
WHAT VISIONS ARE



Thank you very much, brother. Good evening, friends. Very happy to be here again tonight to meet you in the Name of the Lord Jesus, and to minister to you and to—and pray with you. I see there's quite a few handkerchiefs here tonight, we'll pray over them just in a little bit. And we are—we're happy that you believe that to be the truth. That comes from God's Word.

And I remember down in Africa I was—they had about sixteen sacks of handkerchiefs just setting of letters. And the newspaper said, "Brother Branham is little superstitious," said, "he—he was praying over handkerchiefs." And that's how far people get away from the Bible, to not know it. That's Scripture and commanded by the—by the Bible, by the people—the Lord to—to do those things.

² Now, tonight, tomorrow afternoon is the closing service, which I suppose will be about—about two-thirty or three o'clock, sometime. When do you start, though? [Brother says, "About three."—Ed.] At three o'clock. Then they'll give out prayer cards about one-thirty or two. So as soon as you leave your church, wherever it is. . . .

And you visitors here now, that's out-of-town, that's been here, why, there's some mighty fine churches around town here. And the—the brother here, he's—he's got a mighty nice church up here, and these other ministers here, I suppose, cooperating, I've never met yet, back here. And there's some mighty fine churches. And we want you to attend some of those churches in the morning, and the church of your choice. And if you're a member of some church, why, you stand at your post of duty tomorrow.

³ And I want to appreciate Brother Glenn for—for this, making this meeting on Sunday afternoon to close. Because it shows a real fellowship and a brotherhood among men, that we want every person to stand at their post of duty at their church, where that's your place; that's your duty to be there.

And I've always tried to make it a custom to close on Sunday afternoon with my service on Sunday afternoon, and after we get the Gospel tent we'll do the same thing: close up on Sunday afternoon, after the Sunday afternoon service, and have no morning service, so that people can attend their own church.

⁴ We feel that every person is duty bound to attend some church and belong to some church as a Christian. Now, the Bi . . . Many people say, "Oh, I stay home and read my Bible. I'm just as well off."

No, the Bible said we shouldn't forsake to assemble ourselves together. We've got to do that; we've got to stand together, and all the churches.

I heard a little Baptist preacher this morning, I forget, was Guy Something from here. I was hearing him on the radio. And I—I sure appreciate that preacher, if he's here anywhere. And, brother, you just keep that message up; that's very good. Guy Smith or—Johnson; that's who it is. Brother Johnson, I won't ask you to raise your hand; but if you're here, I sure appreciate you. That was a real message. God bless you.

Our brother here also, you heard his message today. And all them. See, we're all together working for one great cause, the Lord Jesus Christ. Oh, if we could just only get the barriers broke down.

⁵ Last night I was talking about medical science: chiropractic, osteopathic, and what-more, surgery, and medical science, and all those things. If they didn't fight one another, if they all tried to work together, what a great help it would be. If a doctor seen that the chiropractor could help him, that they'd be buddies together, and the chiropractor could see it's past his setting a bone or whatever it is. . . . And then the osteopathic find out that his muscular conditions couldn't be relieved, he'd have to have an operation, send him to the surgeon, wouldn't that be nice? That would be the way we should be. And now, that's for the medical association.

Now, the ministers, the Methodists, Baptists, and the Presbyterian, all of us, Pentecostal, and what we are, ought to be the same way. That's right.

⁶ When I was pastor at the Baptist Tabernacle at Jeffersonville, well, and the Milltown Baptist Church and other places, I remember, I had my Tabernacle, which still stands at Jeffersonville. . . . And now to show you, we got a Methodist preacher in there now, a preaching, taking my place.

But when I was pastoring up there, and I had a good friend that was born down the same part of Kentucky where I were born, and he had the Main Street Methodist Church in New Albany, just about five miles below us, which is a very lively little church. Why, we had the very best of fellowship. When he was having revival I closed up my church and went down there. He'd do the same thing for me.

⁷ Now, we kid one another a little bit, that's just in preachers, you know. Of course now, you laity don't know this. You see? But we'd kid one another. For instance he'd say to me sometimes—I'd come up, someone would come in, get saved, and I'd say, "Well, brother, what church did you ever belong to?"

“Well, my people were Methodist, Brother Branham, and I want you to sprinkle me (See?); I believe in sprinkling.”

“Well,” I said, “tell you brother, you know, you’d never make a good member here, though you’re a brother; but I’ve got a good friend down in New Albany by the name of Johnson; and he’s a Methodist and he sprinkles. So I tell you what: Let me take you down there and talk over with it with Brother Johnson, because he’s a fine man. He’s every whit of a Christian, a fine lively church, just Holy Spirit filled, and real good people.” I’d say, “I’ll take you down there and talk to him. Now, it’s pretty dry; there’s not much water down there, but he will treat you right.”

⁸ Well, he get a member that would said, “Now, Brother Johnson, I—I believe in being baptized by immersing. I—I’d like to be baptized.”

He’d say, “Well, I tell you: I—I don’t baptize, but Billy, up there Jeffersonville, at the Tabernacle, he’s a Baptist, and I—I. . . He’s a fine fellow; you’ll make him a good member. But I tell you: He’s a Baptist; he will hold you under till every bubble quits coming up.”

And so, he will. . . Now, we’d go on to each other like that. But we were—had fellowship one with another. Not one flaw with Brother Johnson, wonderful man, although we might disagree in theology and speaking, but we—on the same principle we believe the Lord Jesus Christ died to save sinners. That’s it. And I believe all of us believe that. And our other little petty things, we should forget them and just go right on serving the Lord. And if I couldn’t agree with anyone, that don’t mean he still isn’t my brother. And—and that’s just fine, I want the other man to think the same about me, because it. . .

⁹ There was nine of us boys. And I—my brother next to me, a great big six footer, weighs about a hundred and ninety pounds, blond-headed, flat nose, square chin. Why, he don’t look like me; there’s no resemblance at all in us. And there. . . Why, he likes—he likes to play golf, and—and I—I think that’s silly. And I like to hunt, and he thinks that’s silly. So me, I like cherry pie and he likes apple pie. We both have our differences; we don’t look alike; our nature’s not alike; but his father is my father.

If the Branham family could receive him on his peculiarities, and receive me in my peculiarities, then we’re brothers. And if God can receive you on your peculiar doctrine, and me on my peculiar doctrine, and give us both the Holy Spirit, we’re brothers. That’s right, regardless of whatever, we’re brothers. And that’s the way we have fellowship one with another while the Blood of Jesus Christ, God’s Son, cleanses us from all unrighteousness; all sin is taken away.

¹⁰ Now, in these handkerchiefs, being I have more success with the handkerchiefs, I guess, then anything else, especially with the American people. American people got an idea in their head that somebody has to touch them, or—or do something to them, or lay hands on them. Where they ever got that, just a Jewish tradition. And I'm trying to get you to believe the Gentile way of it. See, the Jews said, "Now, you come lay your hands on my little girl and she will live." Jairus, that was a Jew.

But the Roman said, "I'm not worthy that You'd even come under my house—come under my roof." Said, "I'm a man under authority, and I say to this man, 'Go,' he goeth. Everything under me has to mind me." And he recognized the supreme authority that Jesus had over diseases. He said, "You just speak the Word, and my servant will live."

Now, there you are, that's it. Now, Jesus never said too much about Jairus, only he got what he asked for. He went and laid His hand on the daughter. But He said to these people there that followed; He said, "Now, that's great faith. I haven't found faith like that in Israel." See?

¹¹ Now, we want the greater faith. We want to run a higher level. It's not . . . The Lord Jesus wants us to believe Him. And now, many of you has, in reading the book . . . And it's just too bad just a few nights running like this tonight to . . . It—it isn't just to the people. And that's the way all my ministry has always been. In Africa, in India, and different places, one and two and three nights with anywhere from a hundred up to five hundred thousand people. They wouldn't know. About time you get to say—get acquainted, then you have to say goodbye. And that isn't fair to the people.

That's the reason that by a vision the Lord has showed me to get this big tent and stay from four to six weeks in places. Many times people come in that line; they get healed; they go away. I seen people come take the Bible, totally blind, stand there and read it for the first time they'd read since they were maybe, twenty, thirty years. And in two weeks from then be just as blind as they was when they come at the platform the first time, not understanding (See?), don't realize that when the unclean spirits gone out of a man, he walks in dry places; and he comes back with seven other spirits worse than he was. That's what the Bible said. Enters right in, and seven times worse than they was at the first place.

¹² See what it is, you must know how to approach. You must know what diseases are. I adventure to say, 'less it's a doctor, that one percent of the people in here would actually know what a cancer consists of, what a tumor, cataract, what tuberculosis, what a germ is, how it comes, what brought it here, where it's life come from, all those things. And not knowing it . . .

The strange thing it is, is many times doctors don't know. They know the growths there, but what caused it? It's got to have a reason. It's got to be there for some cause. And it's a life; it's not your life; it's another life that come in you. It's another cell, a developing of cells, multiplication of cells, that's what you are.

And that's what a germ is. A cancer germ, tumor, cataract, any other germ. It's in you for one purpose; it's a death in your mortal flesh, a cancer, sucking your blood, killing you. It's a growth; it has no form. You take form after the nature of your father. Or any—anything after its kind, every seed after its kind. You're the seed of a human being; it'll produce a human being. Seed from a dog will produce a dog, from a bird will produce a bird.

¹³ But a cancer, tumor, cataract, any of those diseases, they don't have any . . . They're spiritual things. And they just form any kind of a— a malignancy or whatever it is, and spread forth. Some of them . . . Well, there's kinds of cancer, some of them's called sarcomas, and open cancer, and some of it is called a red cancer, black cancer, and, oh, different kind. Tumors, some of them are small; some of them are large. Some of them grow with legs, and the word cancer come the word "crab," meaning "legs running out like that."

But all those things, behind it has to have a life; because they're alive, and they're eating. And if it's a life, where did it come from? Now, you know, I'm in a mixed crowd, and you're a fine audience. And it's— I . . . You never . . . You listen to your doctor, and I'm your brother.

¹⁴ Listen, like the baby and the mother. We know where that come from, holy wed—wedlock, ordained of God. But where did this cancer come from? Who brought him? Where'd it—how'd he come? He's here to take your life. Where he'd come from? What's his nature? He's a killer.

