

## REASONINGS FOR ENQUIRERS

### CONCERNING DIVINE HEALING TEACHING.

#### 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 for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen

This afternoon I have felt as if I should like to leave myself quite a wide platform for talking.

Perhaps I shall best fulfill God's will, and help many of you, if I answer your difficulties and your objections to a teaching which you do not thoroughly understand.

I thought I would put in the front of my talk this afternoon these words. You will please to listen to them. The 3d chapter of the first Epistle of Peter, the 14th, 15<sup>th</sup> and 16<sup>th</sup> verses:

"But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled:

But sanctify the Lord God in your hearts: and be ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

The word "fear" should be translated as it is in the margin, "reverence."

"Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

Now I specially use these words:

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence."

Now I do trust this afternoon that I shall with meekness and reverence—and yet I hope with pungency and power enough to give the answer point and force—give

#### AN ANSWER TO SOME DIFFICULTIES AND OBJECTIONS THAT ARE PRESENTED TO OUR TEACHING.

There are two classes of men around us. There are those "that falsely accuse our good conversation." Well, we have made them ashamed, and we have even the testimony of our enemies on many sides that they are heartily ashamed. Indeed some have come to my home and have told me so, and some have printed it too, and that is all right.

But there are still some "that falsely accuse us." Well,

we have got to say about that, is, that

#### THE ONLY WAY TO ANSWER A FALSE ACCUSATION EFFECTIVELY, IS TO LIVE IT OUT.

There is nothing that answers like a man's life, and you know work goes on, and on, and on, and there is always in people's minds this thing: if a thing is false it will die; if a g has any truth in it, it must live.

But there are those that ask for a reason, and they are often times very intelligent, thoughtful and good people who do not understand, and ask us for reasons.

#### 1.

Now, this afternoon, I feel like talking upon half a dozen points, if I can get them all in; but the first point upon which I feel like speaking and giving you a reason for the hope that is me, is, the statement made by men holding responsible positions in the church of God that

#### DR. DOWIE IS TEACHING A NEW DOCTRINE,

which the church cannot receive because it is a new and altogether false doctrine.

New!

Now a great many of these who make that statement have really very little knowledge as to what we are teaching. Many of them have never honored us with their presence; they have never seen my face; they have never heard my voice; they have never come to this Tabernacle to hear the testimonies of the hundreds who every month testify to their healing; they have never taken the trouble to read the literature; they have never taken the trouble to investigate a single case out of the thousands published, and they have never taken the trouble to acquaint themselves with our doctrinal teaching; and yet they will say it is a new doctrine. If they knew what they we talking about, they would not say that at all.

What is new about the doctrine that we are teaching?

#### IS REPENTANCE TOWARD GOD A NEW DOCTRINE?

We are teaching repentance. Is restitution for wrongs committed a new doctrine? Is faith in our Lord Jesus Christ as a perfect Saviour a new doctrine? If that is new, then we are teaching that; but I thought that all these doctrines were in the Bible; in fact, I know they are.

But they say: "Oh, no, it is not that—it is what you add to it—"

### DIVINE HEALING, THAT IS A NEW DOCTRINE."

Now, if these men want to preserve their reputation for scholarship, or even for common honesty, they will not continue to say that. Divine Healing is a doctrine which was established by God Himself from the beginning, and by express Covenant it was established 3,387 years ago.

Turn to the 15th chapter of Exodus, please, and see if I am right. Exodus xv:20. We will read from the 23d verse:

"And they came to Marah—"

The children of Israel three days after they left Egypt, after they left the Red Sea were journeying in the wilderness of Shur, and they were in the wilderness three days, and found no water.

And when they came to Marah, they could not drink of the waters of Marah, for they were bitter; therefore the name of it was called Marah,"

that is, Bitterness.

"And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, which when he had cast it into the waters, the waters were made sweet."

The waters were healed.

"There he made for them a statute and an ordinance, and there he proved them.

"And said:—"

—here is the statute in the ordinance of the covenant:

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put—"

the verb is permissive, "I will permit to be put"

"none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for —"

what?

Audience: "I am the Lord that healeth thee."

Dr. Dowie:—Say it again."

Audience:—"*I am the Lord that healeth thee.*"

"I AM THE LORD THAT HEALETH THEE."

I am Jehovah thy Healer. Now, those of you who

have got open Bibles, look at the chronology at the top of the chapter, and tell me when these words were spoken.

Audience:—"1491, before Christ."

Dr. Dowie:—Add to that 1896, and you have 3,387 years since God said, "I am the Lord that healeth thee. "Is Divine Healing a new thing?"

Audience:—"No."

Dr. Dowie:—How old is it? How many years? See if you can remember. Make a big class of this large gathering.

Audience:—"3,387 years."

Dr. Dowie:—Now, let me hear it again.

Audience:—"3,387 years"

Dr. Dowie:—Well, I want to know, is it a new doctrine?

Audience:—"No."

