

TWENTIETH THOUSAND

TALKS WITH MINISTERS

—BEING—

Two Addresses on Divine Healing

—DELIVERED BY—

Rev. John Alex. Dowie and Mrs. Dowie

By invitation of the Congregational Club, at their
Meeting held in the Parlors of the Y. M. C. A.
San Francisco, on Monday,
December 17, 1888

PUBLISHED AT THE HEADQUARTERS' OFFICE OF THE
INTERNATIONAL DIVINE HEALING ASSOCIATION
234 HINMAN AVE., EVANSTON, ILL.
NEAR CHICAGO, U. S. A.

1892

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[REPORTED BY G. H. HAWES, 320 SANSOME STREET.]

The parlors were crowded with an attentive and earnest audience, principally consisting of ministers and officers of Congregtional Churches in and around San Francisco. The Rev. J. A. Cruzan presided, and after preliminary business had been disposed of he introduced the Rev. J. A. Dowie and Mrs. Dowie.

Mr. Dowie spoke as follows:—

“BELOVED FRIENDS: I am glad of this opportunity to speak to you. If I were to place before you the text most in my mind, it would be the words contained in the eighth chapter of Matthew, sixteenth and seventeenth verses: ‘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.’”

DIVINE HEALING NOT “MIND HEALING” NOR “CHRISTIAN SCIENCE.”

“I am glad this subject has been placed before you in the two words, ‘Divine Healing.’ I have nothing in common with what is called Mind Healing, nor that ‘opposition of science falsely so called,’ called Christian Science, and I do not like the term, Faith Healing. ‘We are saved by grace *through* faith and not of ourselves; it is the gift of God! We are kept by the power of God *through* faith.’ While faith is a very precious grace, yet it is only the medium of the communication of God’s infinite love and power, and we must never put it in the place of God Himself. Therefore I am glad the subject is expressed in the words Divine Healing, or ‘Healing through Faith in Jesus;’ not healing *BY* faith, but *THROUGH* faith; through faith in Jesus, by the power of God. As this doctrine is presented by us in our teaching it covers a large field; and however diversely it may be put, and however variously it may be illustrated, it, after all, comes to two points.

TWO CARDINAL DOCTRINES.

“*First*—That ‘Jesus, the Christ, is the same yesterday, to-day and forever,’ and being so, He is unchanged in power and in will. If His words, ‘Lo, I am with you alway, even unto the end of the world;’ are true, and they are, then He is as much present in power and in spirit to-day as when He stood in the flesh upon the earth. This being so, we have ever presented in our teaching that He is able, that He is willing, that He is present, and that He is longing to heal His people as in the days of His flesh.

“*Second*—That Disease, like Sin, is God’s enemy, and the devil’s work, and can never be God’s will. Peter said in the household of the Centurion Cornelius, Acts 10:38: ‘God anointed Jesus Christ with the Holy Ghost and with power; who went about doing good and HEALING ALL THAT WERE OPPRESSED OF THE DEVIL, for God was with Him. Nineteen centuries ago ‘all manner of sickness and disease’ was

healed by Jesus, and as 'all' whom He healed 'were oppressed of the devil,' it follows logically that all sickness and disease is still the devil's work. When Jesus heals He is not undoing the work of the Father, but the work of Satan. The will of God is to heal now, as it was nineteen centuries ago, *all who believe*. Now in teaching these two points

CHRIST IS THE HEALER, SATAN IS THE DEFILER,

We are accustomed at some considerable length to put them before the eyes and the minds of the people as effectively as we can. We do this with the aid of diagrams. Here is one which we call 'The Two Chains.'

GOOD		EVIL	
JESUS	O	SATAN	O
SALVATION	O	SIN	O
HEALING	O	DISEASE	O
LIFE	O	DEATH	O
HEAVEN	O	HELL	O

"The Chain of Good begins with Jesus—from all eternity the eternal Logos, who was God, and in the beginning with God; the 'Lamb of God slain from before the foundation of the world'. Then follow what He hath given to His people, Salvation, Health, Life, Heaven.

