

Wednesday Forenoon, October 28, 1903

## VISITATION OFF ELIJAH THE RESTORER

## EIGHTH DIVINE HEALING MEETING.

REPORTER BY S. E. C., A. C. R. AND L. V. S.

As the remaining days of the New York Visitation grew fewer in number, more honest, intense interest and confidence was shown in the Divine Healing Meetings conducted by the General Overseer.

To an attentive, appreciative audience, the man of God presented a learned, logical argument, and yet one that all could clearly follow.

Madison Square Garden, New York City, Wednesday Forenoon, October 28, 1903.

The meeting was opened by Overseer Brasfield.

The Congregation united in singing Hymns Nos. 44 and 43 of the Special Song Sheet.

Overseer Brasfield read the 103d Psalm, which was followed by prayer by Overseer Piper.

Conductor Rice then sang as a solo Hymn No. 33 of the Special Song Sheet, at the close of which Overseer Brasfield read in the Inspired Word of God the 4th chapter of Ephesians, and the 12th chapter of 1<sup>st</sup> Corinthians, after which the General Overseer came upon the platform and delivered his Message:

GIFTS OF HEALINGS; ONE OF THE NINE  
PERMANENT GIFTS OF THE HOLY SPIRIT.  
INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable unto this people and unto all to whom these words shall come, in this and every land, in this and all the coming time, Till Jesus Come. Amen.

## TEXT.

The gifts and calling of God are without repentance.

The Apostle Paul, in speaking concerning the gifts, says, "The gifts and calling of God are without repentance."

That very far-reaching word may be well placed at the beginning of what I have to say, concerning the Gifts of Healings as a present day reality and one of the Nine Gifts of the Spirit.

A Truth of Deepest Importance Seldom Referred to.

The passage to which I refer is in the 11<sup>th</sup> chapter of the Epistle to the Romans, and I should like to read to you the verses connected with it.

For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fulness of the Gentiles be come in;

And so all Israel shall be saved: even as it is written, there shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob:

And this is My covenant unto them, when I shall take away their sins.

As touching the gospel, they are enemies for your sake: but as touching the election, they are beloved for the Fathers' sake.

For the gifts and the calling of God are without repentance.

Overseer Brasfield has just read to you the first few verses of the 12th chapter of Paul's first Epistle to the Corinthians.

It is one of the astounding things that that of which Paul would not have the Church ignorant is the very thing of which the churches are profoundly ignorant today.

I very much question whether this chapter is read, upon the average, in a great city like New York, by any minister, once in three years, or ten years.

It is a remarkable chapter.

It begins with the words that he "would not have you ignorant," and yet it is a chapter that is almost never read. Now concerning spiritual gifts, brethren, I would not have you ignorant.

Nevertheless these gifts are almost never talked about in the churches.

I desire to speak this morning concerning these Nine Gifts of the Spirit, and especially the Gifts of Healings.

The Nine Gifts Bestowed upon the Church as a  
Perpetual Inheritance.

There are diversities of gifts, but the same Spirit.

There are diversities of ministrations, and the same Lord.

There are diversities of workings, but the same God.

The triunity of God is set forth here, in the ministration, working, and diversities of the nature of the gift.

The gifts are enumerated.

There are nine.

The first is the Word of Wisdom; the second, the Word of Knowledge; the third, Faith; the fourth, Gifts of Healings; the fifth, Workings of Miracles; the sixth, Prophecy; the seventh, Discernings of Spirits; the eighth, Tongues, and the ninth, the Interpretation of Tongues.

These are the Nine Gifts of the Spirit that were purchased by the Atoning Sacrifice of our Lord Jesus, the Christ, and that were bestowed upon the Church as its perpetual inheritance, after our Lord rose from the dead, and the Holy Spirit came.

Not one of these gifts has ever been taken away.

If any one shall say that any of these gifts has been

removed from the Church, the *onus* of proof is upon the person who makes the assertion.

It is not true.

It cannot be true; for the gifts and calling of God are without a possibility of repentance upon the part of God.

