

THE GOSPEL OF DIVINE HEALING DECLARED AND DEFENDED.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come in this and other lands, in this and all the coming time for the sake of Jesus, our Lord, our strength and our Redeemer.

TEXT.

“Himself took our infirmities, and bore our sicknesses.”

In the 8th chapter of the Gospel according to St. Matthew it is written:

“When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick:

“That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.”

One of the great diplomatists of Europe, Talleyrand, is said to have uttered these words:

“I believe that language was invented to conceal thought.”

I have oftentimes thought that the language employed by theologians would lead me to believe that they had the same opinion as Talleyrand; that they evidently thought the Word of God was not intended to convey thought, but to conceal it.

It has amazed me, beyond all expression, all my life through, to find how people would quibble at the plainest of plain speech.

If there is anything more clear than another, it is this, that the New Testament was written for plain people; that it was written by plain men. They were not philosophers; they were not theologians; they were not orators; they were not poets, but they were greater than all these:

THEY WERE APOSTLES FILLED WITH
THE HOLY GHOST, AND THEY WERE
HONEST MEN.

They were chosen because of their honesty—honest fishermen. And just think of it, an honest tax-gatherer. The good Lord knows how much we would value him in Chicago. (Laughter.) An honest tax collector. No wonder Matthew was chosen to be an apostle. I think a man that is an honest tax collector must be a prodigiously noble fellow. There are so many temptations to be the opposite, you know.

“But our Lord, in His infinite wisdom,” as Augustine so beautifully put it, “saved philosophers by means of fishermen, and not fishermen by means of philosophers;” and most certainly the great beauty of His speech was this, that the common people heard Him gladly. And the words of the New Testament mean exactly what they say, and nothing else. There is no hidden meaning.

EVERY GREAT TRUTH IS LIKE THE VERY OCEAN.

It has shallows in which a child may wade; it has depths that you cannot fathom, and all the great and beautiful and simple truths, along the margin of which we wade, and bathe, and gather up the pebbles, have great depths beyond. But there is nothing mysterious even about these depths, excepting that they are great depths of mysterious love, and wisdom, and power. I do not say that what we see of truth is all there is to know; that would be silly, because there is the vast unfathomable depths beyond; for the illustration which I have just used, you will remember, was in the words of Newton, who, when somebody said how great his achievements were in science, said: “I am only a child who wanders up and down along a great seashore of a boundless ocean, picking up a beautiful pebble here and there, while the great ocean lies unexplored before me.”

And while I do not want to suppose that all we can know of the truth is simply the fundamental things we know here, yet let me point out to you that the future developments of truth will be along these simple elemental lines; that the greatest simplicity of thought is necessary for discovery.

IT IS THE PEOPLE WHO HAVE SIMPLE

THOUGHT THAN FIND OUT GREAT THINGS.

Sir Humphrey Davy and the great men of the Royal Society were indignant with Stephenson for applying to the British Parliament to get a bill to have a railway that would go at the terrific rate of twelve miles an hour, and kill the people, and frighten the cattle in all the country and make such a tremendous to-do. It was an awful thing, and they petitioned against it.

It was George Stephenson, an humble man, a working engineer that found it out.

It was not the great men from Yale and Harvard that God Almighty used to redeem this Nation, but the Rail-splitter from Illinois, Abraham Lincoln.

It was not the mighty military genius of McClellan, who knew splendidly how to fortify and fight behind fortifications—and the army that does that is always beaten—but it was the Tanner of Galena, who knew how to go out and get the other fellow's fortifications, that won.

It is the simple man; it is the man that makes no pretensions: it is the man of simple faith that finds out God. The pure in heart see God. Always the pure in heart, and if you want to see truth, just see it as it is presented to you with open eyes.

“Himself took our infirmities, and bare our sicknesses.”

What is simpler? What is plainer? But you get the theologians upon that text, my! these old miserable fossils how they will go at it and they will say that it is a spiritual thing: it means your spiritual infirmities, and your spiritual sicknesses.

Well now, it did not used to mean that. It meant people who had sore eyes, and sore heads; it meant people who had tumors. It meant people who had leprosy. It meant people who had rheumatism. It meant people with all kinds of sicknesses, and diseases, and they were so weary and so tired.