"Then the Chain of Evil is Satan, Sin, Disease, Death, Hell. Jesus and Satan are opposed; salvation and sin opposed; health and disease opposed; life and death opposed; heaven and hell opposed. The point is, Has Christ delivered us from 'all the power' of the enemy? We teach that He has, and, therefore, that salvation extends to the body, and that His 'saving health' is a Gospel of Salvation and Healing which must be proclaimed 'among all nations.' Therefore we teach

'THE REDEMPTION OF THE BODY;'

(Romans 8:23) and that the 'Life also of Jesus should be made manifest in our mortal flesh.' 2 Cor. 4:11. We make the bold assertion of the Apostle Paul, namely, 'If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken *your mortal bodies* by His Spirit that dwelleth in you.' Romans 8:11. This 'redemption of the body' was never taught by Jesus as something belonging to the hereafter. He taught that this was to be the continuous work of the Holy Spirit in all the ages. How plain are His words, 'He that believeth on me, as the Scripture hath said, out of his belly shall flow Rivers of Living Water.' The Rivers were to flow from the Bodies of Believers, and they did. The Bodies were to be Fountains of Divine Life; for it is written, 'This spake He of the Holy Spirit which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified.' See John 7:37-39. But the Holy Ghost having been given, the Body becomes the Temple of the Holy Ghost and the Temple of God is to be clean. So that redemption extends not only to the spirit *πνευμα*, and the soul *ψυχη* but to the body, *σωμα*; Christ's redeeming work extends to the entire being, spirit, soul and body. Therefore, Divine Healing, the restoration by the Holy Spirit, through faith in Jesus, so long as we 'abide in Him,' is provided for us through all our earthly pilgrimage. When our pilgrimage ends, though we may be old and worn, we shall 'lie down in peace and sleep,' and neither Satan, nor sin, nor disease, nor death, nor hell, shall have any dominion over us, if we let Christ set us free.

"Now in presenting these truths it seems to us that we are

DIVINE HEALING IS THE CHILDREN'S BREAD

and it cannot be given to dogs. The Canaanitish woman must get beyond the recognition of Jesus as the son of David. She must see in Him the God of Israel. When she *worships* Him, and throws herself at his feet, with the cry, 'Lord, help me!' then He can say, 'O woman, great is thy faith; be it unto thee even as thou wilt.' Matthew 15:21-28. The Unitarians' creed, which denies Christ's power and Godhead, can never lead men to Salvation or to Healing. We teach that, in all the healings recorded in Scripture, where faith is not expressed it is always implied. Spiritual perception must come first; for '*without faith it is impossible to please God*;' for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.' Hebrews 11:6. How can one exercise a spiritual power, such as faith is, unless that person found that faith in Him who is its Author?

"Presenting that, we find too that Divine Healing points to

A STILL MORE BEAUTIFUL THING,—HOLINESS OF LIFE.

The thirty-fifth chapter of Isaiah presents first Salvation in Christ: 'He will come and save you.' Healing comes next: 'Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped; than shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water,' etc. Then HOLINESS follows: for the beautiful Redemption song continues: 'And an Highway shall be there, and a way, and it shall be called

THE WAY OF HOLINESS;

the unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein.' How blessed are those who walk therein: for this then there is

THE WAY OF LIFE;

the time of the singing of birds has come: 'And the ransomed of the Lord shall return and come to Zion with songs' (not with moanings), 'and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.'

"We do not strain the prophecy by applying it thus, for our Lord Himself applied it so in His answer to John the Baptist (Matthew 11: 4 and 5), and it is a glorious presentation of the good time when the whole being of the redeemed is perfected in Christ; and there is no perfection out of him.

"A great deal more might be said about this; but let me emphasize, that unless these points are first understood there is no progress; the way must be clear. By faith, the sinner must see Jesus as the Saviour. *Perceptive Faith* must be followed by *Receptive Faith*; for it is written, 'As many as *received Him*, to them gave He power to become the sons of God' (John 1: 12). And receptive faith must be followed by a Retentive Faith, a faith that holds fast to Christ. That is followed by Active Faith; a true Christian must work for Christ. Active Faith must be followed by Passive Faith, the highest, and yet the lowliest form—a strong Christian calmly rests in the Lord. It is not in our seeing, our receiving, our holding fast, or our working, that Power lies; Power comes to him who is fully *resting in the Lord*. From that center all the rest proceed. Having taught these things you will see what the effect is; the effect is that we call upon the Church of God to live a higher life. We inquire at once, and firmly, from Christians who seek healing,

ARE YOU DEFILING YOUR BODY?

If you defile the body by any nicotine poison, by the filthy vice of smoking or chewing tobacco, then you sin against God and your own soul. You sow nicotine

STANDING UPON THE ROCK OF ETERNAL POWER.