God is not a man, that He should lie;  
Neither the son of man, that He should repent.

What God has given He will maintain.

He does not give to His Church gifts of which He Himself repents.

### The Inconsistency of the Apostate Churches.

None of the churches would contend for one moment that the first gift of the Spirit, the Word of Wisdom, has been withdrawn.

If I were to assert that, they would say, "That is wrong."

If I were to say that the second gift, The Word of Knowledge, had been taken away, they would say that was wrong.

If I were to say that the third gift, Faith, had been taken away from the Church, they would say that was wrong.

But when I come to the fourth gift of the Spirit, Gifts of Healings, they say, "Oh, that was taken away."

I throw the *onus* of proof upon the man that makes the assertion.

I say that it is neither historically provable nor logically provable, but upon the contrary, it is absolutely impossible to prove that the Gifts of Healings have been taken away.

### Gifts of God Are All in the Holy Spirit.

You cannot disagree, if you are Christians, that wherever the Holy Spirit is all the gifts are, for all the gifts of God are in the Spirit.

That is the foundation truth.

If the Spirit is in the Church, and all the gifts are in the Spirit, is it not a logical sequence that the Gifts of Healings, which are in the Spirit, are in the Church?

It must be so, unless the Spirit has lost control of His own gifts.

Wherever He is, the gifts must be.

That is plain, simple common sense, and good reason.

The Spirit is in the Church.

Therefore the Gifts of Healings as one of the Nine Gifts of the Spirit are in the Church.

That is positively impossible to overcome.

Then, if the gifts and callings of God are without

repentance, and He gave the Gifts of Healings, and never repented of them, they are in the Church today.

The question arises, Where is the demonstration that they are in the Church?

I hope to supply the answer.

If I could not demonstrate that these gifts were in the Church and were a present-day reality, the fact that God says they are would make it true.

### Faith to Exercise Gifts, Lacking in the Church.

John Wesley, in his notes upon this passage, makes a remark something like this: "All the gifts are in the Church, in the Spirit; the Gifts of Healings included."

But he remarks: "The faith and the knowledge of how to exercise these gifts is lacking in the Church. When God restores to His Church men of faith, men of wisdom, men of knowledge, who know how to come into touch with God in these matters, it will be found that the gifts have been there all the time, and they will be exercised."

The prophetic word of that prophetic and apostolic man, John Wesley, is true.

If has been the remark of commentators innumerable that the gifts were never taken away, but that the Church had got into a state of decay and degeneracy, in which it was impossible to exercise these gifts.

This condition began at a very early period.

For the first three or four centuries of the Church's history, any one who is a candid scholar will admit that the early Christians never thought of going to doctors or drugs for healing.

They prayed to God.

Their elders obeyed the injunction in James and anointed the sick, and they were healed.

Many men were found in the Church who were used of God in the Gifts of Healings.

When they laid hands on the sick, God used them, and the people were healed.

### Contentions and Lack of Unity Weakened the Early Church.

This continued with ever-diminishing force until Constantine really a heathen at that time, for he was not baptized until very late in life, and worshiped the gods even when he pretended to believe, or according to his light really did believe, in the Christ-called for the Nicene Council.

Constantine was a very large-minded man for those days.

He saw that Christianity had become a tremendous political force in the empire, and he allied himself with Christianity as against heathenism, gradually coming to

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see that it would be well to put Christianity above all the contending and foolish heathen systems.

When he called that great Council of Nice, composed of the early Christian Fathers, up to which time the Christians had been persecuted over and over again by his predecessors, these men were a very quarrelsome lot, and complained to the emperor against one another in such bitter terms, that the emperor saw that if he read their contentions petitions he would get into serious trouble, and have no result.

So he called for a brazier, and, taking their petitions, put them into the fire in the presence of the Council, calling upon the gods to witness that he had not read a line of them.

He rebuked the fathers for their contentions spirit.

Many of them were faithful to the Christ, but they were quarrelsome over definitions of dogma.