Now, the doctor deals with the substance, the growth. Divine healing deals with the life. When the life goes out . . . How many deer hunters are in here, let's see your hand? All right. Thank you, I got one brother back there. All right, is there a butcher here, undertaker, anything that deals with something after it's dead?

You take and kill a deer tonight, brother, shoot it in the field, lay it up on a scale and see how much it weighs. Be careful of what you tell the boys when you go back to camp. In the morning it'll weigh pounds lighter; it shrinks.

Let a little animal lay out here; let someone die. The undertaker will take false teeth, or artificial eye out, because it shrinks, the body. A little dog get run over on the road, it'll shrink. But let it lay there for seventy-two hours, three days and nights in that sun and stuff; lay it on

the scale then and see what it weighs. Weighs more than it ever did. It's swelling, deteriorating, breaking.

¹⁵ Now, the cancer, when the life goes out of it, the patient is relieved. The cataract, whatever it is, it shrinks for, oh, a few—few days, maybe anywhere within three days and nights. That's the reason Jesus' body couldn't lay three days and nights in the grave, because David said, "I'll not ho—suffer My holy One to see corruption." Not one cell would corrupt; corruption sets in. That's the reason some people say, "Oh, He never laid in the grave. He died on Friday afternoon and rose up Sunday morning."

But within that three days and nights He knowed He was coming forth, 'cause one prophecy, one Word in the Bible by a prophet, said, "I'll not suffer My holy One to see corruption." And He knew within that seventy-two hours corruption would set in; and sometime between there, God would bring Him out.

Just think of that, when you got six hundred and something promises in the New Testament for Divine healing. Just think of it; you can't . . . Hard to believe it, isn't it?

¹⁶ But anyhow, when this growth is dead, it shrinks. The patient rejoices, oh, how happy. In a few days they find themselves worse off then they was in the first place. "Oh, well," they say, "I guess I lost my healing." And just as sure as faith taken it away, unbelief resurrects it again. Then it's really on the move.

But when you get sick after about seventy-two hours, you're supposed to: a dead ball of flesh in your body. What purifies the blood? The heart purifies the body—the blood, and it . . . heart pumps it, cause an infection, causes fever, and eve—all kinds of feelings and sickness. After seventy-two hours, if you've been prayed for with cancer, tumor, or anything, and you begin to get real sick and a high fever, that's one of the best signs in the world that you're healed. Just keep on . . .

See, your faith is not what you feel; your faith is what you believe. If you really believe it, I don't care how you feel, you'd never, never say you wasn't healed. You'd always believe it. That's what does it. See?

¹⁷ That's what happens here at the platform when I have healing services. Hundreds of people that way, they come to the platform, "Oh, Brother Branham, I got all faith." If it was ink it wouldn't dot an "i." See, you got hope instead of faith. Faith is positive. There's no, nothing can move it; it's positive. No matter how sick you got, how everything went, noth. . . Now, if you're trying to bluff it, it won't take bluffing. The devil's not . . . He's a bluff himself, and he knows how to run a bluff. But when you got the goods, it don't take loud hollering, don't

take stomping and screaming; it takes faith. He will recognize it. Don't worry, just say the word.

Look at the disciples down there, what they all were doing over this child, probably was trying to shake it and everything else. But Jesus said, "Come out of it." That settled it. That devil recognized that was faith. See? Not quantity, it's quality. See? Bodily exercise profit little. You don't have to run around over the floor. Which I don't blame anybody from getting healed from running, screaming, shouting. You say, "You believe in shouting, Brother Branham?" Absolutely, yes sir. Don't think that. I'm one Baptist that believes in shouting. And I believe . . .

18 Now, we never—we Baptists don't do like you northern Baptists up here do. We old fashion Baptists down there in the south, old Missionary Baptist down in the mountains of Kentucky, when we come to the altar we didn't go down shake one another's hands and put our names on the book. We beat one another in the back till we come through. We got something. That's right. It's too bad we got starchy with it, isn't it, brother Baptist? That's right, right.

Them old churches back there, they didn't care whether it was Baptist, Presbyterian; when they had have revival we got in there, and preached the Gospel, and shouted, and praised the Lord. You could lose your pocketbook out on the creek bank, if it have hundred dollars in it, somebody'd bring it to you if they found it. It was all right. Honest, I'd take that any time. The Lord bless you.

19 I just want to speak to you tonight, 'cause I got a real bad throat, tired; I'm just wore out. And I got to leave after tomorrow afternoon, go right straight home, and speak there, and come right straight back, and begin Wednesday night up at Charlotte, at . . . I don't know the name of the place, I believe it's Fox Auditorium, or Fox Theater. I never even met the minister up there, who it is; but I know it's Brother Bigby's brother-in-law. And if he's anything to do with Brother Bigby, he's a good man. Brother Bigby's a fine man. And this brother here knows him and recommends him, so . . . I can't think of you; I'm going to call you Brother Glenn. That's what I was calling you the other day, so I—I want to call him Spirgle, Sparson, and I get it mixed up.

20 So now, in bringing your handkerchiefs, now that is the Bible. Now, many of you, I been reading your letters, said, "Brother Branham, will you anoint my handkerchief?" Now, that's all right. What the Lord does we appreciate that. Anything He blesses we're for it. But if you'll bear witness with me with the Bible, Paul didn't anoint handkerchiefs. He just took from his body, handkerchiefs and aprons. See?

Now, where I think you got that, is when the Shunammite woman come to Elijah. And she knew God was in His prophet, so she went to find out why her child had died. And so Elijah knew that everything he touched was blessed, so he told Gehazi, said, "Take this staff and go lay it on the child."

But the woman's faith wasn't in the staff; it was in the prophet. So she said, "I'll not leave you until you—till I find out or know what I want to know."

And so he went with her. And you notice, it wasn't his prayer; he laid his body on the dead child and it come to life. See?

²¹ Now, these handkerchiefs we send thousands of them a week everywhere, all over the world. And if any time you need one, just write me Jeffersonville, Indiana; we'll send it to you. Now, the—And we got a prayer band around the world, where I've been. We was looking on a globe today, and just a very few spots that the Lord hasn't permitted me to preach the Gospel in yet on the world.

And then, in there we form a prayer band, that people get up at one o'clock, two o'clock, three o'clock in the morning, the world around, according to the—the third, sixth, and ninth hour, nine o'clock at morning, twelve o'clock at noon, and three o'clock in the afternoon. And everybody with one universal prayer praying one for another, something's got to happen; there's millions of them. See? And we want you to get in on this, to pray with us and help us to minister to the people, that when we get up there we want you to have a part in the ministry.

²² Now, I don't have any radio time, I don't have anything to sell; we got books, but I'm not a book salesman. I buy those books at forty cents less than what I get them. Have to take them. . . I've never bought a bunch of books but what I lost hundreds of dollars on it. The people who's got them is commanded, "If any poor old man comes, women, and don't have money to buy it, give it to them anyhow." And they tear them up and everything else; we lose them. So I've always went in debt with books. There—I've got several books that people has wrote of me, I never write books, but I don't—I'm not a book salesman.

The pictures, I buy them from the Douglas Studios; they're copyrighted. You daresn't to touch one any other way. And they're copyrighted. And I buy them from the Douglas Studios and then sell them, buy them by the thousands, and sell them just at what I have to pay for them, so that people can get them for the message.

²³ I don't have any radio program; I've always kept my—my congregation small, my church small, where I don't have to have any money. I never took up an offering in my life. I've been preaching for

twenty-three years and never took a offering in my life. I remember one time I started to.

Now, you know, did you ever get time, all of us poor people, where you can't make ends meet? Did you ever get that place? Sure, you have. And I couldn't make ends meet, that was about fifteen years ago, twelve or fifteen years ago. And I said to my wife; I said, "I'm going to take up an offering at the church tonight."

She said, "I'm going over to watch you do it."

²⁴ So I told one of the deacons to get my hat; I said, "Folks, I hate to ask you," but I said, "I'm just in a tight spot, and I want you to—I want a little offering. If you will put in any, nickel or dime, something or another, and to help me over this little place, and I appreciate it."

So the deacon got my hat and started off. And I looked down, setting, and an old mother that always prayed for me. . . You remember, when old women used to wear a little apron with a pocket on the inside of it? Did you ever see one of them?

Now, the old timers, my grandma used to carry her tobacco and little cane pipe in there, you know, so that the menfolks couldn't see her smoking.

²⁵ So, but this little old woman had a little pocket like that, and she pulled out one of them little pocketbooks with a catch over the top of it, and begin to reaching down after those nickels. I'm telling you: I thought my heart would jump out of my mouth. I couldn't have took that if I'd had to. I said, "Oh, I was just teasing you; I didn't mean that." Everybody looked at me real funny; I said, "I was just going on to you; you know I never took an offering."

So when I went home, there'd been an old man by the name of John Ryan, just recently went to glory, real old fellow. And he rode an old bicycle down there; he looked like he belonged to the house of David. He had long hair and beard. And he come down; he left the old bicycle, and give it to me. And I went and got a dime, and went ten cent store, and got some paint, and painted it up, and sold it for five dollars, and didn't have to take an offering after all. So God will supply every need, won't He?

²⁶ So on those things, but what I said that for, is when I'm saying, "Write to me," we have an awful time getting the letters answered. It's not to try to dun you or bill you, because I have nothing to bill for. You got money to put in church, give it to your pastors. And support your own radio programs and things you have around here. And mine I—I don't need it; it's absolutely free; everything that we have is free.

So I just say that, and if you want one of the cloths, you send. And sometimes people does put in a little something for help it out; and—and we buy several hundred dollars worth of stamps a week and things like that. Sometimes it's done, but you—you're not requested to. Just send and get it; keep it in your Bible; it's all right.

²⁷ Now, before I forget it, I want to pray for these handkerchiefs now. Now, not only do I want to pray; I want you to pray with me, each one of you. This is somebody's daddy waiting for these, somebody's mother, and they're dear to someone. And they're God's children, believers. So let's pray together.

Our Heavenly Father, we humbly come to Thee as a group of believing people. Thou has said in Thy Word that, "Wherever two or three are gathered in My Name, I'll be in their midst. And what they agree upon as touching one thing and ask, they shall receive, it shall be given to them."

