

THE VOICE OF HEALING

AN INTER-EVANGELICAL PUBLICATION OF THE BRANHAM HEALING CAMPAIGNS

Volume I

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Number 1



Rev. William Branham

Inter-Evangelical Policy of the Branham Campaigns

After much prayer, Brother Branham has decided to form a committee which should direct the policy of the Branham healing campaigns and the publication of *The Voice of Healing*. This will supersede all previous arrangements. This committee, besides Rev. Branham, includes Rev. Jack Moore and Rev. Gordon Lindsay. All correspondence concerning campaigns should be directed to Branham Healing Campaigns, Box 4097, Shreveport, Louisiana.

This paper, *The Voice of Healing*, is to be specially dedicated to the great truth of Divine Healing, but not to the exclusion of the other great evangelical truths of the Scriptures. The ministry of healing was Christ's chosen method of reaching the multitudes. And today, the efficiency of the method has not waned, but indeed outreaches every other means of turning people to Christ.

As God has spoken directly to Brother Branham, making known to him that his ministry was intended for all, this paper, as well as all the Branham healing campaigns, are to be conducted on an inter-evangelical basis. This will be explained more fully elsewhere in this paper.

EIGHTEEN DAYS OF BRANHAM MEETINGS IN THE NORTHWEST YIELD GREAT RESULTS

HOW THE GIFT CAME TO ME

By William Branham

Concerning the coming of this gift of healing, I can only relate to you the experience as it came to me. It is my sincere and honest belief that gifts are foreordained of God. Many do not believe in foreordination, but it is proven by the scriptures that many events of the Bible have been divinely foreordained. For instance, the birth of Christ was foreordained from the Garden of Eden. And about 712 years before the coming of John the Baptist, Isaiah saw and spoke of him as the voice of one crying in the wilderness. The prophet Jeremiah said that before he was formed in his mother's womb; God knew him and ordained him a prophet over the nations. I believe that foreordination is responsible for the gift for this reason also: I have had no religious background. My parents were of different religions, and because of that, I never went to church.

The first time that I had any idea of what the future held, I was about the age of seven, having just entered school in a rural section a few miles north of Jeffersonville, Indiana, where my father was a private chauffeur for a wealthy family. I have always loved to fish and hunt...even my conversion did not take that out of me...and that late September afternoon some of the boys had gone down to the well-stocked fish pond to fish, while I was having to carry water for my father. I regret to tell you what the water was to be used for. My father drank very heavily, and at this particular time he was making whiskey, so I had to pack water to the stills, which would be running that night. Coming down the lane, I set my little syrup buckets down and dropped down under a tree to rest for a few moments, crying because I couldn't go fishing with the rest of the boys. While sitting there by the tree, something took place which I can never forget. Seemingly, there was the sound of the blowing of the wind through leaves, but, looking up, I saw no leaves being shaken nor any sign of a wind. I sat still, startled and wondering where the noise was coming from, when I heard it again, so I picked up my buckets and started up the lane. This

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The great Northwest meetings will long be remembered by the many thousands of people that attended. The first of the series of three or four-day campaigns was held in Vancouver, B.C. Much of the success of this meeting came as the result of the fine work and preparation made by the local committee which included Rev. Walter McAlister, Rev. W. J. Ern Baxter, and Rev. Clarence Hall. The report of the meeting by Rev. Baxter has appeared in print elsewhere, but it so admirably describes the Vancouver campaign that we reproduce part of it here:

"Scenes of indescribable glory were witnessed during the all-too-brief, four-day, city-wide campaign with Rev. William Branham. As in other cities, so in Vancouver, the largest available auditoriums were inadequate to accommodate the teeming multitudes that waited on the ministry of our brother. Surrounding towns and villages seemed to literally empty into Vancouver, until the whole city was conscious of the spiritual impact of thousands of praying, believing people. Ministerial delegations from various cities attended with a view to securing the ministry of Brother Branham for similar meetings in their various fields of labor. Thousands were unable to gain access to the meetings, and this in spite of a transportation strike involving all street cars and buses."

"The Vancouver meetings were preceded by three mass prayer meetings, and three great preparation services on the day before the meetings commenced. Right from the beginning of negotiations for the coming of Brother Branham to Vancouver, a salutary spirit of unity and cooperation prevailed among the Vancouver ministers. This gracious spirit continued, and in fact increased throughout the meetings, and is yet very much a reality, finding expression in fellowship groups and meetings. We have noted this to be one of the outstanding features of Brother Branham's ministry in other cities, also. And how desperately it has been needed."

"Many testimonies of healing have continued to come to the attention of local pastors, and many marvelous works were wrought by the immediate action of the Holy Spirit at the time of prayer. To undertake any kind of a report on the healings experienced would be an impossible task,

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BRANHAM MEETINGS IN THE NORTHWEST

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for should one speak of crossed eyes straightened, or of bed-ridden invalids raised, or of the deaf hearing, or of the dumb speaking? Or should one seek to recount the thrilling testimonies of those relieved of cancers, tumors and goitres? The task is too great, and when seemingly completed, it has only begun. Final records will only be read when we stand before the Giver of every good and perfect gift."

Portland, Oregon Meeting

The next meeting began on Armistice Day in the city of Portland, and continued four days. Services were held in various buildings, but no auditorium was found that was able to take care of the crowds. For the last three nights the municipal auditorium was engaged, but on the final night even this spacious place was crowded out. Many miracles of healing took place during those four days. Hundreds of ministers attended, and, with few exceptions, all reported that they had received a mighty inspiration from the services.