We have no teaching outside of the word of God in this matter. We do not present our theories. This ministry is continuously the ministry of the Word of Life. We hold fast to Jesus' words: 'It is the Spirit that quickeneth, the flesh profiteth nothing. The words that I speak unto you, they are spirit and they are life.' We believe, that 'Fools, because of their transgression, and because of their iniquities, are afflicted,' not because God afflicts them with foul disease. There are many such to-day whose 'soul abhorreth all manner of meat; and they draw near unto the gates of death.' But we also believe, as God's word teaches us, that when 'they cry unto the Lord in their trouble, He saveth them out of their distresses.' We do not believe that He does this by pills and potions and plasters, but 'HE SENDETH [Revised Version] His word, and HEALETH THEM, and delivereth them from their destructions [or pits].' See Psalms 107:17-20. These are four wonderful verses.

"And so the whole Mission is

FIRST OF ALL A TEACHING MISSION;

and the whole ministry, as we are enabled to present it, is based entirely upon the word of God. We therefore present that word as fully as we can, always remembering that this was the way in which Christ carried out His great earthly Mission. He did three things: He taught, He preached, He healed. Matthew 4: 23 and Matthew 9:35 have exactly the same phraseology: 'Jesus went about all the cities and villages, TEACHING in their synagogues, and PREACHING the gospel of the kingdom, and HEALING every sickness and every disease among the people.' Teaching came first, Preaching next, and Healing last. That is the divine order in which it was ever put, and the Kingdom of God can only be extended by that Threefold Ministry. Alas, that preaching should be considered the beginning and end of the Christian ministry in these days! A true minister should not only be a divinely ordained preacher, but a divine teacher and healer, as in the church of the first century.

"We have found in connection with this, that as the beautiful Gospel of Divine Healing is placed *after* Salvation, we have

A BLESSED OPPORTUNITY OF PRESSING CHRIST'S SALVATION

upon the people who come to listen. We tell them that they must not attempt to 'touch the hem of His garment,' and that they cannot get into contact with Him at all for physical healing until they have spiritually owned Him as their Lord and their God. We remind our readers that it is written, 'Bless the Lord, O my soul, and forget not all His benefits, who *forgiveth* all thine iniquities, who *healeth* all thy diseases.' Psalm 103:2 and 3.

"Forgiveness first, and Healing second. Jesus put it in the same manner: 'Son, be of good cheer, thy sins are forgiven thee,' preceded, 'Arise, take up thy bed and go unto thine house.' Matthew 9:1-7. The leper must first be a true worshiper at Jesus' feet, ere he can find in Him a merciful healer. Matthew 8:2-4. So we have taught that God requires saving faith on the part of those who come to seek Him for healing. There must first be a surrender of the spirit, and a reception of Christ as the Saviour from sin, and that is the *sine qua non*; a condition without which we cannot ask the Lord acceptably for healing. We have nothing whatever to do with those who will not first receive Christ as their Saviour. Divine Healing is the Children's Bread, and it cannot be given to those who are willfully Children of the Devil, for these cannot exercise faith. We find in connection with this teaching that this is a very strong position. We show them the Beautiful Gate of Divine Healing; but we point them to Jesus, who has said, 'I AM THE DOOR OF THE SHEEP.' John 10:7. No goat can enter, much less any devouring wolf. Before they can reach the inner door of Healing, they must pass through the outer door of Salvation. They must receive Christ the Saviour ere they can partake of His blessing as Healer. We repeat it over and over again,

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and reap cancer; you sow nicotine and you reap paralysis; you sow poison in the flesh, and you reap corruption. That is in exact accordance with the law of Sin and Death. For disease is the offspring of Father Satan and Mother Sin, just as much as Death. Let the words ring out in the ears of the Church of God—'Be not deceived; God is not mocked; for whatsoever a man soweth *that* [exactly that same thing, not something else] *shall he also reap*; for he that soweth to his flesh shall of the flesh *reap corruption*; but he that soweth to the Spirit shall of the Spirit *reap life everlasting*.' (Galatians 6:7, 8.) I talk plainly in this ministry, and affirm that the defilement willfully by a Christian of his body is sin, just as stealing or lying is sin; for it is written, 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If *any man* [be he minister, officer or church member] defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple are ye?' (1 Cor. 3:16, 17.) No one can mistake God's word in this matter who has an honest mind. The human body of the believer is God's temple. It is written, 'What? Know ye not that your *Body* is the *Temple* of the Holy Ghost, which is in you, which ye have of God, and *ye are not your own*?' We are the Lord's purchased possession, and when He bought us, He did not only buy our Spirits, but He paid the price for the redemption of our souls and *bodies* too. Hence the apostle says, 'Ye are bought with a price [and, oh, what a price Jesus paid!] therefore, glorify God *in your body*, and in your spirit, *which are God's*.' (See 1 Corinthians 6:19, 20.) To disgrace God by defiling His temple is clearly to sin. To pollute the body with alcohol is sin, for it defiles and poisons the brain and all the body, and opens the door of God's Temple to many unclean devils. And so with every form of defilement. Novel readers are, for the most part, 'filthy dreamers who defile the flesh' (Jude 8); and the pernicious poison of fictitious literature of every kind excites the sensual desires of multitudes who pollute themselves continually. 'Abstain from all appearance [or every form] of Evil' (1 Thess. 5:22), is the absolute command of God, and every Christian must, by God's grace, obey it fully. Therefore, we have