²⁸ And now, here's these handkerchiefs, and we're taught in the Bible that they took from the body of Saint Paul, handkerchiefs and aprons; unclean spirits went out of the people; diseases were healed. And Father, we realize that we're not Saint Paul, but You're still Jesus. You're the One Who healed, not Paul; they recognized that You were with him. And surely, You would not act that way in a time of a crisis, and then when the same thing arises, as I've said, You must act the same way.

We're unworthy to ask this. There's no good thing about us. But it's because You have bid us to do it. Just like the serpent on the pole, no virtue in the serpent or pole, but obedience is what brought the results. And may it be so tonight, Father.

Out yonder on the hillside, back over, out behind the mountains, a little mother paces the floor waiting for the handkerchief to come to her sick baby. Poor old blind daddy setting out yonder in a little room tonight, white cane in his hand; he's heard, "Faith cometh by hearing." He's waiting for this handkerchief to return. O God, of the many more in the hospital.

²⁹ We're taught in the Bible that You promised the Israelites the promised land, from Canaan to the promised land. And one day when they stepped out of Egypt to take their stand to go to the promised land the Red Sea got in their way. They were backed up by Pharaoh's army. The mountains and deserts on one side and the Red Sea was in the path. One writer said, "God looked down through that Pillar of Fire with angered eyes. And when He looked upon the Red Sea, it got scared, for it was cutting off the people of God that had the promise. And

they were marching on. It got scared and moved back. Israel passed on, on the journey.

O God, tonight, when these handkerchiefs are placed upon the sick and the afflicted, may You look back through the Blood of Jesus with angered eyes; may the diseases that's holding the people get scared. For the great quake on Easter morning proved that He lives, and may it move back; and may they have the promise of good health as the Bible has given the promise. Grant it, Lord, and it's for this purpose that we send these handkerchiefs, in the Name of Thy beloved Child, the Lord Jesus. Amen.

³⁰ Thank you very much for praying for those handkerchiefs. And now, let's go straight to the Word. I love the Word, don't you? I wish I just had have little more throat. Maybe tomorrow afternoon if I don't strain too much tonight, I'll speak to you a little while afternoon on a Gospel subject.

Tonight I thought I would just give just a little preliminary, and maybe see what the Lord will do for us in prayer for the sick. Now, in Saint John the 12th chapter, the 37th verse we read this, beginning at the 37th and reading down to the 40th inclusive:

But though He had done so many miracles before them, they yet believed not on Him:

What is a miracle? It's something that cannot be explained.
38th verse:

That the saying of Isaiah the prophet might be fulfilled, which He spake the, Lord, who has believed our report? and to whom has the arm of the Lord been revealed?

Therefore they could not believe, because Isaiah said again, He has blinded their eyes, and hardened their heart; that they should not see with their eyes, or understand with their heart, and be converted, and I should heal them.

They couldn't because the prophet had said. Now, another place I have chosen is in Saint John the 10th chapter and the 37th verse and 38th:

If I do not the works of My Father (said Jesus), believe Me not.

But if I do, though you believe not Me, believe the works: that you may know, and believe, that the Father is in Me, and I in Him.

³¹ And may He add His blessing to the reading of His Word. Now, coming to this thought, that we are faced tonight in this age with a— a supernatural move of the living God; and of course, we realize that we have many things. And to you Presbyterian, Catholic, Methodist,

there's no doubt that you have heard of many fanaticisms, which we have that. We'll admit that; it's hooked in everything. I seen fanatic Presbyterians; I've seen fanatic Baptists; I've seen fanatic Catholics; I've seen fanatic Pentecostals; I've seen fanatic Divine healing; I've seen impersonations of supernatural.

But what does it all speak of? Of a real one. That all means that there's a real one it's made off of. Now, there is a true and living God, and He's duty bound to His Word. And now, being that the ministry . . .

I never got no education, and so He gave me another way by sovereign grace to minister to His people, and that was through visions. Now, I thought tonight that I would take a few moments and explain by the Scripture, and so forth, "What Visions Are."

³² What is a vision? Someone has asked many times, "Brother Branham, are you impressed to say certain things? Do you just think it in your mind?" No, sir, I see it. It's just there, like I'm looking at you, just the same as you are: only you know you're standing here, yet you may be forty years back in somebody's life, seeing what taken place. Even see them, way they're dressed, positionally, and everything.

And then I have to talk, and when I'm talking, seeing the vision, I'm don't know whether they hear me here, whether I'm loud or not. That's the reason I say to the operator here and every way, if just in this small place where I know you're getting a rebound in this gymnasium room of my voice, whether you really understand it.

³³ But a—a vision is God, by a word of knowledge, dropping to the person to foresee or forth-see something, tells something that has been, or something that will be.

Now, I'm going to make it real simple. We got little bright eyed children setting here. And if Jesus tarries, that's the men and women of tomorrow. And I think that too many times, that we make the Gospel so complicated, that just maybe the adults and so forth could understand it, and don't realize that those little children get it also.

³⁴ Now, I'm going to say there's a circus in town. Now, first thing, I want to say, that all gifts and callings are without repentance. The Scripture says that. Who, taking thought, can add one cubit to his stature? You are because God has made you.

Here some time ago, a woman come to a meeting. She was at home; something struck her. She had arthritis; she was drawed up. Something struck her, that the Lord was going to heal her. She knew it positive. She wasn't guessing at it; she knew it was so.

So when she got a cab, and stepped out of the stretcher into the cab, brought her to the place. . . While in the meeting that night, not even prayed for, but when she seen the Spirit of God working, moving, she said, "That's it, Lord Jesus; that's what I've looked forward to. Thank You." And when she got out of the cab, the cab said, "Madam, should I come back after the service and pick you up?"

Said, "I won't need you; I'm going to walk home."

And while the service was going on, the Lord straightened those crippled legs, and she got right up and walked home. 'Course it was noised abroad. Another woman said, "You know, I—I'm going to do the same thing."

She takes a cab and goes up, tells the cab to leave. But the cab had to come back and get her. She was trying to mimic somebody else's faith. And you can't do that. The devil knows better than that; you can't fool him. You've got to have what you profess to have.

³⁵ Now, when really in your heart. . . Just like I was talking about faith by sight. How many thinks that shirt's white, will you raise your hand? You believe it's white? Well, what if I told you it was red, would you believe it? No, sir. You have confidence in your sight. You know it's white.

Well, if you got that same kind of confidence in your faith, you know that you're going to be healed tonight. Just as sure as your sight says that's white, your faith you're going to be healed, that settles it. It's all over, you don't have to worry no more about it. Faith has already took a hold.

It should come by preaching the Word; that's the first way. But God sets in the Church different gifts for to bring His Church together. Through the years. . .

³⁶ You see, the Bible said, the prophet said, "There'll be a day that will not be neither light nor dark. But in the evening it shall be Light."

Now, when the Holy Spirit first fell on the Church, it was in the eastern people in Jerusalem; that's where the Holy Ghost fell. And great signs and wonders was done by the Church in the early Pentecostal age of the early Church. Then the next round of apostles, then come in the Catholic church, then the fifteen hundred years, then the Lutheran. And then from then on down it's been a day where the light went out, and it's been a daylight enough that you could see that Jesus was the Son of God, you should repent. But the real bright Light of the Holy Ghost has never shined through these ages; certainly, the Bible said It wouldn't. As the prophet said It wouldn't; just as sure as he said they couldn't believe because Isaiah said, there hasn't been Light because the prophet said.

37 There's been enough Light to know that you ought to do right and wrong. There's been enough Light to know that you believed on the resurrection of the Lord Jesus, accept Him as personal Saviour, put your name on the church book and lived the good life. But as far as signs and wonders in the direct rays of the sun shining, it hasn't been since Pentecost.

But the Bible said, and the prophet said, "That in the evening it should be Light." Now, geographically, the sun rises in the east; that was the Pentecostal blessing first. And it's setting in the west; and civilization has traveled westward. And we're all the way at the West Coast now, it's revolving back.

So the evening sun is setting, and God in this last days is shining forth, the same sun that shined on the Pentecostal people there, is shining back on the Church today with the same signs and wonders. The Light shall shine when it gets evening time. The clouds are moved away; Jesus is revealed. He comes into our meetings; He makes Himself known. He shows Himself alive like He did back there to them.

38 He's showing Himself alive here. The clouds are all moved away now; this is the evening Lights. What a happy time to live. Bible said, "In this last day that He'd raise up young men to see visions, old men to dream dreams; He'd pour out His Spirit upon all flesh." He promised it.

He promised prophets in the last days. He promised signs and wonders in the last days. He promised the same results that was at Pentecost would fall again in the last days. And this is it; we're here. Wish I had just a little more voice.

39 All right, however, what is a vision? What breaks up at a vision? What dimension? What atom lets loose? It'll never be known; that's God's secret. But here's what a vision, to make it so that the children will understand it.

There's a great big circus comes to town. And we're all little boys and girls standing out around this, and we haven't got the money to go in. And you know, we'd just like to see elephants, don't we? See? And we like to see giraffes and—and all the different things in there. That's—we like to see that. See? But we haven't got the money to go in.

But there's some of us, great big wide shouldered and strong men like him. And maybe there's some of us. . . He's strong. Maybe there's some of us that's tall and thin. Now, we—maybe if we're tall and thin, well, we—we want to be short and strong. But don't do no good; God make us tall and thin. And if we want to be tall. . . The short and strong wants to be tall and thin; he can't help it; he's got to be the way God made him. See, God makes us every way.

40 God's a God of variety. He makes yellow flowers, and white flowers, and—and blue flowers, and red flowers. See, He don't make them all the same. He makes little bitty mountains, great big mountains, little bitty trees, and big trees. He makes mountains and deserts; He makes waters, and lakes, and streams, and rivers and . . .

See? He's a God of variety. He makes some of us red hair, and some of us white hair, and some of us black hair (See?); He makes us all different ways. That's the way He likes it. You see the way He does it. See? I like it that way too, don't you? Everybody likes it that way. See?

41 Now, here's what we are: We're all at a great big carnival. And while we're standing along with this group tonight, maybe the Lord made me just a little taller than you are. But maybe that was His grace to do that, but you're a little stronger than I am.

