

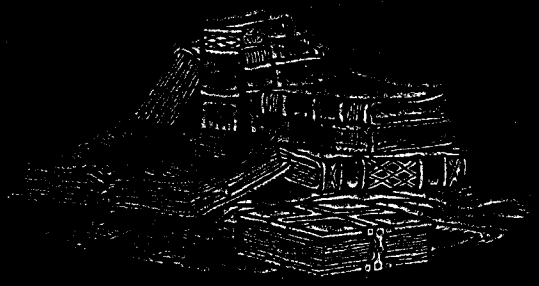
THE HISTORY AND ANTIQUITIES

OF

THE FORTRESS

OF

THE



BY

QUESTIONS AND ANSWERS

ON

DIVINE HEALING

BY

MRS. M. B. WOODWORTH-ETTER
EVANGELIST

REVISED AND ENLARGED

.....
Together with Scriptures on the subject
.....

*To which is added a brief account of God's Call;
and Remarks regarding the New Tabernacle.*

Price 25 Cents Prepaid

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MRS. M. B. WOODWORTH-ETTER
2114 Miller Street Indianapolis, Indiana, U. S. A.

WRITE FOR WHOLESALE PRICES

Preface

There has been such a great demand for "Questions and Answers on Divine Healing" that the first edition of 15,000 is entirely exhausted. This booklet has proved itself such a great blessing to the people who are seeking light on divine healing, that I feel constrained to publish this present, enlarged and revised edition "Questions and Answers on Divine Healing," which will be sent prepaid to you for 25 cents.

Those who want more light on this subject, and on things pertaining to the Kingdom of God, should in no wise fail to get all of my literature.

"Marvels and Miracles," published by myself (January, 1922) has nearly six hundred pages. This book gives a condensed account of my life and ministry, up to the present time—a period of nearly fifty years. It will be sent prepaid to you for \$1.65.

"Spirit Filled Sermons" contains over a score of sermons, delivered and carefully selected and arranged by myself, to give God's people the necessary light for these last days, and particularly on the soon coming of Jesus Christ. This book will be sent prepaid to you for 65 cents.

These two books, together with "Questions and Answers on Divine Healing" (Revised and Enlarged) will be sent prepaid to any one address, the three for \$2.50. We should do all we can to circulate them.

May God greatly bless all who read this literature, and give every one a part in bringing it to hungry souls, is my prayer. Missionaries call for it, and have already translated much of my writings into the language of their people. What we do must be done quickly. Amen.



MRS. M. B. WOODWORTH-ETTER.
EVANGELIST.

and one-half million people in the Exodus from Egypt, "And there was not one feeble person among their tribes." Moses enjoyed this blessing in a special manner. Deut. 34.7. "And Moses was 120 years old when he died: his eye was not dim, nor his natural force abated." So also did Caleb, in an unusual experience of preservation and health, live to an old age. Josh. 14.10-11. David personally knew of the benefits and blessings of healing. Ps. 6.2; 30.2; 103.1-4. Whenever Israel lived up to the covenant conditions, they all had the benefits of healing and health. Ps. 107.20; 2 Chron. 30.20. Hezekiah had a personal experience of the same. 2 Kings 20.1-5.

Q. *Was this blessing ever promised to anyone else than the Jews?*

A. Yes. It is given in prophecy as a redemption blessing, which, together with all other gospel blessings through Christ, is offered to both Jew and Gentile. Gal. 3.27-29.

Q. *What does prophecy say about divine healing?*

A. There is more said about it in prophecy than we have time at present to read, but I will just quote a few verses, and the rest can be read at your leisure. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isa. 35.5-6. This very prophecy is referred to by Jesus Himself in Matt. 11.5-6, when it was daily being fulfilled, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Another very plain prophecy is found in Isaiah 53.4—"Surely He hath borne our griefs, and carried our sorrows." The fulfillment of this wonderful voice of inspiration is found in Matt. 8.17—"Himself took our infirmities, and bore our sicknesses." It is admitted by all reliable translators and the most eminent Hebrew scholars: such as Barnes, Magee,

Young and Leeser; that Isa. 53.4 in its literal rendering corresponds exactly with Matt. 8.17. We see, therefore, that the latter is a direct reference to the former. Then the beautiful prophecy of salvation and healing is found in the following verse, viz.: Isaiah 53.5—"But he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him; and with His stripes we are healed."

These prophecies all point to the Redemptive work of Jesus, and find their center in the Cross. The apostle Peter refers to the verse just quoted in the following language: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I Pet. 2.24. The following references also will enable you to see that there is more said in prophecy about healing: Isaiah 42.7; Isaiah 61.1. Fulfilled in Luke 4.18-21. Prophecy in Mal. 4.2. Fulfilled in Matt. 4.16; Luke 1.78-79. These are all fulfilled in redemption.

These promises of God are all fulfilled in this Day of Grace and Holy Ghost Dispensation. They are all part of God's glorious Redemptive work. It is His holy will to glorify Himself by restoring His children to perfect bodily health, and thus manifesting to all mankind His love, faithfulness, tender mercy and truth.

The deliverance of the body from the destructive power of Satan and its restoration to health is an integral part of Salvation. Were this lacking, God's glorious perfect Salvation would be incomplete and imperfect. The Lord Jesus would have failed to completely deliver us from Satan's dominion and destructive power; and this marvelous, wonderful and glorious SALVATION of the human race, the product of the wisdom, love and power of the Almighty, would have been a partial failure after all!

Q. *Do you believe that the Bible teaches divine healing as a redemption blessing?*

A. Yes. Do you not see how plain this is made in the prophecies just quoted and in their fulfillment? Jesus worked in every respect, in His life, ministry, death and resurrection, according to the redemption plan. His words and deeds are the divine expression of this redemption plan, and we can clearly see that healing for the body is placed upon an equality with healing for the soul. Both are obtained upon the same grounds, obedience and faith.

Q. *Can a person possess salvation without healing?*

A. Yes; he may. While both are obtained by faith, yet they may not both be obtained by the same act of faith. Jesus will be to us just what our faith takes Him for.

Q. *Did Jesus heal everybody?*

A. Yes; all who came to Him in faith. Read Matt. 4.23-24 and Matt. 12.15.

Q. *But they did not seem to have faith, did they?*

A. Yes. If you read the references just mentioned, you will notice the people "came to Him" for healing, and "followed Him." At Nazareth, His own town, where He had been brought up, He could do no great work among them, because of their unbelief. At Capernaum, where some of the most remarkable healings were wrought, the people were a believing people. Out of nineteen of the most prominent individual cases of healing in the ministry of Christ and the apostles, there are twelve of these where their faith is spoken of. The rest are mentioned sufficiently plain to show that faith brought the healing in every case.