It is impossible to recall the many things that transpired during this brief campaign, but there is one instance, because of the excitement that it caused at the time, we shall relate. This incident happened on the third day of the meeting in the municipal auditorium with perhaps between four and five thousand people in attendance. Brother Branham had been speaking some minutes on the subject of faith. He had just made the statement that "all things are possible to him that believeth." At this moment our attention was arrested by a man who was making rapid strides to the platform. As he drew near it was observed that there was a demoniac grin upon his face, and he had all the appearance of an insane man. As was later learned, the man was not insane, but he was possessed with a demon which he worshipped. Later information revealed that he had attacked other ministers in town and broken up several meetings. In a moment he was on the platform, ready to challenge the evangelist to a physical encounter, at the same time cursing him in a fearful way. One was reminded of the encounter of old; Goliath challenging little David. Hissing and cursing Brother Branham, the man drew back his arms ready to crush the speaker. The great congregation looked upon the scene with wonder and amazement hardly knowing what to expect next. Ministers looked at the developments with considerable dismay, knowing that the intruder, as far as his physical strength was concerned, was easily capable of carrying out his threats. Some were for the immediate call of policemen standing in the wings of the auditorium, fearing that this demon-possessed man not only might cause injury to Brother Branham, but might break up the meeting and bring reproach upon the cause of Christ. One

minister came forward to interfere but he was waved back by Brother Branham. Policemen came forward but they, too, were told to wait.

At this moment, the man, in a passion of hatred, cursing and hissing, drew back his arms to crush the little frail man who stood against him. Something, however, held his arms and he could not strike. Softly, but determinedly, the evangelist began to rebuke the demon, whose strength was augmented and sustained by all the powers of evil in the vicinity. The intruder made fearful exertions to overcome the power that was beginning to subdue him, but soon the congregation was to literally see that the NAME OF JESUS CHRIST is greater than all. The evangelist spoke again and said, "Satan, you shall bow before the Name of Jesus and this great company of people!" Suddenly the man who a few moments before had challenged the man of God with such boastful and blasphemous impudence, gave out a fearful groan and slumped to the floor, sobbing hysterically. There he lay writhing in the dust for some little time. Eventually he arose and left the building as hastily as possible. His deliverance was probably not permanent, for it was apparent that he worshipped the demon, and soon it would be back on him again.

Needless to say, the great congregation, awed by what had taken place, worshipped God and the praises of the Lord filled the place. In the healing service which followed a great wave of glory was manifest. The policeman, awed by what had transpired, requested an audience with Brother Branham, which was granted.

Meeting at Salem, Oregon

From Portland the Branham party went to Salem, Oregon, the capital of the state. Plane service which commuted the speaker back and forth from Phoenix, Arizona was held up, and Brother Branham was unable to arrive in time for the first service, so the meeting that was held in the Salem armory lasted but three days. Certainly it was a time of visitation and blessing. Rev. Walter Fredrick, chairman of the local committee which included a good number of the Salem ministers, wrote concerning the meeting:

"From Salem, Oregon, we too wish to sound out a note of praise to God for the mighty visitation from God during the Branham meetings. People came from many states and Canada. It was necessary to install loud speakers in three of the basement rooms of the city armory, and even then the people were turned away. Never in the city's history has such a crowd thronged a place for religious meetings. Salem was stirred and made God-conscious. Many were the miracles of healing, and one is still hear-

ing testimonies of deliverance. Each one of the six cooperating churches received a definite spiritual uplift, as did other churches also who did not fully back the meetings."

Ashland, Oregon

The next scheduled meeting was at Ashland, Oregon. We might mention that while Brother Branham was meeting these Northwest engagements, he was also preaching in Phoenix, Arizona on Sundays. This necessitated his commuting back and forth by plane. Then an unfortunate thing happened. The big planes which made the long lap of the journey from Portland to Los Angeles in less than four hours were grounded by government order. The result was that for Brother Branham to make the long journey on the disrupted schedule, he had to travel at night, which resulted in his losing several nights' sleep. Thus it came to pass that while he was in Ashland he practically suffered a physical collapse.

Nevertheless, the Ashland meeting was one of great blessing. Ashland is a comparatively small town of seven or eight thousand, and isolated from the main centers of population. Notwithstanding, the local armory, seating perhaps 1200, was filled almost to capacity the first night, and before the meeting was over there was not room for those who sought to attend. People came from great distances, although a thick fog, unusual for that time of the year, made traveling very difficult. Many were healed and reports came in daily after the meeting of healings that had taken place.

Boise, Idaho

From beautiful Ashland which lays at the foot of the Siskiyou, the Branham party traveled by car through Southern Oregon over to Boise, Idaho. Information came to us after we arrived that school authorities had held up the main high school auditorium, saying that the small auditorium would be sufficient to hold the crowds that would ever assemble for religious services. One night convinced them, however, and the larger auditorium seating some 2400 was filled to capacity the next two nights.

A rather dramatic incident took place on the first evening of the campaign. After Brother Branham had delivered the message on how the gift had come to him, he was about to come down from the platform to commence prayer for the sick. However, for a moment or two he failed to appear. So Brother Baxter went up in the wings to find out the cause of the delay. Soon he returned, and, taking the microphone, he began to tell the audience that already a drama was unfolding on the platform. What had happened was this: A lady lying on a cot, in a very serious condition, had been placed on the platform over near the side wings. As Brother Branham was about to come down, he saw this woman's condition,

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WHY ALL ARE NOT HEALED

By REV. F. F. BOSWORTH

PART ONE

Since it is so clearly revealed everywhere throughout the Scriptures that our Heavenly Father wills our healing, why do some in our day who seek healing, fail to receive it? This is the question in the minds of many honest inquirers. There are many answers to this question, which we will briefly mention since by these answers, many who had failed to receive healing, have been enabled to locate themselves, after which they have been gloriously healed.