Well now, we look all around, and first thing we see: way up here is a knothole. Well, I'm not quite tall enough to reach up to it myself, and surely, you're not. So then, I want to see what's on the inside and you do too. So you say, "Brother Branham, see what's on the inside."

Say, "Just a minute." I get down make a great big jump; my fingers just barely catch the top of the board. I pulled real hard, and I look through this little knothole; I say, "I—I—I—I see an elephant."

"Oh, you did?"

"Uh-huh."

"What else did you see, Brother Branham?"

Well, I try again, I jump way up and grab a hold of it, and hold it with my fingers, "A giraffe, yes, sir."

42 Now, after while, the carnival owner comes by, "What's the matter, boy?"

"Oh," I say, "I was just looking through that knothole."

He said, "Now, just a minute." He picks me up by the back of the neck and holds me up; he said, "You see yonder. Now, you start in here, and that's this, and this is this, and this is that, and this is that," and on down. "That's the whole thing. See?"

Then he sets me down. I'm not panting and blowing. He lifted me up. Now, do you know what I mean?

43 Now, adults, when the person comes to the platform, and a vision is formed, it's their faith. Like the woman that touched His garment. He didn't know no . . . how did He know she touched Him? He said, "I got weak." What was it? The woman was pulling through Him, God, which she needed for her healing.

Now, which was the greatest miracle? When the woman touched His faith and got heal—touched His garment and went out there and He said, “Who touched Me?” Nobody knowed.

She said, “Not me.” All of them denied. He kept looking around until He found that channel, we call it. Just say that. That channel where He found the woman, He said, “Oh, you’re the one.”

And she come and fell down and said, “Yes, that’s right.”

⁴⁴ Now, He—He got weak at that. But now, when God wanted to use His gift, Christ. And He picked up Christ and said, “Now, wait, You leave this home, and you go away and be gone four days. And they’re going to send for You, but don’t You go, because Lazarus going to die. And on the fourth day You return back; You’re going to find a stone laying over the grave. I’m going to get glory to Myself, and I want You have them to take away the stone, and then You speak. And when You speak Lazarus’ name, he’s coming forth.”

Jesus obedient to the Father, does nothing, He said, till the Father showed Him first in a vision. Does the Bible say that? How many’s read it this week since we’ve been talking about it? Saint John 5:19. Yes, sir. Jesus said, “I do nothing at all, until the Father shows Me first, then I go do what He tells Me. I do nothing except He shows Me.” That’s right. Jesus said that. Did He tell the truth? He had to.

⁴⁵ Then, when Jesus had that vision, come back. You said, “Did He tell Him that?” Why, at the grave He said so. Said, “I thank Thee Father; it’s already said, because I said it for those who stood by, that they might know the example to pray.” See, He was an example. And He said, “Lazarus, come forth.” He knew.

Look over there He said, over there, He didn’t have to wait till He got there, said, “Lazarus, our friend is dead; and for your sake I’m glad I wasn’t there, but I go wake him.” See? See, He knew what was going to happen, ’cause the Father had showed Him.

⁴⁶ Now, there was no virtue lost there. God used His gift. Now, the woman used God’s gift to get from God what she wanted. God used His own gift to show what He wanted. Now, that is the same thing today. Now, when a vision—a person is standing in the audience. . . . And some people just can’t seem to conceive it. “Brother Branham, what makes you so weak? What makes you fall out so?” You ought to stand in the place one time. See? It’s the people’s faith that’s a doing it. That’s when you lift up, say. . . .

⁴⁷ Like the person standing here. . . . Here stands a person. Well, who? I don’t know? Now, what is it? I yield in myself. The person’s a moving. The person’s standing there; first thing you know, I begin to tell whether they’re a Christian or not; they got a welcome spirit.

Now, what is it? Here we go, the challenge, what . . . I hear a doctor say she's in the last stage of cancer. Cancer, uh-huh, that's right. What else? Oh, my, see? You're already wore out. Well, let us speak, and see what He . . . Here it goes again, and when you come down, why, you come from somewhere, and you had certain-certain things that . . . "Yeah, that's right." See? That's you using God's gift.

⁴⁸ Now, someone says, "Brother Branham, is that the only time?" That's just an amateur time; that's not really the perfect will of God to do that; that's God permitting it. The will of God . . .

I've got two boys here with me tonight, one of them a Catholic, the other one I don't know, I don't believe he belongs to any church at all: one a steam fitter and the other one I believe was a, worked in some kind of a tavern.

And they come to Hammond, Indiana, and they watched them things, they said, "There's some trick to that."

So they said, they formed themselves a little clue of FBI, of their own. So they followed me. And they slipped into Jeffersonville where I live, and wanted to see if that went on at home. Why, it's more at home, a thousand times more than it is in the meeting. That's God using His own gift.

⁴⁹ This morning . . . Let me tell you something. This morning, THUS SAITH THE LORD, my Bible over my heart, God my Judge, real early, I'd woke up, was walking in the room. I kept feeling Him near, just like a sixth sense. I didn't see It, but I knew He was there. I went and set down in a chair; I walked back and forth. I raised up to shave; the sun was shining in. I said, "Lord, what would You have me to do?" I kept waiting; nothing said nothing. I knelt down by the side of the bed; I begin praying. I said, "Lord, what would You have me to do? Is there something that Your servant should do this day?"

Then come a vision, and He told me just what for the day, and what was going to take place through the day. I called up Gene, Leo (Mr. Mercier, and Mr. Goad; they're here tonight.), called my son to come to the room. I said, "I have a vision; this is THUS SAITH THE LORD. I'm going to a certain city today I've never been in in my life; we're going to meet a certain condition. And there's going to be a miracle take place that'll even have to change nature to do it. And a great healing's going to take place." And explained to them just what would take place.

I said, "On the road back we're going to go to a place where there is a Western Union, and in there there's going to be a message for somebody that sent me from another country that wants me to do a

certain thing, and I am to tell that person, “No, I can’t do it,” though it looks very like I should, but I’m to tell them no.

⁵⁰ They’re here now. I ordered—asked my son to get his car. He got the car, and we drove over a hundred miles today, and went straight to the spot, and every word of it just as perfect as it could be. God changed a whole routine of nature and performed a miracle. You’ll hear about it later. See?

Come right back, he said, “Now, what about the Western Union?” And if the man’s standing here, in the building that was at this little Western Union; they drove up here, said, “No, this is a branch office; you have to go down to another place down here.” Went down there, and there was the telegram with every word that had just come in, exactly the way the vision showed it. See? That happens hundreds of times. See? That—that never bothered me; that’s God using His gift.

⁵¹ But you pulling from it, that’s you using God’s gift. You say, “Brother Branham, could you tell me what’s wr . . .” No, sir, I can’t do it. I can’t do what I want to; it’s Him. I can’t make myself see a vision; it’s Him to do it. But He told me, “If you get the people to believe you,” when the Angel met me that night, you who are reading the book. And He said, “If you can get the people to believe you, then be sincere when you pray, nothing shall stand before that prayer.” That’s the reason I was saying last night what I did. If I spoke wrong, I’m sorry. When I said, “You’ve got to keep still.” When I say, “Keep still, don’t move,” and you keep on going on, that’s shows you don’t believe. See, you’ve got to believe it. See? “If you will believe, get the people to believe you, then be sincere when you pray, then nothing will stand.” But no matter . . .

⁵² Here not long ago a woman come to the altar, up—up to the platform. She was walking with two crutches, walked up there; and I said, “Lady . . .” the Holy Spirit did, rather, through the lips of the servant. See all these recorders? That’s how I hear just exactly what’s said. I don’t know what I’m saying under the vision. But then, the boys here with the recorders take it, take it right back and we got every meeting we’ve had for years and years, say exactly. And not one time has it ever failed. And it never will.

I’ve saw visions for forty something years, and never has it failed. I saw visions when I was a sinner. Why? It was a gift. First vision I ever remember, my mama told me of me speaking it to her when I was—wasn’t quite two years old. “Gifts and callings are without repentance.” You’re born that way; the trait’s in you. Just like you’re born with blue eyes, or black eyes, or brown eyes, or what. It’s something God has done. And that’s just—that’s the only way it can correctly be. It has to

come from God, not something you made; it's what God has ordained to be. Then it's of God. If you're just bluffing and make it up, your hand—it'll be wrong. See?

⁵³ Now, watch this. Always . . . This woman when she come she had her crutches; she walked up, I said, "Lady, you come to the meeting, because that someone told you to come. You don't even believe in the faith." That upset her.

And she said, "I belong to a certain-certain church." And she said, "I love my church."

I said, "You should do it. But you've got to believe."

She said, "Well, can you help me?"

I said, "No ma'am; I can't." I said, "Your help will have to come with your individual faith in the finished works of Christ."

And she said, she said, "Well, I believe that."

And I said, "Will you believe it with all your heart?"

She said, "Yes."

And I said, then I looked back to her again, and the darkness that was over her had left. And I said, "Do you believe me to be His servant?"

"Yes."

I said, "Then I want you to walk up there at the end of the—the stairs, and throw away your crutches, walk on down off the platform."

She said, "You expect me to do that after being on these crutches for all these years?"

I said, "Now, I thought you said you believed me," See? I said, "Now, you'll always be on those crutches."

⁵⁴ And just then they brought an old woman in, some ushers was half packing her; they set her back about five or six rows. This was at Houston, Texas, the night before—a few nights before this big picture was taken there in the big Sam Houston Coliseum. And the ushers had got her up, and some young man had give her a seat. And they set her down, and the poor old thing was so crippled. And the blessing that should've went to this woman, there stood that Light over the woman, circling around, the old woman. I looked at her; I said, "Sister, you are a believer?"

"Yes."

I said, "They just brought you here by plane; you come from Ohio."

She said, "That's right." She said, "That's right."

And I said, "Because you've been following several meetings trying to get in and never have been able to arrive at the time."

Said, "That's right."

I said, "Jesus has healed you; stand up, throw away your crutches."

And that woman who could hardly move, threw her crutches and run around the building just as hard as she could run, screaming and shouting. See? It was her faith. See? No matter. See? This woman didn't have faith, that woman had faith. Visions are coming by your faith and God's will.

⁵⁵ Now, if I got time, I'd just like to tell you a little story that happened recently. How many times could I've . . . have—thousands of cases of—of visions. And let—let me quote this to you as quickly as—as I can.