Dr. Dowie:—Who is teaching the new doctrine?

A voice:—"We are."

Dr. Dowie:—"We are? Are you the fellow on the other side? (Laughter.) That was a mistake of yours. I suppose he thought I said, "Who is teaching the true doctrine?"

But the point is this:

### DIVINE HEALING IS A POSITIVE, ABSOLUTE RECORDED, WRITTEN COVENANT BETWEEN GOD AND HIS PEOPLE, 3,387 YEARS OLD.

I am teaching the Old Doctrine, and anybody who is teaching anything else is teaching a new doctrine.

"Oh, but," some say, "The Lord has changed since then. That is the thing that Dr. Dowie forgets.

"THE LORD HAS CHANGED SINCE THEN."

Well, I go over from Moses to the last book in the Old Testament, Malachi, and here is what I read in Malachi, not forgetting to speak of the Divine Healing there is in the inside of it. You will find it in every book in the Bible. I will find Divine Healing in every book in the Bible, implied or stated; but hear Malachi about this question of the Lord changing, the 3d chapter and 6th verse. Now, I wonder how it reads:

"For I am the Lord, I change—"  
often? Is that it?"

Audience:—"I change not."

Dr. Dowie:—"I"—what?

Audience:—"I change not."

Dr. Dowie:—Say it again.

Audience:—"I change not."

"I AM THE LORD, I CHANGE NOT."

Well, now, there lies between Moses and Malachi one thousand years, nearly 1100 years, and all the prophets of God said that same thing—that every Covenant that God had given was unchangeable, because God Himself was unchangeable. Now, do you believe, “I am the Lord, I change not?”

Audience:—“Yes.”

Dr. Dowie:—Then He said, “I am the Lord that healeth thee,” did He not?

Audience:—“Yes.”

Dr. Dowie:—Then Malachi says that He also said, “I am the Lord, I change not.” Therefore, is not the whole of the Old Testament clear upon the subject that the Lord is the Healer?

Audience:—“Yes.”

Dr. Dowie:—Now, as for the New Testament, surely one does not need to reason. “Surely He hath borne our sins, and carried our sicknesses,” inasmuch as it is written distinctly in Matthew viii: 17: “Himself took our infirmities and bore our sicknesses;” inasmuch as He said that He came to heal, and inasmuch as it is everywhere recorded that He went about teaching and preaching, and healing every sickness and every disease among the people; and when the Apostle Peter wanted to sum up Christ’s life in the house of Cornelius, he said:

“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.”

Therefore, Christ’s ministry and life was a ministry of healing; and that it was to be continued in the Church is indisputable, inasmuch as He said, “The works that I do shall he do also, . . . because I go unto My Father.” Inasmuch as he said:

“And these signs shall follow them that believe; in My name. . . they shall lay hands on the sick, and they shall recover.”

Inasmuch as He sent His Apostles to preach the same gospel that He preached—the gospel of Salvation and Healing, and of cleansing for spirit, and soul, and body. And that they did preach that gospel is clearly seen by the Acts of the Apostles that immediately after Pentecost, when three thousand persons were saved by the preaching Christ as the Saviour,

THERE WERE NO LESS THAN FIVE  
THOUSAND MEN SAVED ON ONE DAY BY  
THE PREACHING OF CHRIST AS BOTH THE  
SAVIOUR AND THE HEALER;

for on the day that the lame man was healed at the beautiful gate of the temple,—it is recorded in the 3d

chapter of Acts of the Apostles,—the multitude quickly gathered together to hear Peter and John proclaim the gospel, and startled by the healing of a man who had never walked from the day of his birth until that day, at the close of their sermon five thousand men received Christ as their Saviour.

It is written in the 4th chapter of the Acts of the Apostles and the 4th verse:

“Howbeit many of them which heard the word, believed; and the number of the men was about five thousand.”

Now there is a distinct statement that the healing of that one man on the day when he was healed at the beautiful gate of the temple, was more powerful than the whole of the preaching of the day of Pentecost; for on the day of Pentecost there were about three thousand, and on that day there were five thousand who repented, believed and were saved.

Then you will find that the Apostles finding out that the Gifts of Healings had been given to the church, began to pray more earnestly than ever, that the Lord would stretch forth His hand to heal, and that signs and wonders might be wrought in the name of Jesus. The answer to that prayer was another Pentecost, shaking all the place where they prayed, and great multitudes of the people were brought out into the streets and laves of the city, so that even the “shadow of Peter passing by” might fall upon them, “and they were healed every one.”

You go on with the Acts of the Apostles, and you will see that Stephen, Philip and others wrought miracles of a wonderful kind, and that the result of it was that a “great company of priests became obedient to the faith.”

And the work goes on, and when Paul is called to the Apostleship, the same signs follow him. And there at Derbe he says to the man who never walked, “Stand upright on thy feet,” and the result of that was this, that there multitudes turned to God when that man jumped to his feet at once and was healed.

