
AFTERNOON MEETING, DEC. 20, 1896.

“FEAR NOT.”

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, and profitable unto this people, and to all in every land to whom these words shall come, oh Lord, my Strength and my Redeemer.

I invite your prayerful attention to the words, recorded by St. Luke, 2d chapter, 10th and 11th verses:

“And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

“For unto you is born this day in the city of David a Saviour, which is Christ, the Lord.”

“THE ANGEL SAID UNTO THEM, FEAR NOT: FOR BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE.

“Fear not” is the key-note of the Gospel, and it is the last note.

The Alpha and Omega of all that is blessed.

The εὐαγγελίου the glad tidings and the Evangel of God is “Fear not.”

Those who falsely declare that the Christian religion is based upon fear, have no conception of its glorious realities.

Fear has no place within the Christian breast.

The word of God declares in unmistakable language the truth on all that point when the apostle John says,

“There is no fear in love; but perfect love casteth out fear . . . He that feareth is not made perfect in love.”

The love of a loyal heart, that is absolutely confident that its love is not misplaced, is a love without fear; and if there is fear in the breast of any who say that they love God, then let me tell you that your love must be far short of the Divine Standard.

“THERE IS NO FEAR IN LOVE.”

It is not a Divine love where there is fear, for a Divine love is absolutely without fear.

“Fear not.”

That key-note of the angelic message at Bethlehem comes down to us to-day, and reminds us that in every age this has been God’s great, first message to His people.

When trembling beneath the awful burden of their sin, and driven out of Paradise, it was God Himself who brought a message of blessing and bade the trembling, sinful man and woman to know that in due time the seed of the woman—mark it; not the seed of the man—should bruise the head of the serpent.

The Gospel was first proclaimed then in Eden; the Gospel of Hope and the Gospel of Faith, and the Gospel of Love, and the Gospel of Faith without doubt; a Hope over which the shadow of despair never comes, and a Love where fear never enters.

It was because they doubted that they despaired; it was because they feared that they ceased to love and to obey; but the message came then, “Fear not,” and the assurance was given of an ultimate salvation.

But the days grew dark. There seemed no hope of salvation. The first born son of man was a murderer, and when Abel lay stark and cold, stretched out beside the altar of the sacrificial lamb—dead as the lamb—his “vanishing breath,” which the name of Abel means,—seemed to be an end of hope

But not so, for Seth was given, and his name is “compensation,” and in his lineage there arose a man whose name was Noah, which means the “rest bringer;” and he was, under God, the Moses who led God’s people out. But how did he lead them out?

He was the deliverer whom God inspired with faith amidst a faithless world; so faithless that the whole race of Cain had so infected the race of Seth that besides Noah, his wife and six others, there was not one living being upon this God’s earth whose thoughts were not of evil, and that continually, and they were swept away.

“And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually.” [Hebrew, every day.]

But the message came to Noah, “Fear not,” and God shut him up and floated off his ark away upon the dark waters, and shut away from his eyes and ears the awful sights that followed when the doomed race climbed from mountain height to mountain height with the wild beasts and the serpents to escape an ever rising flood, until the highest mountains of the earth were covered, and every human thing and every living thing was buried beneath the avalanche of waters from heaven, and the great fountains of the deep that burst forth.

But the “Fear not” rang in Noah’s heart, and when at last he landed on that mountain and came down, God gave him once more the command,

“Be fruitful and multiply and replenish the earth.”

This is the same command that God had given to Adam, which, by the way, indicates that before Adam this earth had been populated. Adam, who came upon it as the first man, was given the Divine command,

“Be fruitful, and multiply, and replenish the earth, and subdue it.”

The same thing that was said to Noah, which always makes me believe that some other race had occupied this earth and had been cast out of it; and when I see these demon powers from hell so determined to re-possess this earth, I sometimes ask myself, Were not they the race that was cast out of it by God before Adam was placed upon it after the chaos and the formless desert to which God had reduced it when He cast these angels down to hell?

However that may be, I cannot tell, but it seems to me to indicate clearly a pre-Adamite race.

However, Noah received the command, “Fear not,” and as the earth began to be populated, again man went into ever deeper depths of degradation, and to prophet after prophet there came Divine messages and consolation bidding them to “Fear not,” as they were led to expect deliverance from God.