MOTIVE POWER IN TEACHING THIS DOCTRINE,

which comes with great force to those who are sick, causing them to quit sin. They have to give up all secret as well as open sins. Excesses, also, in the conjugal relation, excesses in the exercise of any lawful power that God has given, must be abstained from. There must be a holding in subjection of the whole being. The body must be made the servant, and *never once the master*. [Amens.] Thus many are led to give up sin under the power of the teaching of the word of God in this ministry of Divine Healing, who otherwise would not do so.

"But, beloved friends, the Teaching comes first, as we have said—the elimination of truth from error. The minds of the people must first be delivered from the terrible thought that God can ever be the defiler of His people, and the glorious revelation must be made clear and plain that the hand of Christ is ever the hand of the Healer.

WE HAVE TO MEET AND ANSWER OBJECTIONS,

of course, and Old Testament difficulties are brought to bear especially upon this matter. We are confronted with the words of Job, which a good many people forget are not the words of God. The Book of Job is an inspired record of events in which God and Satan and men took part. The words of Job are not always the message of God. When Job said, 'Have pity upon me, have pity upon me, O ye my friends, for the hand of God hath touched me' (Job 19:21), it was not an inspired word, for the voice of God, reproving Job, rang out from the whirlwind, 'Who is this that darkeneth counsel by word without knowledge?' (Job 38:2). And Job had to confess that he had spoken things that he ought not to have spoken; uttered things he ought not to have uttered, that he had used words without divine wisdom; that he had sinned. He said, 'Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth' (Job 40:4). Again he said, 'I have uttered that I understood not; things too wonderful for me, which I knew not; . . . wherefore I abhor myself,

and *repent in dust and ashes*' (Job 42:1-4). It was then that the hand of the Healer was manifested; for God healed Job, and delivered him also from the false accusations of his three friends who did not see that this was not the hand of God. They thought it was the hand of God, and Job was in the same position. But God revealed that drama which we see now, which Job did not see at the time and did not understand (and sometimes we do not), that while he permits the existence of sin and suffering, and other forms of evil, he never can be the author of evil. Therefore when Job said, 'What? shall we receive good at the hand of God, and shall we not receive evil?' Job was not sinning with his lips willfully, but he was sinning in his mind ignorantly, and he was speaking that which was not right. It is written, 'Let no man say when he is tempted, *I am tempted of God*, for God cannot be tempted with evil, neither tempteth he any man.' See James 1:13-16. Stealing is evil, disease is evil; and when Job said, 'The Lord gave and the Lord hath taken away; blessed be the name of the Lord,' Job was wrong. He did not sin willfully, nor charge God foolishly intentionally; but God proved to him that he had charged him wrongfully. Let us have the whole truth; the Lord gave, it is true; but it is equally positive that Satan took away; and poor Job ignorantly blessed God for what he afterward saw was Satan's work. You surely do not make God the author of the stealing of Job's sheep and camels and oxen and asses? You surely do not make God the author of the sin of Job's children, who in their sinful gluttony, drunkenness, and impenitence were in Satan's power and perished. The family was a sinful one, so sinful that Job daily offered sacrifice for them; 'For Job said, It may be that my sons have sinned, and cursed [the Revised Version reads *renounced*] God in their hearts. Thus did Job continually.' See Job 1:4 and 5. They were a continuous sorrow to him, and had a foolish mother. He knew they were evil; they perished in their sin; for they despised their godly father. We say, then, what God's word says, that it was the hand of Satan that 'smote Job with sore boils from the sole of his foot unto his crown.' Job 2:7. It was not the hand of the Lord; and we should discern that while there is the divine permission, there is not the commission.

PERMISSION AND COMMISSION ARE POLES ASUNDER,

and must never be confounded. I would like to say a word just here, namely, that a great deal of error arises from confounding these two things. God permitted the Jews to blaspheme his own Son; permitted Judas Iscariot to betray him; permitted Satan to enter his heart and make him a thief, a betrayer, and a liar. But for anyone to say God committed these crimes would be to make God the author of perjury, of stealing, of brutality and blasphemy. Christ submitted; God, the eternal Father, permitted; but it was the temporary triumph of the Evil One; for Jesus himself said at that awful time to those servants of Satan who arrested him at Gethsemane, 'This is your hour, and the power of darkness.' Luke 22:53. He never once said it was the hand of God. There is a great deal of error in our hymnology. For instance, a well-known hymn says:—

" 'Jehovah lifted up His rod,
O Christ, it fell on thee;
Thou wast sore stricken of God,
There's not one stroke for me.'