Q. *Did Jesus heal arbitrarily, for the sole purpose of establishing His divinity?*

A. No. He healed according to the law of redemption, and because of His great compassion to suffering humanity. Matt. 14.14.

Q. *Did not healing cease when Jesus finished His earthly ministry?*

A. No. It was still more wonderfully manifested in the ministry of the apostles, after the day of Pentecost. Acts 5.12-16; 3.1-16; 14.8-10; 9.17, 18; 8.6-8; 19.11, 12; 14.19, 20; 9.33-42; 20.8-12; 28.3-6, 8. This proves clearly that divine healing is a redemption blessing for the entire Holy Spirit Dispensation.

Q. *But we are taught that it was only for the beginning of the gospel dispensation. How about that?*

A. The Bible does not teach any such doctrine.

Q. *But it does teach that, "when that which is perfect is come, then that which is in part shall be done away." I Cor. 13.10. How about this?*

A. This scripture has no reference to divine healing or any of the redemption blessings, that they shall be done away with in this dispensation. If there ever has been a time in this dispensation when it could have been said with reference to the full possession and manifestation of the gospel blessings, that, "that which is perfect is come," it was when the Holy Spirit came at Pentecost; but we see after this, mighty works of salvation and healing, and they were in no sense "done away" with, but were greatly increased. So you see the "done away" argument has no scriptural basis whatever. As long as the dispensation of grace shall last, so long shall the benefits of grace be extended to "Whomsoever will."

Q. *Well, then, when was divine healing done away?*

A. In the design of God it was never done away, nor was it ever taken away, abolished or withdrawn. There is not a single word in the Bible to that effect. The statement originated from the Adversary of mankind in an endeavor to retain his power and deprive mankind of some of the great advantages of the Atonement; and to prevent his victims, bound, oppressed, and tortured by him, from obtaining their freedom.

The Lord Jesus came to set the captives free, and to deliver those who are bound; (Isa. 61.1) and His work is being continued today by His representatives on earth. He is with them always, even unto the end of the Dispensation, or "Consummation of the Age," (Matt. 28.20, R. V.) working with them, accompanying the Proclamation of the Gospel of Deliverance and Salvation from Satan's Power, with the manifestation of His presence and healing power. "They shall lay hands on the sick and they shall recover." (Mark 16.18.)

This Great Salvation is declared by His messengers and confirmed by "God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost." (Heb. 2.4.)

Q. Do you mean to say that it was perpetuated and in the primitive church?

A. Certainly it was. History shows that for several centuries there was no other means of healing practiced in the church.

Q. But what happened after that?

A. Just what crowded out all other gospel truths—the superstitions and unbelief of Apostasy. But, thank God, the darkness is past and the Sun of Righteousness with healing in His wings is shining salvation and health to all who will forsake all their old doctrines, creeds and superstitions, and get back upon the old apostolic foundation, the Word of God.

Q. But how may I know that it is still God's will to heal?

A. Just as you may know that it is still His will to save—by His Word. His Word is His Will. Whatever is for God's glory that is what He wants to do. It is for His glory to heal His servants. It shows how much He loves them and manifests His power. One case of healing in the name of Jesus, accompanied by the joy of the knowledge of sins for-

given, and the peace that passeth all understanding, is sufficient to demonstrate the Divinity and Resurrection of Jesus Christ and therefore convict and convince sinners.

Q. But it may be His will not to heal me.

A. You must go outside of God's Word to find any statement or standing ground for such a conclusion; for there is nothing inside of the Bible about healing but what corresponds with our blessed text: "Himself took our infirmities and bare our sicknesses." Most people who argue that it might not be God's will to heal them, are at the same time taking medicine and employing every possible human agency to get well. Why be so inconsistent? Why fight against God's will? If you think it is His will for you not to get well, then die. Stop fighting against God.

Q. But does not sickness come from God as a blessing?

A. No. It never comes from God only in a permissive sense, the same as a temptation comes to us; and sickness is never a blessing to us only as any other temptation or trial may be considered a blessing. The blessing is in the deliverance and healing. Every person who has ever experienced the healing touch of God knows what a blessing to the soul comes with it. Sickness is an abnormal condition of the body and can not be a blessing from God.

Q. If it does not come from God, then where does it come from?

A. It comes from the devil and was always dealt with by Jesus in His earthly ministry as a work of the devil. The Word of God plainly teaches us that the devil is the author of disease. Read Job 2.7; Luke 13.16; Acts 10.38.

Q. But are there not some other scriptures that teach us that sickness comes from God?

A. Only in a permissive sense.

Q. Does the Bible teach us that God intends to be the healer of His people without the use of medicine?

A. Yes. It nowhere recommends or commands the use of medicine with prayer and faith.

Q. *But how about Hezekiah's figs, the blind man's clay, and Timothy's wine?*

A. It is true Isaiah told Hezekiah to take a lump of figs, but this has nothing to do with the New Testament means of healing. Also it is very evident that the figs did not heal him; but God said, "I will heal thee."

Jesus did not use the clay on the eyes of the blind man for any curative power; for He commanded the man at once to go and wash it off. No one has heard of blindness from birth being healed by the use of clay as a medicine since then, or ever before. It is evident that the spittle and clay were used by Jesus as a requirement of submission and obedience from the blind man. The thought must have been repulsive and humiliating to him as the clay was applied to his eyes, but, like Naaman, he submitted and obeyed, and received the unspeakable blessing of healing.

The juice of the grape was recommended to Timothy as an article of diet, and would not be objectionable today, in its proper use, under similar circumstances.

Q. *Are not medicines recognized in the word of God?*

A. Yes. Let us read how it recognizes them. "Thou hast no healing medicines." Jer. 30.13. "In vain shalt thou use many medicines." Jer. 46.11. "A merry heart doeth good like medicine" (margin, *to a medicine*, showing that the merry heart is better than the medicine). Prov. 17.22. "And the fruit thereof shall be for meat; and the leaf thereof for medicine." Ezek. 47.12. This latter reference does not mean any material remedy but is prophetic of the tree of life and divine healing. See Rev. 22.2. Thus we see the word of God places no intrinsic value upon medicine.

Q. *Is not the ministry of physicians for the body designed of God, the same as the ministry of the gospel for the soul?*

A. No. The greater portion of the physicians of the land are ungodly people, many of them professed infidels, and were never designed of God to administer drugs and poisons to any one; much less to the people of God, whose bodies are the sacred temples of the Holy Spirit. The Lord for the body. 1 Cor. 6.13. The ministers of the gospel are the ministers for soul and body. "And they departed, and went through the towns, preaching the gospel, and healing everywhere." Luke 9.6. "And they went forth, and preached everywhere, the Lord working with them and confirming the word with signs following." Mark 16.20.