For instance, Abraham, who was called out of the darkness of heathenism: who doubtless in his early days was a heathen, and of whom it is said in a rabbinical legend that he was a worshipper of nature, and turned with disgust from the filthiness of nature.

Then he worshipped the heroic men and gods, and turned with disgust from their filthiness.

Then he said, “I will worship that glorious orb,” as the silvery moonbeams poured down upon him one night; but while he was worshipping his god in the moon, it set, and he said, “I cannot worship a god that goes from my sight.”

Then the night passed on and the glorious sun rose, “And now,” he said, “I will worship the sun;” and it passed on and set, and he said, “I cannot worship a god that sets from my sight.”

Then the stars rose, and he said, “I will worship the heavenly host,” but as he looked at them, star after star set, and Abraham cried, “Oh, Thou, who hast made heaven and earth and all the starry hosts, whom I know not, whatever Thy name may be, reveal this to me, and I will worship Thee.”

The rabbinical legend says, “Fear not, Abraham,” came to him, and the Bible says it, and that is better; that in His seeking God there came that word

“Fear not, Abram, I am thy shield, and thy exceeding great reward.”

And every time his heart was faint the words would ring out,

“FEAR NOT.”

If you will take this Bible and read that old Testament through, you will see how prophet after prophet was inspired by that message that came straight from heaven, “Fear not;” how it came to those that served God!

When the trembling child Samuel heard the voice of God calling in the temple—the light burned low in the temple of God, and the aged high priest saw that God had called the child—he said, “Speak, Lord; for thy servant heareth. And it was the “Fear nots” that stilled the heart of the little one, and he went forth to do God’s will.

The “Fear nots” filled the hearts of those who fought for God, as David in his period when he went forth with his five stones in the shepherd’s sling taken out of the running brook, and slew the great giant before whose face all the hosts of Israel fled.

The “Fear not” was in the hearts of all those great judges who were the deliverers of God’s people.

“Fear not” came to Gideon when he had 32,000 men against a host, and God told him there were too many. He told him to sound a trumpet and let those that were afraid to go back, and 22,000 went back at once, and there remained 10,000.

Again He told him to bring them down to the water and said, those that do not lap, putting their hands to their mouth, send home, and there were 300 left, and God said to him,

“Arise, get thee down unto the host; for I have delivered it into thine hand.”

“Fear not,” and he set the plan of battle, and ere the morning sun arose the host was defeated.

So that “Fear not” came from heaven when Elisha at Dothan stood and looked upon the great host that were seeking for his life’s blood in that little mountain city, and he said to his servant,

“Fear not; for they that be with us are more than they that be with them.”

I suppose he thought that his master was evidently insane: for Dothan was but a little town, and there were, perhaps, a million foes, but the answer came, “Fear not,” and God enabled Elisha to pray the prayer:

"Jehovah, I pray thee, open his eyes, that lie may see."

And in a moment he saw the mountain was full of horses and chariots of fire and the hosts of heaven wheeling around that city, and trooping out from all the stars, and standing around the servant of God, and covering his head in the day of battle. And blindness fell upon that heathen host and they were led into Samaria, and

"the bands of Syria came no more into the land of Israel."

So the "Fear not" rang out in every age and to Isaiah and Jeremiah and all the great prophets, and to all those who got a message from God, as did Daniel when this same angel Gabriel came again and again, he would say,

"Oh man, greatly beloved, Fear not."

I want to tell you that that "Fear not" is the keynote and the last note of the Gospel, and that when Gabriel came to Mary, and said, "Fear not, Mary," when he appeared to Zacharias and told of the coming of John the Baptist and said, "Fear not, Zacharias;" when that angel appeared with the heavenly host in Bethlehem the night that Christ was born and said,

"Fear not: for, behold, I bring you good tidings of great joy,"

it was but the initial note of the Gospel of that Perfect Love that emancipates those who have it from all fear.

When I see men and women trembling in fear before the face of man, I know that they are not made perfect in love.

"FEAR NOT" IS THE CHRISTMAS GREETING.

It was a favorite word of Christ.

When His disciples were being sent "forth as sheep in the midst of wolves," He said, "Fear not them which kill the body."

When the man, whose daughter He had promised to heal, received the message that she was dead, Christ said, "Fear not; believe only," and went to raise that dead unto life.

At all times, and under all circumstances, the angelic message and the Christ's message has been the same,

"FEAR NOT."

