

The Message

He Cares. Do You Care?

preached by

the late

William M. Branham

21st July, 1963

in Jeffersonville, USA

“God’s Spoken Word is the Original Seed”

HE CARES. DO YOU CARE?

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Let's remain standing just a moment now for prayer. Now (with our heads bowed) is there any spoken request, or any made known just by the lifting of your hand? If you just raise up your hand like - right, just hold your request now.

Our Heavenly Father, we are approaching Thee again, for these requests. They have their hands lifted into the air. And they are needy this morning, Lord, of many things. Thou dost know what they are thinking in their heart, because You are the Word, and the Word is a discerner of the thoughts and intents of the heart. I pray Thee, Most Gracious God, that You will answer each of them according to their needs, knowing this, that Thou wilt do it according to their faith. Give us faith as we speak Thy Word then, Lord, may It bring faith to them. Help me to speak Thy Word, for Thy Word is Truth, that It might bring faith to give answer to these requests. And then there might be some here, Lord, who have wandered off from that narrow way, who are not walking in the Truth of the Way. We pray, Father, that something will be done today, and made known, that they will quickly come back to that path of fellowship again with Christ. The days are growing late, evil is on every hand, there's a great falling away. And we pray, Father, that You will make Yourself known to us today, by healing the sick in our midst and performing miracles. Not that You have to do it, Lord, to let us know that You're God, but because You promised to do it. And we know that Thou wilt grant to us Thy promises if we'll only believe them and know they are true. We ask these favours in Jesus Christ's Name. Amen. (You may be seated.)

I was just taking a moment to read some of the requests lying here. There are two or three, one of them being a request for prayer. Of course there are many handkerchiefs lying here that we'd be glad to pray over in just a little while, when we feel that the Presence of the Holy Spirit is at Its peak. That's when I try to pray over these, when all the congregation is anointed with His Presence.

We're so sorry to have so many standing, and not enough room for them to sit down. And this is the day of hot weather at its very peak of heat! We're having about a hundred per cent of humidity and about a hundred degrees, so it's very sticky and hot.

And I gave out this morning for healing services. The reason I make that "healing" service, is because I put my faith in what He promised, see? Now, I cannot say that He will do it. But I believe, after hearing His Word and basing our faith upon what He has promised, we have right to claim His healing promises, just as we do His salvation promises.

Now for these requests. I don't know whether they've got the recorders going yet for this, or not. It might be good. Well, I suppose it's all right for the public to hear this. It's a request.

"Did you prophesy that there'd be a million Negroes killed, or did you just announce that there would be this happening?"

Now, see, I've always asked you to be careful what you're listening to. See? There's so much of it that is merely the human side. But always if there is something that is going forth, it will say, "It's THUS SAITH THE LORD," even with visions or anything, the visions on the platform. In the audience, you are doing that yourself-, it isn't God, it's you, see? God doesn't produce that vision, you do it yourself, by your faith in a Divine gift.

As with the woman that touched His garment, He didn't know who she was or what was wrong with her; but she did that herself, see? Now, that wasn't THUS SAITH THE LORD. It was THUS SAITH THE LORD when Jesus spoke back and told her that her faith had saved her. But, see, you have to watch!

No, I just was talking about Martin Luther King, on this great disaster that they're having in the South with the coloured people. I said, "If those people were slaves, I'd take my church and go south to help them out of slavery" I surely would, because man makes slaves, not God. We're all of one blood. We all come from one tree, and that was from Adam. God, by one blood, has made all nations. And whether our colours are brown, or black, or yellow, or red, or whatever it might be, we are all creatures of the Almighty (see?), and there shouldn't be any differences between us.

The question down there is segregation in school. Now, I was there at the first uprising, and I heard it, and I know what I am speaking of. The coloured people have fine schools. And, for instance, in Shreveport they've got finer schools than the whites. But somebody has been inspiring them with the idea that they should go and mix themselves together. And I think that it'd be all right, but as long as the people are protesting against it, those southern people, then what difference does it make anyhow?

And I think that Martin Luther King is communist inspired, which is going to lead about a million people absolutely into a death trap. See? I don't say the Lord told me that. I believe it, see? And I believe it shouldn't be done.

I think that people ought to be Christians and recognise one another as brothers. But I think that just because the United States government now tells me that I can't even sign a cheque that's been given to me personally. See? That's constitutional rights taken from me, but what can I do about it? Just go ahead, that's all. See? And it has to go through another system before I, as a citizen of the United States, can cash a cheque. It has to come through this church, I can't cash it. See? And that's not right. That's unconstitutional. But what can I do about it? There's nothing. This tax collector down here is the one that told me I couldn't do it; so, well, there it is. If it is, what of it? So I just let it go.

I think it ought to be the same reason, that my coloured brothers and sisters in the South oughtn't to rise up in arms against their brethren over such a little thing as that. My, what difference does it make, if you go to school, *where* or what? I saw a fine coloured lady that morning when they had the revolt there at Shreveport. And it was an old

coloured minister that kept telling the militia, "Let me speak to them." And he was a godly old man, and he stood up there and said, "I've never been ashamed of my colour. My maker made me what I am, and I've never been ashamed of it until this morning." But he said, "When I see you, my people, acting like this, then I'm ashamed of being a coloured man." In the presence of the militia they hollered him down.