Then you will find at Ephesus, so great were the multitudes healed, that handkerchiefs and aprons were taken from the body of Paul, and laid upon the sick, and they were healed.

And the last chapter of the Acts of the Apostles which narrates the shipwreck of Paul at the Island of Miletus, says that in that heathen Island he went in and preached the Gospel to a man that was dying with bloody flux, the father of Publius, the chief man of the island. Paul laid hands upon him, in the name of the Lord, and he was healed. “The rest also which had diseases came and were cured,” and the whole Island was converted to God. And that remarkable story is the close of the Acts of the Apostles.

No, it is not the close, for the close is, that Paul went on from that heathen Island to Rome, laden with the good things that the people who turned to God gave him and his shipwrecked companions; and when he got to Rome he called together the elders of the Jews and preached to them Jesus as the Saviour and the Healer; but, after he had expounded the Gospel to them, the Acts of the Apostles says, very significantly, and very sadly, that after he had finished his preaching

“SOME BELIEVED” AND “SOME BELIEVED NOT.”

“And when they agreed not among themselves, they departed, after that Paul had spoken one word.”

Now, what was that word?

I tell you it was a word which must be spoken, I fear, to the so-called churches to-day, and I speak it as Paul spoke it nineteen centuries ago to the unbelieving church of God

I SPEAK IT TO THE UNBELIEVING CHURCH OF GOD IN AMERICA.

“Well spake the Holy Ghost by Esaias the prophet unto our fathers,

“Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

“For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.”

And I tell you the Salvation of God is going to be sent to the Nations who know not God. I tell you

YE MISERABLE MINISTERS OF PROTESTANT CHURCHES WHO ARE REJECTING THIS SALVATION AND HEALING POWER OF GOD.

This salvation is going to be sent to the outcast world, to the Roman Catholics and the outcasts and they will hear it, (Amen.) And they do hear it. God is going to raise up a band of people that will, by the grace of God, make the Pharisaical churches to know that if they will not receive, will not be converted, will not be healed, that God will sweep them away, as He swept away the Jewish Temple.

That is the teaching of the Acts of the Apostles,

The Epistles are full of Divine Healing—full of it—full of the teaching that

“THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS HATH MADE ME FREE FROM THE LAW OF SIN AND DEATH,” THE DEVIL’S LAW.

Sin is the devil’s law; disease is the devil’s law; death is the devil’s law, and the law of God is Salvation from sin, healing from sickness, and life for death.

The Epistles are full of the teaching that “If the Spirit of Him who raised Jesus from the dead dwell in you [your mortal bodies], He that raised up Jesus from the dead shall also quicken your mortal bodies”—not your immortal, but your mortal bodies” by His Spirit that dwelleth in you;” that you shall be brought from the “bondage of corruption” into the “glorious liberty of the children of God,” and that you shall know “that the whole creation groaneth and travaileth in pain together until now.”

THE TIME TO KNOW THE REDEMPTION OF THE BODY IS NOW,

the redemption not only of the spirit, but the redemption of the body, so that the body might be purified, and be the temple of the Holy Ghost; that God might use a man’s body just as much as use a man’s words; that God should be glorified by the Holy Ghost inhabiting the body of the believer so that the Spirit might flow through a man’s body to the healing of others.

Friends, the Epistles are full of it, rightly understood, and when you come to the Last book in the Bible, the Revelation, if you can not read Divine Healing there, your eyes are indeed blind, for the very Last chapter of that book comes out with the glorious word, “And he shewed me—“ what? That heavenly city was visible to him, but there was something more seen:

“And he shewed me a pure river of water of life clear as crystal, proceeding out of the throne of God and the Lamb.”

The Holy Ghost is that River of Life, And along the course of that River what did he see?

“In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.”

And that is one of the last words that God spoke to humanity, and has said, “Blessed are they that wash their robes, that they may have the right to come to the tree, and may enter in by the gates into the city.”

GOD HAS SET BEFORE US FROM THE BOOKS OF MOSES TO THE BOOK OF REVELATION THE WORDS OF DIVINE SALVATION AND DIVINE HEALING GOING HAND IN HAND THROUGHOUT THE WHOLE WORD OF GOD.

He that will not see shall be dealt with by God: for if they close their eyes, and shut their ears, and harden their hearts, and will not be converted, and will not be healed, then they shall be damned, as they were nineteen centuries ago, who rejected the counsel of God against themselves.

*My answer, then, to those who say Divine Healing is a new doctrine is this: That it is found in every page of the Word of God; That it stands these a Positive Covenant well nigh three thousand four hundred years old, and the last words of God tell me that I am to look and pray for His Grace, so that I may drink of that River, and eat of those Fruits, and carry those Leaves of Healing to the Nations: for the Word of God has been sent by Him for the healing of the people.*

Now, that is my answer to those who falsely say that I am teaching a New Doctrine. These are my "reasons for the hope that is in me."