"Why are ye so fearful? How is it that ye have no faith?"

When Christ has passed out of the grave, and loving hearts sought to find Him in His tomb, they found the angel who said,

"Fear not. . . He is not here; for He is risen, as He said."

When they went forth to do their work and were put in prisons, how often, as in the first portion of the Acts of the Apostles, you will find the prison doors were opened and the angel of the Lord took them out, and said, Fear not,

"Go stand and speak in the temple to the people all the words of this life."

And they went and did it, though they knew that death and the cross were before them.

You remember how Paul was tossing in the storm on the Mediterranean Sea, amidst the trembling hearts of all those convicts, and of the centurion and his soldiers, as day after day the helpless vessel was being driven before the storm, driven upon the lee shore of Malta, and how said Paul one morning to the Centurion,

"There stood by me this night the angel of God, whose I am, and whom I serve.
"Saying, Fear not, Paul."

And then he tells how that angel showed him that the vessel would be cast upon an island, but that not one should be lost, if the sailors remained in the vessel.

So the "Fear not" goes on, and you take the last book of the Bible, and you open it and see the risen and glorified Christ in the body of His glory appearing to John his servant in Patmos Isle, and John who had known the Lord in the body of his humiliation was staggered with the sight of that glorious body, of which you read the description there, "His countenance shining as the sun in his strength." The glory of that wondrous body so filled him with awe—especially as he saw that sharp sword, which is the word of God proceeding out of His mouth—that he fell at His feet as dead.

The Christ, the risen, the glorified, the Christ who sways the scepter of universal empire on the throne of the Father, reached His hand down and lifted His servant up and said,

"Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive for ever more, Amen; and have the keys of hades and death."

"FEAR NOT."

To me this Christmas-tide, as every morning and every day, the angel's song that rings out is the Divine message bidding me not to fear. (Amen) Fear not! and I say to Zion, Oh Zion, fear not! (Amen.) They may be numerous that are against us, but they are more that are for us, and the unseen hosts of heaven will troop from every star and come down and the

angels will sweep low, if need be, but God shall rise and His enemies shall be scattered. (Amen.)

FEAR NOT.

A glorious message it is, a message of the Gospel of the glory of God. "Fear not."

"Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?"

"When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

"One thing have I desired of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life to behold the beauty of Jehovah, and to enquire in His temple.

"For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock.

"And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in His tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto Jehovah."

The praise note that I sing to-day, not on Christmas morn merely, is "Fear not."

FEAR NOT.

Why shall we fear if God has sent us the glad tidings of great joy which are for all people!

Now what are these glad tidings? The glad tidings which tell me that "before the world's foundations were laid" the Lamb of God slain had conquered Satan and sin and death and hell somewhere else.

Friends, we are too narrow, a great deal too narrow. And we make Redemption too narrow.

There are a great many people whose religion is like that of a man who said he loved the Lord, and he had family worship, and he used to pray, and this was his prayer: "Oh Lord bless me and my wife, my son John and his wife, us four and no more. Amen." (Laughter.)

Friends, are we much broader by nature?

It is bless me and my church, my fellow ministers and their church; just these and no more. Amen. (Laughter.)

The Episcopalian will not preach and he will not pray for the Methodists,

The Roman Catholic will not preach or pray for any of them, not that it would help matters a bit as far as the efficacy of their preaching or prayer are concerned, but it is an awful travesty of a Christianity that has its roots away deep in eternity, to make it a poor, miserable, narrow thing, the property of petty sects.

Friends, Satan lived before the world was made in its present form. The angels fell and some one conquered in that fight, which drove them down to hell; some one conquered in that fight which drove them from the heavens into the abyss.

I BELIEVE HE CONQUERED WHO LEADS ALL THE ARMIES OF THE HEAVENS: THE FAITHFUL AND TRUE.

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True; and in righteousness He doth judge and make war.

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written that no man knew but He Himself:

"And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

"And the armies which were in heaven followed Him upon white horses, clothed in white linen, white and clean.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the wine press of the wrath of Almighty God.

"And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS."

He conquered because He knew how to die; because before the world's foundation He knew how to die for sinners some where else; I tell you if it were necessary for the Christ to incarnate Himself a thousand times in a thousand worlds, He would do it. He would incarnate Himself to save a lost race.