They had gone to all kinds of doctors; they could not be healed of any.

It meant in the olden time that these poor, sick people many of whom could not read a line, flocked to Jesus, and they heard Him preach, and they went down with him into the baptismal waters and they

were healed.

And he went with them. Do you not know that Christ was baptized amidst a crowd of sinners? Did you ever think of that? He went down to the Jordan, and he said to John the Baptist, “Baptize me,” and he began His ministry by being baptized in the waters of Jordan with the harlots and the thieves, and the sinners of Jerusalem and Judæa.

I tell you some of you have got to get a dip, a triple dip too, and I would like to dip some of you. Oh! if I could only wash out of you all the sin at the same time, all the old miserable narrowness about God.

“Himself took our infirmities and bare our sicknesses.”

These words were said concerning Him.

He had been teaching all the live-long day upon the mountain side, perhaps for day after day, and He said something which led them to know that this would be His last discourse at that time, and he commenced with that wonderful and beautiful

PARABLE OF THE TWO HOUSE-BUILDERS:

The one man digging deep, digging deep.

“What are you about?”

“I am going to build a house.”

The other man says “I am going to build a house on the sand: I won't dig deep. While you are digging for foundation I will have my house half up.”

He got a great house; it is a summer resort. Oh, it a grand affair, right down there on the sand; but this other man wants a house he can always live in. He goes down and digs deep.

APPLICATION.

That is the man that repents. Do you not know that digging deep is repenting, going back into your past life, digging up your old sin, paying that hundred dollars to Jones you cheated him out of, telling your wife all about those lies you told before you were married.

You wives confess: tell your husband of the lies

you told him. Oh! yes, you did, you liars.

You know he thought you had a nice complexion; he did not know until you were married that you had bought it in a paint-shop. (Laughter.)

He thought you had a nicely formed body, and he did not know you were all padding. (Laughter.)

He thought you had a sweet temper, but he did not know it was all put on.

Oh, you liar, how you deceived him, and you have got lots of repentance, lots of it, you women. You are not all angels by any means, and you know it too! (Laughter.)

And men are not all devils, not by any means. But you are a bad lot, both of you. We are all a bad lot. Very much all a bad lot, and we have got to repent, and the man that goes to dig deep, goes away back into his past life to repent. That is the man that is going to have his house upon the rock. When he goes down he goes to bed rock. You see he repents

REPENT!

I do not care a pin about your faith. Talk about believe on the Lord Jesus Christ. Lay down your belief on the Lord Jesus Christ, and talk to the people about repentance. (Amen.) That is the beginning of the Gospel. The beginning of the Gospel is not Faith. See! There it is in the first chapter of Mark:

“The beginning of the gospel of Jesus Christ, the Son of God;

“As it is written in the prophets. Behold. I send My messenger before Thy face, which shall prepare Thy way before Thee.

“The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.”

I tell you before the Lord can do anything, His Way has got to be prepared, and the paths have got to be made straight.

“John did baptise in the wilderness and preach the baptism of—what?

Audience:—“Repentance.”

Dr. Dowie:—“The baptism of repentance for the remission of sins.

“And there went out unto Him all the land of Judæa, and they of Jerusalem, and were all baptized of Him in the river of Jordan,”—concealing their sins?

Audience:—“Confessing their sins.”

Dr. Dowie:—That is the beginning of the Gospel.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

“And saying, The time is fulfilled, and the kingdom of God is at hand: repent, ye, and believe the gospel.”

He never said believe and repent. He said repent and believe, and when He told of His mission, He said:

“I am not come to call the righteous, but sinners to faith?

“Audience:—“Repentance.”

Dr. Dowie:—He never talked about their faith. Why these Jews were full of faith. They had faith in Abraham, and they had faith in Isaac, and they had faith in Jacob, and they had faith in Moses, they had faith in the whole of the Bible, and they had faith in themselves, any amount of it, and faith in the church, and they were full of faith; yet they were damned.

Christ said:

Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte and when he is made, ye make him twofold more the child of hell than yourselves.”

The Lord Jesus Christ said:

“Ye are of your father the devil, and the lusts of your father ye will do.”