## I I.

Another statement made is this: "But God's plans have changed, and since the Bible closed all these wonderful gifts that God gave to His church have taken away, and

### GOD HAS NOW SUBSTITUTED FOR THE GIFTS OF HEALING THE SCIENCES OF MEDICINE AND SURGERY,

and that our duty is therefore to recognize the fact that God has removed these gifts, and therefore to take the things that God has given us instead of them, and to seek doctors and surgeons, and ask God to bless them."

That is the next statement. Now that statement is specious, but it is meanly false; it is about the meanest lie that ever a theologian tried to impose upon people.

The first thing I ask the theologian is. Where in the Word of God does it say that the Gifts shall ever be taken away?

Rev. Jones:—"Nowhere."

Dr. Dowie:—Now there is an old Presbyterian minister talking (laughter;) he says nowhere. Dr. Jones is right.

I ask the church that promulgates the lie I have just pronounced to consider this:

First, how many gifts did God give to His church as gifts for executive work?

There are nine, and I think the church is woefully ignorant of them. You will find them set forth in the 12th chapter of the first Epistle of Paul to the Corinthians. I will read; perhaps you will find out if I make a mistake.

"Now concerning spiritual gifts, brethren,"

The best thing for you is to be profoundly ignorant. (Laughter.)

Is that right?

Audience:—"No, sir."

Dr. Dowie:—What is it?

Audience.—"Now concerning spiritual gifts, brethren, I would not have you ignorant."

Dr. Dowie: Oh! How much do you know about them? Dr. Jones, did you, in all your ministry as a Presbyterian minister, ever preach a sermon on the nine gifts of the Spirit?

Rev. Zones:—"No."

Dr. Dowie:—You miserable! (Laughter.) Now, I am going to go for the Judge (turning to Judge J. M. Dowie) Judge, you have been preaching for forty years, did you ever reach a sermon upon the nine gifts of the Spirit?

Judge Dowie:—"No."

Dr. Dowie:—You miserable! (Laughter.) Dr. Speicher, until you came to Zion, you were an ordained pastor; did you?

Dr. Speicher:—"I will excuse myself, I did not preach very much." (Laughter.)

Dr. Dowie:—You did not; but you never preached on the Gifts of the Spirit?

Dr. Speicher:—"No."

Dr. Dowie:—Now, look here, these are the only three parsons I have on the platform, because the Judge is four-fifths a parson. (Laughter.) Now,

### THEY ARE THE REPRESENTATIVES OF THE CHURCHES TO-DAY THAT HAVE BEEN AFRAID TO FACE THE QUESTION OF THE GIFTS OF THE SPIRIT,

and afraid to preach them; because they had not got them. That was the trouble.

Now then, you go further along in that chapter, and we will see what the Gifts of the Spirit are. The Gifts of the Spirit are enumerated there in the 12th chapter of First Corinthians. You will see they begin in the eighth verse.

"For to one is given by the Spirit—" what?

Audience:—"The word of wisdom."

Dr. Dowie:—"To another—"

Audience:—"The word of knowledge by the same Spirit."

Dr. Dowie:—"To another—"

Audience:—"Faith by the same Spirit."

Dr. Dowie:—"To another—"

Audience:—"The gifts of healing by the same Spirit."

Dr. Dowie:—"To another—"

Audience:—"The working of miracles."

Dr. Dowie:—"To another—"

Audience:—"Prophecy."

Dr. Dowie:—"To another—"

Audience:—"Discerning of spirits."

Dr. Dowie:—"To another—"

Audience:—"Divers kinds of tongues."

Dr. Dowie:—"To another—"

Audience:—"The interpretation of tongues."

Dr. Dowie:—"But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."

Go them over again. First—

Audience:—"The word of wisdom."

Dr. Dowie:—"Second—"

Audience:—"The word of knowledge."

Dr. Dowie:—"Third—"

Audience:—"Faith."

Dr. Dowie:—"Fourth—"

Audience:—"Gifts of healings."

Dr. Dowie:—"Fifth—"

Audience:—"Working of miracles."

Dr. Dowie:—"Sixth—"

Audience:—"Prophecy."

Dr. Dowie:—"Seventh—"

Audience:—"Discerning of spirits."

Dr. Dowie:—"Eighth—"

Audience:—"Divers kinds of tongues."

Dr. Dowie:—"Ninth—"

Audience:—"Interpretation of tongues."

Dr. Dowie:—"There are Nine Gifts of the Holy Ghost  
Were any of them ever taken away ?"

Audience:—"No."

Dr. Dowie:—"What does this same Apostle say concerning these gifts in the 11<sup>th</sup> chapter of Romans the 29th verse? "For the Gifts and Calling of God are"—what?"

Audience:—"Without repentance."

Dr. Dowie:—"Then God never repented of any of His gifts did he?"

Audience:—"No."