By the death of Christ things have been cleansed, not merely on the earth, but in the heavens: for it is written,

"Having made peace through the Blood of His Cross to reconcile all things unto Himself; by Him, I say, whether things upon the earth or things in the heavens."

I want that there shall be given unto us all a broader view of the incarnation, of the atoning sacrifice, of the resurrection life, of the priesthood, and of the kingship of Christ.

We are too narrow even to broaden out His life to meet this world's needs, let alone other worlds. Men are defining their theology that Christ tasted death for some men, but he tasted death for—who?

Audience—"All men."

Dr. Dowie:—Every man. "And I, if I be lifted up will draw," some men?

Audience:—"All,"

Dr. Dowie: Then you had better believe He is going to do it. Oh the depth, the boundless depths of eternity, and the height, and the length, and the breadth of that Love which hath concluded all in sin that He might

have mercy upon some?

Audience:—"All."

Dr. Dowie:—Upon all, friends: for it is written,

"God hath concluded them all in unbelief that He might have MERCY UPON ALL. O the depths of the riches both of the Wisdom and Knowledge of God! How unsearchable are His judgments, and His Ways past finding out."

I believe in the gospel that is co-extensive with the necessities of every miserable being in the universe. (Amen.) That wherever there is misery, Love goes to save, to heal, and to fight, *and fight*,

AND FIGHT,

and put a Fearless Love in the hearts of the great army that follow Him on white horses, against the Beast. They who follow Him are "Called, and Chosen, and Faithful."

Friends, glad tidings is a Gospel; glad tidings to some people?

Audience:—"All."

Dr. Dowie:—To all the people in some time?

Audience:—"All time."

Dr. Dowie:—In some conditions?

Audience:—"All conditions."

Dr. Dowie:—Friends, I will not attempt to co-operate with a man that limits God. I will fight him as though he were an incarnate devil. Limit God? Limit God's mercy?

"His mercy is from?"

Audience:—"Everlasting—."

Dr. Dowie:—"Unto?"

Audience:—"Everlasting."

Dr. Dowie:—"His mercy endureth forever"—?

Audience:—"And ever."

Dr. Dowie:—It is the nature of our Father and God to have mercy. It is glad tidings, and I will tell you why. You can go down to the most penitent and withered and sin-stricken and disease-smitten men and women covered with all the guilt and shame that hell could put upon them, and you can say,

Christ died for you. (Amen.) No limits, no limits, no limits!

WHEN I LIMIT GOD'S LOVE, I LIMIT GOD.

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

"That grief and sorrow, and care and pain,
And anguish, all, are shadows vain;
That death itself will not remain;
That weary deserts he may tread,
Life's dreariest labyrinths may thread
Through dark ways under ground be led,

"Yet, if he will the Christ obey,
The darkest night, the dreariest way
Shall issue out in perfect day,
And we, on divers shores oft cast,
Shall meet, our perilous voyage past,
All in our Father's home at last.

"And ere thou leave Him, tell Him this,
They only miss
The winning of that perfect bliss,
Who will not count it true that blessing, not cursing, rules above,
And that in God we live and move;
That God whose name is Love."

Never forget it, will you, there are no limits but to your own miserable sin and sickness and sorrow and the devil's power; he had a beginning and he is going to have an end, blessed be God.

No revelation is given to us of the Kingdom of Darkness, and error, and hell, that they will have to be put into some dark abyss, a lid put upon it, and Almighty Power to sit upon it, and keep it down throughout all eternity for fear the devil should escape again.

It is not going to be; for I read in God's Word,

"And death and hell were cast into the lake of fire."

The glad good tidings that I have for you is this: that the reign of Satan, sin, and disease, death and hell shall cease, and that you and I may have deliverance now, (Amen) and may march in the army that is marching to victory now, and that if we do not believe, we will go to hell to join the great multitudes who would not trust their God, but followed the standard of the devil.

There are two armies, and only two.

Along our ranks no sabers shine;
No blood red pennons wave,
Our banners bear one single line;
Our mission is to save."