That is based upon a misinterpretation of the Scriptures. A person once said to me that it was written in the word, 'He was stricken of God and afflicted.' I said, 'That is not true.' He said, 'That is what it says.' I said, 'It does not, and if you look at the word, you have seriously misquoted.' In Isa. 53:4 it is written, 'Surely He hath borne our griefs [in the Revised Version instead of *griefs* the margin reads *sicknesses*] and carried our sorrows, yet we did ESTEEM HIM STRICKEN, smitten of God and afflicted.' We Jews, we, the people of God, said, 'Now, there you are on the cross; didn't we tell you that you were a blasphemer, and would come to a bad end?' And they reviled Him, derided Him, mocked Him, and wagged their head and said, 'You are stricken of God, and afflicted of God, you are a bad man.' Oh, it is a bitter shame that the Church of God should take this false accusation as a truth, and fashion it into a hymn. It

is not true. He was wounded for our transgressions, *He was bruised* for our iniquities; but let us never forget what Peter said on the day of Pentecost to those who put him to death, 'Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and BY WICKED HANDS have crucified and slain.' Acts 2:23. The hands which committed that crime were '*wicked hands*,' doing the devil's bidding. Christ with the Father agreed in the Divine Counsel, and with clear foreknowledge, to let Satan triumph for that bitter, awful hour; but it was that He might thereby provide for us salvation and healing, and every blessing we need, by that precious, atoning Sacrifice. The glorious words, therefore, follow, Isa. 53:5, 'The chastisement of our peace was upon Him, and with His stripes WE ARE HEALED.'

"You may say that further on the prophecy says, verse 10, 'Yet it pleased the Lord to bruise Him.' I read these words, 'to permit Him to be bruised' and for many good and sufficient reasons I cannot enter into the matter now and here, but we have entered into it very largely in our teaching. There has been a good deal of difference of opinion amongst eminent scholars upon this subject. I hold that all through the Old Testament there is a mistranslation of the permissive into the causative. If what Peter says, namely, that He was crucified 'by the hands of wicked men,' be true, then his crucifixion could not be the Father's action in any sense, although it was his permission. But the awful guilt of that diabolical crime rests upon the Jews, for it was their sinful action, and Satan's work, of whom they were the blind slaves, through the 'envy' of their deceitful rulers.

"And so, throughout the whole of the Old Testament, I venture to say you can only rightly understand many passages by altering the causative into the permissive. For instance, 'Shall there be evil in the city and the Lord hath not done it?' Amos 3:6. Will any of you say that God creates, is the doer of, every iniquity in San Francisco? Again, 'I make peace, and create evil.' Isa. 45:7. If God creates evil, then where is our responsibility, should we fall into sin? Again, 'The Lord hath put a lying spirit in the mouth of the prophets.' 1 Kings 22:23. Does God put a lying spirit in the mouth of the prophet? Then he would be a father of lies, like the devil; and I want to see where the responsibility is, if we are led astray by a false revelation. Change the verb from causing to permitting, and the difficulties in these and hundreds of passages in the Old Testament vanish in a moment, and God justified from one of the foulest charges brought by infidelity, namely, that He is the author of innumerable crimes. He permits the existence of evil, but permission is not commission. On the contrary, does He not say, Isa. 5:20, 'Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness, that put bitter for sweet, and sweet for bitter?' The New Testament is abundantly clear upon the matter, and I think that we, as ministers of the New Testament, ought to interpret the Old by the New, and not the New by the Old. I lay it down as a canon of interpretation that when we are listening to the Christ we should say, 'A greater than Solomon is here.' And we are not going to Isaiah or Moses or David in preference to Christ. When he says, 'I say unto you,' it settles the question. He says, 'A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.' Matt. 8:17. God is not a tree of good and evil. God is good, infinitely holy and infinitely pure, and nothing corrupt can ever come to us through His hands. Disease is evil, the product of Satan and sin, hence it can never come from God.

"So these are some of the points of the teaching.