And He told them:

“Ye are like unto whited sepulchres,. . . full of dead men’s bones and of all uncleanness.”

Now, He said that, and He cried to them. Repent, Repent.

“REPENT YE.”

That is the beginning of the gospel. Now, any man that says:

“Believe on the Lord Jesus Christ and thou shalt be saved,” and says that is the beginning of the gospel, he does not know the Gospel.

THE MESSAGE TO THE PHILLIPPIAN JAILER.

“Well, Paul and Silas said that,” says some one.

Yes, why do you not go back a little, and not start in the middle of that narrative.

Why do you not go back to the Phillipian jailer lashing these prisoners, and driving them into prison, and putting their feet in the stocks, and smiting them, and spitting on them, covering them with every indignity?

Why do you not go to hear him talk there, and say: “Now, there you are; that is what it is to be a Christian; lie there and rot.” He put them right into the inner prison and put their feet in stocks. Why do you not see that means a heart full of devilry, full of hatred for those men who have been preaching?

He goes away off to his dinner. “I have got these fellows in the stocks; that will settle their tricks,” and he has a jollification with these magistrates who have got them there. Perhaps he gets money for having treated them so badly, and he is having a high time, and it is midnight, and they are singing the songs of Bacchus and of Venus, and singing of the grove of Daphne, and they are drinking the Falernian wines.

Somebody else is singing down there in the prison. The quivering voices of these men are rolling from the prison walls, and they are so close to Jesus, and God has heard them.

And suddenly there was a great earthquake, and thundering, and the lightnings are flashing, and the prison is rolling, and every gate has gone open, and the man rushes in. All the prisoners are gone! and in hopeless despair he is thinking how he will put the sword in a sure place, and from the innermost prison he hears the voice:

“Do thyself no harm: for we are all here.”

Why, that is the voice of that fellow Paul that he had lashed and put into prison and cursed and damned by all his gods, and he stops himself committing suicide.

He drops his sword, he calls for a light, he jumps

in, falls at the feet of these men. “Oh, why don’t you let me kill myself?”

“Because we want to see you saved. We want to see you right with God.”

“My God, can you want to save me?” And there he repents, and he takes their feet out and washes their stripes. and he says:

“What must I do to be saved?”

MODERN HERESY REBUKED

Why don’t you fellows start with that repentance?

Why do you start with that infernal lie, that if a man will only believe, he will get to heaven?

I can tell you of many men that believe, and they are going to hell. Surely! They are full of faith. Oh! yes, they are splendid Presbyterians, and, fine Episcopalians, and first-class Baptists, and thoroughly good Lutherans, and fine Roman Catholics, and all the rest of it, and they are all going to hell.

They have got faith. They say: “I believe in my church.”

And not a particle of faith in any church will save you.

THE GOSPEL PREACHED.

It is faith in God; the faith of God; and that never comes to a man that has not repented.

Now, that is the beginning of the Gospel. That is how Christ preached it.

And what did He say when He went away?

“Go ye into all the world, and preach the gospel to every creature.”

“Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

A WORD ON BAPTISM.

Dr. Dowie:—There is a threefold immersion; there is a threefold God, and there is not a scholar to-day in any denomination who will not admit that triune immersion is the primitive mode of baptism.

Dr. Phillip Schaff of the Presbyterian body than whom there never lived a greater scholar in this

country says that the trina baptisma, triune immersion, was the primitive baptism.

There is no question about it.

But,

“Go ye into all the world, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost, teaching them to observe” — some things?

Audience:—“All things.”

EMMANUEL.

Dr Dowie:—“All things whatsoever I have commanded you; and lo I am with you”— sometimes?

Audience:—“Alway.”

Dr Dowie:—“Even unto the end of the world.”

Dr. Dowie:—Do you believe it?

Audience:—“Yes.”

Dr. Dowie:—Why then He is with us now. Is He just the same to-day? Has He changed?

Audience:—“No.”

Dr. Dowie:—Is Jesus Christ one thing yesterday, something else to-day, and something else to-morrow?

Audience:—“No.”

Dr. Dowie:—Is He “the same?”—

Audience:—“Yesterday,”

Dr. Dowie:—And—

Audience:—“Today”

Dr. Dowie:—And—

Audience:—“Forever”.