Some were Arians and some were Trinitarians.

Some were this and some were that.

Some of them were very immoral; no doubt about that.

But many great and mighty men were in that Council.

#### From the Time of the Council of Nice, the Church Became and More Degenerate.

If became allied with the empire, becoming a part of the political machinery of the empire.

When Constantine favored Christianity it was astonishing how quickly *Pontifex Maximus* of Jupiter became the *Pontifex Maximus* of the Christ.

When he became a Christian, it was amazing how quickly the great priests of the heathen pope became Christians.

They became Christians because they saw that heathenism was going to be swept away; but they became more professors.

They know nothing about Christianity, except that it was apparent that if they did not become Christian, they would have to leave their priesthood.

Like that famous Vicar of Bray in Queen Elizabeth's time, who, when accused of shocking inconsistency, said, "I am not inconsistent."

He was asked to explain the fact that when under Henry VIII. he was a Roman Catholic; then when Henry VIII. became a Protestant, he became a protestant; when Queen Mary ascended the throne and was a Catholic, he became a Roman Catholic; then again became a Protestant when Queen Elizabeth came to the throne.

"But I am perfectly consistent," he insisted.

When asked again to explain, he said: "It does not

matter to me who is pope, who is king, or who is Queen; I shall be Vicar of Bray, and I shall hold on to my office as long as I live and can."

It was a shocking thing for a man to be anything and everything merely to hold his office; but I am afraid that the Vicar of Bray is not dead yet.

I am inclined to think that there many Vicars of Bray alive.

#### How the Gifts of Healings Became Lost to the Church.

Thus, in the early ages, multitudes of priests of the heathen gods and goddesses became nominal Christian ministers and bishops.

They could not pray the prayer of faith that saves the sick, nor anoint the sick for healing.

Therefore they gradually invented the dogma that the gifts had been taken away, and that there was no more need for them; all they needed was doctors and surgeons.

That was false teaching.

When they were confronted with the passage in James—there were many Christians that demanded that their ministers should fulfil the Word of God, which says: "Is any among you sick: let him call for the elders of the church" they said "That is passed away too."

Then they invented unction, and

#### Instead of Anointing the Sick for Healing, They Anointed Them for Death.

Then there came into the Church that ordinance of extreme unction, in which men and women when dying call for the priest, who comes, gets the confession, gives absolution and then administers the last ordinance, anointing them with oil, for death, not for life.

Then they are supposed to die quietly.

That is a lie. That ordinance is not in the Bible.

The ordinance that is in the Bible is one of Divine Healing. The sick are to call for the minister of God who prays the prayer of faith through which the sick are to be raised up.

But they changed that ordinance of life to an ordinance of death, and so removed that difficulty.

Therefore the Gifts of Healings passed away from active exercises in the Church.

They have continued away from active exercises in the Church, because the Church has continued to believe the lie which these men invented: that God had taken away the gift, and that He no more heard the prayer of faith.

That accounts for the fact that the Church today is

ignorant, and will not seek them.

They do not pray that prayer of faith.

They do not anoint the sick with oil for healing.

They do not exercise the Gifts of Healings, and follow the words of the Christ, who said, "These signs shall follow them that believe: In My Name . . . they shall lay hands on the sick, and they shall recover."

### Facts Which Prove the Continuity of the Ministry of Healing.

If you desire to get some brief account of the continuity of the Ministry of Healing in all the ages, it is very easily accessible.

Dr. Gordon of Boston, in his little book, "The Ministry of Healing," has given a few of these illustrations, taken from various ages, showing the continuity of the Ministry of Healing.

Any one that is a scholar will know that all the early patristic writings are full of incidents in this line.

There never has been an age or a time in which the gifts have been wholly lost.

John Wesley often prayed the prayer of faith, not only for himself and others, but for his horse.

On one occasion he was journeying across the country and became very sick.

His horse was lame and he had a long distance to go.

He saw that unless help came he could not get there, so he tied his horse, went behind a hedge and prayed for himself.