AS TO THE PRACTICE,

we do not care that [indicating by gesture] in itself, about laying hands upon people or about anointing people. I should be very glad if everyone was healed as the Lord has graciously healed and kept me. For twenty-six years I have been delivered by Him alone in every time of trial, and kept in health and strength and in power of spirit, soul and body. I have been lecturing in your country continuously for six months, and before I left Australia had been for many years working up to my utmost strength. I have been speaking, I sup-

pose, on an average about three times a day for more than one hundred and eighty odd days, and I do not feel any weakness. I have written much, conducting a vast correspondence, and had interviews with hundreds of persons. I had all the work of yesterday, and I did not take Saturday to rest, but was at work from an early hour of that day until 11 o'clock at night, preparing my mail for Australia. I seldom know what it is to absolutely rest, except in sleep and in a change of employment. I find rest and joy in continuous service. So I speak, and so it is, all of the grace of God.

"We do not teach that it is *essential* in Divine Healing to anoint with oil, or that there shall be laying on of hands. We say that all a true believer needs to do is to pray as the Centurion did, 'Lord, *speaking the word only*, and Thy servant shall be healed.' Matt. 8:8. But then you must have faith it shall be done, not merely that it can be done. We have been largely used by the laying of hands in this ministry; but we believe in the ministry of anointing by the elders, as set forth in Jas. 5:14, 15: 'Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the *prayer of faith* shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.' Look at the three *shalls* in that last verse. It is not *perhaps, may, or can*, but God says *shall*. Christ says, 'Ask, and it *shall* be given you; seek and ye *shall* find; knock and it *shall* be opened unto you.' Luke 11:9. He does not say these signs *may* follow them that believe, but He says clearly, 'These signs *shall* follow them that believe: in My Name . . . they *shall* lay hands on the sick and they *shall* recover.' Mark 16:17, 18.

"While we do not consider it *essential* in all cases to lay hands on the sick, yet we glorify God that He has used us in that wonderful ministry. In your city the blind have received their sight, the deaf have heard, the lame have walked, and their testimony is there [referring to 'American First-Fruits'], and many have been blessed. But

SUPPOSING THERE WAS NO HEALING IN THIS CITY,

it would not alter the fact that Christ is the Healer. Now, I ask you as ministers, suppose there was not one man *saved* in the city, would it not alter the fact that Christ is the Saviour? No; it would simply show there was no faith in San Francisco. That Christ is the Healer does not rest upon any human testimony, it rests upon the word of God, and not the testimony of man. We have not based it upon the testimony of men, and we shall never do so, God helping us. You do not base your belief that Jesus is the Saviour from sin upon the fact that somebody is saved, or says he is saved; but you base it upon the word of the living God; and there you stand. And there we stand, upon the Rock—resting on the God of Eternal Truth, whose Word we have.

"So this teaching is not new.

IF IT WERE NEW, IT WOULD NOT BE TRUE,

and what is true is not new. We want to get back to the old church lines, as laid down in the New Testament, to primitive lines; and if we are to get back primitive power, beloved, we will have to go a step further and get back primitive organization, primitive faith, primitive simplicity, primitive purity of life. PRIMITIVE POWER FOLLOWS ALL THAT.

"Well, beloved friends, I am very thankful for the opportunity of talking to you. I think I have taken up more than my ~~time~~."

(The Chairman announced that "seven minutes remained.")

A member of the Club said they "would like to hear from the good lady," referring to Mrs. Dowie.

Mr. Dowie continued: "I thank you for your courtesy to Mrs. Dowie. Doubtless she will say a few words.

"It is also remarkable how my dear wife has been kept in connection with the whole of this ministry. I suppose it would almost savor of egotism if I spoke at length of what we have undertaken in this work for the Lord, and I will not. I don't want myself to be put in the front at all in this matter, yet to the glory

of God let us say that during these last six years we have seen thousands and thousands of persons individually, and talked to hundreds of thousands, and through our pen to millions, and all in the strength which God supplies. We have had wondrous blessing. 'The Lord hath done great things for us, whereof we are glad.' Mrs. Dowie has worked with me continuously through all the toil of long journeys by land and by sea, followed by meetings lasting frequently all the day from ten o'clock in the morning until very late at night, and sometimes till far on in the following morning. So it has gone on from year to year, and we have had 'fresh oil' every day, new power has continually been given. I have never known for a single day what it has been to be unable to minister to my Lord in all these long years. And in this I greatly rejoice; for we live to do the will of God.

"I desire to say that I esteem it a privilege to talk to Congregational ministers; I was one of you; I am one of you in many things still. I was ordained nearly seventeen years ago as the pastor of a Congregational Church. I was born of the spirit in my native city, Edinburgh, Scotland, when I was a child seven years old, and was brought up in an Independent Church, as we used to call it. My father is a Congregationalist now, and most of my relatives are connected with Congregational Churches." A minister inquired,

"IS THAT WHAT YOU MEAN BY PRIMITIVE CHURCH ORGANIZATION?"