Dr. Dowie:—The same. The same Saviour?

Audience:—“The same Saviour.”

Dr. Dowie:—The same Healer?

Audience:—“The same Healer.”

Dr. Dowie:—Just as able?

Audience—“Just as able.”

Dr. Dowie — Just as willing?

Audience:—“Just as willing.”

Dr. Dowie:—Just as present to heal?

Audience:—“Yes, sir.”

“Thou, oh Christ, art all I want.”

but please send me a doctor." (Laughter.) Is that how you sing it?

Audience:—“No.”

Dr. Dowie:— That is how you did sing it, a whole

lot of you, and you got a doctor too, and a nice mess he made of it. Made a great mess of you with morphine, did he not? Has the morphine gone out?

THE GREAT PHYSICIAN NOW HERE.

A gentleman (front the audience):—“Yes, sir; three days after I came here.”

Dr. Dowie:—How long were you under its influence?

The brother:—“Five years.”

Dr. Dowie:—And you came here, and God took that out of you in three days?

The brother:—“Yes.” I weigh 110 pounds and I should weigh 140.”

Dr. Dowie:—That man came to us a victim of morphine.

The brother:—“My wife is coming to-morrow or next day; she is a victim to morphine also.”

Dr. Dowie:—Listen! Is He the same Christ?

Audience:—“Yes.”

Dr. Dowie:—Able?

Audience:—“Able.”

Dr. Dowie:—Willing?

Audience:—“Willing.”

Dr. Dowie:—Present?

Audience:—“Yes.”

Dr. Dowie:—To heal?

Audience:—“To heal.”

THE SO-CALLED SCIENCE OF MEDICINE.

Dr. Dowie:—Well, then what becomes of the theology of the day that says He is not? That He used to be, but that now instead of healing by means of simple faith in Him, He uses digitalis, nux vomica, arsenic, strychnine, and “Mother Siegel’s Soothing Syrup,” (laughter) and “Pink Pills for Pale People,” and “Pale Pills for Pink People.” (Laughter.) Is that so? and he now heals by the science of medicine! The science of unmitigated humbug.

Where is the science in Medicine?

Scientia means accurate knowledge does it not? It means sure and certain knowledge about a thing. Where is the sure and certain knowledge about medicine?

ALLOPATHY.

See, here is a man steps up. "I am an Allopath."

An allopath. Well, how do you cure people?

Well, if they have got a disease in them, a poison, I look along the list of my medicines, all that pharmacy has taught me [You sorcerer!] and I find another poison stronger than the poison that is in the man, and I say, "Now open your mouth, and shut your eyes, and see what I have sent you," [Laughter] and in it goes."

"Well, what do you do?"

"I have knocked out that first poison."

"Well, now, Mr. Allopath, after this stronger fellow has got in, what is he going to do?"

"Oh, well, after a while he may give us some trouble."

"What are you going to do then?"

I look along the line of my pharmacy, and I pick out another fellow, and I say, "Shut your eyes, and open your mouth." and I put him in and knock that one out."

"That is very good. Now, what is the next thing? Supposing that strong poison you have put in gives the man trouble with the kidneys or liver, or his stomach, or something?"

"Well, then I look along the line of my pharmacy, and I say, "Shut your eyes, and open your mouth," and I put in another and knock him out." (Laughter.)

"Well, Mr. Allopath, when does this stop?"

"Oh, it never stops until we knock the man out." (Laughter.)

HOMEOPATHY.

"Well now, what are you?"

"I am a homeopath."

What is the difference between you and this fellow?"

He says "Contraria, contrariis curantur," (the contrary cures the contrary) and I say "Similia, similibus curantur." Like cures like."

"Well, what does that mean?"

That means when you have got a poison of one kind in, you put a poison of the same kind in, and knock it out."

Well, how is that going to work, Mr. Homeopath, set a thief to catch a thief?"

"Oh, well, it works. I am the fellow that does it."

Now, what do you think of the Allopath? "

"He is a fool!"

Now, Mr. Allopath, what do you think of the Homeopath?"

"He is a fool!"