First: Ignorance of this—physical healing—part of the Gospel. Faith cometh by hearing... the word of God. Many in our day seek healing before they have heard or read enough of the Word of God to produce real faith. The early church was united and unanimous on the subject of healing and praying for the sick; They lifted up their voice to God with one accord, in prayer for signs and wonders of healing; and it was not the faith of the evangelist but of the whole company of believers that brought healing to "everyone in the streets of Jerusalem" after Christ's ascension (Acts 5: 14-16). A large part of the present church, through ignorance and tradition, are opposed to healing for which the early church unitedly prevailed in prayer; the present church as a whole has not accepted our Lord's attitude towards sickness as fully revealed in the Gospels. In this day opposition often takes the place of united prayer; unbelief takes the place of united faith; lukewarmness the place of being spirit-filled, as all were, in the early church. So I will ask the question, May not the blame for the failure of some to be healed be largely due to the unbelieving part of the church herself since we are members one of another? I believe you will say yes. Suppose it was generally believed now that the day of regeneration was past. How this would hinder the success of the ministry in that part of the Gospel! On the other hand, suppose that from infancy we had all been taught the healing part of the Gospel as definitely as any other part, I believe very few would have any difficulty in evidencing faith for healing.

Second: Community unbelief. Although Jesus worked miracles and healed all that were sick in other places, when He came to Nazareth where He was brought up, we read, He could do no miracle there... because of their unbelief. Think of it! Christ Himself, under the full anointing of the Holy Ghost, was hindered by community unbelief. Since this is true, is it strange that some in any city, should fail to receive healing? God would not allow the gift of miracles to operate in Christ where, by their unbelief, they were making Him a liar.

Did the fact that Christ could do no miracle there prove anything but the un-

belief of the people? By withholding the Gospel of healing, and preaching in its place the traditions of men, many of our present day teachers have turned almost the whole world into a Nazareth of unbelief so that we have to labor in Nazareth nearly all the time. If it is right to account for the failure of some to receive healing by calling into question Christ's willingness to heal, then why not call into question His willingness to save all men to justify the unsanctified condition around us? Considering the fact that in the minor or healing part of our ministry we are compelled to labor in the face of almost universal unbelief, and that those who preach only the soul salvation part of the Gospel are laboring in the midst of almost universal faith in the matter of salvation, I think that God is giving proofs of Divine Healing as bright and convincing as the proofs of regeneration, and that, with not nearly so much teaching to produce faith. When I consider the lack of teaching, the opposition, the unscripural condition and the general attitude of the present-day church toward this part of the Gospel, instead of wondering why some are not healed, I marvel at the success that God is giving to those who pray for the sick. I think you will agree with me when I say that the proofs of Divine Healing among those now attending the meetings who say they have been healed, are as bright and convincing as the proofs of regeneration are among the same number in any church who profess to be regenerated. Are not the hundreds who now testify that they have been healed in as good health physically as a like number of professing Christians in any church are spiritually?

Would not the *physical* health of those who have been healed compare favorably with the *spiritual* health of even the average minister of today, and yet the latter has heard a hundred times more on the subject of salvation to produce faith than the sick have heard to produce faith for healing. I think that the average professing Christian of today is a poorer proof of the doctrine of regeneration and consecration than those who testify to being healed are of the doctrine of healing. Many who have been deaf and dumb mutes from birth, whom Christ has healed perfectly in our revivals, can now hear better physically than the average church member can hear spiritually and that, without nearly so much teaching to produce faith. I have seen many who could not walk a step from birth, who since being prayed for are walking better physically than the average church member is walking spiritually. Many who have had totally blind eyes can now see better physically than the average church member can spiritually.

Are all who have been baptized washed from all their sins? No, but those who have faith are; and what water is in the ordinance

of Christian baptism, oil is in the ordinance of anointing the sick for healing. You say, "So-and-so was anointed and was not healed." I answer, "So- and-so was baptized and is not saved." Some say, "I know a man who was prayed for and was not healed" and I ask you, "Did you ever pray for a man who did not get saved? If so, yours was the bigger failure because it is a thousand times more important to be saved than to be healed." Would you reject the doctrine of consecration because some church member or even some minister is not consecrated? Let us be consistent. I, for one, will preach all the Gospel if I never see another man saved or healed as long as I live. I am determined to base my doctrines, not upon phenomena, but upon the immutable word of God.

Third: The healing part of the Gospel is hindered, and even made void by traditions of men. Jesus said to the Jewish teachers in His day, "Ye have made void the law by your traditions." In our day we have done worse and made void some of the Gospel by our traditions.

One tradition is that God is the author of disease and wills the sickness of some of His worshippers. It is a mystery to me how anyone can hold this view in the face of the Scriptures and the ministry of Christ during which, for three years He healed all that were oppressed of the devil, that came to Him. If sickness is the will of God for His worshippers then every physician is a law-breaker, every trained nurse is defying the Almighty and every hospital is a house of rebellion instead of a house of mercy. If God wants you sick it is a sin for you to even want to be well because we are to love the will of God.

Another tradition which is responsible for thousands dying a premature death after years of bodily agony, is the teaching that we can glorify God more by remaining sick and expecting patience. An honest but unenlightened minister will often kneel at the

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YOUR TESTIMONY OF HEALING WANTED. Many thousands of healing testimonies have been received. Now after the lapse of time to show that these healings last, we would like your testimony again. Don't fail to write at once. Address:

THE VOICE OF HEALING
Post Office Box 4097
Shreveport, Louisiana

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Arranging the Branham Campaign Schedule

The preparation of the schedule of the Branham healing campaigns is, by no means, an easy task. Literally hundreds of invitations have come in during the past few months. It is Brother Branham's desire to minister to as great a number of people as possible. Naturally, the great metropolitan centers, with their transportation and auditorium facilities, afford the best opportunity to do this, although there has been and will be occasions when Brother Branham goes to smaller communities. In view of the fact that this healing ministry was given as a ministry to all peoples, it has been considered obligatory on the part of the Branham campaign committee to give preference to those cities where a large representative number of the ministers are willing to unite in the campaign. Special consideration will be given those communities where much prayer has gone up for the success of such a meeting.

DOCTRINAL POLICY

It is the permanent policy of the Branham healing campaigns to avoid doctrinal controversies. There is, of course, a more or less unanimity among Spirit-filled people concerning the great evangelical truths of Salvation, Divine Healing, the Second Coming of Christ, and the Spirit-filled life. And these will be preached with full liberty in the Branham meetings. But doctrines that are peculiar to one denomination, or involve the mysteries of Divine Sovereignty, or which concern formulas of water Baptism, are to be avoided in the meeting, and not to be identified with it afterwards. All groups, of course, are free to preach their convictions in their own churches.