Q. *But is not the ministry of physicians recognized in the Bible?*

A. Yes. Let us read how it recognizes them. "But ye are forgers of lies, ye are all physicians of no value." Job 13.4. "And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceeding great; yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers," he died. II Chron. 16.12, 13. "And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse." Mark 5.26. These scriptures show that the Bible gives no very favorable recognition of physicians.

Q. *Was not anointing with oil the mode of doctoring in Bible times?*

A. No. While some kinds of oil may have medical value for certain kinds of disease, it was not at all designed for any such use in connection with the prayer of faith in healing the sick. If anointing was the mode of doctoring, the church would have had no need of instruction in this respect; for it would have been a common practice everywhere by the doctors. Had this been the mind of the apostle, then he would have assigned the work of anointing to the doctors,

and his instructions would have to have been given something after the following ridiculous manner; which ought to make every divine-healing-fighter hide his face with shame: "Is any sick among you? Let him *send for the doctor and let him anoint him, and the anointing shall save the sick. The effectual fervent use of such anointing availeth much.*" It would be wisdom for professed ministers of the gospel to take an attitude toward God's word which would harmonize with it. *It would be more honest for them to declare outright that they do not believe the Bible than to try to cover up their unbelief by perverting its teachings.* God has assigned this sacred ministry of anointing and praying the prayer of faith for healing the sick, to the elders of His church.

Q. But do you not think we ought to employ a physician and then ask God to bless the medicine?

A. No. That is not God's way of healing, and furthermore, it is a question to many intelligent and scientific people as to whether good or evil results from the use of poisonous drugs and medicines which are so generally used today.

Q. What! Do you mean to say there is no healing virtue in medicines and drugs?

A. According to many of the medical authorities there is not. Whatever benefit there may be derived from them, there is evidently much more harm done, by their use, than good. Dr. J. B., of Boston, an eminent physician and believer in divine healing, in writing about the blind faith of people in the use of patent medicines, says: "But to be faithful, I must also warn you against the use of drugs by physicians. Narcotics, sedatives, stimulants, tonics, quinine, antipyrine, and hundreds of others are injuring brains and nerves, stomachs and livers, bringing on heart failure, and doing far more harm than good."

Where is Koch's Tuberculosis Lymph that was to cure that disease? Dr. Talmage preached a sermon about the sal-

vation of humanity from Tuberculosis by Dr. Koch. The Emperor of Germany ennobled him, and they gave him a large sum of money for his wonderful discovery. But Prof. Virchow, the greatest pathologist in Germany, dissected more than a score of bodies, of persons who had died after taking Koch's lymph. He found that the effect of the lymph was to drive the parasites out of the tubercles which they had formed; in crease their number; drive them into the healthy tissues and quickly destroy life. Dr. Virchow demonstrated that Koch's lymph was a creator of tuberculosis (consumption) and not a destroyer. You would not find a doctor in Chicago today that would give a drop of it, and yet they nearly all praised it at first as a wonderful discovery. The last I read of Prof. Koch was that he was dying of tuberculosis.

Dr. W. H. said, that if all the drugs were cast into the sea, it would be better for humanity but worse for the fishes. Dr. Bell said: "I believe that if the advice of Dr. H. were followed, and physicians would confine themselves to giving good advice, and mechanical and surgical aid when needed; the mortality would improve four or five per cent., or, in other words, there would be a saving of about three thousand lives (annually) in New England alone, and probably much more than that." In speaking of the belief of some who would take medicine and then ask God to bless it, he says, "If what Dr. H. says is true, it would require a miracle to save the fishes, and how much more to save the people; how much more divine power, so to speak, to overcome both the disease and the ill effect of the drug?" Many testimonials of noted and honored men who have spent their lives in the study and practice of medicine can be given, which show the danger and uncertainty of drugs. Watson, a renowned author of London, says: "After all, it is God that healeth our diseases, and redeemeth our life from destruction."

Q. Would you advise every child of God to trust God alone for healing and health?

A. Certainly, for this is God's way. It is what He desires us to do. "It is better to trust in the Lord than to put confidence in man." Psa. 118. It honors Him to get in line with his divine plan, and it is a great spiritual benefit to everyone.

Q. But would not such a position, if every child of God take it, affect the practice of many Christian physicians?

A. Well, yes, it might affect it somewhat, but we are not responsible for that. And then there will at all times be plenty of sinners and unbelieving Christian professors, who will always furnish employment to every reliable and worthy physician; and we shall always appreciate and feel grateful if there does prove to be a worthy physician, who may be a blessing to those who know not the way of the Lord.

Q. What attitude do physicians generally take toward divine healing?

A. We will let Dr. B. answer. He says: "I would say:

There can be no antagonism between the medical profession and divine healing. (Of course, he must have reference to good, conscientious people of the profession.) First, because of the vast number of incurable cases for which medical or surgical treatment can do little or nothing. New England has 4,600,000 inhabitants, of whom 1,500 die every year of cancer, 15,000 of consumption, and about 80,000 from all causes." Can you believe that the medical profession would not welcome the incoming of a measure of divine power which should save all this suffering, and prolong all these lives, or, at least, of the useful and saved ones, till three score years and ten? Or if only a few should have the faith to grasp this blessing, what physician can there be found who would not rejoice? It is not the M. D.'s but the D. D.'s who oppose this teaching.

Q. Why do the D. D.'s oppose it?

A. Because of their shameful cowardice. Many of them, if not all, can not but see the precious doctrine in the Bible; but there are very few, if any, of these men, who are preaching for salary, who have the moral or Christian courage to preach the full gospel. Their salary and reputation are at stake, and *they are very careful to preach nothing that will offend their worldly supporters.* This is a great wrong, and every man who thus keeps back the truth from the people will have to answer for it at the Great Day of Reckoning. Because they are afraid to preach the truth they try to make themselves and others disbelieve it, and to justify themselves, they must oppose it.

Q. Was not Luke spoken of as the beloved physician?

A. Yes (in Col. 4.14); but this does not signify that he was practicing after he went into the gospel work. There is no record, nor the slightest intimation, that he did. It was evident that he was present with Paul at Troas, where the young man Eutychus was restored to life. However, there is nothing said about Luke interfering by offering any medical suggestions. He was called the physician in this reference, very likely because of his former profession.

Q. If healing is for us all, how can we ever die?

A. The same as the patriarchs, prophets, apostles, the saints of the first three centuries, and many of them in the nineteenth century. Without disease, "Like as a shock of corn cometh in in his season." There were many also whose lives were cut short by martyrdom. There is not the slightest shadow of intimation in the Bible that we must die from disease.

Q. Why is it then that so many of our fathers and mothers have died with disease?

A. Because divine healing has been so little taught. Many never heard anything about it, only that it could not be obtained in this life.