I was on my road to—down to meet Brother Bosworth, down in Florida. And I saw a vision of a little boy being killed. He had little short pants on like, brethren, we wore when we were little boys, long, rib stockings, had a little, what we call, a crock haircut, little brown eyes. He had been killed in an automobile accident; his tongue was out; his eyes was looked back, and he was—was laying out on the side of a road. And there was great evergreen tree standing, and rocks was all lapped around.

And I went down there and stood on the platform and predicted, and I said, "Mr. Lindsay, the "Voice of Healing" will pack this article. I seen this child be killed, and I'll find him somewhere. It's THUS SAITH THE LORD." I said, "Write it on the flyleaf of your Bible." And if you just notice in my Bible the flyleaves are wrote up of visions and things that will come to pass. There's never been one fail. But this last one here, it's just now happening. It can't fail. God has no failure. See? If it was me, it would fail every time; if it's Him, it can't fail.

⁵⁶ Now, notice, two nights after that, a frantic father standing out there where they knowed they brought me in, ushers a standing there to help me get to this tent . . . And the ushers come to me, said, "We're just having to hold a father off over there."

And I said, "Why?"

Said, "His little boy got drowned this morning in an irrigation ditch, and he won't even let the undertakers take that baby." And said, "It's laying out there on a bank."

⁵⁷ And of course, no one knows just where I stay. 'Cause I'm not an isolationist; I love people. I love to meet people; I'd like to go home with every one of you and see how good you could cook corn pone and black-eyed peas. I love them. But I—I can't be the servant of God and the servant of man. I—I got to keep myself away on account of these things,

to be alert, and when you come to the service, be ready. Whatever the Father wants you to do, go do it. I stopped meetings where thousands were setting, walked right out to follow the leading of the Holy Spirit. Never one time has it failed.

So this father—I said, “Well, I’ll go take a look at the child.” They take me back. No, it wasn’t the child. The boy’s black-headed, well dressed, little bitty fellow about five years old; this boy’s about eight or ten. I said, “No, it isn’t the—it isn’t the child, sir. Sorry, but it isn’t.” I offered prayer for the father when he was weeping so hard over his little boy, went on.

⁵⁸ Now, across America and through Canada, there’s probably people right here who have that wrote on their book. Hey, how many ever heard it, let’s see your hands, anybody had it on their book, that? Wrote in the flyleaf of their Bible. Thousands times thousands.

Up in Kuopio, Finland. . . I’ve been down England, been around France, and different places, and up. . . I was at Kuopio, Finland, and we’d been up on the hill. I hadn’t eat for several days, and was praying. Mr. Lindsay and them was with me; I said, “Something’s fixing to happen.”

Said, “What is it, Brother Branham?”

I said, “I don’t know.” I done forgot of that vision. I said, “I don’t know, but something’s fixing to happen.”

Said, “What do you think it is?”

I said, “I don’t know.”

We started down the hill, and looked way down about a mile ahead of us, coming down off the mountain, up there watching how the Russians come over, and swarmed on the city, and machine-gunned it and so forth, during the time of the wars. And I thought, “Well, poor little Finns, how lovely they were, and how deserving they are.” And they. . . And I looked, and there was a car, automobile, American made Ford. And oh, they haven’t got two hundred of them in the whole nation, I guess. And it had struck two little children, and one of them, they rolled over it, mashed him under, and kicked him out from behind the car. And the driver, the fender hit the other one by the side of the chin, and hit him against the tree, and broke his—crushed his brain in back here, and his back.

⁵⁹ Well, about twenty minutes later we come to the scene. Mr. Moore, which will be in the meeting, probably tomorrow, or either meet me at the other meeting. . . Mr. Lindsay, Mr. Baxter, many witnesses was along. And as we got out of the car, they did, to look. The little boy was

laying with a coat over him. And another car had picked the other little boy; he wasn't dead, so they took him on to the hospital.

This little boy was laying there and he . . . [Blank spot on tape—Ed.] They can't move him because it's against the law to move him until the parents is looked at him; and they're gone for the mother and father. Well, I thought, "Oh, my, that poor little mother and father, what will they think when they find their boy laying there dead." I thought, "What if I'd get a telegram from America, and little Billy Paul had been killed and mashed on the road like that, how would I feel? Way across the seas here with these meetings, what would I do?" I thought, "What's that little daddy going to do out there with the hoe out there in the field? That little mother with a axe chopping poles, or something, what's she going to think, the poor little thing?"

⁶⁰ I just started kind of crying; I—I prayed. Brother Moore and them standing around, I thought, "I believe I'll take a look at the child." So they raised up the coat, and that poor little thing laying there, blood in and out of his ears and everything; I said, "Oh, my." Now, watch how stupid a person can get. And I said, "Oh, my, cover him up."

I—I started to move away like this, and I felt somebody put their hand on my shoulder. I thought it was Brother Moore or Brother Lindsay, one. How many ever heard of Brother Moore and Brother Lindsay, the editor of the "Voice of Healing." He was right there and seen it all.

And so, put his hand, and I said, "Brother . . ." And Brother Moore was standing . . . Wasn't nobody in ten feet of me. And a hand was laying on my shoulder. See, when God speaks, God's going to confirm that thing. And I thought, "Who's hand is this?" And when I turned back, the hand left me. And I thought, "I—did I imagine that?" I turned and started away again; that hand come back again. And I looked around again, and they was showing the little boy to someone else. Many of the people were standing around. And I looked down; I looked up, and there was them evergreen trees, them rocks lapped together. I looked again; I said, "Uncov . . . [Blank spot on tape—Ed.]

⁶¹ Oh, you'll never know what it means, friends. All devils out of hell can't stop it now. God said so. I said, "Brother Moore."

He said, "Yes, Brother Branham."

"Brother Lindsay, Brother Baxter."

"Yes."

"Get your Bible right quick."

"What's the matter?"

I said, "Turn to the flyleaf."

They said, “Well, what . . .”

I said, “Look. We’ll be in a country where there’s evergreen trees, lapped rocks together, a little boy around nine years old, hair cut like crock, brown hair, brown eyes, tongue out, feet run through his stockings, ribbed stockings . . .? . . .”

He said, “That’s him.”

I said, “Certainly, that’s him.” Amen.

Oh, my, there’s no one; there’s no way to explain what that feeling is. It’s not faith; it’s done beyond faith; it’s the Spoken Word of God then.

I said, “If that child,” through the interpreter; I said, “If that child isn’t on his feet, alive in the next five minutes, I’m a false prophet. Now, stand still now and see the glory of God.”

⁶² I fixed myself in position, the way it was in the vision. I said, “Heavenly Father, You Who has now promised this over in the homelands two years before, and has brought this to pass . . . Now, being that all the communist are around, and they’re denying Your only Son; and as Thou has foreordained this to be, and has showed me this vision in the homeland; therefore, I ask for his spirit to return again in the Name of Jesus Christ.”

The little boy leaped to his feet, and screamed, begin to running all around just as perfectly normal and well as he could be. Now, that boy’s name is in the book, if you want to write to him today and ask him.

That night when I went into the meeting, they had to take me for all the way down the road. That’s one of the thousands. All the way down the road, when they taken me down, with a group of those soldiers, poor little fellows hadn’t even shaved, little sixteen year old boys in the Finnish Army, big boots on, great big long coats on, with fixed bayonets on their guns . . .

⁶³ And they taken me down—as I walked down the road . . . Brethren, a man of honor will be truthful. And as I walked down the road there stood Russians soldiers, with the Russian salute, the tears running down their cheeks; they said, “We will receive a God like this.”

Sure, what’s the matter? What makes communists? Is because the church let down the bars. That’s right. You put it to a social gospel; you’ve limited it to creeds. The Gospel still has the same power. And I seen those Russian soldiers put their arms around the Finnish soldiers and hug each other. And anything that’ll make a Russian and a Finn hug one another will settle wars forever. That’s right. Christ is the answer. That’s right.

We don't need round tables, and big four meetings, and so forth. What we need today is the Gospel of Jesus Christ preached though, in simplicity, yet in it's power and demonstration of the resurrection. That's what the world needs. That's what it's hungry for. For all, everybody's hungry for that.

⁶⁴ All that's ordained, "All the Father has given Me, will come to Me. My sheep know My voice." You can't feed them on corn cobs, they've got to have the corn, not where the corn was, but the corn itself: not in just a dry well, a Gospel, as we would call it as a gospel of history, but a Gospel of the living Christ.

What good would it do to show a man that's freezing to death, a big bonfire painted? That's what history does. It paints a fire. A freezing man can't get warm by a painted picture. He's got to have the reality. What the world needs today is the—not a picture of Holy Ghost and fire, but the real resurrected Christ by the baptism of the Holy Ghost and fire again. That's what the world needs today: a reality, something that they can rely upon, not a declaration of words, but a realization of a risen Christ. Amen.

⁶⁵ Now, I'll never forget, going in that night, these little soldiers taking me in, their fixed bayonets, and the people standing on the street crying. And they let twenty something thousand come in, and then let them go out, and twenty more thousand come in. So as I went in, I was going through the women's, where the ladies dormitory, in this big building. And there was the door slammed, and a little girl stepped out.

And I love little kiddies, oh, I can just imagine when I get home day after tomorrow, get little Joseph on my back, and Rebekah under one arm, Sarah under the other, what a time we have. I just love them, little innocent fellows.

⁶⁶ I thought . . . Over there when they—they'd the afternoon meeting, Mr. Baxter and them would; for the afternoon meeting all the people would be down there and the little kids would be on the street. I'd get some of that old money and go down there and buy some of this candy. And I had have string of kids all the way down the city block following me, buying candy. You know, I'd hand it to the little fellows, and cupping their little ears, you know, and pulling their little nose. And we was having a good time, you know, like that. They couldn't talk; so I mean they could talk their language, but I couldn't understand them. So then I'd see the adult coming; I'd slip around the corner and get back in the hotel, you know. So then, a great time . . .

And that night going in, I heard the door slam, and a little Finnish girl stepped out of the dormitory; and she had crutches. And I looked at her, and she—just very bashful. And I looked at the little thing. And

they'd been forbidden, said, "If I was seen on the street, not to go near or something or another." Oh, that makes me feel bad. But you know how it is; it's a stampede, so they had to say that.