Dr. Dowie:—"And He gave nine gifts to the church by the Holy Ghost. They are here in the church still, if the Holy Ghost is in the church; and if they are not in any church, it is because the Holy Ghost is not in that church, and that is the church of the devil, and not the church of God."

I tell you I am going to talk out plainly. The time has come to talk out. I say this, that

IF THE GIFTS OF THE HOLY GHOST ARE NOT TO BE FOUND IN THE CHURCH OF GOD TO-DAY, THEN THAT CHURCH HAS BECOME A CHURCH WITHOUT THE HOLY GHOST IN IT,

and therefore must be the church of the devil, because

the church of God is to have the presence of the Lord and the Power of the Spirit with it throughout time and eternity.

Now the simple logic of the position is this. Take it. Now listen.

This declaration of Paul says (1) that all these gifts are in the Holy Ghost, (2) that the Holy Ghost is in the Church, and therefore, (3) all these gifts are in the Church. That is clear, simple, sound logic.

Since the Holy Ghost, therefore, is perpetually in the church, these gifts are perpetually there, for they are inseparable from the presence of the Holy Ghost.

Now, the only question is, are the gifts of healings one of the gifts of the Spirit? What do you say?

Audience:—"Yes."

Dr. Dowie:—"Then if the gifts of healings are one of the gifts of the Spirit, and the Spirit of God is in the church, and if God has never repented of any of His gifts, the gifts of the Holy Ghost are in the church still."

### III.

#### WHY HAVE THE GIFTS OF HEALINGS NOT BEEN USED ?

"Why, have they not been used," says some one. Why is it that the Red Indians lay upon their beds of gold and silver, and did not know it in the Sierra Nevadas, and in California! They did not know how to get it out; but it was there.

I thank God for the inspired record, of the Miracles of Healing in the Old and New Testaments.

BUT IN THE WHOLE BIBLE THERE ARE ONLY THIRTY FOUR MIRACLES OF HEALING GIVEN IN DETAIL-NINE IN THE OLD AND TWENTY-FIVE IN THE NEW TESTAMENT.

Look around the walls of this Tabernacle, and find the tangible evidence of hundreds upon hundreds of Miracles of Healing.

There are more healings recorded in the LEAVES OF HEALING, in one number setting forth one all-day of Praise and Testimony Meetings in Zion Tabernacle, than there is in the whole Bible put together. That is a fact.

It startles you to hear me say that; but I say, that in detail there are more cases recorded in any one testimony meeting in Zion Tabernacle than there is in the whole Bible put together.

IF YOU BELIEVE THE RECORD IN THE BIBLE, YOU MUST BELIEVE THE RECORD TO-DAY;

for the witnesses that have testified to their healing in Zion Tabernacle, and in LEAVES OF HEALING, are unimpeachable, and are unimpeached.

We settled that in Chicago. Our miserable enemies said in a bill that was filed in the Court of Chancery, that our work was a fraud, and that there was not a single person healed; that I was a successful impostor.

The moment that that charge was made, from this Tabernacle platform I said to the people:

“Now, that does not really reflect upon me, but it reflects upon you.

“You have stood up and testified that the Lord has healed you of cancer, blindness, deafness, lameness, spinal disease, and all kinds of things; go down to my solicitors, Thornton & Chancellor, and offer your testimony; have it taken down. I shall provide the stenographers; I shall provide the notaries; go down to-morrow, and the next day, and the next day, for there are only three days in which to give answer.”

“Go down; fill that place; give your testimony; let it be taken down; let it be sworn to in the presence of notaries; let it be taken into the Superior Court of Chancery by my attorney; let it be read; and let our enemies deny the testimony if they dare”

We filed scores of affidavits of persons who had been healed of all kinds of diseases, and it took the Court nearly three days to hear those affidavits read, and they were all placed upon file, and the Court rejected our adversaries' application for a temporary injunction, and said he would consider the case again in a number of months.

Six months passed away, and during that time all the legal skill that my enemies in the press, and among the doctors, and among the lawyers, could muster was got together for the purpose of trying to prove one out of the eighty a lie; and when they came before the court six months after, the first word that Judge Smith, their lawyer, member of the firm of Flower & Smith, said to his Honor, Judge John Barton Payne, was (I quote from memory, and I believe correctly certainly substantially so):

“May it please the Court, every allegation in our petition against the *bona fides* of Dr. Dowie or his work I hereby withdraw.”

(Praise the Lord.)

We proved, as a legal fact, recorded, and in the archives of the Superior Court of Cook County to-day, by those eighty affidavits or thereabouts, that

**DIVINE HEALING IS A LEGALLY  
ESTABLISHED FACT.**

(Amen.)

How are the adversaries going to get over it?

There is only one conclusion. The gifts of healing are a present day reality.

They are proved and established by unimpeached and legally unimpeachable evidence in these testimonies.

The doctors declared that their own patients had been healed.