BRANHAM PARTY NEWS

For the benefit of those interested, the following statement has been prepared by the Campaign Committee and signed by William Branham:

"Due to the wide reach and influence of the ministry of Rev. William Branham, drawing into the fellowship of his campaigns many ministers and people of various denominations, it has been found necessary to officially publish the doctrinal Policy followed by Rev. Branham and his party in all his campaigns.

Realizing the importance of Christian doctrine, and the rights of various groups in the matter of interpretation, Rev. Branham nevertheless feels, that in the large union meetings, all doctrinal issues, apart from the great Evangelical fundamentals, should not be raised or discussed in the campaign services. All cooperating ministers are kindly asked to studiously avoid the precipitation of argument and debate on points of denominational difference, for the campaigns are to be entirely interdenominational.

Rev. Branham also requests that, for the sake of God's work, he be identified with no doctrinal issues by cooperating pastors after the close of a union meeting."

(Signed) Rev. William Branham

Conversations with Evangelist

F. F. Bosworth

Most interesting while we were in Miami, were our conversations with Evangelist F. F. Bosworth, one of the nation's greatest authorities on the ministry of Divine Healing. Multitudes of people will remember the great Bosworth healing meetings of the Twenties. Vast crowds filled the most spacious auditoriums of the nation to listen to the message of the Gospel of Healing as well as that of salvation. In one city, as many as 19,000 persons confessed Christ as their Saviour. Mighty miracles of healing took place, the fame of which were reported in newspapers of the time over the length and breadth of the land. These campaigns were held before many auditoriums had public address system facilities, and preaching to such vast audiences and praying for thousands of people severely taxed the energies of Brother Bosworth, so that at length he found it impossible to continue the conduct of these great campaigns. Nevertheless, at seventy, Brother Bosworth appears and preaches with the step and voice of a much younger man. On Sunday night in Miami, Brother Bosworth brought a message on "Faith," preceding Brother Branham's appearance at the tent. It was greatly appreciated by the congregation. A special article on Divine Healing by Brother Bosworth appears in this issue.

MIAMI MEETINGS

Jack Moore

Two separate campaigns in Miami were held in January and February. The first time, the Branham party went as guests of the "Little David" campaign, the phenomenal boy-preacher of 13, who with his manager, Rev. Raymond Hoekstra and the Kenzie party, had been engaged in several weeks' meeting under the new, spacious Tent Cathedral, which they offered to accommodate the crowds which always follow the Branham campaigns. On the first trip, four nights of service were rendered in Miami, and six nights on the second. We were also invited to minister in Little David's meeting in the resort city of Orlando, where we spent three nights in the municipal auditorium. These Florida services were enjoyable, to say the least, but hardly comparable to the success and enormity of the regular Branham campaigns. Accompanying us on this tour were my wife, daughter, and Juanita Hemphill, who furnished the music and singing, besides Rev. D. L. Welch, who joined us at Pensacola.

One of the highlights of our stay there, besides the beauty of the place itself, was the privilege arranged for us by Brother Hoekstra for a personal visit with Avak, the young Christian Armenian, whose fame as manifesting the gift of Divine Healing in his native country first and later in America, had brought him the recognition of many nationally prominent newspapers and magazines. We found in this young man of 20 years, whose radiant countenance was framed by long, dark beard and hair flowing about the shoulders of his white robe, a spirit of godliness and humility impressively like that of our Brother Branham. The conversation with him, emanated through an interpreter, proved him to have been the humble, illiterate son of an indigent widow, who had at the age of 16 been visited by a supernatural being and endowed with the complete knowledge of the Bible and the gift of healing, similar to the experience related by Brother Branham. We were particularly impressed by his expression of belief that in these closing days of time, God is raising up these prophets in various parts of the earth, as a sign to the unbelieving world that the end of the Gentile age is at hand.

LITTLE RANEE MARTZ

Staying in the same tourist home that we occupied at Miami, Florida, was little Rane Martz and her parents. This is the little girl that has been publicized in several of the leading magazines and newspapers of this country, as well as abroad. Only seven years old, she has preached to capacity crowds in great auditoriums of America, England and Australia.

Instructions for Those Who Live at a Distance from the Branham Meetings

At the beginning of Brother Branham's ministry, an attempt was made by him to answer all calls for prayer for the sick. But soon multitudes sought for his ministry. Tens of thousands of appeals for prayer have been received—by mail, by long distance phone, by wire. Manifestly it became physically impossible for our brother to minister in person to such a multitude. We therefore advise everyone that has a request for healing to give careful attention to the following instructions:

1. Announcements will be made in *The Voice of Healing* as to the time and place of the various campaigns. Prayer cards will be given out in the day services of these meetings only. These will entitle you to a place in the reserved section, but will not guarantee your healing—that depends on your faith and meeting the conditions required in the Scripture. (Secure and read the booklet "Divine Healing in the Branham Meetings." One will be given free if you do not have the few cents it costs).

2. Please do not write for prayer cards or for special personal advice. It is quite impossible to keep up with such a volume of correspondence. If you come from a distance, prepare to stay for several days. It is to your advantage to receive enough of the Word of God that your faith may grip the Divine promise. Remember that because of the great numbers to be prayed for, several days may elapse before your turn comes. It is hardly fair to take someone out of the line and give their place to another that has just come. Please do not ask special favors that are impossible to grant.

3. Those who, because of distance, illness or infirmity cannot attend the meetings, may receive an anointed ribbon by making written request to Rev. William Branham, Box 325, Jeffersonville, Indiana, enclosing a stamped self-addressed envelope. (Acts 19:11-12.) It is impossible for Brother Branham to respond to invitations to visit hospitals, make trips to homes, or to answer telephone calls. It is not advantageous, even if he were physically able, to ask him to pray for you after the meeting or at his hotel room, as he prays most effectively when the special anointing of the service is upon him.