So some fine, educated, fine-looking coloured lady stood up, with an intelligence - my, supreme. She said, "I don't want my children taught by a white woman."

Someone said, "Why?"

She said, "Because she won't take the interest in my children that a coloured teacher would." And she said, "Look at our schools over here. What are you hollering about? We've got swimming pools and everything in our schools, and they haven't got that over there. Now, what are you people hollering about?" And they hollered her down, see?

They're inspired by the wrong thing, you see, those people. And that's the reason I say that, not that there is any prophecy concerning it. I have nothing on it from the Lord. And be sure of it now, if I say anything from the Lord like that, III tell you. It's always: I'm speaking now. But when He speaks, I say "It's not I, it's THUS SAITH THE LORD." And I can't say it until He tells me to. I could be altogether wrong in my thoughts about Martin Luther King. I don't know, I can't say. That's just my opinion. Anything that raises up trouble, that's what's supposed to be in the last days. And it's all inspired of Satan to break up our commonwealth and whatever we have, anything that rises up like that. So I'm for those people down there, don't you ever think that I'm not. I'm for freedom and for everything, but the people are not under that situation now. But what it will do is, I believe, to start another revolution, if somebody doesn't stop it. See, it's the communists working among those people.

I was in Africa when they did the same thing. See? And I know there were communists that came in there telling those coloured people, "Oh, you're this, that, or the other. You're this, that, or the other." And the first thing you know, it caused thousands of them to be killed. And where did they get, to? Nowhere, see, nowhere!

And I love human life. Let's serve the Lord. Our Kingdom is above. There is nothing about this here. As long as we can eat, drink, and can have that, what else do you want? See? So I know what it would be. I realise that it just causes trouble.

Now, another question is here.

"John the Baptist, when meeting Jesus, why did he say, 'Thus it behoveth us to fulfil all righteousness'? What did it mean?"

Well, I remember Doctor Roy Davis, a personal friend of mine, who baptised me the only time I've ever been baptised. And he said that John was meaning (I remember this in their school), he knew that he had never been baptised himself, so he suffered Jesus to baptise him. Well, I differ with the great Doctor there.

Not for controversy, but for the sake of Truth, I might say this. No, there were two men, the two leaders of the hour, the Messiah and His prophet met in the water. Now remember, John was baptising not for remission of sins, but unto repentance. Not for remission of sins, because the offering had not yet been made (see?), there was no sacrifice. And the sacrifice came to him in the water. Now notice. John looking up and seeing Jesus said, "I have need to be baptised of Thee. And why comest Thou unto me?"

Jesus said, "Suffer it to be so," which was, "Suffer it to be so, for thus it behoveth us, or it's becoming for us, to fulfil all righteousness." Then John, being a prophet to whom the Word of the Lord came (it comes only to the prophet), understood that that was the Sacrifice. And according to the Law, the sacrifice had to be washed before being presented; and that's the reason he baptised Him. See? He said, "Thus it behoveth us to fulfil all righteousness." The sacrifice, which He was, must be washed in the laver before being presented for sacrifice. And Jesus was the Sacrifice; and John knew it, and he knew that He must be washed before being offered. And then immediately afterwards, He was presented to the public for trial and was the Sacrifice for all human life. The Lord bless you.

Now we're going to have a little short Message, trusting the Lord will grant to us His blessings. Now, I'm leaving this next week to take the kiddies on a little vacation up into the hills. And then, if I get back in time, I want to speak next Sunday morning, if it's permissible to God and to the pastor here. Well let you know more this week, you who are out of town, by the way of a letter. I want to speak on the subject of exactly why we believe the things that we believe about Christ, why it must be this way and cannot be any other way (see?), and prove it by the Scriptures. Now, it's if the Lord be willing. If I don't, III try to see you this winter or next summer, once we get back, if the Lord tarries. We're going now back home to Arizona, so that we can get the children to school. Now, this morning, just prior to the prayer for the sick, we're going to read some of God's Word. For we know that, without this Word, it's impossible, there's nothing can be done. And only the Word can produce these blessings that we're asking for the sick and the needy. And I want to read something now from I Peter, the 5th chapter, beginning with the 1st verse. And then from the Book of Hebrews, I want to read Hebrews 2:1-4.

The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

Feed the flock of God which is among you, take the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

Neither as being lords over God's heritage, but being ensamples to the flock.

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

Likewise, ye younger, submit yourselves unto the elder Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

*Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:
Casting all your care upon him; for he careth for you.*

In Hebrews, the 2nd chapter, we read these Words. Now I'm preparing to give a text: "casting your care." My text is: *He Cares. Do You Care?* I want to read this portion now, while you're turning to Hebrews 2, that you might see the real meaning of these Words, what this text means.

Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

I want to use the subject here of *He Cares. And Do You?* When He was here on earth, He cared for the people. The thought of it rises in my mind just before speaking or praying for the sick, not knowing just what kind of a prayer line well have.