He received a great spiritual and physical blessing and felt wonderfully restored.

Then he prayed for his horse, that by this time was exceedingly lame.

He was very sorry he had overridden, and asked God that he might be enabled to reach the meeting, a long way off, where he had promised to speak to a large number of people.

He says, "Thereupon, believing that God answered, I got upon my horse, and found, not only that the rider was well, but that the horse was well, and I got there in good time."

### Things Which the Superiorly (?) Educated People Do Not Believe.

Of course the Methodists of today are far too superiorly educated to believe in any such foolish thing as that God would hear prayer for a horse.

Of course, they do not believe in such things.

It is a sign of their superior (?) education, I suppose, that in some of the editions of the Hymnal, they have omitted from the first hymn, "Oh, for a thousand tongues to sing!" the verse:

Hear Him, ye deaf, His praise, ye dumb,  
Your loosened tongues employ,  
Ye blind, behold your Savior come,  
And leap ye lame, for joy.

I suppose they will soon omit the verse in "Jesus, Lover of my soul," which reads:

Thou, O Christ, art all I want;  
More than all in Thee I find:  
Raise the fallen, cheer the faint,  
Heal the sick and lead the blind.

Some of them will want to sing it: "Thou, O Christ, art all I want, but please send me a doctor."

Perhaps the Congregationalists also will soon cut out of their hymns:

At even ere the sun was set,  
The sick, O Lord, around Thee lay;  
Oh, in what divers pains they met!  
Oh, with what joy they went away!  
Once more 'tis eventide; and we  
Oppress'd with various ills draw near;  
What if Thy Form we cannot see?  
We know and feel that Thou art here.

touch has still its ancient power;  
No word from Thee can fruitless fail;  
Here, in this solemn evening pour,  
And in Thy mercy, heal us all.

They may want to revise the 103d Psalm, and cut out: "Who forgiveth all thine iniquities; who healeth all thy diseases."

If they did that they would have to begin with the covenant of Divine Healing in Exodus 1:26: "I am Jehovah that healeth thee."

They would have to go through the Old and New Testaments, in which there are large portions which are full of Divine Healing, the Last chapter of the Bible telling us of the Leaves of the Tree which were for the healing of the nation.

They will have to get a completely revised edition of the Bible and the Hymnal, before they can take Divine Healing out.

You can never take it out, for God is a God who made our bodies and our souls, as well as being the Father of our spirits, and He pities us and cares for us.

He has provided in His Son that there shall be redemption for spirit, soul, and body, and that the Ministry of Healing shall be continued in the Church.

It does not matter that there is an unfaithful ministry, or an unfaithful Church, God is faithful, and an unfaithful ministry and Church will be set aside.

The faithful, God will honor.

He will raise up a faithful ministry, and restore the gifts to His people. (Amen.)

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These gifts are exercised.  
I have referred to the little volume of Dr. Gordon's.

### Facts Concerning a Present-day Ministry of Healing.

I now refer to my own personal ministry.

My ministry covers a larger period of Divine Healing Ministry than that of any other man living today.

It may be that it covers a larger period than that of any other man who ever lived in the world.

I am speaking of what I know.

In the first place, when dying, I asked God to heal me and He did.

That was forty years ago.

I will enter into no lengthened particulars, more than to say that I was dying, and God immediately restored me to such a degree of strength that the next morning I attended to business.

I have had three severe attacks in the forty years since and have overcome each time by faith in the Christ.

I have been able to minister to humanity almost continuously for these forty years.

As regards the Ministry of Healing, while in my church in Newtown, Sydney, Australia, at the beginning of the Seventies, God was making me to see that medicine and surgery, which I had long seen to be a mass of inconsistency and abomination, were utterly incapable of healing even the commonest diseases.

I saw my people dying, and the doctors standing helpless, confessing their helplessness.

Some of them even moved with their families from the neighborhood, and left a few of us to battle with what was practically a plague.

Some of my brethren in the ministry moved their families. I was an unmarried minister.