Q. Why are there some who believe in healing and seemingly fail to obtain it?

A. There are many reasons why. Many people do not give God a fair chance to heal them, because they will not meet all the conditions of His Word. There are thousands of secret sins, each one of them enough to hinder their faith from laying hold upon God. The apostle says: "Beloved, if our heart condemn us not, then we have confidence toward God. And whatsoever we ask we receive of Him, because we keep His commandments and do those things that are pleasing in His sight." I John 3.21, 22. It means much to live in God's sight where our hearts condemn us not.

Some also who come to God for healing, come only to "try healing" as they would try some new doctor. They would be glad to buy it with money, but when they find that it costs every sin, and requires a holy walk with God, they become offended and get nothing from God. Jesus said in connection with healing (Matt. 11.6): "Blessed is he, whosoever shall not be offended in me." Others whose faith is not sufficient at the time to grasp the promises and get the blessing, become discouraged and give up; whereas, they should keep upon believing ground until the blessing comes.

Q. But are there not a few who seem to have met every condition and still fail to get the blessing?

A. Yes, apparently so. Yet it is evident that some of the conditions have not been met. It may be no fault on the part of the individual, only that it may be the lack of determined faith; but whatever it may be, there is a lack on the part of the individual somewhere; for God's part is complete, and when ours is, the work must be done. As the church advances in spiritual light and power, there will be a better understanding of some of these cases.

Q. What are the conditions on which God promises to heal us?

A. We must forsake all our sins, and then claim the virtue of the Attoning Blood, by faith, till we come to know that the free and unmerited divine favor and promises are ours.

We must have away down in our hearts a settled resolve to serve God better than we ever have before.

We should be willing to minister to the saints as opportunity offers, and co-operate with them in God's work. God's work is the turning of sinners from sin unto holiness.

We should have compassion for all men and a desire to help them. We should be seeking to know God's will better, and be zealous in carrying it out in our lives.

We should search the Scriptures, and study and meditate on them till we know it is God's will to heal us. And believe when prayers are offered on our behalf that God hears and answers them.

Q. Should a person who can not seem to get the blessing, then go to taking medicine?

A. No. He should get nearer to God, and wait upon him in importunity until faith brings the blessing.

Q. How about innocent children, and persons whose afflictions render them incapable of exercising faith?

A. In such cases intercessory faith will bring the blessing for them.

Q. What is intercessory faith?

A. It is the exercise of faith by one person for another. Parents can exercise faith for the healing of their children, or any child of God can help another.

Q. Can intercessory faith bring healing to another person who is responsible to obey and believe for himself?

A. Yes; there may be cases where this is done for the time, but in every case each responsible person must, sooner or later, come to the time where his individual responsibility must be acted upon, and perfect obedience rendered to God.

Q. What steps must be taken to obtain healing?

A. Obedience and faith. People seeking healing should come forsaking all their sins forever; claiming the atonement of the blood of Christ on their behalf, believing the Word of God and his promises; and with determination to serve God better than before, and to walk in all the light from His Word.

Q. *What means must be used?*

A. There are different scriptural means.

1. Anointing with oil and the prayer of faith. James 5.14, 15.
2. Laying on of hands of them that believe. Mark 16.18.
3. The prayer of faith individually. John 15.7; II Kings 20.1,5.
4. The prayer of faith through one or more intercessories. John 4.49, 50; Matt. 8.5-13; 9.2-8.

Q. *Is Christian Science the same as divine healing?*

A. No. It is vastly different. In its origin it differs as widely as night from day. Christian Science is less than forty years old; while the first mention of divine healing dates back to Abraham when he prayed for Abimelech. Christian Science was conceived and given birth to by Mrs. Mary B. G. Eddy of Boston, Mass. Divine healing is given to man by the God of Heaven.

As a science, Christian Science is a conglomeration of illogical, ridiculous and impractical theories, which no Christian Scientist (co-called) has ever yet, nor ever will be able to demonstrate. It claims that there is no sickness, pain, sin, evil, devil, nor death—all these things are but delusions and can be overcome by intelligence and understanding. It is known also as a mind cure, mental medicine and metaphysical healing. If it made no other claim than scientific, there would be little danger of it doing any harm, but its doctrines as a religion make it a dangerous and Christ-dishonoring foe.

It perverts the sacred Word of God and assails the plan of redemption, ignoring the Blood of Christ, and denying the deity of the Lord Jesus Christ.

A few points only can be noticed here. It denies the depravity of man, and teaches that every man is the reflection of God, and possesses inherent divinity regardless of regeneration. It rejects the second and third chapters of Genesis, the history of the fall of man. It teaches that man has never fallen and needs no redemption, only in the sense that he must be brought to an understanding of Christian Science. It totally ignores the doctrine of Vicarious Atonement, and therefore is of the devil. Its doctrines are based upon such skillfully perverted and misapplied texts of scripture, that many souls are led astray by its delusions.

Q. *How about Spiritualism?*

A. Spiritualism is closely allied to Christian Science. It is another of the anti-Christ doctrines that denies the Plan being direct counterfeits of divine healing.

Q. *Is it possible that people may be healed through satanic power?*

A. Yes. The devil has the power to work miracles (Rev. 16.13, 14), and when souls can be the easier deceived by them to their eternal destruction, he will give the deception. He is the author of disease, and has the power to remove it, if by so doing he can more easily hold his subjects in darkness. Every professed healer, or teacher of healing, and everyone who claims healing, who denies the Blood of Christ as the sacrifice for sin, is anti-Christ and of the devil; no matter what miraculous manifestations of healing, or otherwise, they may claim to produce. Gal. 1.8, 9.

Q. *Can any be healed by animal magnetism?*

A. There may be some material results upon disease through this power, but this is not divine healing. It is but a natural cause producing a natural effect, and can be prac-

ticed by any person who may possess it, regardless of any scriptural or true spiritual condition. In many cases these professed healers have proved to be hypocrites and frauds, claiming to possess divine power to heal, deceiving souls for advantage and gain, and reproaching the cause of Christ.

Q. How may we know the difference between these counterfeits and the teachers of divine healing?

A. Every true minister of the gospel preaches divine healing to a greater or less extent, depending upon the light received, and always demands the Bible requirements of every sinner—"repentance toward God, and faith toward our Lord Jesus Christ"—and never claims to heal anyone, but simply prays the prayer of faith, and attributes all healing power to God through Jesus Christ.

Q. Does not God give the "gifts of healing" to some?

A. Yes. This is one of the gifts of the Holy Spirit (I Cor. 12:9 and 30), which is given to such persons in the church of God as can glorify Him therewith. The gifts of healing are the various spiritual means designed of God to be used in cases of emergency by every true minister and child of God; but, as an individual endowment, it is given to certain ones who are called and qualified by the Holy Spirit to the ministry of healing, in casting out devils and laying on hands.

Q. What is the grace of healing?

A. It is our redemption right to healing the same as justification and sanctification, purchased for us through the Atonement, and offered to all who will meet the Bible conditions.