First, and to approach this, the audience must be anointed with faith. You, if you do not have faith, then there's no need of even coming to be prayed for, because it's going to take your faith and my faith together, my faith to believe Him, your faith to believe Him. So we don't forget this now as I go along. We've got to have something - with evidence, I mean - that we can base our faith upon for what we're trying to do. Because if a man approaches anything that he wants to do without sufficient faith, he's bound to be a failure. But if he can approach it with sufficient faith, then he's bound to succeed if it is according to God's will and purpose for him to do it.

Now, I was thinking of His caring. Last evening, somehow strangely, I was led by the Holy Spirit, when I was waiting on some fellows to come to help Brother Wood put a trailer that he had built on the back of his truck. I didn't know why I was trying to find my good friend, Brother Evans, but I went, starting up the highway (which my wife and family sitting back here know to be true). And somehow, strangely, I turned around and went back to a place, a motel.

And, oh, how it thrilled my heart to see so many of my friends gathered there in about two minutes' time, till it clogged the pathway and the cars couldn't pass through any more, just real friends, driving for hundreds of miles, from Georgia and Tennessee and Alabama and all around, just to hear a service. Then that thought came on my mind: "What should I say to those people, knowing that in the Day of Judgement III have to answer for what I tell them?" And I too am a lover of this great life that is to come, and I want to be there.

And then, strangely, I went to a place where I made an odd turn. Instead of turning around there, I went up to make a turn. The lights flashed on a lovely couple on the outside, two fine young ladies that I had just married to two fine young ministers. And Satan had seen the minister (one of them), his ministry being set, and that he took a life's companion right here at this altar. They went away happily on their honeymoon, and the enemy jumped on to this young man. And I'm telling this to express what I'm saying: "Does He care?" Somehow, with faith that would not take "no," they turned and returned back here, after they were all the way over in the east somewhere on their honeymoon, and were sitting, waiting, and I walked in. He was a fine handsome young man; his wife was sitting on the outside crying, she and their little companion. And the other man and the other brother came, running (a friend of this young man), saying, "Oh, Brother Branham, such and such has happened."

I went there and saw this handsome young man sitting there, just in the peak of his life, a leader of young men, sitting there, and Satan had bound him. He never noticed, but I took my hand (left) to shake hands with his hand (right), to see if some disease had plagued him. But there was no sign of vibration. Coming right out of the room from praying and fasting, and waiting upon the Lord, the anointing of the Holy Spirit was there, and that's why It led us, see. And then, seeing this shadow of darkness over him, I never said what I was doing. But in less than a couple of moments it was all gone, the coldness of his hands had left and he was shouting and praising God. He needed a few minutes to find himself. And here they sit right here this morning, sitting in the audience. See how Satan was trying to upset that young man, by referring to him some complex to be put back, which the Holy Spirit knew, and I saw it by the vision of the Lord. But God cared for that man. God cared for that young boy.

As I was coming in a few minutes ago, there was a lady. I see her sitting here in the aisle (they just got her a seat some way, and she sat down). She said, "Nine years, Brother Branham, I've tried to get hold of you." And she said, "I'm so desperate! I got here late, and couldn't even get a prayer card to be in the line."

Billy, of course (it's his orders to see that I'm not bothered), takes me in and out. Don't feel hard at Billy, he's commanded by this board of trustees to do that. And if he didn't, I wouldn't be able to get to the prayer line or get in here. You realise that? See, there's got to be a system to whatever we're doing. We've got to have it, see? But he was saying, "Come on, daddy, hurry up."

The lady moved back. And she said, "Brother Branham, just a word with you." Standing there, a vision broke over this fine-looking young woman, and I saw that her heart was burdened. And she was trying to work to make a living. And a great thing happened back, right back in the time of her parents that had caused this great thing to happen to

her. And the Lord Jesus revealed It and showed what it was, and there, in a moment's time, took it from the woman. She went around rejoicing. And now she's sitting here in the audience with us now, rejoicing, with tears, as she's wiping her eyes now, knowing that the truth of the thing was made known. And that poor little neurotic woman, that was so nervous she didn't know what to do with herself, was thinking that she was gone, and that there was no Holy Spirit, and that this is her last day. She had tried for nine years and she was about at the end of despair. God cared for that little woman who no one cares for. See? What a time! He does care.

When He was here on earth, as I say, He cared for the people so much that He healed their sick, comforted their hearts, told them about a place that He would go and prepare for them, and that He would come again to receive them unto Himself. He cared for them. And notice, He cared so much that, when He knew He must leave in order to bring this great thing to us, He said, "I'll not leave you comfortless, but I will send the Holy Spirit, and He shall continue My care for you," until He returns. There's no one cares like Jesus. Knowing that His body, as a High Priest, in a mediatorial work that He's doing now, must be in the Presence of God at all times, for intercession, that God cannot see the sinner's sin, that He sees only the Blood of His Own Son - to comfort His people. Does He care? Certainly, He cares. Now, He was to continue to care for the people, His people here on earth, in the same manner that He cared for them when He was here. Because He said it in St. John, the 15th chapter, if you want to make a note of it. I've got notes lying here with these Scriptures I'm referring to, St. John 15:26 and 27.

