred and seventy present were read by the Recorder:

* * * * *

THE GENERAL OVERSEER'S CHARGE TO THE CHURCH.

* * * * *

'I want you all to feel that my time, my talents, the money with which I am entrusted and all the powers I can exert for good shall be employed to bring you into 'fellowship' with God and into fellowship with me. I believe that I can truly say that 'our fellowship is with the Father and with his Son Jesus Christ.'

Brothers and sisters, I am going to give that word Fellowship a very wide meaning before we get through. I want that you and I shall enter into fellowship of service for Christ.

That you will follow me when I shall take from amongst you seventies to go from house to house throughout Chicago. I am going to have you carefully trained, and will ask you to help train yourselves for Christ's service, by searching the Word, by knowing the best means of approaching men and by knowing how to pray and speak the Word of God so that you may go out two and two and help men to find God. I not only want that, but I want

FELLOWSHIP IN ALL THE GREAT SWEEP OF A GREAT CHURCH'S
WORK. * * * *

We must have a Fellowship of help, money, counsel, and very many other things.

Fellowship with Christ, with the Apostles and with me, fellowship means that we shall 'love one another.'

THE CHURCH MUST HAVE A BUSINESS FELLOWSHIP—IN GETTING
MONEY, IN SAVING MONEY AND IN SPENDING
MONEY FOR CHRIST.

Come what will, God helping me I will spread the truth in these matters.

(Applause) * * * *

Now I read in my bible that the Lord Jesus Christ said once: 'One is your master even Christ, and all ye are brethren.' say these words. (All repeat together) 'All ye are brethren.'

Then the rich man is my brother, then the cultivated man is my brother, if he is a Christian. Now I propose to tell the Christian Catholic Church everywhere that these words must find practical expression. Are you a manufacturer? Yes. Are you rich? Yes. All right then, we need you in Zion. What do you want? Well I want you to bring capital, I want you to bring your machinery, want you to buy up land bye and bye in our Zion, and I want you to stay there, and settle there, and use your money, skill, and organizing faculty to build up factories, workshops and stores on a co-operative basis.

I want to see in Zion a condition of things that will enable all who can work to find remunerative work right there.

Do we not all wear boots? I think we do, don't we? I am glad to see you all have shoes to wear. Don't we all wear coats? Don't we all wear shirts, etc. etc? Yes. Now there are thousands of

us, and I want to know why we cannot make our own boots? I am told there are likely to be soon three thousand members of this church in Chicago alone, and reckoning a family of, say four, with each, that would be a community of 12,000 at once. I want to know why we cannot have a Zion Co-operative Boot Factory. I do not see any reason against it, do you? Very well, then I want 10 per cent of all the profits of that factory for Zion's funds, I want a sufficient return to be given to those who furnish the capital, and I want all the balance of the profits to be divided amongst the workmen in proportion to their salaries.

Now I want to know whether we, who do not drink whisky, and do not drink beer, and do not use tobacco, and who live sober, frugal, temperate and industrious Christian lives, men and women who have strong hands and stout hearts, whether we cannot build up Co-operative Factories and have Fellowship together in business. How delightful to have a factory where God is honored, and where, when the bell rings in the morning, the first thing is 'We're marching to Zion' or some other of the songs of Zion.

Wouldn't that be nice to hear that in the factories?

Beautiful, beautiful Zion,
We're marching upward to Zion,
The Beautiful city of God.'

It would be nice to have that, and at dinner time to have the boys gather and talk about Zion and the good things of God and man. Can we not have fellowship in service for Christ mean fellowship in business for Christ? (Yes sir). I believe in ten years, if God spares my life, and if we are faithful, that I shall be at the head, if I continue to be the General Overseer of the Christian Catholic Church, of the strongest and wealthiest church that the world has ever seen. I believe that.

(Applause). * * * *

I HOPE TO BUILD A LITTLE CITY TO BE CALLED ZION, and hope some day to stand upon the dome of a Zion Temple to hold from 10,000 to 20,000 persons, and I hope one day to look abroad over that lovely city and to bring visitors to look upon its beauty, its Homes, Colleges, Schools, etc., and say this is Zion. * * *

DECLARATION OF THE CONSTITUTION OF THE CHURCH.
Amidst profound silence the General Overseer spoke as follows:

In the name of the Lord Jesus, in the power of the Holy Spirit, and in accordance with the will of God our heavenly Father, I believe, and believing that I am thereunto called as the General Overseer of this flock, not only in this place, but in all the cities and villages and states and counties, where persons have applied or shall apply for fellowship, do now constitute this church as a gathering of believers under the title of the Christian Catholic Church. I pray that all ye who are now gathered, and all who shall yet gather unto this church, shall fulfill the great design of our Lord and Saviour, that we may be one as he with the Father is One, and with the Eternal Spirit, that we may be one in him. May this church be divinely endowed with the nine gifts of the Holy Ghost, with the word of wisdom, the word of Knowledge, Faith, Gifts of Healing, Working of Miracles, Prophecy, Discerning of Spirits, Divers kinds of Tongues, and Interpretation of Tongues, and with that gift of love which is the crown of all, that precious gift which enables the church to fulfill all. Oh with that love let these gifts be exercised and this church go on to the glory of God, the Father, in the name of the Lord Jesus Christ and by the power of the Holy Spirit. Let all the people say Amen. (AMEN.) The hymn, 'Onward Christian Soldiers,' was then sung."

I have given this description of the "Divine Healing" institution, and this lengthy quotation from "Leaves of Healing" on the organization of the "Christian Catholic Church," that the reader may get an idea of the man who is at the head of this great (?) movement.

I might have stated, as a matter of news to many, that for the last six months Dr. Dowie has preached every Sunday afternoon in the Auditorium on Michigan avenue, Congress street and Wabash avenue, in the finest and largest theater in the city, to from 3000 to 5000 people; paying \$300 for each service. The collections usually amount to about half that sum, leaving him to pay the balance out of donations from abroad.

Now, if the reader will study these facts he will readily see that Rev. John Alex. Dowie is the Alpha and Omega of the whole thing. In "Leaves of Healing," the most conspicuous thing about it are the pictures of himself and family. Even his flaming advertisements circulated through the city contain his picture in life size.

His vanity seems unbounded, and is only equaled by his ambition to be a great leader, and his capacity for building air castles. Take this farce that he calls, the organization of the "Christian Catholic church." What is there to it? Absolutely nothing but Dr. Dowie and his family. The organization was preceded by two, so called, "Conferences." The first consisted almost entirely of a discourse from Dr. Dowie to prove the continuance of the "Apostolic Office" to the present time. The second conference consisted mainly in a still further discussion of the "Apostolic Office," some statements from Dr. Dowie as to what he believed, desired, and intended to do, and closing with a resolution, a part of which is as follows:

Resolved: That this conference of believers interested in the organization of the Christian Catholic Church, hereby declares, first: Their agreement with the general principles of organization set forth by the Rev John Alex. Dowie in his address at the conference held in Zion Tabernacle No. 2, on January 22nd, as printed in the "Leaves of Healing," for January 31st, pages 260 to 270. * * * * *

Third: That the Rev. John Alex. Dowie, as the Overseer, called by God to that position, shall, it is unanimously agreed, proceed to the enrolment of members."

It is readily seen that the whole affair is planned to work to the interest of one man. The idea of the "Apostolic Office" opens up the door to "General Overseer," the "co-operative" plan, and the tithing system are, to bring the money into the hands of the "General Overseer;" the "City of Zion" idea, with its great temple, furnishes a kingdom and centre of power for the Pope.

The readers' attention is called particularly to the

CONSTITUTION OF THE CHURCH, which the "Leaves of Healing" says, was listened to "amidst profound silence." It certainly is a most profound (?) document. One thing surely can be said of it, that it is absolutely unique—nothing like it in all the earth. The first part consists of a declaration "in the name of the Lord Jesus, in the power of the Holy Spirit," that Rev. John Alex. Dowie believes himself "called as General Overseer of this flock, not only in this place, but in all the cities and villages and states and counties where persons have applied or shall apply

for fellowship." The rest of it consists of a prayer by the "General Overseer" for the "Christian Catholic Church," that it might be endowed with the nine extraordinary gifts of the Spirit and with love, and a request that all the people say Amen.

What a stupendous fraud. However, it is to hoped that some good may come from it after all. The public mind, for some years, has been in a feverish state on this subject of faith healing; the blood has become impure with extreme and fanatical notions, and now it seems to have come to a head, in Chicago, like a great carbuncle, so that all that is necessary to give relief is to lance the sore and let the poison out.

This is a bit of surgery that is not very pleasant, but, if those who are more capable will not, I will try.

To do this, about all that is necessary, is to bring before the minds of the people the facts in the case. If the public could know of the thousands of disappointed people that are turned away no better than when they came, they would not be so interested in the few hypochondriacs that are relieved by mind cure.

To help in this work, let me ask the reader, who may have some knowledge of the practical workings of this teaching, to write me giving particulars pro or con.

Address 556 West Sixty-third Street, Chicago, Ill.

This book will be increased by 32 pages more in a few days. It will be bound so that those who have this can buy the additional pages separate.

The subject of faith healing will be further discussed and the exposition of this "Divine Healing" business continued.