Dr. Davidson said that Albion Wyman's case was unprecedented, for example, a child that he had abandoned to die with consumption of six and one-half years standing, nothing left of one lung, and dying, and when he called seven months later it was to find that boy living, and was perfectly healed.

Startling!

There was nothing like it, Dr. Davidson said, in all the pages of the whole science of medicine, so called, and so on.

All these things are fully set forth in the pages of LEAVES OF HEALING.

And I want to say to-day that we have a right in the face of our enemies to declare to them that if they could have impeached these testimonies they would. They tried to, but they could not, and they declared that they abandoned every charge against the genuineness of the work.

*I want to say, therefore, that as God's minister in this work, I declare that the Gifts of Healings are a fact, going on, and established unimpeachably before God and before man, and let us all bless God for it. (Amen.)*

#### IV.

Now, the next thing is this:

**IT IS SOMETIMES SAID THAT MEDICINE  
AND SURGEONS ARE GOD'S BETTER WAY.**

God's better way? God's better way? Science of medicine! science of unmitigated humbug! Where is the science in medicine?

Come, you who argue from pulpits about the science of medicine, let us have a little talk with you.

Please to tell your congregation next time you talk this unmitigated buncombe, where the science of medicine is to be found.

Tell them whether it is homeopathy or allopathy. The homeopath says *similia similibus curantur*—like cures like. The allopath says *contraria contrariis curantur*—the contrary cures the contrary. Which is correct? Both cannot be. Which is?

You ask the homeopath, and he says he is right. You ask the allopath, and he says the homeopath is a fool and a fraud; and the homeopath answers back, and says the allopath is a fool and a fraud. And they are

both right. (Laughter.)

There is nothing so absolutely clear—and the doctors themselves of high standing declare it—than this, that medicine is not a science; that it is purely conjectural and empirical; that the first foundation of absolute scientific knowledge has never yet been attained upon any one disease. They admit that, and if they do not admit it, they lie. I have dealt with this subject fully in a sermon entitled “Doctors, Drugs and Devils,” which I delivered in the Chicago Auditorium, and which was published in LEAVES OF HEALING and, lately, in a separate pamphlet.

Sir Astley Cooper, physician to the Queen, said that medicine is not a science. He said “It is purely conjectural, and it is improved by murder.” Meaning it was more merciful for to kill a person right out than to torture them by the alleged medical science.

Where is surgery? We see all around these walls what scientific surgery is. There scientific surgery is represented by Miss Fannie Law’s brace, and by Mr. Bates’ long brace there, of this city; by these other things all around the walls; by Miss Hick’s cot; for the best surgeon, one of the best in this city, Dr. Owen, said it was impossible to operate upon her; so they left her to die. You see scientific surgery represented by scores of things, and they all failed, but the Lord healed.

You see medicine represented. I have again and again declared to you from this platform what no one has ever contradicted, that a great medical professor in the Edinburgh University, Douglas MacClagan, the professor of medical jurisprudence, said in my hearing, and in the hearing of two thousand doctors and students in 1869: “Medicine is not a science; it is purely empirical; from the days of Hippocrates and Galen until now we have been stumbling in the dark from diagnosis to diagnosis, and from treatment to treatment. We are stumbling in the dark still.

THOSE THAT SAY THAT GOD HAS  
ESTABLISHED MEDICAL SCIENCE AND  
SURGERY, MUST GIVE US SOME WORD OF  
GOD FOR IT. (AMEN.)

Where is it? Not in the Bible. Search that Bible from Genesis to Revelation; 4,100 years of human history are covered between these two boards, and do you find one passage which says: “Is any among you sick, let him call for a doctor?” Have you found it? (A voice, “No.”) Can you find one passage, “Is any among you sick, let him take the medicine the doctor prescribes, and ask God to bless it?”

Audience:—“No.”

There is not one word in this Bible from Genesis to

Revelation in favor of doctors or medicine, but doctors are denounced as “physicians of no value;” and “In vain,” it is written, “shall ye take many medicines.” And the woman that touched the hem of Christ’s garment was typical of humanity in this matter. She had suffered many things of many physicians. She was nothing bettered but rather grew worse, and she had spent all that she had, and was a wreck financially and physically, and that is the way I get most of the people here.

FINANCIAL AND PHYSICAL WRECKS,  
BECAUSE THEY HAVE NOT GONE TO GOD  
BUT TO BROKEN CISTERNS THAT CAN HOLD  
NO WATER.

Cisterns that are full of digitalis, nux vomica, arsenic, strychnine and pills. (Laughter.)

And a nice muddle and mess they are. (Laughter.)

Cisterns that are full of blood flowing from surgeons’ knives; cisterns that are full of all kinds of lymphs that are got out of diseased guinea pigs; that have deep affected with the bacilli of some dirty disease, and a mess of medical muck.

Well may God say:

*“My people have committed two evils; they have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water.”*

V.

Now another word. I just want to get at this quickly. Some critics have said: “But, Doctor, you forget that

DISEASE IS A BENEFICENT THING;

that God purifies human character, and glorifies, and spiritualizes and makes pure and holy many of His people by making them sick;” (Laughter.)