I see many of you writing the Scriptures down. So I may refer to this if you don't know it, many times, to the Scripture. I write the Scripture down, then I know what I'm speaking of from here, because it's always in the Word of the Lord. See?

He said, when the Holy Spirit has come, Whom the Father would send in His Name, He would testify of Him. In other words, He would do the same thing He did. The Holy Spirit working through a tabernacle that He had sanctified, would do the same thing that He did. Now, what that ought to do for us! Then we know that right among us today we have the same comforting Lord Jesus in the form of the Holy Ghost, another office that God Himself is working in.

He was a Comfort to Israel when they could look up and see the Pillar of Fire, and hear the prophet speak the words that were true, and see God vindicate it. That was their Comfort.

He was a Comfort when He was here on earth as a man, God made flesh, God representing Himself and expressing Himself through a man, Christ Jesus, Who promised that "The works that I do shall you do also. And I am going to the Father, and going to send back the Holy Spirit, Who will be Me in Spirit form. And I'll be with you, and dwell in you. And the very same things that I've done here, the Holy Spirit will do again in My Name when He comes." See? That's why He said that to speak against That now after the atonement's already made, was unpardonable sin, blasphemy against the Holy Ghost.

And He would do it in the same way, so that we would know whether it was a comfort from some earthly standpoint. We'd know whether it was a comfort, as from some elderly person who could put their arms around us and hug us a little and make us feel good, or some theological term of a denomination that would say, "Now you belong to us, and we've got it; and don't belong to the rest of them, because they haven't."

He made this directly sure, see? "He will speak in My Name. The works that I do will you do also, when He's upon you." See, He would comfort in the same way, by forgiving all of our sins, healing all of our sicknesses, and speaking to us of the comfort of a Kingdom that is to come. See, He would prove Himself among us, as God proved Himself among us by Jesus Christ. And in I Timothy 3:16, it's written this way about God: "Without controversy we realise that great is the mystery of godliness, for God was manifest in the flesh." We saw God in flesh. That was God's comfort, to know that He cared for us so much that He became one of us. God manifested in the flesh - not just another person, but God Himself!

And now to bring it another step closer, He sends the Holy Spirit to care for our comforts, and He abides in us. Oh, He does care!

Now we must go on to another portion of Scripture here, or another thought to back this up. Before we do, I might say this: everybody doesn't have this Comforter. They don't, they don't have It. So the reason they don't have It, is because they don't accept It. It's for them, but they don't accept It. Now, I hope that you're spiritual enough to read what I'm saying. See? I'm speaking to a group of people that are to be prayed for in a few minutes. And we have this Comfort in the Holy Spirit that's sent for the Comforter, but all people won't receive That. They don't believe in It. See? They, in order to do that, then they gather their comfort from some other source, by some other means. Of they don't accept God's provided Comforter, then they have to get some other comforter (see?), because you can't live without something to live for.

And I hope that each of you get that, especially you people that are to be prayed for, that are so uncomfortable this morning with maybe troubles that doctors cannot touch.

And we believe that doctors help people. I believe that God heals by medicine. God heals by surgery. God heals by understanding. God heals by love. Just a little love goes a long way. Let somebody be all upset, and just show them you care for them. See? God heals by love. God heals by prayer. God heals by miracles. God heals by His Word. God heals! Whatever source it is, God heals by it. It's God that heals, for He said, "I am the Lord that healeth all thy diseases." So all of it should work together, and men in different ministries should work together for that. See? Now, but they don't do it, because sometimes they're forbidden to take certain stands upon God's Word, because their certain denominations don't permit them to do that. But that doesn't stop the Truth. God goes on healing just the same.

So they try to draw comfort from some other source. Let's speak first of the soul.

We find out that many people try to find comfort by drinking. You know, we have a saying which is pretty well known among us today, that many ministers drink sometimes before going into the pulpit, take a good heavy drink of

something intoxicating. It's been known to see ministers on the platform that even stagger under the influence of liquor. And that ought not be. It should not be. Many times we might condemn the man when maybe we ought not to do that; we ought to find out what's the trouble behind it. Many of them were converted from alcohol. And we find out, if they are in that condition, it's a disgrace and a reproach but no more a reproach than it would be to lie, steal, or lust after women, or any other thing that's against the commandments. See? And maybe a man's born high-passioned, and he sees these modern strip-teases on the street, and he is constantly in trouble. See? That man is born like that.

Now, what he ought to do, the minister that drinks - or the woman that smokes or that dresses immorally, trying to draw her a comfort from being so well put together, that she wants to cause men to look at her. There's no other reason. She is partially insane. See? No sensible woman would knowingly strip herself before men that has her right mind. See? There's no reason for it at all. But she's trying to, these young girls today that go out on the street, they're really - well, you excuse the expression; and remember, this tape isn't only for this people here, it goes around the world. See?