Schedule of the Branham Healing Campaigns

(Month of March: Brother Branham will minister to the Mexicans, Spanish people, and Indians in the Southwest.)

Pensacola, Florida.....March 30-April 4
Kansas City, Kansas.....April 10-14
Sadalia, Missouri.....April 16-18
Wichita, Kansas.....Indefinite
Elgin, Illinois.....April 28-May 3
Tacoma, Washington.....May 12-16

AN APPRAISAL OF THE BRANHAM CAMPAIGNS

By REV. GORDON LINDSAY

It has been my privilege at the time of this writing to have been in some nine of the Branham healing campaigns, having assisted in most of these. I am therefore in a position, in some degree, to analyze the results of these meetings. It is not an exaggeration to say that the manifestation of the power of God in signs and wonders exceeds anything that I, or others whom I have talked with, have previously witnessed. While some evangelists in past years have had great results in a ministry of healing, few, indeed, have attempted prayer for the sick the first night of their campaigns, and if so, with such visible results. Nor has the gift of detection of diseases and of evil spirits been previously manifested in any such a manner so far as I am aware. And what rare drama is it to see the eyes of a cross-eyed child instantly straightened, or to watch the expression on the face of a parent whose deaf and dumb child is lisping words for the first time.

Great as the blessing of God has been upon these meetings, it would be unfair to assume that all or nearly all are healed who go through the prayer line. Because some of the healings are so spectacular, it is somewhat difficult to impress upon the people that there is a needful preparation of faith on their part in receiving healing. Indeed, it is much the same as in the days of Christ, when He said, "Except ye see signs and wonders, ye will not believe." The Lord did not heal people indiscriminately, but usually took time with each one to give them special instructions. With one, there was a gentle rebuke because of his unbelief. Another, he led out of town before He healed him of blindness. To another the Lord spoke of his sin, warning him that from then on he must live a holy life, if he were to retain his deliverance.

We shall be frank in saying that it is true that some who are healed apparently lose their healing. Some people depend almost entirely upon Brother Branham's faith, and when the first temptation comes of returning symptoms, they give way. Jesus warned that demons, when they are cast out, usually sooner or later make an attempt to reenter the body from whence they were ejected. If the individual was so foolish as to continue a careless, worldly life, not inviting the Spirit of God to take the place of the ejected evil spirit, it was quite possible that the demon, reinforced by several of its fellows, would succeed in the attempt. Nevertheless, observation indicates that the number who retain their healing compares favorably and probably exceeds the proportion of those who make professions of conversion during Gospel campaigns, and who ultimately continue faithful in the Christian way. It is also apparent that pastors who have a strong faith for divine healing and teach their

people these truths, reap far greater results from the Branham meetings than those who exercise a weak, vacillating faith. On the other hand, it is also true that people with a very simple faith, such as the Mexicans, Spanish people, and Indians, when they have witnessed a miracle or two, have come forward and been healed in great numbers.

The spirit of humility is a most marked characteristic of the evangelist. Poverty in his childhood prevented him from having anything but the most meager education. There is no pretense on his part of possessing anything more than the most modest of human abilities. In the sweet humility of the man, mistakes of grammar, and scientific inaccuracies are readily overlooked. Here is a man that has been like Moses of old, "face to face with God"; a man who has drunk deeply of earth's sorrows and thus has learned to have a deep compassion for the sick and afflicted.

Ministers attending the Branham meetings, in some cases at first hostile, witnessing the simplicity, the humility and power of Brother Branham's ministry, often come to the realization during the service that they are receiving a spiritual quickening that they have never felt before. Testimonies have come to us that such have returned to their own congregations with inspiration and renewed consecration, to work for the Master as never before. A few...very few, because of their own lack of faith and spiritual discernment, perhaps caused by a conformity with the world, have let doubts creep in and have thus deprived themselves of blessing and have hindered their own congregations from receiving. The light which illumined the Israelites in their crossing of the Red Sea was darkness to the Egyptians who followed behind.

A few ministers, men who no doubt love the Lord, have been obsessed with such sectarian zeal that they can think only of the Branham campaigns as a means of serving their own group, and would insist on identifying Brother Branham's ministry with some particular doctrine. When Brother Branham has asked them to kindly refrain from so doing, they have felt that he was compromising the faith. Alas, that our spiritual discernment is so gross that we cannot discern between the great fundamental truths that unite us in the Body of Christ, and those in which the most godly of men differ. Notwithstanding, many ministers of the gospel are rejoicing that the ministry of Brother Branham is serving as a common denominator of those who, though members of different groups, yet are members of the same body. Let each church preach its own convictions, but let us not proselyte one another when the great multitudes are perishing without Christ on our doorstep. Who knows

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STATEMENT OF POLICY

From REV. JACK MOORE

The Lord has been gracious to us as we have traveled many thousands of miles with the Branham campaigns in the last several months. One of the treasured memories is the sweet fellowship we have had with our brethren of like precious faith.

Now the ministry of Brother Branham is reaching greater proportions, even perhaps to becoming world-wide, and touching the religious life of a community or a city in an amazing manner. Even large cities become healing-conscious even though these revivals are conducted only for a period of a few days, generally not more than six or eight days.

In most places we have been there has been a flowing together of God's people that we had long hoped for. But in some cases there has been a competitive spirit among the different groups that made the matter of placing new converts somewhat difficult, so like Paul's seamen of old, "we cast anchor and wished for the day," and the Lord seemed to lead us thus.

To work for and through all Full Gospel groups in every city into which we go, especially the cities in which the churches have gotten together, is our aim. These campaigns are short but very intense, that is, day and night services, with signs and wonders and generally hundreds of converts. These are encouraged to go to one of the cooperating churches of their choice when the meeting is over. There the different pastors can teach and baptize according to their convictions. In this way *all* will gain, for this is mass evangelism. Now we realize that some will say this is *compromise*... but let us consider... No one is asked to violate his convictions... Is that unreasonable?