People seeking healing should believe it is God's time to heal them, and have faith enough to believe He hears the prayers offered on their behalf. When they are prayed for they should believe the disease is gone, and try to act their faith. The cause is gone and the effects of the disease sometimes do not go till later.

If you say "If it is God's will He will save me," you could pray till the Judgment Trumpet sounds and you would not get salvation. So it is with healing. You should be convinced all disease is from Satan, and that it is God's will to heal you; if you are unsaved, when you forsake all your sins; if you are saved, when you are prepared to keep all your vows to the Most High, and to walk in all the light He gives you.

You never get faith to be healed till you surrender. Give up your own will, and way, and mode of life, and yield yourself to Christ, carrying out the directions of His Word and Spirit, and desiring Him to work through you to establish His Kingdom amongst men.

Do not say, "I will be healed if it is His will." "If" implies doubt. Let not him that doubteth think that he shall receive anything from the Lord. When we waver and doubt it is like the waves of the sea casting up filth in the face of the Almighty.

"If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.)

We should abide in Him, in His service, having His mind, filled with His Spirit.

Whatever is for God's glory that is what He wants to do. It is for His glory to heal His saints, it shows how much He loves them, and manifests His power. One case of healing in the name of Jesus, accompanied by the joy of the knowledge of sins forgiven, is sufficient to demonstrate the Divinity and Resurrection of Jesus, and therefore convince sinners.

"If ye ask anything in My name I will do it." (John 14:14.)

This is not merely making mention of His name, it means, anything that is for the good of His Kingdom.

If a clerk obtains anything in the name of the firm he represents, it is understood it is for the glory and upbuilding

of the firm and to be used to carry on their business. He would not be allowed to obtain things in the name of the firm and then use them for his individual private use. The firm we work for is The Father, Son and Holy Ghost. Some ask in the name of Christ but He is not going to get any good out of it, because they do it from a selfish motive. God cannot be deceived, and He does the healing. Is He going to get anything out of your healing? Is His Kingdom and mankind going to be benefited?

Q. Is it right then for us always to pray for each other's healing and health?

A. Yes. "Beloved, I wish (pray) above all things, that thou mayest prosper and be in health, even as thy soul prospereth." III John 2. "Confess your faults one to another and pray one for another, that ye may be healed." Jas. 5.16.

INTERCESSION

Q. Do the intercessions of Jesus mean much to us?

A. The most pathetic aspect of the redemptive methods is the intercession of the Lord Jesus. Our great High Priest gone into the heavenly place; hidden behind the veil; re-appearing at the high court of the Majesty on high, as the advocate of men, suing for mercy and reconciliation; the eternal God listening to his plea for sinners who, coming in their own name, would be refused audience, would be consumed by the divine indignation. Had any common Jew appeared in the presence of Ahasuerus to ask the revocation of the royal edict, he would have been slain in the courts of the palace; but to Esther the queen, clad in her royal attire, the insignia of state, the King could hold out the golden sceptre.

The Most High God of holiness and truth, at the head of his universe framed in purity and fashioned for righteousness could not treat, face to face, in his open court, in presence of his holy and law-abiding angels, with rebels and conspirators;

with creatures who had denied his name and joined hand and cause with an invading traitor. The first effect of sin was to suspend communication between God and man. The Almighty could not listen to His enemies in arms, or to any being spotted by disloyalty.

Q. But is not the Heavenly Father eternally and infinitely pitiful?

A. Yes, and eternally just, as well. And if a holy Sovereign would have a loyal universe he must rule the moral races in exact equipoise of divine attributes. His sceptre must be held in the clasped hands of justice and mercy. To make mercy "*a darling attribute*" would unsettle the integrity of the divine administration. To have condoned the offense of the first pair, and, through them, of the whole race, by a great act of amnesty, would have set a premium on rebellion—a bestowment of special favor because of treason. A finite ruler can rarely do this with safety with finite subjects; and infinite Sovereign with finite rebels, never. Justice must not waver in the hands of one who demands the allegiance of all worlds. There must be no compromise with evil in a perfect jurisprudence. This, we may believe, is the reason why the offended Lord did not call the faithless twain to repentance and pardon directly, without the intervention of a third person. For some will not cease to make light of the doctrine of Christ's expiation in vicarious suffering for the race; and ridicule the necessity of a mediator between a loving God and penitent offenders. But the necessity of an intercessor at the court of heaven is as clearly taught in both Testaments, as of a sinbearer—a Saviour. Even pardoned and renewed men, while in a state of probation have no privilege of access to the Father save through the mediation of another, even Jesus the Lamb of God. "Wherefore also he is able to save to the uttermost them who draw near unto God through him seeing he ever liveth to make intercession for them." Heb. 7.25. R. V.

Q. *Just what do the Scriptures mean by "Intercession," "Intercessor," "Advocate"?*

A. Intercession—To meet with, to come between, to intercede, as in our text, Heb. 7.25 and Rom. 8.27, 8.38 and 11.2. Intercessor—one who intercedes, or comes between parties, who are unable to meet in their own name, for some reason. Advocate—one called in, a helper, as in I John 2.1. "If any man sin we have an Advocate, (at the throne) Jesus Christ the righteous." He pleads our cause, presents our case.

Q. *On what ground does Jesus undertake and maintain our case?*

A. Not merely in suppliancy for mercy, or pleading for clemency; but his plea is righteousness, not in his client, but in himself. "We have an Advocate, Jesus Christ the righteous." He presents not our merits but his own. Wherein our cause is weak he covers it with his own virtue. The claims of justice against us he meets and cancels by the merit of his suffering in our stead. To the record of our sins he pleads that he "Bore them in his own body on the tree." If justice flaunts its death warrant against us, running forever, he nullifies it by the testimony that "He tasted death for every man." If some angel, jealous for the dignity of the throne, insists that the holy Lord cannot treat with sinners, He enjoins that it is not sinners who are speaking, but himself in the sinner's stead; and he "knew no sin," he is "righteous."

We may be reminded that it is said in the Book that the Spirit intercedes for us. True. And a glorious truth it is; for the exposed and hunted people of God, surrounded by evil and pursued by devils, need special divine attention in both worlds; not only advocacy at the throne, but also defense and guidance in their struggle to maintain, against principalities and powers and spiritual wickedness in high places,

vital and vigorous relations with him who represents them before the Father. Some one has beautifully said, "Christ pleads for us above, and the Spirit pleads in us here below."—Selected.

FACT WORTH REMEMBERING.

GOD IN PERSON DOES THE HEALING.—Jesus said, "*I am the Way, and the Truth, and the Life,*" and He has ever been revealed to his people in all the ages by the Covenant Name, Jehovah-Rophi, or "*I am Jehovah that Healeth thee.*" John 14.6; Exodus 15.26.