And why would a woman take her clothes off? For she knows it's hotter. Walk out there in the sun, naked, and then walk out with some clothes on, and which is the coolest? The Indians down there of the Papagos and Navajos, the Papagos, especially, and of the reservation, those women come out with big yarn blankets around them, and sit out there in the sun to keep cool. Why? They perspire, and the wind that blows sets up an air conditioning, you see? And these women have no other reason. They don't know it, they don't realise it. I'm not saying that they do. Many of them are fine women, and I'm not saying it to be rude. I'm saying it to try to wake them up. See?

It's only Satan, see. You realise that when those of the other sex, the male sex, look upon such, it has such an influence on them that they'll squeak their tyres and whistle the wolf whistle. And what do they do that for? The woman does it in order to get the man to do that. Why do you get out right in the heat of the day, at four o'clock in the afternoon, to mow the grass when people are coming from their work, and things like that? It shows it's a spirit of insanity. And I know many of them might have an IQ a million miles higher than mine, but I test your IQ with God's Word and see where it comes out. See? That's modern IQ, but the very evidence, the fruits of the life, give the proof. So they try to find comfort with that.

Many of them say, "Well, I don't do that." But you so dress yourselves with such an appeal, till you try to be more modern 'than the woman that's going to sit by you in church the next morning, and you wear a better hat or a little better clothes, because you can afford to do it. See? See, sin reaches deep down. And they try to find comfort by doing so.

It's become such a thing, until it has absolutely struck the nation as a whole, not only the nation, but the whole world. Many things I could say here, but I want to save time, since the healing service is coming up. I could speak at large on this, but I won't. I'm sure you'll understand what I mean. It has struck the political world, the political life, the social life, the moral life of the nation and of the peoples around the world. It's got to a place that a man wants to be a politician just to have the name of being a politician. They've got plenty of money, can pull votes and hire machines to do it, and so forth, just for the name (and they're worth millions and millions of dollars, see?), just for the name of being some great politician. Enough is said at that. (You know what I'm talking about.)

And there's the social life! The people try to get together in this insane social life. Don't tell me the world's not insane in doing the way it's doing. It certainly is. Certainly. It's a neurotic world. And only by the grace of God will we escape it. Notice, in this social life, the people have come to a place that they socialise in little clans, and get into there and think, "We're better than the next group." See? And it's just done that -way. And it's the morals, it's hit the morals of the people until, honestly, friends, I don't even believe that the word "moral" is recognised among ninety per cent of the people of this nation. They don't even know what the word "moral" means. It's escaped them. And it's done it by trickery.

Satan is very subtle, see, and he does it so easily, so subtly, just a little tiny bit here and a little there. He's got plenty of time, so he just runs a little bit in here and a little bit in here and, the first thing you know, the people are just gradually moved into it. What would have happened to a woman, back when I was a boy of sixteen years old, if she'd have walked down the street as she does today in this strip-tease form? Why, they'd have had her in jail. Well, if it was wrong then, it's wrong now. See? But, you see, Satan just began to cut off the skirts, and to lower them down, and it'll come to pass that somebody will design one a little beyond the bikini, or what you call the thing, to a fig leaf. You remember! That's right, it'll go right straight back. And it's practically there now.

And now the reason we find all those things, is because people are trying to find comfort. They're trying to find something. And remember, your comfort is your religion, and you make those things your religion. See? What a pity it is to realise that death lies right before you. See? Until all this has happened, until it seems like that, there's not a solid foundation left in the nation to build anything on to.

Just let me ask you something. You can't believe anything, hardly, but the Bible. We still have Christ; thanks be to God. See? You can't believe anything else. For instance, when you turn your television on (you that have such) and see the commercials - well, if a person tried to live by one hundredth of those commercials, you'd die in a week. See, you couldn't do it. And the very thing that some company will break down, like a product, and say, "This is the thing here, and don't have this one over here," and the same company sells the same product. Then another commercial will come on, take this on this side and not that, and the same company. The American people fall for such stuff as that, till the whole thing has become rotten, until there's no hope at all. Nobody knows what to believe. But I'm going to tell you after a while what to believe, if you want comfort, if the Lord be willing.

The people, they lie, cheat, steal, till you almost have to have a bond of security to borrow five dollars from somebody. You know, the Bible speaks that, that there'd be no love in the last days, but just amongst the elect people.

That's right. The Scripture speaks of that, that the husband would be against the wife, and the wife against the husband, children against the parents. **Only among the Elected of the Lord will there be any love left.**

The churches have got into the same thing through social life. They brought it into the church, their social life, and their politics, and their other things, until they've got the church so confused that it doesn't know what to do. They brought politics into church. They brought also their social life into the church, their social activities, bingo or bunco, or whatever what they call it, and these suppers and dances, and so forth, into the house of the Lord. Why, it's a pity!

They say, "Well, now, that isn't, that's in the annex."

Remember, it was in the annex also that Jesus beat the merchants out with their merchandise, and said, "It's written, 'My Father's house is a house of Prayer,' and you have made it a den of thieves." See? It's wrong, I don't care where it is. The church is not so much the building, it's the people in the building. And if those people are acting in this way, why, it's wrong. And they've brought in that practice.