They are both right; the devil is right. Humanity knows that. Humanity is staggering to-day under an awful weight. Men have got upon the back of humanity. Men have got humanity by the throat.

INOCULATION.

Men have got humanity, and tied him down, and now they inoculate him. They started to inoculate you against smallpox. They inoculate you against pox by putting pox in you. And they will inoculate you against hydrophobia, by putting in hydrophobia; and they will inoculate you against trichinosis, by putting in trichina, and you will not know where you are, if you do not take these fellows by the throat by legislation. They will take you by the throat, and they will lay you down there, and they will inoculate you with every dirty disease there is going,

Mrs. Marsh (from the gallery):—"Doctor, it is true in my case; they forced it in my arm, and it broke out all over my arm."

Dr. Dowie:—Yes, and we have children here with all kinds of diseases consequent upon inoculation.

WHEN DID GOD GIVE US THESE DOCTORS?

Never. Look here, you Christians, you have got a Bible. That Bible covers 4,100 years of human history, can you find one word in it in praise of the doctors or drugs? Can you find one word in it directing you to go to a doctor? No. Where is the passage,

Is any among you sick? let him call for the doctor?

A Voice:—"It is not there."

Dr. Dowie:—"Where is the passage that praises

doctors? The Bible has nothing to say, but

“Ye are all physicians of no value.”

Where is the word that praises the surgeon and tells you to lie down under his knife?

On the contrary,

“I am the Lord that healeth thee.

I am the Lord I change not”

“She suffered many things of many physicians, and had spent all that she had, and was nothing bettered but rather grew worse.”

That is the story of the woman who touched the hem of Christ's garment; it is true story of thousands here.

THE MATTER TESTED.

Every one here that has taken drugs, put up your hands. (Apparently all hands were raised.)

Everybody that has been perfectly healed by the taking of these drugs, put up your hands. (No hands were raised.)

Where are you?

Every one in this meeting who has been healed through faith in Jesus, stand to your feet. (Several hundred rose.)

Now, do you see that? There are hundreds on their feet: How many hundreds I cannot tell.

Now, that is a fair test. I will take any congregation, and I will prove from that congregation what Dr. Prof. Douglas McClagan said in my own hearing in my native city university when I went to hear him in 1869 deliver the discourse in opening the medical session for that year.

“I am an honest physician, I am an honest professor, and I am an honest man. I am asked to speak on medicine as a science, and the first thing I have to say is medicine is not a science it is purely empirical. From the days of Hippocrates and of Galen until now we have been stumbling in the dark from diagnoses to diagnosis, and treatment to treatment, and we have not found the first stone to lay as the foundation for medicine as a science. Gentleman, medicine is not a science.”

Friends, we challenge the first principle of our opponents, and say medicine is not a science, and you know it. And if you are too ignorant not to

know it, then you are not to be reckoned with at all; for you are too ignorant to argue with.

Let me tell you this, that if there were no Divine Healing, it would be infinitely better for you never to touch medicine. But now, is there Divine Healing?

Audience:—“Yes.”

Dr. Dowie:—Well, how do you know?

Voices:—“We have been healed.”

HYPNOTISM.

Dr. Dowie:—Well, are you not a pack of fools? Were you all not all hypnotized? Now, that word hypnotism amuses me. People say that I hypnotize people. I was traveling with a man the other day who did not know me. He said to me very respectfully: “Where do you live sir.”

I said: “I live in Chicago,” and then he asked me a few other questions: Do you know much about the ministers of Chicago.”

“Yes,” I said, “I am one myself.”

“Well,” he said, “can you tell me anything about that Dr. Dowie? (Laughter.)

“Why,” I said, “I could tell you a little.”

“Well, now, what kind of a man is he?”

“Well, I do not think much of him.”

“That is just how I think about him.” (Laughter.)

Well, he said a few things to me.

“Now” I said, “Why do you believe that?”

“Well, he told me what he had read in the paper.

“Now,” I said, “I know that is not true.” I told him the truth about that.

“Well, then,” he said, what is true?”

“Well,” I said, “all these things are lies. We were getting near to Chicago by that time, and he said to me: “I begin to think you know a good deal about him.”

“Well,” I said, “I am the man himself.” (Laughter.)