THE LORD JESUS, THE CHRIST, IS STILL THE HEALER.—He can not change, for Jesus, the Christ, is the same yesterday and to-day, yea and forever; and He is still with us, for He said: *Lo, I am with you All the Days, even unto the Consummation of the age* (Hebrew 13.8; Matthew 28.20.) Because He is unchangeable, and because He is present, in spirit, just as when in the flesh, He is the Healer of His people.

DISEASE CAN NEVER BE GOD'S WILL.—It is the devil's work, consequent on Sin, and it is impossible for the work of the devil ever to be the Will of God. The Christ came to "destroy the works of the devil," and when He was here on earth He healed "all manner of disease and all manner of sickness," and all these sufferers are expressly declared to have been "oppressed of the devil." (I John 3.8; Matthew 4.23; Acts 10.38.)

THE GIFTS OF HEALING ARE PERMANENT.—It is expressly declared that the "Gifts and calling of God are without repentance," and the Gifts of Healings are amongst the Nine Gifts of the Spirit to the Church. (Romans 11.29; I Corinthians 12.8-11.)

PARTAKING WORTHILY OF THE LORD'S SUPPER SHOULD INSURE HEALTH.—We can also see that Divine Healing was included in the Atonement because it is shown in I Cor. 11.29, 30, that those who eat the Lord's Supper worthily will not die a premature death or be sick.

SOME OF GOD'S PROMISES.

Will we trust God or flee to man?

"Cursed be the man that trusteth in man, and maketh flesh his arm."—Jer. 17.5.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people."—Matt. 4.23. "And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." Matt. 10.1.

Our pastors tell us to follow Christ. I ask, are they doing it? "And heal the sick that are therein, and say unto them, The Kingdom of God is come nigh unto you."—Luke 10.9. This command is to all that preach Christ today. "And he sent them to preach the Kingdom of God, and to heal the sick." Luke 9.2. Are they doing it now? "And they brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and He healed them." Matt. 4.24. "He is the same yesterday and today and forever." "Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and He laid His hands on every one of them, and healed them." Luke 4.40. "And the whole multitude sought to touch Him, for there went virtue out of Him, and healed them all." Luke 6.19. Christ is no respecter of person; the

same faith brings the same power today. "And a great multitude followed Him because they saw His miracles which He did on them that were diseased." John 6.2. "And besought Him that they might only touch the hem of His garment; and as many as touched were made perfectly whole." Matt. 14.36.

"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, 3. If the Lord heals all, there is none left for the doctors. God can and will do these things without man's ways, for He says, "My ways are not man's ways. For I will restore health unto thee and I will heal thee of thy wounds, saith the Lord." Jeremiah 30.17. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them."—Ezekiel 34.4. This is to the ministers; God help them to heed it.

They were commanded to heal the sick as well as preach the gospel, and that command is on all, until the gospel is preached to all the world and every creature.

"The Spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."—Luke 4.18. "And the power of the Lord was present to heal them."—Luke 5.17.

"But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."—Malachi 4.2. "In vain shalt thou use many medicines."—Jer. 46.11. "And Joseph commanded his servants, the physicians, to embalm

his father."—Gen. 50.2. The only place in the Bible where the doctors are called—is to the dead. "Then He called His twelve disciples together and gave them power and authority over all devils and to cure diseases."—Luke 9.1. "Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them."—Acts 5.15. "Fools because of their transgression, and because of their iniquities are afflicted. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions."—Psalm 107.17, 19, 20. "Verily, verily, I say unto you, he that believeth on Me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father."—John 14.12. "But seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matt. 6.33.

RECAPITULATION.

Man was created in perfect health, and it was God's will for him so to remain. God loved him, and as long as he was grateful and obedient kept him from suffering and disease. (Gen. 1.31.)

Sickness, infirmity, and disease are all the work of the devil, either directly or through the agency of his subordinate devils. (Luke 13.16; Acts 10.38.)

When Eve and Adam yielded to the temptation of Satan and disobeyed God, sin entered into the world, and they became subjects of Satan. (Rom. 5.19.) He deceived them, instead of being "as gods knowing good and evil," they laid themselves open to the punishment which God inflicted upon them by permitting the devil to have power over them, and afflict their bodies with pains and aches, with disease and

sickness, and premature death. (Heb. 2.14; I Cor. 11.29, 30; Psalm 55.23.)

The Blessed Lamb of God, the Lord Jesus Christ, undertook the fight for the redemption of our race. He overcame, and is today crowned Victor, but only after He hung lifted up on the Cross between earth and sky, proof and manifestation of Divine Love and Mercy triumphant over hell, for e'er He breathed His last He declared "IT IS FINISHED."

The devil has been deceiving and imposing on mankind to a great extent ever since, that it is not finished as far as the healing of the body is concerned, but that you must bear your diseases and sicknesses and bodily pains and suffering (tho perhaps your sins may be remitted) unless doctors and medicines can heal or help you.

Those who are free from condemnation, who have passed from death unto life can say "The Law of the Spirit of Life in Christ Jesus hath made me free from the Law of Sin and Death." (Rom. 8.2.) The Law of sin and death produced disease and sickness and bodily afflictions and infirmities which all belong to the Kingdom of Satan, and are the consequences and effects of his supremacy over his subjects. Let us renounce him, his works, together with all subjectiveness and submission to his power; and claim our blood-bought privileges and immunity.

Jesus declared He has come to set the captives free and to open the prison to them that are bound. (Luke 4.18; Isa. 61.1.) We have been translated from the dominion of Satan into the Kingdom of Christ (Col. 1.13), who has conquered, defeated, judged, and bound Satan and all the hosts of hell, (who are the authors of all disease' on behalf of all who will believe and claim it.) (John 16.11; John 12.31.)

As far as God's children are concerned Satan is a deceiver, usurping power over their bodies, taking advantage of their

ignorance and unbelief in God's love and power, and His Word and promises. Claim the freedom of your bodies from his power to inflict disease; resist his encroachments; repudiate his work, and fight his power; calling on God for faith, strength and healing. Act as though you trusted God for health, and as though you had confidence in His ability and willingness to heal you, that is, if you are walking in all the light He gives you.

God claims and desires to demonstrate to an unbelieving world "I AM THE LORD THAT HEALETH THEE." (Exo. 15.26.) If you have recourse to doctors, medicines and remedies is it not giving this statement the lie? For the unsaved will surely believe it is the doctor and his medicines that healeth thee. Take God as your Saviour for the body. (I Cor. 6.13; Eph. 5.23; Rom. 12.1.) The Lord Jesus is the Great Healer who delivers us from the Oppressor Satan.

It is said that there was an old negro, for many years a slave in one of the Southern States of America, living on a plantation remote from railways and means of communication. Many months after President Lincoln had signed the Proclamation freeing all slaves in America, a traveler chanced that way, and asked the old slave why he chose to work in bondage, and forego his rights to freedom and liberty under the Proclamation. He found the old man had never heard and did not know that he was free. But was he free? He was a slave!