Now we find out that the churches, too, are always promising something, like television and so forth, and they never get to the thing they promised. As I have often said in an old quotation, "Man is always praising God for what He did, praising God for what He will do (looking forward to what He will do), and then ignoring what He's doing." See, they fail. And that's the way it becomes, after a while, a history of the polluted (see?), because they fail to recognise now! You can talk of the comfort Christ gave once, and say that He will give a comfort in the ages to come, but refuse the comfort that He's got here now for you. See? It's on the same basis we find that. Well, it's become a great thing.

Now, we find out that it has even become so in Pentecost, in the churches. It's come into the Pentecostal realms, that they're always promising something that they never get to. It's always that every fellow has a different sensation, and, whether it's Scriptural or not, they're promising something that they never do get to, until it seems as if it's got to a place where there doesn't seem to be any sincerity. The people don't get down to that real kernel of sincerity. It's lost it. The very English word *sincerity* has lost its value to the people. Or, by the people's way of living, it's lost its sincerity to them. Now they don't seem to understand.

It's even so with our confessions! Now, I want you people that are coming, or on the tape, I want you to listen closely now for a moment to this quotation.

It's useless unless you are deeply sincere! And you cannot be sincere until you're positive. Do you understand? If you're presuming, or guessing, or hoping so, then there cannot be the depth of sincerity that God requires. Faith is not "hope so" or "it could be right." It's got to be absolutely "Amen!" It's your ultimate. It's your absolute. It's the thing that you're tied to. See? You have come to your ultimate, that "It is the Truth and there's nothing but the truth, and it must be thus!" And then when you realise that in your mind, then you've got to approach it with your whole life, soul, body, all that's in you, just completely sell out everything to it. As Jesus so graciously taught us of the man buying pearls, who found the one of great price and sold all his others to get it. As to all the truths and everything that he had, he thought they were good pearls, but this one meant all to him. And when you find God's Ultimate, His Word, a promise upon a certain thing, you must know first that it is God's Word, that the thing that you're seeing being done is God. There's no "maybe so, it could be, it looks like it might be." "It is God!" Then when you get to that spot, then that's the Pearl of great price. You must get away from anything that anybody else tells you contrary to it. You must not look at what man has achieved. You must look to what God has said and what He promised, and see Him to do it. Then that's your Ultimate right there. And then everything that you are, everything that you were, everything that you hope to be, must be placed upon this just as though it was death and life to you at that moment.

I think one of the things that keeps our people from being healed is the lack of confession, the **lack of sincere confession**. Now, for instance, this might sound a little bad, but I don't mean it that way. But I am looking at my wife sitting here. If I would go out here today and throw my arms around some other woman and make love to her, I'd know then, after I did that, that I was wrong, so wrong. Now, of course, my Comforter would keep me from doing that. See? See? But I mean if I did that, and it happened that I did it or anything similar to it, then I know that the first thing is to say to my wife, before I can say to God, "forgive me," because I sinned against her. If you come to the altar and remember you have ought, go and make that right first, before you offer your gift. So I've got to go to her. I believe that confession is straightening up also. It isn't true confession unless it is.

What if I said now, "I'm going to confess that I have done wrong. I'll say, 'Good Lord, o Friend of mine, You know that I know You really well. Praise God! Hallelujah! I think You're a good old Fellow. Forgive me. You know, old, old Friend, I didn't mean it that way'?" See?

Now, you say, "That's sacrilegious." It is. To make a confession like that, it is.

But what if I go and say, "Lord, I didn't mean to do it just that way. You help me and I won't do it again"? Hell refuse my sacrifice until I first go and make that right with my wife.

Then what if I come to her with the same irreverence and say, "Say, old girl, old friend of mine, old mother of my children, and old sweetheart, you know we've been old chums for a long time. Say, what if I put my arms around another woman? And what do you say about it, old kid, would you forgive me?"

I imagine how she'd look. She'd think, "What's happened to my husband?" See? Now, the first thing, she wouldn't know whether I was kidding or whether I wasn't.

And you don't go that way to make a confession to your fellow man or God. You go with the depths of sincerity, with godly sorrow for your sin. First, you must be sorry. I must tell her, "Sweetheart, come here, it may mean the rest of our married life. The woman that I live with, that's my sweetheart. And how I've loved you all these years! But now you may leave me, from now on, you may not stay with me, you may not accept me. And I'm knowing that. But yet, to make it right, I have got to get right." I've got tell her with the depths of my heart.

Then I've got to tell God the same way. And tell both her and God with sincerity, that I'll never do it again, by the grace of God. See? Now, I might be able to put it over her, and she won't see. Maybe my speech to her would convince her, but my speech won't convince God. He looks into my heart and He knows. And, after all, just a few more years with her, if God permits, and we'll be taken out of this world. But with God it's Eternity, so I must be deeply sincere with God. And then if I am sincere, He'll hear me. But if I'm not sincere, there's no need of my wasting God's time listening to me.

And that's where it's come to today. Amongst people there doesn't seem to be the depth of sincerity that they ought to have.