"No, sir, I do not think so by any manner of means. My views upon that subject have been expressed in a recent lecture, entitled, 'A Fact and a Question.' The Fact to which I refer is found in 1 Corinthians 12:28, 'And God hath set (εθετο—hath built into) some in the Church, first Apostles, secondarily, Prophets, thirdly Teachers, after that, Miracles, then Gifts of Healings, Helps, Governments, Diversities of Tongues.' That is the fact according to the Holy Scriptures. The question is, 'Where are They?' and upon the right answer to that Question depends the whole truth as to the rightful organization of the Church of God.

"There is one more word I would like to add. I may say, brethren, I found it to be a very great blessing to myself to be able to keep very clearly in my own mind the primitive distinction between Spirit and Soul. I feel convinced that much error has crept into the Church, among which is the miserable doctrine of annihilation, in consequence of confounding the words Soul and Spirit. We have a lecture upon that subject, 'The Sanctification of Spirit, Soul and Body,' which we illustrate by a diagram. That diagram is not here; but perhaps you will be able to understand what it is after I have represented it to you. We present in this diagram four circles; the innermost to represent the indwelling of THE HOLY SPIRIT; the next circle is the SPIRIT (πνευμα); the next the Soul (ψυχη); and the outside circle the Body (σωμα). The tripartite nature is not often preached, and man is too often represented as a duality instead of a trinity, made 'in the image of God.' We teach the doctrine largely from 1 Thess. 5:23, 24. The Holy Spirit is the sanctifier of spirit, soul and body. The difference between spirit and soul is essentially distinct, and is so shown in the Scriptures. The first chapter of Genesis shows that beasts have souls; and the same word is used concerning Adam's soul. But that expression has no reference to the spirit. Genesis 2:7 shows that man was constituted by God a tripartite being—the Body of dust, the Spirit is the Breath of God's Life, and the Living Soul is identical with that of the animals, birds, fishes in Genesis 1:20 and 30, where the same word is used for their life. All our light on this matter must come from God's Word, which clearly points to a separation of Soul from Spirit. See Hebrews 4:12, 'The Word of God . . . piercing even to the dividing asunder of Soul and Spirit.' The soul can die, the spirit never. Christ 'poured out his soul unto death,' (Isaiah 53:12); but that was only His blood, not His Spirit, which could not die. The blood is the life. He poured it out (it was His soul) unto death. And so all the way through we have this distinction of Soul and Spirit in the testimony of God. It leads to many practical thoughts, and has a far-reaching importance not at first perceived—we have found it so in our ministry.

"As illustrating the rapidly growing interest in this ministry of Divine Healing, I may say that I have

RECEIVED FROM FIVE TO SIX THOUSAND PETITIONS FOR PRAYER

from all parts of your country, and also from many parts of the world during these six months. It is wonderful how God has guided the minds of the people to us from many lands, and the answers to prayer that have been given for many at great distances. It is needless that I should give instances of Divine Healing, for hundreds have publicly testified in our meetings in this State, and in this city. Many hundreds have also professed to find salvation in our meetings, and this is our highest joy. The Healings are going on all the time, and I glorify God for what he is doing. There is nothing done through my agency but what may be done through any of you.

I CLAIM NO EXCLUSIVE PRIVILEGES OR POWERS.

"We teach what is recorded in the 12th chapter of First Corinthians, that 'the gifts of healings' are in the Holy Spirit, like all the other gifts of God. They are not under the control of a body called the Church, they are not controlled by any person, call him by what office or title you may; *they are in the Holy Spirit*; and, if the Holy Spirit be in you, He will divide to you severally as He wills. ALL THE GIFTS are in the Holy Spirit, and, therefore, in the Church. The nine gifts of the Spirit mentioned in that chapter are a permanent possession of the Church, namely, the Word of Wisdom, the Word of Knowledge, Faith, Gifts of Healings, Working of Miracles, Prophecy, Discerning of Spirits, Tongues, and Interpretation of Tongues. 'All these worketh that one and the self-same Spirit, dividing to every man severally as he will.' The gifts are permanent, for it is written (Romans 11:29), 'For the gifts and calling of God are WITHOUT REPENTANCE.' They are not changed by the unbelief of men. Christ has bestowed the gifts, and they are a permanent possession. The Church is His Bride, and the BRIDEGROOM has endowed her with the gifts. He has not taken them away, and He does not mean to. Long have they lain in the Treasury of His Grace unused. May they be from henceforth fully exercised to bless humanity, and glorify God. May He grant a blessing on the word, and hasten the time when the Church will everywhere declare His 'SAVING HEALTH AMONG ALL NATIONS.' Amen."