“Oh!” he said he would come and hear me preach, and he did so, and God blessed him.

But now listen!

Among other things my friend said it had been alleged I hypnotized people.

“Well,” I said, “do you know what the word hypnotism means?”

“Well, it means mesmerism, something or other to make them imagine things.”

“Now,” I said, “why don’t you get to know what a word means. Hypnos in Greek is sleep, and the word hypnotize is to make people sleep. Now, if you had ever heard Dr. Dowie, you would never think he makes people sleep.”

Now, what is hypnotism? It is putting people to sleep, in a state of sleep, compelling them to do whatever you like.

Now, that is what the devil does; that is not what God does.

Now, is there Divine Healing? You say yes. I say yes, but our testimony in this is nothing. I admit that. I do not care a pin about human testimony upon any subject.

A THING IS TRUE WITHOUT ANY TESTIMONY.

Because it is true testimony does not make it true. It was true before you testified to it. It was true before I spoke it. Truth is a truth apart from testimony.

Now this truth is a truth fixed in the eternal verities of things.

If there are not two powers conflicting with each other on this earth, then we are all blind, we are all deaf, and we are all fools; for the clearest of all things is this, that good and evil are warring; that salvation and sin, that health and disease, that life and death, and heaven and hell are marching in battalions, and in corps, and in one great army against each other; good and evil.

THE IRREPRESSIBLE CONFLICT.

Now, if there are but two armies, and two sets of influences, and God is good, and salvation and healing, and life and heaven are His, then here is the other that Satan, and sin, and disease, and death, and hell are hanging together; and if I am on the side of God, I must be fighting with my Savior against sin; I must be fighting with my Healer against disease; I must be fighting with the Prince of Life against the powers of death and hell; I must be fighting on the heavenly side.

Now, the very verities of things would make it impossible for salvation and sin to come from the same source; would make it impossible for disease and health to come from the same source.

And what are you talking about, when you talk about disease being God’s will?

That is a lie.

You might as well talk about sin being God’s will.

You might as well talk about death and hell being God’s will; they are not.

The will of God is salvation from sin, healing from sickness, life to overcome death, and heaven to overcome hell, and that is the eternal verity of the thing.

When Christ came down to this earth He planted Himself squarely upon that proposition: that good and evil were irreconcilable; that a good tree cannot bring forth corrupt fruit, and an evil tree cannot bring forth good fruit, and He had come to destroy the works of the devil, and He went about destroying sin, and healing all that were oppressed of the devil.

Why do you not get your theology straight?

WHY DO YOU NOT GET THE WORD OF GOD STRAIGHT?

There it is. That He came to destroy the works of the devil. There it is in Peter’s sermon to Cornelius:

“How God anointed Jesus of Nazareth with the Holy Ghost, and with power: who went about doing good, and healing all that were oppressed of the devil.”

There it is in Isaiah, as interpreted by the Holy Ghost to Matthew:

“Himself took our infirmities, and bare our sicknesses.”

And as spoken by the Holy Ghost through Isaiah direct:

“Surely He hath borne our sicknesses, . . . and with His stripes we are healed.”

God never did evil; God never committed sin; God never inflicted misery on any.

AN INFERNAL LIE.

“Stop,” said a man one day. I had been saying these words: It was one of the infernal lies that had been taught to me as a child in Presbyterian Scotland, and that I had sang in a lot of hymns that I would to God were forever buried in an ocean of oblivion. A stanza from one of these hymns was this:

“Jehovah lifted up His rod;
Oh, Christ, it fell on Thee;
Thou wast sore stricken of Thy God,
There’s not one stroke for me.”

Now, if there ever was an infernal lie, that hymn embalms it.

“Thou wast sore stricken of Thy God.”

I said in the address I was then delivering, “When did Christ strike his Son?” This theological professor rose up in the gallery. He was a Presbyterian, and he was a Mac, and his face was as dark as one of his mountains with a storm: “That is blasphemy.”

I turned to a gentleman who was with me, mayor of the town, “Who is that?” Well, it is so and so, and he is professor of theology in Dunedin, and he is a minister of a large church here.

“Well, I said, “Professor, what did you say that was?”

“Blasphemy.”

“What is blasphemy?”