But there is another army,

"It marches to the drum beat roll,

The deep mouthed clarion's bray
And bears upon a crimson scroll
'Our mission is to slay.' "

These two armies exist, but the glad tidings is this: that we who leave the service of Satan and sin, shall find Salvation and Healing, and Life, and Heaven; and we shall fight with weapons tempered in the fire of Eternal Love, with the armor that the Christ Himself hath given us, and has made with His own Divine Power; the helmet of Salvation; the loins are girt with Truth; the breast-plate is the Eternal Righteousness of Christ; and the feet are shod with the Preparation of the Gospel of Peace; the shield is the bright shining Shield of Faith; and the sword with which we fight, is the Sword of the Spirit, which is the Word of God.

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

Surely the enemies of God are like the grass and the flower that fades, "but the word of our God shall stand for ever;" so we enlist there, and we say that the Lord is hurrying up things.

BEGINNING OF THE TWENTIETH CENTURY.

I want to tell you a thing that perhaps some of you do not know. On the 25th day of December, 1897, the twentieth century will begin; the Dionysian era, that is universally admitted by scholars, is out by four years; and, instead of this being the year 1896, it is an accepted fact that this is the year 1900. The 1900th year begins on the 25th day, roughly speaking, of this month when the Christ was born, and we shall enter in 1897 into the last hundred of the last thousand years before the coming of the millennial glory. (Amen.)

THE DAWN IS COMING ALREADY OVER THE HILLS OF DARKNESS.

The light is shining! It is not from the lips of one messenger that stands upon the plains of Bethlehem that the message is heard; but over all the earth to-day God is raising up men and women in millions to carry His Message, and I trust He has raised us up in Chicago to say,

"Fear not, for behold I bring you good tidings of great joy, which shall be to all people."

SALVATION FOR EVERY ONE THAT IS WILLING TO BE SAVED.

Friends, there is no damnation by a predestined election of God. I hate the damning, accursed doctrine that narrows down my God, and makes Him a monster. What! You tell me that by a predestined act of God, He predestined one man to be saved, another to be damned? then a monster would sit upon the throne, and not our Father.

You tell me that a man by electing grace must be predestined either to Salvation or damnation, and all I have got to say about it is this, you do not find that there. [Placing his hand upon the Bible.] It is not there.

ELECTION.

A man said to me the other day, "I am greatly in trouble about the doctrine of election. Did it ever trouble you, Doctor?"

I said, "No, I was born amid extreme Calvinists that said some were born to be damned, and some were born to be saved, and I watched them when I was young, and I would hear a man who would orate upon the doctrine of election, and he would coolly consign all unbaptized children to eternal reprobation, and all persons that God had not foreordained, and he was appropriating to himself that he was of the election and covenant of Christ, and I have seen that elder, after had laid it all out to his own satisfaction, laid out by the devil of whiskey-laid out until he spued in his house, and I said that Doctrine of pre-determined damnation is of the devil." It reminds of the scathing lines with which Robert Burns began his "Holy Willie's Prayer:"

"O Thou, who in the Heavens dost dwell,
Who, as it pleases best Thyself,
Sends one to heaven and ten to hell,
A' for Thy glory,
And no for any guid or ill
They've done afore Thee."

That Doctrine is not a message from God, and I watched, friends, and I found that the doctrine narrowed down and withered grand men; made their sympathy so weak, and their powers so little that they would preach twenty years without a convert.

Oh yes, oh yes! I am told that I ought to admire the man that preached twenty years in a foreign field without a convert. I do not admire him. I never did.

The man that can preach twenty years without a convert, is a fool, because he might reap every day. There is not an hour in which he might not be reaping something. I did not use to see it, but the shadow of that dark doctrine laid upon my heart for many a long year, although I never believed it, and when a man said to me one day, "Did it ever trouble you?" "Yes," I said, "it troubled me like 'bogies' trouble babies; but when I became a man, and knew God, it never troubled me."

"Well, how do you define it?" said my Scotch friend. I said, "There is just the mischief that we Scotchmen have inherited from our fathers, a foolish tendency to attempt the definition of the infinite. You want to define; that is, to put a line around a thing that is infinite. There is your failing."

"Well," he said, "how do you explain?"

"Well," I said, "I do not explain it, because I leave God to explain things. My business is to do what God tells me.

"Well," he said, "how do you apply doing what God tells you to the doctrine of election?"

"Well," I said, "David listen, David listen!

EVERY CANDIDATE IS ELECTED;

for God has said by the mouth of His Son, 'him that cometh to Me I will in no wise cast out.' (Amen. Glory to God.) So every man that comes, and asks for mercy, and is an honest, penitent candidate, God says is elected."