Dear reader, sick and ailing in body, if you can read your title clear to mansions in the skies, you are in the same class as the negro, a free man legally in God's sight if you claim it, yet at present in unnecessary bondage. The Lord Jesus has the rule, the dominion and power. He has purchased your freedom, He has proclaimed the acceptable day of the Lord, the day of redemption, when you can be healed in your body

and go free from disease. If hitherto you have been in ignorance hear the Lord say: "I am the Lord that healeth thee." Claim it and go free. Amen. God grant it. "He that believeth hath the Witness." (I John 5.10.)

THE HEAVENLY CALL.

Many who read this book have never heard of me, or very little of my life's work as a minister and an evangelist. For your good and the glory of God, I will tell a little of the work at this time.

Over forty-five years ago the Lord called me in a wonderful way and led me into the baptism of the Holy Ghost, which came with mighty power and like great waves as of liquid fire, accompanied by a band of angels. I was caught up and tossed in the midst of this as in a whirlwind.

As I went forth in the ministry, the power of God has always stayed with me, accompanied with all the gifts; the Lord demonstrating His Word with signs and wonders all these years till the present time. The Lord has always been working with me, blessing my labors with great success in the salvation of the lost, and in healing thousands of the sick of all manner of diseases, including the lame, halt and blind; baptizing with the Holy Ghost; and sending thousands of ministers, evangelists and workers out in the field. The Word went forth for multitudes published it. I have published many books and a number of tracts. They are now being used in many parts of the world, and especially in Europe.

There is quite a demand for a work like "Questions and Answers on Divine Healing." This is why I am led to publish it, that hungry souls may have the light on healing for soul and body. The time is urgent to obey the call; to gather in the sick and blind, and the shut-in ones, that the house may be furnished with guests, all ready for the soon coming of

the Lord. Behold, He cometh quickly! He comes! The end is here! * * * The end is here! It hasteth greatly!

In my past ministry I have published and sent out many accounts of the wonderful works of God. I feel like the disciples of old that there is no limit to His wonderful display of power in Signs and Miracles.

SIGNS AND MIRACLES.

As the disciples of old traveled with the Master, they were continually surprised and amazed at His miraculous power. Every day He brought forth something new and greater than the day before. When He calmed the tempest and saved the crew of the ship, how the fear of God fell on them all, and they said, "Behold, what manner of man is He?"

We are living in the Last Days of the Gentile Dispensation when He has promised to do His greatest work through His children. He is now pouring out His Spirit, and calling out a people for His Bride. The last message is, "Jesus is coming soon," and it must be confirmed by miracles. Visible signs that it is the Word of the Most High God accompany this message, as it is being heralded forth in the power of the Spirit.

THE TABERNACLE.

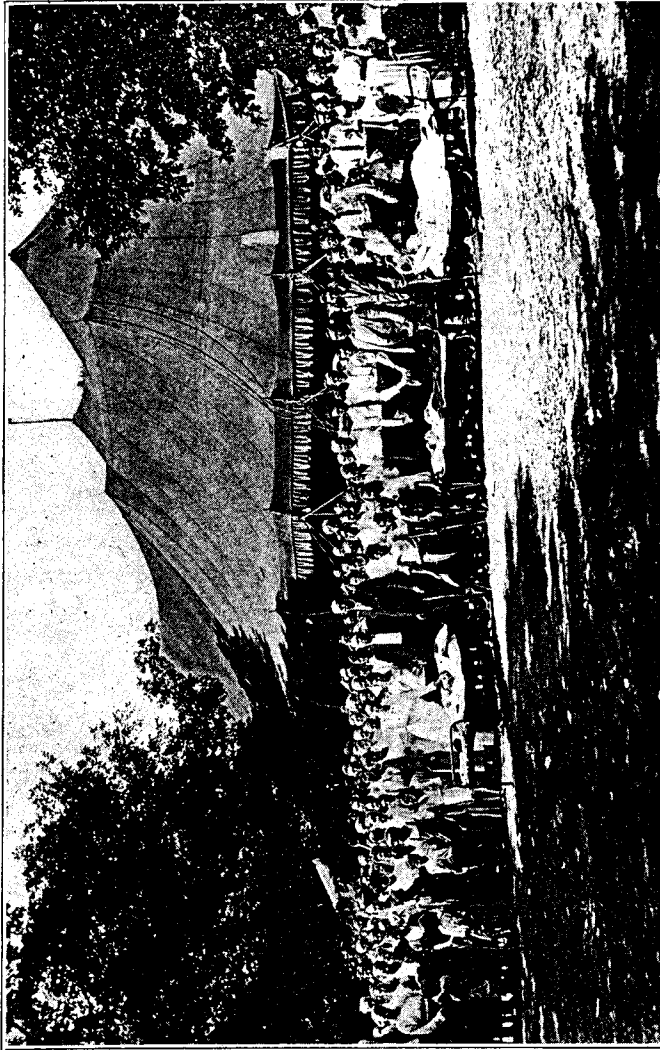
I praise God that He is continually putting His Seal on the work in the New Tabernacle, which was dedicated on May the 19th, 1918. His presence has been, and is being gloriously manifested in various ways in the Light House of God.

Three and a half years have gone by since the dedication of the Tabernacle, while I am getting out this (Revised and Enlarged) edition of Questions and Answers on Divine Healing. During this time the work of soul saving has been going on with unabated interest, and very satisfying results. Meetings are held nearly every night in the week in the tabernacle, and then three or four times a year we have Special Revivals

Campaigns which God greatly blesses. Hundreds of people have come into these meetings, to get help in body and spirit. They received what they came for and went home rejoicing. The Word goes forth and a multitude of people publish it. At the water baptisms; at the time when we have the sacred sacrament; and at many other special and ordinary meetings, the Power comes in waves of glory so that many are prostrated under the mighty power of God. We praise God for what He is doing.

In these last days—Days of His Preparation—He is pouring out His Spirit, giving the Early and Latter Rain in the same month, to prepare the Bride for His coming. He is now confirming His word with a great display of His presence, giving visible signs, and working miracles. The glory of God is being seen at times in various parts of the Tabernacle. It has rested over the pulpit like a purple cloud. A band of angels have also been seen, a number of times. The Song of the Redeemed—the Song of the Dove—in the Spirit is wonderful. Angels, and also heavenly instruments, have been heard making melody in harmony with the Song. The presence of heaven generally rests on the congregation. Sometimes when the glory comes, and breaks like a cloud, saints in various parts of the house begin to dance before the Lord in the spirit. Among them are old men and women, young men and virgins, old men of eighty and children of two years. People are amazed at the manifestations of God's power.