I had collegiate charge of the Congregational body in Australia, at Hampton College.

### God Proves His Gift of Healing.

During one of the most discouraging days of this awful time, when my people were dying all about me, and I in despair was calling upon God, He opened my eyes to the real truth and power of Divine Healing.

I went at once to a home where two lay prostrate, burning up with that terrible fever; and there God answered my prayer of faith and they were immediately restored.

From the moment these two dying ones were healed, I lost no one of my church; but I kept on burying Wesleyans, Episcopalians and Presbyterians, and people

all around me every week, for I was oftentimes the only minister available to bury the dead.

A full account of all this can be found in the little tract entitled, "He is Just the Same Today."

This brought a new life into my ministry; for I had never thought of laying hands upon the sick until that time.

From that day to this, it would be quite safe to say that I have prayed, upon the average, either with or for, more than ten thousand people every year.

### A Wonderful Ministry.

There have been some missions in which I have prayed, within three weeks, with more than ten thousand.

That will not be New York, because you have kept up such a din and noise, and been so restless, that you are not prepared for the prayer-room.

But I thank God that we are getting down to business, and it may be that in the ten days that remain I shall see the results in those that have a quiet spirit, and are still enough to let God talk to them.

It is wonderful when I look back, and think of the vast number that have been healed.

I have seen that personal ministry very largely in this country, but in a still larger degree in Australia; for, let me say that the Australians are very much ahead of you in quietness of disposition.

They are thoughtful.

They do not get up an infernal racket at election time, as you do.

I never saw them going about in Uncle Sam's clothes, rattling baby-rattles, and shouting, "What is the matter with Cleveland? He's all right! You bet! Every time!"

In my time they sat and listened to the contending politicians, and then voted according to their convictions, after thoughtful consideration.

The last thing that seems to be in the minds of the multitudes of people in this land, is real thoughtful consideration. Nevertheless, tens of thousands have found the Lord as their Healer in this country.

### A Record of Thousands Healed Through Faith.

The fourteenth volume of LEAVES OF HEALING has now begun, and each of these volumes is, on an average, from eight hundred to one thousand pages, containing thousands upon thousands of stories from people that were healed under my ministry, through the prayer of faith.

I see Mr. Samuel Hadley in a seat before me.

I remember when he came into the prayer-room a

dying man.

He had to explode between his teeth a capsule like dynamite to start his heart beating.

Did God heal you, Mr. Hadley?

Mr. Hadley—"Yes sir, He did."

General Overseer—Did He heal you through my ministry?

Mr. Hadley:—"Yes sir, you had your hands on my head."

General Overseer —That is Mr. Samuel Hadley, of the Jerry McCauley Mission; but it is as much the Hadley Mission as it is the McCauley Mission.

I am glad to see him, only he ought to have been in Zion long ago.

I look over this audience, and see many who were healed.

I will ask you who know that the Gifts of Healings are a present-day reality, because you were healed through my agency to stand. (About half the audience rose.)

I can look over this audience and see those who were healed of cancer and all kinds of diseases.

These witnesses are either true or false.

If they are true and the Word of God is true, then Divine Healing and the Gifts of Healings, as a present-day reality, are not affected by your theories.

I am so glad the time is coming when prejudice is passing away and wickedness being driven out.

There are some things you cannot drive out until the prejudice passes away.

### Pet Sins of the Churches Not to Be Dealt With Tenderly.

Some persons say, "Doctor, cannot you wait awhile?"

I say, "No, sir; I have come to the conclusion that there must be a splendid mansion built upon this old lot which has only old rookeries upon it."

"I have not time to take down the old shingles, treat them tenderly and put them away gently."

"I have come to the conclusion that the only thing to do is to put a fire-stick under the old buildings and let the cockroaches and other creatures shift for themselves."

It is time to work quickly.

The time has come when apostasies and other opposing forces must be swept out of the way.

The spiritual forces of God must go forward and sweep them out of the way.

It is God's world; it does not belong to the Devil.