That has been enough for me, and I have told all men that they may be candidates. I have told all men that

THERE IS NO ONE WHO BREATHES, AND HAS A HUMAN HEART WHO IS BEYOND THE REACH OF THE EVERLASTING GOSPEL.

Listen to these words from the Revelation of Jesus Christ, 14th chapter and 6th and 7th verses:

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people,

"Saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters,"

The Everlasting Gospel is a Gospel that saves the Spirit; a Gospel that cleanses the blood; a Gospel that heals the body; a Gospel that purifies the home; a Gospel which makes anew the City; cleanses the workshop, and makes a nation happy, and makes the world to ring at last with the glad song,

"Alleluiah: for the Lord God Omnipotent reigneth. . . The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever."

Friends, I believe in that final triumph of Christ over Satan, of Salvation over sin, and health over sickness, of life over death: and of heaven over hell, and the Holy Ghost is willing to bless you and me and put us in possession of all these blessings of the Gospel, and give us power to carry them to others who are dwelling in darkness, and the Shadow of death.

Oh thank God that it is not only on a Christmas morning, but as a ceaseless anthem for everyday, I raise my heart and say in this Voice from Zion to God's people in every land,

Alleluia: for

THE LORD GOD OMNIPOTENT REIGNETH,"

and we are marching on to conquer for the Christ the kingdoms of this world, (Amen) until we shall stand by the glassy sea, and raise the flag, and wave the sword in triumph, and sing with angels from heaven, and the hosts of all the powers of God throughout the universe. "Alleluia: for the Lord God Omnipotent reigneth. . . . The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

But friends, if we are to stand near the King on that great day, if we are not to slink away into the darkness, and fear to look into His face, then let us be brave now; let us be without fear now; let us calculate the cost and be willing to pay it, laying down life and talent, and money, and strength, and time; let us pour out our lives unto death that we may live for Christ, and for those for whom He died.

And may we live to hear another song that will go between this, and that song of which I have spoken that last final. song of victory. There will come upon the midnight air of some night the sound of the trump of God, the voice of the Archangel summoning from all parts of this earth the wise virgins to rise and trim their lamps, and my Lord, on that midnight hour, let me be ready! (Amen.)

Let me go forth to meet the bridegroom, and go with Him into the air. I do not want to live through these dark days which will terminate the hundred years that we begin with the closing days of 1897.

I KNOW NOT THE HOUR WHEN MY LORD WILL COME.

It may be at morn, when the day is awaking,
When sunlight through darkness and shadow is breaking;
That Jesus will come in the fullness of glory,
To receive from the world 'His own.'

Oh, joy! Oh, delight I should we go without dying,
No sickness, no sadness. no dread and no crying—
Caught up through the clouds with our Lord into Glory
When Jesus receives 'His own.'

"Oh Lord Jesus, how long, how long,
Ere we hear this glad song,
Christ returneth; Hallelujah! Hallelujah!, Amen."

Let us be ready. All that want to be ready when the Lord shall come, rise. Those that cannot rise, hold up their hands.

[Apparently the whole audience rose.]

Hallelujah, it is all!

Friends, answer me, Are you willing to do God's will?

Can you say I am?

All answer, "I am."

Are you willing to do right to all men?

All answer, "I am."

Are you willing to confess and forsake sin, and make restoration for wrong? Can you say I am ?

All answer, "I am."

Are you willing to make consecration to God of spirit, and soul, and body, and life, and time, money, and all things?

Can you say I am?

All answer, "I am."

Are you willing to let the Holy Ghost in, and make you all over again ? Can you say I am?

All answer, I am. Then pray with me.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Continue to make me what I ought to be. Give me power to do right to all men, and in Thy sight. Against Thee have I sinned, Father forgive, and give me power over every doubt by faith; over despair by hope, over fear by love, over folly by wisdom, over ignorance by knowledge, over every evil thing by the power of God, by Thy Spirit. Give me Thy Spirit, and help me to conclude this year, and enter upon the new century which begins next year, to live on until Thou shalt come: Receive me either when I sleep, or when Thou shalt call for Jesus' sake. Amen. [All repeat the prayer, clause by clause, after Dr. Dowie.]

After singing the Consecration Hymn, "I will to Christ belong" the meeting closed with the

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.

Leaves of Healing vol 3 p 167