⁶⁷ So I looked, and she was standing there. And she—I seen the way she was. One leg was a little shorter than the other. And this leg here had no use. And she had a—a—a brace that went up over her shoe, come up and around her hip, and a brace around this way, and in the toe of her shoe, she had had snap, a piece of leather run over and caught the back of the brace here. And when she went to walk, she'd set her little crutches out, take this leather; that would raise that foot, and set it out; this brace would hold it so it wouldn't give down, and that's how she walked. She'd raise her little foot, set it out and walk.

Now, listen just a moment. Every dad and mother here knows what's a little child means to you. And seeing that little thing, just about the age of my little Rebekah now. I looked at her; I knew that child wanted to come to me. I'm just letting down my collar now to talk to you as a dad or a mother. I knew that child wanted to come to me, and I said, "You want to see me, sweetheart?"

'Course she couldn't understand what I said. The Finnish soldier said, "Ummm. ummm, ummm."

I said, "Wait a minute."

⁶⁸ And I looked at her again; she raised up her little head, and her little ragged hair cut and her little skirts hanging real low and ragged; I found out she was a little Finnish war orphan. She didn't have any father or mother, and she was living in a tent. The Russians had killed her father and mother in the war when they come over the line. I didn't know it at that time.

But I seen her little ragged clothes, and she raised her little head and tears running down her little cheeks, her little baby blue eyes. I said, "You want to see me, sweetheart?"

And it happened to be I had on this same suit. This suit was give to me in . . . ? . . . And she said, looked over at me like that. She couldn't make out what I was saying; I motioned to her like that. Well, she act like she was scared at first, then she set her little crutch out, raised her little shoulder up. I just stood still like this and watched that child. I might act hard-hearted, but I—I got a heart.

⁶⁹ And as that little thing come up close to me, she set her little crutch down. I thought, "What she going to do, I'm just going to see what's she's going to do."

She put her little crutch down like that by the side of me, and she caught this pocket right here. And she raised up my coat, and kissed

my coat, and dropped it down. I was just seeing how you feel. And she put her little crutches out, took her little skirts and pulled them out like that, very typical of the little Finnish, and she said, "Kiitos." "Kiitos," means "thank you."

I'd tell you: I—I just felt like that I could just break right out to screaming. And they were singing "Only Believe" in there for me to come in. And I thought, "Bless her little heart." And as I looked, I saw a vision. Sure, if I'd been the biggest hypocrite in the world, God would've honor her faith. That's right. I saw a vision, and there she went without her braces, walking. I said, "Sweetheart, listen," oh, my, I said, "How can I make her know it?" I said, "Honey, Jesus makes you well. You—you understand sweetheart? You—you . . ."

⁷⁰ And the little soldier then . . . Somebody come out of that bunch and them, "Blah, blah, blah," grabbed me by the arm, and away I went. I thought, "Well, God will let her know sometime."

I went on in, and there the—after the Lord begin to move out through the audience and tell them people all their things out in there. And they just begin to raise up, and God healing. Then when all the Finns give out the prayer cards, they called up a few of them. And then I said, "Well," my brother come to me, kinda patted me on the sides, said, "That's enough, Billy; that's enough, you got to go."

Mr. Baxter got my arm; I said, "I just fell led; let's call just a few more." I said, "Don't call but just about five or six more, just . . . I just feel led to do it, Brother Baxter."

He said, "All right, call them."

⁷¹ I said, "Let some more, the next five come up," like that. And they interpreted it there. And by God's sovereign grace, she was the next one. And here she come; they brought her out from a little place there out of the room where she was at, and brought her up to the platform before thousands of people. I said, "Mrs. Isaacson, just say what I say."

"Yes, Brother Branham," she said.

I said, "Sweetheart, you're the little girl that was out in the room."

"Yes," she was.

I said, "Jesus healed you, honey. I've already saw the vision; you're healed. Now, you go over and let some of the men take the braces off, and when you do you put your little hand on your hip, just let your little hand slip just about as far as your leg is short, then come show Brother Branham."

Well, away she went over there. And when the interpreter had interpreted it, taken her over there, I called the next person. Just the time the vision had left, here she come across the platform crutch over

her head, braces over her head, running, and jumping and leaping, and a praising God. God. . .

⁷² Could you give us five minutes more? I want to tell you something. Will you do it? Suffering, I know it's hot. I want to tell you about the other little kiddie if—if you'll pardon me. This is long, but just a minute.

The other little boy was laying dying. The second night of the service, which this was. . . Oh, that little mother of that other boy was frantic. And when they taken me in the hotel at night, they'd just have to drag me over the top of her. And so, she was screaming out in the Finnish language, a young mother in her twenties. So I'd go on to the room, because it was against the rules for me to stop for her. I went on up.

⁷³ That night when I got in to that little mother was drug over her like that. And that day, the day before that, Mrs. Isaacson said, "Brother Branham, can you just give her a minute."

I was in the hall. I said, "All right, bring her up."

Her and her husband come up. And I said, "Now, you interpret for me." And she, the little mother frantically, you know, rubbing her little hands.

And you women, what if you had to dress like they dress? In the summertime, great big thick dresses like that, and big boots and pitch hay. You think about wearing these little old ungodly clothes out in your front yard then. You see? See how they are? But really honest, lovely people. . .

⁷⁴ And there she was standing there, little face and her white hair pulled back like that. And she was blabbering off something as hard as she could. I said, "Mrs. Isa. . ."

Said, "Said she wants you to go raise her little boy."

And I said, "Sister, I—I have no way of doing that." I said, "That. . ."

She said, "Well, my little boy's not dead, and the other little boy is dead, and you raised him up."

I said, "No, sister dear, I had nothing to do with that." I said, "Over in the homelands two years ago God showed that vision. It's been wrote in books and everything."

"Well," she said, "go see a vision for my little boy." Well, that's a mother life."

And I said, "Sister, that's very lovely of you, but I can't see visions. God has to show them; it's not what I want; it's what He wants."

And she said, "Well. . ."

75 I said, “By the way, are you all Christians?”
“No.”

Well, I said, “Look, if you’re not Christians, if your little boy dies, then he will go to heaven; he’s just a little bitty boy, just six years old or five years old,” I believe it was. I said, “He will go to heaven. And if you die in your sins, you can’t go where he’s at. But if God takes him, and you become a Christian, then you can go and live with him; there’ll never be an accident there.” And I said, “Then look, if you wanted a favor out of me, you’d do me a favor.”

“Yes.”

I said, “Well, now look. Why don’t you surrender your lives and say you’re going to live a Christian life, and perhaps you might find grace in the sight of God.”

Well, they couldn’t lose, so they thought that was the thing to do. So they got down on the floor, and I told them what to do. And they got up, not just a make-up now; they really prayed and cried, little mother holding dad around the neck, and they was crying with one another. They got back up, I said, “Now, you go, and God will probably do something for your child.”

76 She said, “Come, go at the hospital.”

I said, “No, that’s against the rules. See, if I went to see your baby, and then some other baby, then if I didn’t go there, then that’d make that mother feel bad.” See? I said, “I’ll just pray for the baby. Oh, well,” I said, “you wouldn’t want me to violate rules; I’m not supposed to do that.”

And she said, “Well . . .”

I said, “If God shows me a vision, I will tell you.”

She said, “Now, go, see vision.”

I said, “Well, I can’t do that, sister.”

She said, “I’ll just wait then; you—you go see vision; I’ll wait.”

I said—I said, “No, sister, now, that’s not the way it is. He may never show me nothing about it. You just go home and believe.

77 Well, finally Mrs. Isaacson got her away, tell her that if God give a vision, she’d—she’d call back. She hadn’t been gone ten minutes, until the first thing you know the phone ring . . . Was anybody here ever in Finland, or any Finns? I hope this don’t offend you, because I think that they’re one of the nicest people in the world. It’s got a little stick like you put in here and pull a crank. And so the lady called up, said, “Brother Branham seen vision yet?”

“No.”

About ten minutes again, cranked again, “Brother Branham see vision yet?”

“No.”

And just on till we went to service, and the little girl healed that night. I come in. . . Not this Bible but another Bible. . . I walked up, and my brother. . .

⁷⁸ Now, Canadian friends, don’t—don’t feel hurt. But one time in Canada we got some bad candy; they didn’t have the ingredients to put in it right after the war. And Howard said to me, said, “Billy, you talk about candy flat in Canada, taste this.”

He give me two little blocks of candy. Well, all of them went to the rooms, and I went to my room. I was standing in my room, there’s a great big old marble table, and I laid—had the Bible over my heart. And at that time, along in May, the sun hardly goes down. That’s the land of the midnight sun. There’s just a year; the whole year just makes one day and night. So you could read the newspaper, nearly, in the street.

So I was looking out towards the east, and I had my hand up to the window like this. I said, “O Great Jehovah, someday You’ll send Jesus; He shall come from the eastern sky. What a wonderful time.”

And the soldiers and all going through the park, just talking of what had happened that night, I thought, “Isn’t that lovely? Look at them, just humble Christian people.” How they were going along talking, I said, “O Jesus, You’re wonderful.” And I heard something go [Brother Branham stamps—Ed.] And I looked down in front of me, and there set a big tall vase, about that big, set down there, and it had two—we call them Easter flowers. I believe you call them daffodil, or what—that look like that little old fashion radio or phonograph horns, like, you know, and there some of them are yellow and some white. Is that daffodils, lady, is that jonquils or daffa—jonquils. I don’t know much about them. Anyhow, they’re little—we call them Easter flowers in our country.

⁷⁹ And they were sitting there, and one of them was laying towards the south, and one was laying towards the north. And the one laying towards the south was laying all the way down; or one towards the north was laying all the way down. The one towards the south was about halfway down.

Then I thought, “Well now, them wasn’t there a minute ago. Where did they come from?”

And I was standing right like this. Now, remember, I got to meet you all in glory someday. And as I turned my head, there He stood, standing there, that Angel, big Man, not like the Christ, He’s great big

fellow, dark skin, brown, dark hair to His shoulder, white robe on, arms folded like this, and He always . . . That's the reason I bring the people to my right, bring them to the platform; it passes Him first.

⁸⁰ So I looked standing there, and there He stood. Now, you can imagine how you felt. I couldn't hardly breathe. And I looked over again; I looked back. I started biting on my finger. I looked again; He just looked at me, He said, "What did your brother give you."