And I believe that a man or woman coming to be prayed for, should first confess everything that they have done, and make everything right. Because, you see, you notice lots of times on the platform how far away that THUS SAITH THE LORD is. See? See? With the people, the vision will materialise, of course, with their faith. God promised that by a gift. But the healing is something different, see? God recognises it then, see?

Now, we notice, the people making their confession have got to come with depth of sincerity. I have here, I have got time to read it, but it's in Binghamton, New York, I believe, the place where the Endicott Shoe Company is. We were there in the Endicott-Johnson shoe place, a big auditorium, and we were having a meeting there. And one morning (Billy Paul was next door to me), really cold a winds were blowing; and I had found, among the people, it seemed like a lack of sincerity- And I wondered why. Here was one man that was healed - one man in particular I'm speaking of. The man had a great affliction, and he was healed this night standing there. And before we left (five days), the affliction was back on him again. See? Because in the Presence of the Holy Spirit, It took that off from him, just as It did from this young woman a while ago out here in the yard, and the young man last night, see? But there must be a deep sincerity to know that the God that can take it away from you now, with that same anointing on you, can keep it away from you. See? And then the Holy Spirit spoke to me one morning, about daylight, and said, "Get up on the platform or somewhere, and bring these people up there and make them confess everything that they've done before you pray for them." See? It's the depth of sincerity!

Unless the world repents, it's got to perish. See? And confession is what the world needs today, honest confession!

It's like medicine for disease. We all can read on the bottle what kind of a medicine it is and what disease it will cure. But, you know, I'm going to apply the reading of the directions like that to the Bible. Our schools and seminaries can read all the Word, but, you know, just reading the directions and how to take it doesn't cure the disease! See? It's got the medicine, so it's got to be taken! So a man can say, "I am a theologian. Now, don't speak to me about such-and-such, I know the Scriptures. I know that the Bible speaks thus-and-thus."

"He that heareth My Words," (St. John 5:24, for instance), "He that heareth My Words and believeth on Him that sent Me, has Eternal Life." Or, as King James puts it, "everlasting," which is "Eternal," rightly, Eternal Life, because he's believed. Many people say they believe. Now, that is true. The Scripture is correct. I'm reading the Prescription, I'm reading what the Prescription is, and the Antidote for my sin, but can I take It? Can I believe? I might say, "I believe;" but do I believe? That's the next thing. Just reading It and knowing the directions doesn't cure the disease. The trouble is that (in our case) we won't take what the Remedy says do. We've got the Remedy, but we won't take It. We say we do, because we can read It; but really to take It, we don't do. See, the Gospel is the same way, a medicine, in this case. If the remedy has been proved to cure the patient, and the patient reads all about the discovery of this drug, and they know every ounce of medicine that's in it, the scientist's name that found this certain drug, like the Salk vaccine, and so forth; if we know all the Word about it, but refuse to take it, it won't help us. See? It won't help us.

But then, how often we say, "But we took it!" And if you say you took it, and the patient shows no results, he didn't take it, that's all. How, if that clock on the wall wasn't such a busybody, I'd like to stay here and bring it down really strongly for our people, since the Gospel has been proved for these things, and they claim they take It, but they show that they don't take It! How can a person read the Scriptures on the little things that I talk about, about women with bobbed hair and wearing shorts, and so forth, like that, how can they call themselves Christians, when the very Medicine Itself says that it's different? See? How? You say, "But I danced in the Spirit, I spoke in tongues." That doesn't mean one thing. Your own life proves that you didn't take It! See? You said you took It, but you didn't! For you still are showing all the symptoms that the Medicine is supposed to cure! And the Medicine, in the Gospel line, is a guaranteed cure! It's got to be. Now, you see, you've got to show results.

You take a person who says: "I'm a believer. I believe." Let the Gospel Light strike them, brother, they take It right now! And they'll show results. Certainly. You'll not see that man in any more pool rooms, you'll not see him out here with a cigarette in his hand, you won't see him drinking. Oh, no. You won't see him flirting with other women. No, no, no. I don't care how much they throw their female flesh before him, he'll turn his head towards the skies and look towards Christ. What is it? It shows that the Remedy took effect. And if It doesn't take effect, you say, "Well, I know I took it." Well, then, where are you today, then? You are dying. You show! I'm looking at you and diagnosing your case by the Bible, that you're still in sin. And the wages of sin is death. I don't think it has to be made any plainer. See, your own actions prove, your own actions prove that you didn't take *It*. *You thought you did*. Amen. You might have been all sincere in thinking it, but you didn't do it! For, if you did, God promised It would take effect on you. And the old sin is still there, the old Adam nature still lingers there, the old unbelief. Yet, before your fellowmen, you try to make yourself say, "Well, I'm a believer. Oh, glory to God! Yes, I'm a believer." But, you see, It didn't help you any!

Maybe the patient himself wasn't ever predestinated to take the Medicine. If he did, It'll never take effect. That's right. You see?

But look at that little immoral woman! When the Light struck her, there was something lying there to take care of her condition. See? If we believe and sincerely confess, this Remedy of God's way takes effect. God has a provided way for these things.