It seems a wonder does it not that God Almighty in order to make us spiritual, and pure, and holy has got to drag us through a mess of cancer, and stinking filthy disease? It is a funny way to purify us, and make us refined, and majestic in character by screwing us up with rheumatism! (Laughter.) Filling us up with catarrh, and making us loving by small-pox! (Laughter.) And to dote upon His love by typhoid fever, and to glorify Him by jaundice, and thank Him when we are crippled up! (Laughter.)

Friends, it is an infamous lie worthy of the devil; and however the devil has imposed that upon the Church passes my understanding.

“Oh, but, Dr. Dowie, do you not know “it is written—” then they will produce their prayer-book;

they will produce the Episcopalian prayer-book, and they will produce Methodist Episcopalian, and they will produce other kinds of prayer in which the minister is directed when he goes to the bedsides of the sick to say: "Forasmuch as your heavenly Father hath afflicted you; has in great mercy and love laid His loving hand upon you; for whom the Lord loveth He—" what?

Audience:—"Chasteneth."

Dr. Dowie:—"He chasteneth and scourgeth every son whom He receiveth; therefore, I beseech you to bow beneath the chastening of God, and receive this sickness from His hand, that it may work to your betterment, and that you may rejoice and come out of all of this" or die in it, as may be the case "for His glory." (Laughter.)

That is the substance of many a prayer book. A nice mess of lies that is, is it not.

"Doctor," said a man to me one day, standing up in my meeting, "you do not mean to say you go against the Word of God?"

"No," I said, "verily, no."

"Well," he said, "do you deny 'Whom the Lord loveth He chasteneth?'"

"Not at all."

"Well, I would like to know what it means, if it does not mean making them sick?" (Laughter.)

"Well," I said, "friend, you are a very intelligent looking man, pardon me, have you a Greek testament?"

"I have."

"Did you ever read it?"

"Certainly sir, I have read it, and taught it."

"When you go home, read what I am now going to show you, and if you can give an answer to what I am now going to say, come to-morrow night, and I will give you this platform, and I will call the people together to hear you. I want to tell you this that that translation, "Whom the Lord loveth He chasteneth" never had anything to do with sickness; that it is exactly the opposite and has nothing to do with disease in any form."

"Prove it," he said.

"Well, I will. I will prove in a minute." Then I saw his countenance change when, after the next word, I said: "There is a Greek testament; tell me what the Greek word is for chasteneth. I happened to have my Greek testament with me. I read it. "The word there for chasteneth is *paideuei*."

"All right, sir."

As a Greek scholar I charge it upon you whether I am not right. *Paideuei* comes from the word *pais*, a child, and the genitive form is *paidos*, and the noun *paideia* is the word in the Greek tongue which means the education, and bringing up, and the complete

equipment of a child for the race of life. *Paideia* means the instruction, education, nourishment, restraining from wrong, and healthy upbringing in spirit, soul and body."

He looked at me for a moment, and then he said, "You are right."

"Then," I said, "what has it got to do with disease?"

He said, "Nothing."

Whom the Lord loveth He traineth, He nourisheth, He educateth, He cleanseth, and He bringeth up as a father or a guardian does a child, that that child may be healthy, and strong, and pure, and the word has got nothing to do with

"Whom the Lord loveth He maketh sick."

But wherein comes the correction? The correction comes in here, that you correct the baby, and pat its little hands; "Baby must not touch, the fire burns;" that you correct the little child and say, "You must not talk so, it is naughty;" that you educate the child partly by restraining it from wrong, and by fitting it, and cleansing it, and instructing it, and teaching it what is good.

But do you educate the child by sending it to a school and saying, "I send you my child to train: knock an eye out one quarter, and break a leg the next, and see that it gets a good dose of diphtheria next quarter, and see that it gets a good dose of rheumatism the next quarter, and keep it properly sick!" Do you do that?

"Whom the Lord loveth He maketh sick!" is a diabolically false interpretation of the Word of God.

The devil inspired the translation the Churches have given to it, when the opposite is the meaning of the word.

Whom the Lord loveth He educateth, and nourisheth, and traineth, and bringeth up as a wise father, mother or guardian, that the child may grow into pure and holy manhood and womanhood, and be healthy and strong.

Why, if I were to believe that God makes sick, I should say: "Beloved, do not come to me to pray with you for healing. Whom the Lord loveth He maketh sick."

What is the matter with you?

"Oh, Doctor, I have such a sore eye; I cannot see out of it."

"Oh, does the Lord love you in the left eye? Now let the Lord give you a knock in the right eye, and destroy that and you will be all right." (Laughter.)

What is the matter with you?

"I have got a broken leg; oh, it is so sore and full of misery."

"How the Lord does love you! (Laughter.) Now let him give you a knock in the other leg, and you will not be able to walk at all because of the abundance of His

love." (Laughter.)