“Blasphemy to say that God did not strike His Son.”

“Well, what do you say?”

He said, “I say Dr. Dowie what you ought to say, what is in your Bible; that He was

“stricken, smitten of God and afflicted.”

“Well now, Professor, do you know that?”

“Yes.”

“Well, do you say that is in the Bible?”

“Yes.”

“Well,” I said. “give me the Bible; it must have altered since you read it. In my Bible it reads thus:

“Surely He hath borne our griefs, and carried our sorrows;

yet we did esteem Him stricken,”

we, the Jews; that when He was nailed to the cross said:

“You saved others, you cannot save yourself. You blasphemer; come down from that cross. God has stricken you; God has smitten you; God has afflicted you.”

“WE DID ESTEEM HIM.”

Not God did it. “We did esteem Him.”

I remember that man’s face. He sat down. He turned pale. He saw it in a moment, and I said, “Listen! He was wounded for our transgressions, not for His own. He was bruised for our iniquities, not for His own. The chastisement of our peace was upon Him, and with His stripes we are healed. Professor, it was these ungodly Jews that said God struck Him, God smote Him, God afflicted Him, and

THEY LIED WHEN THEY SAID IT.

He rose right up, and he was a man every inch of him, and he said:

“Dr. Dowie is perfectly right, and I never saw it until this moment. Doctor, will you come and preach for me next Sunday?”

I said, “I will.” (Laughter and applause)

How men can have invented that infernal theology that God nailed His Son to the cross! That was the devil’s doing.

No, friends, God never did a bad thing yet, and He never will. God is good, God is good to all. His tender mercy is over all the world. And I will tell you, friends, in arguing out this subject, we forget sometimes the great tenderness and lowliness of God: How Christ came down, and made this truth so plain; that He talked so that the humblest could understand Him; that God loved them, and wanted to save them from their sins and sicknesses, if they would only yield themselves in spirit and in soul, and in body to Him, He would cleanse them. Is that true?

Audience:—“Yes.”

CALL.

Dr. Dowie:—Then, every one that wants God to cleanse them, spirit, soul and body stand. [Apparently all rose.]

Now listen! Do you hate sin? Can you say I do?

Audience:—"I do."

Dr. Dowie:—Are you willing to give it up? Can you say I am?

Audience:—"I am."

Dr. Dowie: Are you willing to do right, if you have wronged any; to re-store and to confess? Can you say I am?

Audience:—"I am."

Dr. Dowie: Will you ask God to help you by His Spirit? Can you say, God helping me, I will?

Audience:—"God helping me, I will."

Dr. Dowie—Well, pray with me.

unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it, the grace of our Lord Jesus; the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; One Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere forever. Amen.

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PRAYER OF CONSECRATION.

My God and Father, I come to Thee. Take me as I am. Make me what I ought to be in Spirit, in Soul, in Body. Give me power to do right to in Thy sight. Give me Thy Holy Spirit, for Jesus sake. Amen. [All repeat the prayer, clause by clause, after Dr. Dowie]

Now, did you mean it?

Audience:—"Yes."

Dr. Dowie:—Can you say, God helping me, I did.

Audience:—"God helping me, I did."

Dr. Dowie:—"Well, I will tell you what God means: God means that you are forgiven, and God means if you go right on, He will give you perfect deliverance, and that is worth having, and may God make you strong and brave to do right.

Now, we will sing our Consecration hymn, "I will."

After singing the Consecration hymn, the services were closed with the following

PRAYER.

"Father, we bless Thee; we bless Thee for the sunshine, and the sweet air for the springing grass, and the bright glories of a coming harvest: for the unchanging love that never fails: for, "Day unto day uttereth speech, and night unto night showeth knowledge," and there is not a place where the voice of Thine infinite love is not heard.

Help us, oh God, to tell the story of a love that never fails, that destroys Satan and sin, disease, and death, and hell, and will purify this earth, and make it more beautiful than even in its primitive glory. God help us to fight on the side of the right, and the good, and the pure, and the true, and the beautiful, on the side of God. Take evil out of our hearts. Make us strong to be, and to do good for Christ's sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray that your whole Spirit, Soul and body be preserved entire without blame