I do not propose to permit the thought for a moment that we have to stand and wait till the Devil is converted.

I have no confidence in his conversion.

I shall not wait until the Freemasons are converted.

I shall not wait until the churches are converted.

I shall do my part to convert them, and the only way is to knock the nonsense out of them, and to knock it out quickly.

If You Do Not Like My Methods, I Do Not Care.

As for your ministers that do not like my way of teaching, I give them not a thought.

What have you done that you should boast:

You have not done as much in one year in visitation in this city as Zion has done in two weeks.

It does not matter whether you like my oratory or not.

It may not be that you are pleased with me, but God Almighty is, and He blesses me; therefore I do not care whether you are pleased or not.

Men that are preaching to little audiences of three or four hundred people come here and write about their impression of me as a preacher.

What do I care?

I am a greater authority on preachers than they.

Yet it is like their impudence to sit down and express themselves through the *American*, the *Journal* and the *World*.

It looks to me almost like being sent into the fields to feed swine, where they are feeding the swinish readers of these swinish papers.

They have been kind enough to say how disgusted they are with me.

I shall not tell you how disgusted I am with them.

It does not very much matter what you think of me.

It does not matter what New York thinks of me.

I shall say, what perhaps you will quote against me as extremely egotistical:

### What I Think of New York Is of More Importance Than What New York Thinks of Me.

You will find that that is true. I am God's minister. I told that to Chicago, and they laughed.

But the day came when they did not laugh, because for years I held the balance of political power in that city.

The day is coming when Zion will hold the balance of political power in New York. Do you hear? (Applause.)

It would not take fifty thousand votes now to settle the question of political power in New York.

Whatever man held fifty thousand votes, would elect the Mayor, and I believe that it will not be ten years nor five years before Zion holds these fifty thousand votes, and we will elect your mayor for you. (Applause.)

We shall not shrink from using our political power,

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financial power, commercial power, or ecclesiastical power, to extend the Kingdom of God, and to smash the Kingdom of the Devil.

Is not that right?

People—"Yes."

General Overseer—It is a new idea to some of you, but it is a good one, and the quicker you get it into your heads the better.

May God help us to see the way of Salvation, Healing, and Holy Living, by which you can get from Zion on earth to Zion above.

That is what we are here for, and, incidentally, to destroy the works of the Devil.

### Some of You Make War on the Devil With Rose-water.

The people that manufacture the whisky, and those who own the infernal dens where it is sold, and get large rents from the whisky-sellers, are the ones who deserve the largest blame, not the poor saloon-keeper, who oftentimes does not have a dollar when he dies.

It is the rich people that are behind all these evils.

You must go for legislation that will help in smashing these things.

Persuasion is all very well, but there is no use in talking about persuading a death-adder or a rattlesnake.

The only thing I do for a rattlesnake or a death-adder is to hit it over the head and kill it.

We have been able to get two saloon-keepers in this city to give up their saloons.

They have sent in their applications for fellowship, and will probably be baptized.

We shall not give their names just now, for we do not intend to expose them to the malignity and ridicule of the press. God will bless the faithful labors.

God's Gospel is a Gospel of law; and the law of the spirit of life in the Christ Jesus demands that there shall be a reign of law.

The law of the Lord enlightens and purifies, and it must reign in this city.

This city is not the Devil's altogether, and we have no right to hand it over to the Devil.

### It Is Our Business to See That New York Is Won for God.

We do not intend to merely sit and rest in our beautiful little City; but we shall continue to work.

Every now and then we shall visit some City or State, until we shall plant the Banner of Zion all over this land, that Salvation and Healing and Holy Living may come to all the people.

### PRAYER OF CONSECRATION.

Our God and Father in Jesus' Name, we come to Thee. Take us as we are; make us what we ought to be, in spirit, soul and body. Give us power to do right, no matter what it may cost. Give us power to trust Thee always. For Jesus' sake. Amen. *(All repeat the prayer, clause by clause, after the General Overseer.)*

The Service was then closed with the

### BENEDICTION.

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

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