The Club cordially invited Mrs. Dowie to say a few words to them, which she did as follows:—

"My Christian friends, I can simply confirm what Mr. Dowie has already told you about his doctrinal teaching; he has gone pretty well over the ground, in as short a space as he could get it into, and he has not missed many of the points. But there is just one passage I might mention which is often brought up by Christians, and that is the much misunderstood passage,

'WHOM THE LORD LOVETH HE CHASTENETH.'

That passage is taken right out of its connection, and many people do not know anything at all about its surroundings, and take it that the chastening means sickness, and, therefore, when they are sick they say the Lord is chastening them, and they cannot pray in faith to have it taken away. Our explanation is this: In the twelfth chapter of Hebrews it says: 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us,' and so on. There the parallel is *between* Christ and the Christian. Now our Lord Jesus never suffered from disease. We are to have the same sufferings as He suffered; we are to suffer just as He suffered; the parallel there is complete. If Jesus Christ had suffered from disease He could not have been the Messiah, because He had to be the spotless Lamb of God. Therefore, we can clearly see that it could not have been disease with which He was chastened. But the proof that this passage does not refer to disease as God's chastening is that the section closes with the words in the twelfth and thirteenth verses: 'Wherefore *lift up* the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way:

but LET IT RATHER BE HEALED. Therefore Healing is God's purpose for us in running our race, and it cannot be a chastisement of disease that we receive from the Lord.

"And, again, the parallel is also drawn between a child and his parents. When we chastise our children we would not give them disease. Our Lord asked (Luke 11:11, 12), 'If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?' No father would do this, and no father would chasten his child with disease more cruel than serpents or scorpions. 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' We cannot imagine a loving father chastising his children with deadly and painful disease.

"In regard to the practical working of this teaching, many Christians who come to our meetings tell us that when they receive this doctrine it brings them in touch with Jesus as if He stood before them. They now speak to Jesus as simply as a little child can speak to his earthly father; they feel Jesus is with them all the time, and they can bring all their little wants to Him and He sympathizes with them.

"We teach that

HE IS PRESENT WITH US ALWAYS,

and not an absent Lord. And so many thousands who have been suffering from every description of disease have been healed of the Lord. We have seen people come into our meetings bent with pain and scarcely able to drag themselves along; poor, suffering women who sometimes tell us they have not had a day's ease from pain for twenty or even thirty years, and in a moment they have seen the teaching, they understand it is not the Lord's will that they should suffer, and they just go to Him in simple faith and ask for healing, and they have gone away healed and well.

"We have preached this now for more than six years. People have come to us afflicted with almost every description of disease that you can mention. We have had many of those who have been healed with us day after day for six years in Australia, and we and hundreds of witnesses can testify that they have been perfectly healed; and the Lord has kept them; for he is not only our Saviour, and our Healer, but our Keeper.

The Chairman announced that fifteen minutes remained for questions. The Rev. Dr. Pond inquired: "I have been greatly interested—greatly interested, and I would like to ask Brother Dowie, not in the spirit of disputation at all, but to hear what he has to say about it, in reference to certain cases of sickness met with in the New Testament, mentioned just as we should mention them, as being the visitation of God's providence; take the case of Epaphroditus and others—I presume they are all familiar to him."

Answer—"In the case of Epaphroditus, nothing is said by Paul as to his sickness being God's providence. But his healing is joyfully recorded (Phil. 2:27): 'Indeed, he was sick nigh unto death, but God had mercy on him; and not on him only, but on me also, that I should not have sorrow upon sorrow.' Epaphroditus seems to me a good case of Divine Healing. As to the case of Trophimus, Paul simply says, 'I left him at Miletum sick' (2 Tim. 4:19). It does not say *why* he was left sick. He might not have been faithful; for at this time many of Paul's companions were failing him. Indeed, he says, only five verses before this, 'At my first answer, no man stood with me; for all men forsook me.' Of course Paul had many companions, and were not faithful; Phygellus, Hermogenes, Demas, and others are named among those who forsook him. It does not follow that all of Paul's companions were capable of healing—just as some of you here might be incapable of receiving Divine Healing because of unbelief."

After many other questions by various ministers had been answered, the time having been extended for an additional fifteen minutes, the Club heartily gave a vote of thanks to Mr. and Mrs. Dowie for accepting their invitation to address them, and for presenting the subject of Divine Healing to them

"Christ Is All."