And I said, "These two pieces of candy, Sir."

He said, "Why don't you eat them?"

Well, I broke one of them off and put it in my mouth; I started chewing, and taste pretty good. I swallowed it. When I swallowed it, the one that was laying down; the Easter flower towards the north . . . Now, them was geographically just the way those children fell. And the one towards the north went, "Whew!" stood up. And I thought, "Well, now that's . . ." I said, "What does that mean?"

He never said a word. I watched those flowers again. I looked around Him; He said, "Eat the other one."

Why, I put it in my mouth, and the bitterest thing I ever put in my mouth. Oh, my, such a taste. I took it out like that. And—and I watched this flower now was leaning towards the south, it was going, "phew, phew, phew," going lower and lower, like a heartbeat, going, "phew, phew, phew."

He said, "Fail to eat it and the other child will die."

⁸¹ Now, what that meant, clergymen don't ask me; I don't know. I put it right in my mouth, and I held my breath, and chewed real quick, and swallowed it. And when I swallowed it that time, the one that was leaning towards the south went, "Whew!" stood up beside the other one. He said, "Go tell the mother, THUS SAITH THE LORD, her child will live."

I run out into the hall, real quick and begin screaming, top of my voice, here come Brother Baxter with with his pajamas on, Brother Moore running down the hall; I said, "Get Mrs. Isaacson right away, right quick."

So they went and got her. I said, "Call the mother and tell her, THUS SAITH THE LORD, her prayers are heard."

⁸² Oh, what a feeling. She called the house. The babysitter said, "The mother and father has been called to the hospital; they had never . . ." Why, it was just little house there like, for a hospital. Said, "They been called there; the baby's dying." Said, "They never even washed the baby yet, 'cause it was so crushed in the back." Said, "The baby's dying, and they've been called, and she was just there as a babysitter."

Mrs. Isaacson come right. I said, "Just hang it up and call the hospital."

So she hung up and called the hospital, and she got there, and she got the mother on the phone. And she said—the woman was screaming at the top of her voice, and Mrs. Isaacson said, "Now, look, dear, quieten down, just a minute; quieten down, till I can tell you." And I—Mrs. Isaacson, I could hear her, know, going through the motions, and she said, "I'm trying to quieten her; she's screaming." Said, "Maybe the baby's dead."

I said, "Tell her not to worry, no matter if he's dead or what, he's going to live."

⁸³ And so she kept trying to quieten her. And she said, "Now, look, listen to me." See? She said, "Brother Branham has just saw a vision about a flower raising up." And said, "He said tell you **THUS SAITH THE LORD**, your baby is going to live."

And when she got to herself, around where she could, she said, "How well I know it." Said, "He's just come to himself, and we washed him and fixing to take him home now." God had answered prayer.

Now, look, I never had one thing to do with that. I never had nothing to do with the healing of that baby. That mother's faithful prayer found grace in the sight of God. God just spoke to me and said, "Go, tell her." You see what I mean? That doesn't make you weak; that makes you shout. Those things are true. God in heaven knows it. There's their names and addresses if you wish to write to them.

⁸⁴ He's the same great Jesus Christ, the same yesterday, today, and forever. Amen. Heavens and earth will pass away, but His Word will never fail. When He made a promise, He made it sovereignly; it's to whosoever will, that can receive it, can believe it, can act upon the same. The same results will come every time. Amen. Oh, I get emotional. It's enough to make you emotional, to know that a poor lost sinner, hell-bound. . .

Speaking to my wife the other day, setting out there a lady come brought me a little plaque said, "Sunset and the evening star, and one clear call for me." And I was hiding in the house, there's so many people around. I said, "Sweetheart, think of it. Twenty-five years ago, my father drink so." I said, "Just think of it, I'd go downtown and talk to somebody; just because I was a Branham they'd turn their head and walk away. I couldn't help it." I said, "Now, think of it; I have to hide somewhere in the wilderness to get just a little time of peace."

What did it? My education? I have none. What did it? Personality? I have none. What did it? Jesus Christ the Son of God, stooped down by:

Amazing grace! how sweet the sound,
 That saved a wretch like me!
 I once was lost, but now am found,
 I was blind, but now I see.
 Oh, when we've been there ten thousand years,
 Bright shining as the sun;
 We have no less days to sing His praise
 Than when we first begun.

⁸⁵ The eternal ages, as they roll on, the redeeming Lamb of Christ will still be known amongst His people, while the—the oceans has wept theirself into deserts, and when sin is heaped, so high till it shook the moon out of its socket; the love of God will still endure. And the Christ that lives tonight will be the same Jesus then as He sets on His throne in . . . ? . . . of glory. All eternity He will still be the same. Oh, I want to see Him; I love Him.

⁸⁶ Not long ago down in the Southland, an old colored man got saved one night at an old hymn singing. He went telling the slaves the next day; he said, “Brethren, Christ has made me free.”

So the owner come by, and he said, “Mose, what’s this you’re saying?”

He said, “Boss,” said, “that’s true; I’m free.”

Said, “Who told you you was free?”

He said, “Christ made me free, boss.”

He said, “Mose, you come on up to my office; I want to see you a little bit.” Walked up there and set down. Said, “Now, quote that again, Mose.”

He said, “I was out last night to a prayer meeting.” Said, “I was singing hymns. And I was a sinner, boss.” Said, “Christ has made me free from the law of sin and death.”

Said, “Do you mean it, Mose?”

He said, “Yes, boss.”

Said, “I’ll go down and sign the proclamation this morning, and I’ll set you free from slavery, that you can preach to your brethren then.”

Said, “Thank you, boss.”

⁸⁷ Years passed. He preached. When he come to die, many of his white brethren had gathered in, watched him as he went in a coma. At the end of the—after while he woke up and looked around, he said, “Ain’t I gone yet?”

They said, “Mose, what did you see?”

Said, "Well, brethren," he said, "I just entered in the gate." And said, "I stood, and I seen Him," said, "I looked at Him." And said, "A Angel come up and said, 'Mose, come over and get your robe and crown.'"

He said, "Don't talk to me about a robe and crown; all I want to do is stand and look at Him."

I think that's the feeling of us all. I don't want no robe and crown; I want to see Him. He was pierced for my salvation; by His stripes I was healed, Who has redeemed me from a life of sin and death. Let us pray.

⁸⁸ Heavenly Father, the hours wear on; Christ still lives. Oh, how could we ever express Jesus Christ to a people? It's beyond any expression. Have mercy tonight, Father; save the lost tonight. Heal the sick tonight and manifest Thyself.

And O God, way over in Finland, those two little boys are living tonight because of Your grace. How many more, around over the country, around over the world, from all parts of the world, everywhere, how Your Spirit has moved, and how It has healed the sick, raised the dead. Africa, India, all through Egypt, all, oh, all over the world, Thou hast done these great things, and we thank Thee for all things.

And now, here You are with us tonight, You're omnipresent. And we're up here in Spindale, North Carolina; You're here tonight the same lovely Lord Jesus. May the people fully understand Lord, that healing doesn't lay in a man. It doesn't lay within a group of men; it doesn't lay in a church; it lays in the finished work that You did for us yonder at Calvary, and our faith to believe upon the finished work of the Lord Jesus Christ which was given to us at Calvary.

And Father dear, we pray that Your Holy Spirit will come lovely, sweetly, into every heart and speak to the unsaved tonight, Father, just now. Give us a great altar call, Father. May men and women who doesn't know You, and has never seen You in the power of Your resurrection, may their faith be greater than those who have seen You. May they believe even before they see. And may it come to pass, that they will believe with all of their hearts, every one of them, and be made completely whole and forgiven of every sin and every trespass. Grant it, Lord.

⁸⁹ While we have our heads bowed, and the organ's a playing, I wonder just—if there would be someone here would raise your hand and say, "Lord, I'm not raising my hand to that minister; I'm raising my hand to You. I believe that Jesus is the Son of God raised from the dead, and I now want to accept Him as my personal Saviour. I ask You to have mercy on me, that when I have to stand in the presence of

this company, and with this preacher, and with Your Spirit that's here tonight. I want to be free from sin, the law of sin. I want to love You, so that I want to look on Your face in peace, hear You say, 'It's well done, My good and faithful servant.'"

Knowing that the days are dark that we're living in, would you raise your hand, someone anywhere? God bless you, lady. God bless you, sonny. God bless you, lady. God bless you, lady. God bless you. That's right, over to my right, anyone in this section? God bless you. God bless you. Someone else? Back down towards the end, someone down in there raise your hand? "Remember me, God, now as I offer my hand."

⁹⁰ How did you raise your hand? Jesus said, "No man can come to Me except the Father draws him." God bless you, sister. See you right down there in the front row, yes, and God bless you. Someone else? God bless you, little lady. Someone else raise your hand? I see a little bitty girl, just little bitty thing raising her hand.

Now, you say, "Does that do any good, Brother Branham?" God bless you, sonny boy. God bless you, sir. Does it do any good? Listen what Jesus said, "No man can come to Me except My Father draws him first. And all that comes to Me, I will give Eternal Life. He that heareth My Words, believeth on Him that sent Me, hath Everlasting Eternal Life, shall not perish, but's passed from death unto life."

⁹¹ Will you raise your hand now just to say, "I now accept Jesus as my personal Saviour?" Would you . . . Keep your heads bowed; keep praying. Will you raise your hand? Some eight or ten or more . . . God bless you. Someone else raise your hand, say, say if you'll just . . . God bless you back there, sir; that's mighty fine. God bless you. Someone else raise your hand, say, "God, I want to be remembered right now in prayer. Brother preacher, I want you to pray for me, that my soul will be saved at that day." Will you raise your hand? Say, "Remember . . ." God bless you, lady; I see you way up in the balcony. Someone else? All right. God bless you, sir; I see you young man, a very gallant thing to do. You might've done a lot of great things in your life, but you've never done as great a thing as when you raise your hand to Christ Jesus. "He that will come to Me . . ." God bless you, young man setting there. "He that will come to Me, I will in no wise cast out."

⁹² Will you raise your hand? "Christ, I now believe You. I now believe; I want to accept You as my personal Saviour." Will you raise your hands to the altar call? Any backsliders that wants to come back to the Lord Jesus, wants to be remembered tonight in prayer, would you raise your hands, backsliders? Surely, if He will open the eyes of the blind, unstop the ears of the deaf; surely, He will hear for your sinful soul. Will you raise your hand, backslider?