We admit this is a very imperfect age... (only when the Lord appears in Zion will the watchmen see eye to eye.) We admit also that this is a dying world, and time is very precious. Also our natural means is small. The harvest is great... but perhaps worst of all, His flock is scattered. Never before in all the long centuries of human history have men faced what we face; we have come to a world-wide supreme crisis. His people of old refused when He would have gathered them together... Will we also? The church of Brotherly Love had this promise—that they would be kept from the hour of temptation that will try the whole world. Do you belong to that invisible body? This church was also given the Morning Star promise (Rapture)... That is the hope of the church... her escape; but will she make herself ready? The truth is, His body (the Church) is marred above that of any. Only a revival of brotherly love can heal the wounds, and if we fail

to have it, judgment is God's only alternative. Which do we want? Do we think our denomination can save us? Be not deceived... Organization is necessary for the sake of the work; but history proves that all denominations have drifted towards apostasy, and as yet not one has ever been rescued. Also the history of the past shows God never gave such a revival to a certain group, but in almost all cases sent it outside of organized church. We may not please everyone... But if we can help to break down that system of self-righteousness that many are in and don't seem to know anything of the consequences, then we will have pleased Christ.

AN APPRAISAL OF THE BRANHAM MEETINGS

(Continued from page 5)

but that this great move is prophetic—not toward the merging of denominations, but toward the creation of a spirit of good will and fellowship as the world has a right to expect from those who are members of the body of Christ.

There is another problem confronted in the Branham meetings which, because of its nature, is not easy of solution. People come for hundreds and even thousands of miles to be prayed for in these services. Those in charge of the conduct of the meetings are solicited continually by calls from those who wish immediate attention. If only a small fraction of these calls were heeded, Brother Branham would not have a moment's respite. It is well that everyone who attends the Branham meetings should carefully consider the fact that no one can properly minister to the tens of thousands of people who are in need of healing. If in the sweet humility of his ministry, if in the miracles that take place, if in the testimonies of the great number who are healed, a new faith and inspiration should be instilled in the church of the Lord Jesus Christ, surely Brother Branham will have done his part. Finally, we must mention the fact that Brother Branham is not a man of unlimited strength. Praying and ministering to the thousands of people often wears him down to the point of absolute exhaustion. We trust then that all shall understand the reason that it becomes necessary to keep our brother in a quiet place where he can pray and wait on the Lord without interruption from the many who desire to converse with him.

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WHY ALL ARE NOT HEALED

(Continued from page 3)

bed side of one suffering with arthritis or cancer and pray, "Lord, since in thy loving providence thou hast seen fit to lay thy afflicting hand upon our dear sister, give her fortitude and patience to bear this affliction." This is done in place of obeying the plain command to anoint any sick in the church and to pray the prayer of faith for their healing, which John Wesley says was the only process of healing in the church until it was lost through unbelief. Now if it is true, as many are taught, that they can glorify God more by remaining sick than by being healed, then Jesus hesitated not to be the Father of all the glory He possibly could by healing everyone that appealed to Him for help during His entire earthly ministry. And His successor, the Holy Spirit, who was sent down to augment what Christ had begun to do and to teach, hesitated not to rob God of all the glory He could by healing in the streets of Jerusalem (Acts 5:15, 16) and Paul did not hesitate to rob Him of all the glory he could by healing all the other sick on the Island of Melita.

Then the most common and threadbare tradition is the worn-out statement that the age of miracles is past. Of all traditions, this is the most foolish, illogical and unscriptural of any that I have ever known. The Holy Spirit, in whose age we now live, is God's only miracle Worker, the only Administrator of the Father's will; the One who healed all the sick multitudes who came to Christ for healing during the days of His flesh. All the miracles ever wrought until the Day of Pentecost were accomplished by the Spirit, the miracle Worker, before He had entered the world officially for His own dispensation. The age in which we live was intended by our heavenly Father, to be the most miraculous of all because it is the miracle Worker's, the Holy Spirit's age or dispensation. During this age the great promise is that God will pour out the Holy Spirit, the miracle Worker, upon all flesh; this is the only age when the Miracle Worker would incarnate Himself; this is the only age when the nine gifts of the Spirit, including the gifts of faith, healing and miracles, were to be distributed to every man severally as He will. Jesus promised that the works which He was doing and greater works would be continued and augmented by the Holy Spirit, the miracle Worker, after He entered office during Christ's exaltation, which is the Spirit's dispensation. How absurd and ridiculous for any Bible teacher to pick out this, the miracle Worker's age, as the only age when miracles are done away with. How absurd to teach that the Holy Spirit will work miracles in every age but His own, which is a better dispensation with better priest and better covenant, better promises and better everything.

(To be continued in the next issue)

HOW THE GIFT CAME TO ME

(Continued from page 1)

time it came again, louder than before, and as I looked back to see what had happened, I noticed that about half-way up in the tree there seemed to be a whirlwind, out of which an audible voice spoke these words: "Don't ever smoke, drink, or defile your body in any way, for there will be a work for you to do when you get older." I was so frightened I didn't know what to do. Screaming and running to the house, I fell into the arms of my mother, who thought I had been bitten by a snake. I told her I was just scared, so she put me to bed and was going to call a doctor, thinking I was suffering from nervous shock. Now, friends, I am aware that many people would scoff at this story, but I cannot be responsible for what others say. . . . I am only responsible for my own experience. Needless to say, I never did go by that tree anymore. I would detour down the other side of the garden to avoid it, for I thought there was a man up in that tree. And I believe yet there was a man in the tree. It was the angel of God, and in later years, I met him face to face and talked with him.

A few weeks after that, I was playing marbles with my brother, when an odd feeling came over me. I sank down by a tree, and, as if in a trance, I saw a large span rise up and cross the river, and watched while a number of people fell off into the river and drowned. Coming to myself, I ran and told my mother, and again she concluded that I was just a nervous child. Twenty-two years from that time, the Municipal bridge was erected across the Ohio River, and that same number of workmen were drowned, falling off the bridge. You see, these things did not come about by prayer or desire, but were foreordained in the divine will of God.