Waves of peace, love and joy sweep over the congregation. They are in the Banqueting Hall of the Great King of Eternity, whose banner over them is Love. They are refreshed and their strength renewed, and their hearts rejoice in partaking of the Fruit of the Spirit. They look unto Him, and their faces are radiant and shine with the glory of God.



MRS. M. B. WOODWORTH-ETTER—AT DES MOINES, IOWA—JULY, 1921.
A Typical Campaign Scene. Here She is Praying for Some of the Sick, Outside of the Large Tent. It is a Familiar Scene to Her, for Nearly Fifty Years.

I have felt several times as if we were going to be translated, and that Jesus had come. Lately many strong men and women have been struck down by the Power of God, and saints have lain from sixteen to twenty hours as dead. During this time they hardly moved; they received wonderful Visions of things that are coming; and have prophesied—some of which things have already come true. Strong messages in tongues, with interpretations, have been given by those in this condition while under the Power of God.

People are coming from nearly all the States, and from Canada for healing, and for the Baptism of the Holy Ghost. Many of these have proved that the Lord is present to heal.

HEALED OF CHRONIC NERVOUSNESS.

A young woman came to the meeting from Richmond, Indiana, with chronic nerve trouble, from which she had been in torment day and night for nine years. The doctor told her that her case was turning into St. Vitus' Dance. Out of twenty-four hours she could only sleep about two; a restless, shaking spirit had taken hold of her. When prayer was offered for her this nervous spirit went out and she slept for nine hours, something she had not done in nine years. She sleeps like a little child now, and has even fallen asleep while on duty in daytime. She gains rapidly in strength and weight, and has been carried away in the spirit a number of times, laying all night and part of the day under the power of God, eighteen hours at one time. More than three years have gone by since this woman was prayed for and today she is still healed.

HEALED OF FLOATING KIDNEY.

For over a year my wife was sick with a floating kidney. My family physician, also a specialist, after a thorough examination, said nothing but an operation would save her life. She got so bad that something had to be done at once.

For some years my wife and I had taken Jesus as our physician for both soul and body, so I went earnestly in prayer for her, and found that in a short time she was carried away in a vision under the power of God. Sister Etter had been out West for some time, and GOD showed my wife while in this condition that she was now

at home. I went out the next day to see if this was true, and found that she had just arrived home a few days before. I took my wife and my mother out to have them prayed for. Both of them fell under the power as Sister Etter laid her hands on them and they were completely healed.

My mother had a bleeding cancer for two years or more, and the same doctors advised an operation for her, too, but I thank God that she also got perfectly healed. Neither my wife or my mother have had a sign or a symptom of their trouble since.

JOHN BRAMLETT,
Indianapolis, Indiana.

2122 Miller Street.

I would like to see many of the saints move here to Indianapolis, to stay; that they might be here to help as part of the Lord's host in the battle against the powers of darkness. This is a Holy Ghost School, and if God calls you, heed His Call, and come and get the preparation to meet Jesus when He comes. Amen.

THE PRAYER OF FAITH THROUGH THE ANOINTED HANDKERCHIEF.

"And God wrought special miracles by the hands of Paul. So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." Acts 19.11, 12. We notice by these two verses that Paul must have been filled with the Holy Spirit and his body had become a power-house for the Lord. The sick and afflicted had handkerchiefs and aprons brought unto him over which he prayed the prayer of faith and no doubt anointed them. When the sick and afflicted received these anointed articles again, the scriptures say that the diseases departed from them and the evil spirits went out. This is wonderful. Paul so lived, walked and talked that he got filled with the Spirit of God and evil spirits became subject to him. Acts 19.15. Jesus says, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall

he do also; and greater works than these shall he do; because I go unto My Father." John 14.12.

We are living in the Last Days at the close of the Gentile times, when God is cutting His work short in righteousness. He is rapidly restoring the gifts which were in the early church to his people again. He is pouring out His Spirit once more as He did in the days of Pentecost. Acts 2.1-4. People get filled with God and speak with new tongues. Devils are being cast out and the sick are being healed.

In my ministry thousands of anointed pieces of cloth have been and are being sent out after they have been prayed over and anointed. A large number of these go across the waters.

Like in Paul's day, evil spirits are being cast out, and people are healed of all manner of diseases. We get wonderful reports of healing and deliverances as a result of this work. Many people who have been given up by the best of doctors have been and are being wonderfully healed.

If you are suffering, dear one, and you desire deliverance through the prayer of faith, you may write me and very briefly describe your case. I will be glad to assist you in whatever way I can. If you have not got my literature you should get it, because it helps you to get faith.

When you send for a handkerchief, put it on your body or on the diseased part in Jesus' name. It is prayed over and set apart for your special case, if sent to you. We send these handkerchiefs out dipped by faith in the Blood of Jesus. As long as the cloth lasts, the power of God will operate, if faith is exercised. It can be used on one or more sick persons. Jesus said, I WILL COME AND HEAL YOU. Matt. 8.7. In verse 17 Jesus says He bore our sicknesses. In Isa. 53.5 He says by His stripes we are healed.

Listen, dear suffering one. The body of Jesus was broken and bruised as our substitute. He suffered pain and was tormented so that He could take pain and torment from you

and me and heal us. This is why He says HE BORE OUR SICKNESSES. He has all power now, and is in heaven. He told you and me to call upon Him when we are sick. When we do this He hears us and sends forth His Word and heals us. Psa. 107.20. Have the faith as of a grain of mustard seed. Say "Yes, Jesus, I believe. I can, I will, I do believe that Jesus heals me now." Before you sing these words very long the word that Jesus has sent to HEAL YOU will reach you and the healing power will go all through your body. You will soon be shouting, "Glory! Hallelujah!" as you realize that Jesus hath made you whole. After this, do not look to any of the devil's counterfeit symptoms, but look to Jesus only. Amen.

We are located in West Indianapolis, Indiana, where we have a tabernacle and are permanently established. Meetings are being held constantly and I personally hope to spend nearly all my time here. Our Christmas, New Year, Easter and mid-summer revival campaigns we hope to make an annual affair. So prepare beforehand to attend them.

Saints, workers and ministers are cordially invited to stop off at this place and spend some time with us worshipping God in the Spirit and in getting body, soul and spirit revived. This is a Holy Ghost work or school. Saints are moving here to get their preparation so as to be ready to be caught up by Jesus when He comes. I Thess. 4.16, 17. "Behold, I come quickly, and my reward is with me." May God help each one of us to be ready when He comes. Amen.

When you arrive at this city, take a West Indianapolis street car and get off at Belmont avenue and Howard street. The Tabernacle is two small squares south. When writing always enclose stamp for reply.

Address all communications to

MRS. M. B. WOODWORTH-ETTER,

Phone: Belmont 3510.

2114 Miller Street,
Indianapolis, Ind., U. S. A.