Will you who are—are now seeking the Holy Spirit, will you raise your hand and say, “Remember me?” Oh, my, the hands are going up everywhere. Why, He’s just as willing to pour out the Holy Ghost upon you right now as He ever would be. Sure. Now, we’re going to pray for you as we promised. And immediately after the healing service, I want you to come to this altar when the minister makes the altar call, and I want you to pray right here at the altar, and just surrender your life to Him, that He will give you the desire of your heart.

⁹³ Kind heavenly Father, we thank Thee for the solemnity of this hour, the sacredness of knowing that Jesus, God’s Son, stands present, the One that we’re to give an account to at the end of the age. We must bow our knee sometime, either here or like the rich man did when he was in hell, that lifted up his eyes being in torment. And we pray, Father, that You’ll save every one that lifted their hand and fill them this night, with the baptism of the Holy Spirit, giving them the blessed seal of the promise of God, that they shall never perish, but will always be in Thy memory and on the written in the palms of Your hands and in the Lamb’s Book of Life. These blessings, Father, we ask in Christ’s Name. Amen.

God bless you. Oh, isn’t He wonderful? Don’t you feel just like you’re just kindly scoured out, God’s Presence so near with us? What cards you give out? What? Oh, he never give out any cards. Well, all right. Christ is here anyhow. We don’t need any cards. How many believes? Want to ask you something then. I don’t do this; I usually try to have the people here at the platform so I can sovereignly do it. Probably got busy in the books or something, never got it till this meeting started. They know better then to do it after the meeting’s in progress.

⁹⁴ I want to ask you something. What I told you about visions, you believe that’s the truth? Then if you’ll look this a way, and me knowing none of you, and Jesus Christ by His grace and power, will do the same thing here tonight that He did to the woman that touched His garment, will you believe with all your heart? Will you accept it with all your heart? Grant it, God, is my prayer.

Give us just a little chord. Do you know “Abide With Me?” Can you play it right off without the book? Give us a chord. Is that what you want Him to do? Do you believe God comes by song? Is there power in song? Remember the prophet got his righteousness indignation all stirred one time? Oh, he was all tore up about something. And Jezebel’s boy and Ahab, come down and wanted to know a vision from him. He said, “Why don’t you go to your own prophets? Why come to me for?” Oh, he was all stirred up. He said, “Nevertheless, bring me a minstrel.” And when the minstrel begin to play, the Spirit come upon

the prophet and he saw visions. Is that right? Now, you have faith and believe; just believe.

⁹⁵ This is hard (See?), something. . . I don't know none of you; you know that. But God knows you all. Now, back in the audience is a little hard, 'cause when I call you, you wouldn't catch it. But many times He stands over the people back there, but you can see It, and then if the people don't respond quickly, the vision leaves and I don't know what I said. See?

But it ought to settle it. If Christ is raised from the dead. . . I was going to have a different prayer type of prayer line, but. . . How many here is sick and needy, let's see your hands again, everywhere? People that wants to be prayed for raise up your hands, everywhere? Well, there's just too many; there's a thousand or more here. I couldn't say who would be first on that. We'll just do it this way. Let the Lord bless us if He will. Now, if He will, I don't know. That's up to Him.

⁹⁶ But look this a way and believe that I told you the truth. And God will hold me judgment—the judgment whether I've told it from the Bible or not. Now, you just look this way and believe.

Now, as we think, "Abide With Me, Abide With Me." He that. . . If ye abide in Me, and My Words abide in you, ask what you will, and it will be given unto you."

Now, I ask God, upon the solemn promise of this, to send His Son, Christ Jesus, and anoint His servant, unworthy, but that the people might be without an excuse at the day of judgment, that Christ is living tonight. And may God send His Holy Spirit upon you to give you faith to contact the Holy Ghost, that He might speak through me while we abide in His Divine promise. Will You grant it?

Now, from this side somewhere as I consecrate—concentrate on this side to watch you just to see where God would move, would you look this way and pray? May He grant it. If He will, will every person in here solemnly say, "I'll believe God, that He's here. And believe that if I can contact Him in my faith through that way, I know He's here to be contacted for my healing." Will you believe it with all your heart, raise your hand to Him now, where He can see it (You see?), see your hand. God bless you.

⁹⁷ Certainly, I preached at it; but I didn't aim to just talk a few minutes. I kind of little bit disturbed. That's right. But now, just be reverent, just a few minutes. I can't make God do anything; I have to ask Him. Then I ask Him, I've got to believe that He is and rewarder. Look, there's probably two thousand people, or maybe more, in here tonight. Every one of you is a spirit, and it's just a beating now, like this. Where's it at? I don't know. It's from every side. But if you'll just

be quiet, just a minute, set still, don't move around, just be quiet, just a minute and pray, may He grant it.

That'll be a sign that He's raised from the dead; that'll be a miracle. Would that be a miracle? Oh, I should say a miracle, one of the greatest. I'll just have to wait till you quiet—everybody quits moving and quieten down. Just be reverent. See, Christ is not a . . . He's—He's God. And the Bible said, "Let the world keep silent; God is in His holy place." It's not a commotion; it's not confusion. God's not a Author of confusion.

⁹⁸ I see standing before me a man. Thanks be to God. A little thin like fellow . . . Someone touched Him just like the woman touched our Lord, somebody touched the . . . There he is: You got heart trouble and kidney trouble, haven't you, sir? Setting right down there, looking this way to me. You had to look back sideways there, yes, sir. You believe that Jesus Christ, the Son of God? All right, stand up on your feet. That's right. Raise up. Feel a little beside yourself, but you're healed now. God bless you. The heart won't bother you no more; the kidney trouble's all right. So you can go home now and be well. Say, "Praise the Lord," to Him. Amen. God bless you.

Now, somebody over in this section, look and believe. "If thou canst believe," He said, "all things are possible to them that believe."

⁹⁹ Got heart trouble, haven't you, setting here at the end, lady? You believe that Jesus make you well? Yes. Yeah. You was praying about your heart. You believe Jesus Christ make you well? Raise up your hand. You have a prayer . . . ? No you don't, course you don't have a prayer card. Now, you believe that He touch—you touched Him then? Maybe you can't hear my voice; this is a rebound. Do you believe that Christ healed you then? You accept your healing from Christ? God bless you then. That's right.

Praying for that little boy, aren't you? You believe, sir, you have faith in God? Yes. You're praying for him, aren't you, the child? You believe God will heal him? Operations might fail, but Christ never fails, does He? You believe his breathing will be all right now, and he will get all right and be well? You accept it? Raise up your hand if you will. See, isn't that wonderful? You can have what you ask for now. Jesus Christ makes it well. Isn't He wonderful?

¹⁰⁰ Grandmother, want to pray for your grandson there, don't you? Yes, ma'am, you. If God will reveal to me what's your trouble will you accept me as God's prophet, His servant? You got heart trouble yourself; the little boy there has got a kind of a sinus, asthmatic condition, and God can make him well, isn't that right? Raise up your hand if that's right. Put your hand over on the child. In Jesus Christ's Name may it be healed. Amen.

Let's say, "Praise the Lord."

That little woman setting back there with the little scarf around her neck got bronchial trouble. She believe mother, that Jesus Christ make you well?

You believe, brother, with the diabetes setting there, Jesus Christ will make you well? Then stand on your feet and accept it. Turn around and lay your hands on that little woman back there; she's suffering with a bronchial back there. Yes. God, be merciful and heal them, I pray in Jesus' Name. Amen.

God bless you. It's over, go home rejoicing; your faith's made you whole.

¹⁰¹ What do you think over here on these stretchers? Look this way and believe. Sir, lady, you're setting there by the side of him, you believe? You do. I can't heal; you know I can't. But you couldn't hide your life; you're dying: Cancer's got you. That's true. But Jesus Christ can heal you, do you believe it? That's your trouble, isn't it? Cancer in the worse stage. There's a dark shadow around you. Only God can make you well. Will you believe it? You accept it? You're going to die there.

There was some lepers laid at a gate one time. They were lepers. They said, "If we go in the city, they're eating one another's children. We can't go in there. We set here we're sure to die."

They only had one chance, that's go down to the colony of the Syrians, the enemy. And God rewarded them for taking that only chance they had. And God spared their life and all of them in the—in captivity. Now, you're not asked to the camp of the enemy; you're invited to the house of God where you're expected tonight. Now, it's your faith sir; I can't heal you. It's your faith. If you believe it, then get up and go on home, forget about it. If you can't, then you're—you can't live but a little while.

¹⁰² I challenge anybody to believe. Hallelujah. Do you believe? With all your heart? Then what are you waiting on? Let's get it—let's all of you be healed. All of you's already healed. Jesus healed you; can you accept it? Let's raise our hands to Him then like this. Repeat this prayer after me. I will say the prayer; you repeat it; you mean it.

Heavenly Father, I now believe in Jesus Christ, Thy Son. I now accept Him as my Healer. By His stripes I am healed. I believe with all my heart that He healed me in His vicarious suffering at Calvary. And I now claim it my possession. And from this night I'll claim my healing in Jesus' Name.

¹⁰³ Now, just close your eyes, that's your prayer. Now, this is mine.

O God, there isn't but one thing to keep a miracle from breaking this place to pieces: That's that little dark shadow that's hanging over you right now, that's your unbelief. If I could only get that to move away. If something—that would move, every person in here would be healed, every one of you. That's the only thing's keeping. Jesus has already done it. And it just look like now, in this dimension where I am now, you couldn't hide your life if you had to. Christ is here. The same One that raised the little boy from the dead in Finland, He's here tonight. Visions are breaking; I see people being healed all out across the building.

You ministers watch and see, months after I'm gone your people will be coming, women being healed with lady's trouble, stomach troubles. Everything's being healed right now. If you believe me, I'm telling you the truth. Christ is here; the Holy Ghost is in the building. I'm not excited. That's right.

Heavenly Father, in Jesus Christ's Name, cast out every evil spirit.



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For more information or for other available material, please contact:

VOICE OF GOD RECORDINGS
P.O. Box 950, JEFFERSONVILLE, INDIANA 47131 U.S.A.
www.branham.org