The next event of this nature came about one day while I was going to the river with my dad and another man. They had offered me a drink of whiskey, and because I wanted to find favor with the man so he would let me use his boat, I started to take the drink. But as positively as I am speaking today, I heard that sound like the blowing of the leaves. Looking around, and seeing no leaves or sign of the wind, I put the bottle to my lips again, when I heard the same noise, only louder. Fear swept over me as before; I dropped the bottle and ran away, while my own dad called me a sissy. Oh, how that hurt! Later on, I was called a sissy by my youthful girl friend when I told her I didn't smoke. Angered by her mockery, I took the cigarette and was going to smoke it anyway, when I was arrested by that familiar sound, causing me to throw down the cigarette and leave the scene crying because I could not be like other young people, while the jeers of the crowd rang in my ears. These are only a few of the many similar things that happened all down through life. There was always that peculiar feeling, like someone standing near me, trying to say some-

thing to me, and especially when I was alone. No one seemed to understand me at all. The boys that I would have associated with would have nothing to do with me because I wouldn't smoke or drink, and all the girls went to dances, of which I couldn't partake either, so it seemed that all through life I was just a black sheep, knowing no one who understood me, and not even understanding myself. But I did not know at that time what the great future was holding as I know now.

The next important event that I remember came about when I was near the age of nineteen. I was strolling through the carnival grounds one night with some other boys, when a voice called out, "Say, you. . . Come here!" Looking back, I saw a young lady sitting under a tent, an astrologist. She motioned to me to come over to her, and, thinking she wanted me to do something for her, I obliged. She said, "Say, do you know that you were born under a sign, and there is a star following you? You were born with a gift." Of course, the boys got to teasing me about 'having a gift,' so I tried to pass it off with some remark to the lady, who told me that though I resented her telling me that, someday I would understand what she meant. I tried to push these things in the back of my mind, working at different jobs, never satisfied, moving from one place to another, having to suffer the death of my wife and baby, and many other sorrows which were almost more than the human heart could bear. I sought peace and satisfaction in everything imaginable, but seemingly there is a space of about ten inches over the fifth rib of the human body that just won't fill up until Christ comes in. And besides by own griefs, there was always that feeling of something hovering over me, adding to my misery. Finally, my love for nature brought me to a job as game warden for the state of Indiana, which carried me to different parts of the state.

(Lest any should misunderstand, let me emphasize that the practice of astrology is unscriptural, and certainly not for a Christian to play with. (Isaiah 47:13-14). But it is scriptural for even Satan to give witness to the gift of God).

Sometime after this I was converted and gave my life to Christ. (I have written a brief sketch of my life in a little book called "Jesus Christ the Same Yesterday, Today and Forever.") After my conversion, which took place in a little shed behind our house, I took up affiliation with a phase of the Baptist church and became a local elder, being ordained by Dr. Roy Davis of Jeffersonville. After a successful tent revival there, they built for me a tabernacle, which is still located at 8th and 10th Streets, known as the Branham Tabernacle, and for a number of years I was rather successful as a minister, having baptized several thousand people and seeing many conversions for the glory of almighty God.

Even then I had success in praying for the sick, though yet not knowing what it was all about, and many times visions and mysterious things would come to me, which numbers of people around Jeffersonville can verify. One time in particular which I might mention: I was at a certain place on the Ohio River, baptizing a large number of converts, amid a great throng of people who gathered on the bank to see the service. It was a warm afternoon, and there while the skies were like brass, a great bright star came and hung over where I was standing. Many of you will remember reading that in the newspapers. It has appeared many times since. Sometime ago I was in a large city for three nights service, among many hundreds of people. The first one I prayed for was a small child, whose feet had been drawn up by polio, causing him to have to walk on his toes. As usual in our meetings, the audience was sitting with heads bowed in reverence as I had the boy in my arms and was praying for him, when it seemed that a bright light was turned on me. I wondered at the rudeness of the custodian in turning the spotlight on me, and as I opened my eyes in wonder, there before me stood the morning star! I dropped the little boy, or either he jumped from my arms. . . . I did not know what happened, for it seemed that every nerve in my body was paralyzed. As he hit the floor his feet became normal, and for the first time in his life he walked naturally off the platform. Many great things happened. Several hundred people gave their hearts to Christ that night. Many of you people that were there will read this. . . . God bless you. I am still trying to do all I can for Christ.

Now by way of explanation concerning a question which frequently comes up. Many ministers have asked me, "Brother Branham, what do you think about astrology? Do you do this by the power of astrology, and, if not, why do you give those astrologists public credit for having prophesied to this thing?" I can only say this: Tell me one place in the world where the power of astrology is healing the sick. Of all the star-gazers, fortune-tellers, mediums, etc. that the world has known, tell me where one has opened the eyes of the blind, made the deaf to hear or the dumb to speak. There is only one way. . . . through the Name of Jesus Christ and His shed blood at Calvary. But what is so strange to me, (in the days gone by as also today,) are facts like the following: When the Gift was lying in the manger, the priests were in the temple debating whether or not there was any resurrection of the dead, and at the same time a group of wise men came from afar and recognized the Gift of God to the earth. Surely, I say astrology is of the other power, but even the devil has to testify of God's gift. Let those wise men be whoever or whatever they were. . . . they *did* testify of God's gift and came to worship him before the priests in the temple did. Also when Paul and Silas were

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HOW THE GIFT CAME TO ME

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in Philippi, and the priests and ministers of the city were calling them impostors and ordering them to prison, a certain little fortune-teller cried out to the people that those men were sent of God to show them the way of salvation. Isn't it strange that this little slave-girl, possessed of an evil spirit, recognized the power of God in Paul and Silas, when the officials didn't even accept them. Wasn't it strange that, in another instance, when many were saying that Jesus was Beelzebub, that the devils in a man cried out and said they knew who He was . . . The devil confessing to His divinity, and the pharisees saying He was the devil. And so it is today, that many are debating about their doctrines and theories, and keeping the people away from healing meetings, while God's divine gift is working on thru the earth and many of them missing it. Oh, clergymen! I trust to God that you will wake up . . . Not because I was made a carrier of this gift; I have nothing to do with its coming . . . God sent it. When the children of Israel were down in Egypt crying for a deliverer, God sent his angel to Moses. Moses had nothing to do with it . . . it was God's angel that did the work, performed the miracles. Moses was just a mouthpiece for the angel of God; and that is all I am today . . . Just a mouthpiece for the angel.