Look you, if disease is a love-token as the ministers preach, why do they not practice it? I heard of one the other day that said the Grippe came to him; he found himself gripped. Did he kneel down, and say, "Whom the Lord love He chasteneth; it is so good for you to give me Grippe. (Laughter.) Oh, how you do love me. (Laughter.) Oh, how you love me. Oh Lord, just love my wife Jennie too, and give her the Grippe. (Laughter.) And love Betty too; let her have the Grippe. Oh let us all be loved and gripped?" (Laughter and applause.) No he did not.

But, if "Whom the Lord loveth He chasteneth" means whom the Lord loveth He maketh sick, then the more sickness you have, the more the Lord loves you. Go in for it. (Laughter and applause.) Go in for it! Ask him to give you cancer. Ask Him for rheumatism; ask Him for boils; pile it up. Whom the Lord loveth He maketh sick!

They are only a pack of clerical fools or liars who preach that; because the very moment they get sick they send off for doctor White, Blue, Gray or Brown to come and take the Lord's love token away. (Laughter and applause.)

That is a nice business is it not?

Some of you ladies have a gentleman by your side who said he loved you. All right, he comes and gives you a love-token, and puts it on your finger. You got that ring, didn't you as a token of love? Yes. Do you want your lover to come and take it away? Did you send for him to come and take it away? When you get gifts, do you send for the giver to come and take them away?

Audience:—"No."

Well, do you believe that disease is a love-token from God? Then, how dare you ask God to take away His love token? He knows best. Let Him pile it up, disease upon disease.

THE INTERPRETATION IS ILLOGICAL. IT IS FALSE, IT IS UNSCRIPTURAL, AND IT IS UNSCHOLARLY.

Our Lord Jesus Christ said He came into this world to destroy the works of?

Audience:—"The devil."

Dr. Dowie:—And He went about destroying the works of whom?

Audience:—"The devil."

Dr. Dowie:—Very well, if all disease was the work of the devil nineteen centuries ago, whose work is it to-day?

Audience:—"The devil's."

Dr. Dowie:—All right. Then to say it is God's is a lie,

an infernal lie, a wicked lie, a lie that is damning people by teaching them that the good and Holy God is a fountain of corruption.

DID YOU EVER THINK WHAT IT MEANS WHEN YOU SAY THAT GOD MAKES PEOPLE SICK?

If I went around this platform and said, "I love you. I am going to give you cancer, smali-pox, and typhoid fever" and all that kind of thing, why all the rest would want to clear out, for fear of my loving them in a similar way. (Laughter and applause.) You do not want that love, do you? But that is what you say of God.

And if I could communicate disease to you like that would I not be a fountain of disease? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is God a fountain of disease?

Audience:—"No."

Dr. Dowie:—Then disease cannot come from God, and to say it does, is wicked.

Friends, disease would never have been in this world but for sin, and sin would never have been in this world but for Satan, and for human transgression, allowing the devil to do his bad work; and, beloved, if we turn to God who sent His Son to save us, and heal us, He will do it—for Jesus Christ is what?

Audience:—"The same yesterday, to-day and forever."

Dr. Dowie:—Was He the Healer yesterday

Audience:—"Yes."

Dr. Dowie:—Will He ever change?

Audience:—"No."

Dr. Dowie:—Then go to Him, the Unchangeable One, and put your spirits, your souls, your bodies in His keeping, and He will make you clean for time and for eternity. Will you do it?

Audience:—"Yes."

Dr. Dowie:—All that will do it, by the grace of God, stand. All that want to give themselves spirit, soul and body to God, stand.

(Apparently the whole audience rose.)

Friends, are you willing to give yourselves wholly to God? Can you say I am?

All answer—"I am."

Are any going to sit still and give themselves to the devil?

(All answer, "No.")

The Lord have mercy on any who are sitting still, unless they can not rise. Those who can not rise, hold up their hands.

Now, friends, listen,

Are you determined by the Grace of God to do right? Can you say, I am?

(All answer, "I am.")

Will you restore, if you have stolen, and will you confess, and will, you do that which is right to your fellowman. Can you say, God helping me I will?

(All answer, "God helping me I will.")

Will you trust Jesus, the Lamb of God that taketh away the sin of the world? Can you say, I will?

(All answer, "I will.")

Then pray. Say:

My God and Father, 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 any whom I may have wronged; to restore; to confess, to do right in Thy sight; and for the sake of Jesus, the Lamb of God that taketh away the sin of the world, take away my sin. Give me Thy Spirit, for Jesus' sake. Amen. [All repeat the prayer, clause by clause, after Dr. Dowie.]

Did you mean it? Can you each say I did?  
Audience:—"I did."

Then God does forgive, and if you will trust Him, He will heal you; He will deliver you from all evil.

After the singing of the Doxology, the meeting was closed by Dr. Dowie pronouncing the following

#### BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it: the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.