I must tell you of the angel and the coming of the Gift. I shall never forget the time, May 7, 1946—a very beautiful season of the year in Indiana, where I was still working as a game warden. I had come home for lunch, and was just going around the house taking off my gun, when a very dear friend of mine approached me and asked me to go to Madison with him that afternoon. I told him it was impossible as I had to patrol, and while walking around the house under a maple tree, it seemed that the whole top of the tree let loose. It seemed that something came down through that tree like a great rushing wind. . . I staggered. . . They ran to me. . . My wife came from the house, frightened, and asked me what was wrong. Trying to get hold of myself, I sat down and told her that after all these twenty odd years of being haunted by this strange feeling, the time had come when I had to find out what it was all about, or I would never return home anymore. The crisis had come. I told her and my child good-bye, and warned her that if I did not return in a few days, never to look for me. And here, dear reader, is the part of this mysterious experience which has to do with your healing, so read prayerfully and carefully. That afternoon I went away to a secret place to pray and read my Bible. I became deep in prayer; it seemed that my whole soul would tear from me. I cried before God. . . I laid my face to the ground. . . I looked up to God and cried, "If you will forgive me for the way that I have done, I'll try to do better. . . I'm sorry that I've been so neglect-

ful all these years in doing the work you wanted me to do. . . Will you speak to me somehow, God? If you don't help me, I can't go on." Then along in the night, at about the eleventh hour, I had quit praying and was sitting up when I noticed a light flickering in the room. Thinking someone was coming with a flashlight, I looked out of the window, but there was no one, and when I looked back, the light was spreading out on the floor, becoming wider. Now I know this seems very strange to you, as it did to me also. As the light was spreading, of course I became excited and started from the chair, but as I looked up, there hung that great star. However, it did not have five points like a star, but looked more like a ball of fire or light, shining down upon the floor. Just then I heard someone walking across the floor, which startled me again, as I knew of no one who would be coming there besides myself. Now, coming through the light, I saw the feet of a man coming toward me, as naturally as you would walk to me. He appeared to be a man who, in human weight, would weigh about two hundred pounds, clothed in a white robe, had a smooth face, no beard, but with dark hair down to his shoulders, rather dark-complected, with a very pleasant countenance, and, coming closer, his eyes caught with mine, and seeing how fearful I was, he began to speak. "Fear not! I am sent from the presence of Almighty God to tell you that your peculiar life and your misunderstood ways have been to indicate that God has sent you to take a gift of divine healing to the peoples of the world. *IF YOU WILL BE SINCERE, AND CAN GET THE PEOPLE TO BELIEVE YOU, NOTHING SHALL STAND BEFORE YOUR PRAYER, NOT EVEN CANCER.*" Words cannot express how I felt. He told me many things which I do not have space to record here. He told me how I would be able to detect diseases by vibrations on my hand. He went away, but I have seen him a number of times since then. He has appeared to me, perhaps once or twice within the space of six months, and has spoken with me. A few times he has appeared visibly in the presence of others. I do not know who he is, I only know that he is the messenger of God to me.

Needless to say, I started praying for the sick people. I do not claim to take the place of a doctor. . . I think that God put doctors here to assist nature, but they are only men . . . God is almighty. The great things which have taken place during these twenty-one months are too innumerable to ever be recorded, but God has confirmed the angel's words time after time. Deaf, dumb, blind, all manners of diseases have been healed, and thousands of testimonies are on record to date. I do not have any power of my own to do this. . . I am a helpless human until I feel His presence. Many people who have attended these meetings know that their diseases and sins have been told them right from the platform. Dear reader, please do not misunderstand my poor, illiterate way

of trying to convey all this to you. I say it that you might have a clearer understanding of how to take advantage of God's gift. He told me to be sincere and get the people to believe, and that is what I am trying to do. Remember, we never question God's ability; we know that He can do all things, but the problem is getting one human to believe another. God always has something or someone to work through, and I am only an instrument used by Him. No mortal can take credit for performing a miracle, and I am just a mortal. I do not know how much longer God will permit me to do this, but by His grace, I intend to serve Him the best that I know how by serving His people as long as He allows me to live.

In conclusion, to you who are seeking healing in these meetings. Let me leave these two rules which you must follow, in order to receive that which you expect from God.

1. You must believe this record which I have told you, and that this Gift of Healing, given by the Lord Jesus Christ, is a means that God has provided for your healing.

2. Promise to live for God with all your heart the rest of your life.

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BOISE MEETING

(Continued from page 2)

and was instantly checked in the Spirit to pray for her. The cot was pulled back and prayer was made. With Brother Baxter's announcement through the microphone, a curious thing took place; an empty bed rolled into view from behind the curtains with the sick woman pushing it with one hand, and with the other hand in the air, she was praising God. The spirit of praise then swept through the congregation, and thus from the very beginning the glory of God was manifest in those three great days of service.

The school auditorium was not available in the day time, so it was necessary to use other halls for the day services. But none were nearly large enough, so meetings were scheduled in two different places at the same time. Brother Baxter preached at most of the afternoon services, and his messages were quite a feature in the meetings. Many people were saved in the day services. In one morning service, when Rev. Thomas Welch of Portland, Oregon preached, some 40 came to the altar weeping their way to God. The testimonies of those who had been healed of cancer, deafness, and many other diseases caused all to rejoice and to thank God for the revelation of his power; and many ministers were to return to their churches refreshed and inspired by what they had seen. The splendid cooperation of the ministers of the various Boise churches was greatly appreciated by Brother Branham and the members of his party.