Now, see, man will go and say, "Well, I joined the church. That settles it for me." That isn't God's provided way.

God's provided way is repentance, confession, and showing results, bringing forth fruit meet for repentance, showing sincerity. If you people will just do that this morning, who are going to be prayed for! And you people that hear this tape, all over the world! And after this tape is played, if the minister or the person that's playing it in congregation groups out in the jungles, or wherever you are, will first make your confession clear, and then come with nothing in your heart at all but faith and be prayed for, the Medicine will take effect.

Peter said, "Repent, every one of you!" on the Day of Pentecost, "Repent, and be baptised in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost." When you thoroughly repent and believe on the Lord, and are baptised in the Name of Jesus Christ, you make God a liar if you don't receive the Holy Ghost. Jesus said this, the last commission to His church: "These signs shall follow them that believe. They shall lay their hands on the sick, and they shall recover." And if you see those signs following a believer, and you come up and that believer lays hands on you, and something doesn't take place, than there's something wrong with your belief. See? For the believer God promised a provided way.

We try to find comfort by saying, "I don't have to listen." No, that's true, you don't have to listen.

But if you are predestinated to Eternal Life, you will listen to It and you'll rejoice in It. It's your Comfort. It's the Thing you've longed for all your life. It's that Pearl that you're ready to forsake everything for. See? You want It, because you know it's God's loving care for you. It's something to settle the sin question, to settle the unbelief, to settle everything for you, if you want It. It's he that's really sick, and knows he's sick, that hunts a physician. See? Not he that's not sick and doesn't need one, Jesus said. But it's for those who are sick. If you can realise your condition, then you've got to do as He said do. Then it's got to take place, or God told something that was wrong. See?

So many people attending healing services don't start from the bottom. You've got to get a life cleaned up, you've got to be in the right condition, you've got to be able to say, "Yes, I believe It," and that's got to be from your heart. Then nobody will have to baby you around and say, "Now, oh, brother dear, sister dear, you ought to do this, you ought to do that." You're a believer, there's nothing can take It away from you. I don't care what anybody else would say, what any consoler, what any comforter, what any doctor, what any hospital, what any diagnosis would say, you still don't believe it. You just know It! There's no need of saying anything else about It, you know It! Now, that's the genuine thing.

We have so much impersonation in all things. It has to be that way. Don't feel bad about it. It's got to be there. It always has been and it always will be. But I'm telling you this morning what's Truth and fact. We're at the end time. We've got to lay this thing down as the Truth (see?) and let it be known what's the Truth.

Now we find out that people won't take God's way in the matter. God has a way provided for your comfort. God has a way provided for all these things. But people don't want It, people go after other ways. And every time they do it some other way than God's way, they bring the wrath of God upon themselves every time they do it. All right!

And all these things that I have spoken of bring us to this, the world. All of this going after other scientific achievements, going after church achievements, going after different things has brought us to the end of the world. We're at the end. There's not one hope left. We are without a hope of survival. We haven't even got one chance of survival. Now just let me for a few minutes break this down and just prove it to you.

And each one of you get (if you don't, you ought to get) a medical journal, you ought to take the Reader's Digest, and so forth, where you read of these achievements. (A minister here is sending this Message around the world.) To make a statement like that, that we're without hope, that we are beyond redemption, that we have crossed the line between redemption and judgement, means that I must give the congregation some grounds to base this statement upon. There must be some reason why a man, if he's in his right mind as I think that I am, would make a statement like that, to tell his nation, to tell his congregation, to tell the people where this will go around the world to thirty or forty different nations, maybe, and peoples and languages, that we're at the end time. It behoves us to give a statement or explain a little of it before we get down to our main text for the morning.

Look, now let us look what science and education has brought us to. And that's the very thing that man accepted in the stead of the Word of God, a scientific approval. And scientists have always had to take back what they said. I was reading here some time ago where a French scientist said, about two-hundred years ago, or three-hundred, about rolling a ball around the earth. He said, "If the world ever invented something that would make things travel at least thirty miles an hour (something like that) around the world," he could scientifically prove that "it by its weight would be lifted by gravitation from the earth." See? Now, do you think science would ever refer back to that man? Certainly not. That's in the past to them.

Now, let's just think now, we all want to say, "I can scientifically prove it." That's what a lot of denominations of religious people say today. They want a scientific proof. Well, I could turn right back around and say, "Scientifically prove me God in your congregation. Prove me anything, scientifically, that's real!"

Prove what is real! Life? I want you to get me a quarter's-worth of it, or let me sell everything I've got, to get that part of life. And is life real? If it isn't, what are we all here for?

Life, faith, love, joy, peace, long-suffering, gentleness, meekness, patience - science can't touch it. And that's the only real, lasting thing that there is. The whole Christian armour is looking at the unseen. The senses don't declare those things, but they're there. That's the reason it takes faith to believe it, and it produces in you what faith, has declared is out there. It brings it to you, Divine healing and things. They can't prove what heals divinely, but they know

there is a Divine healing. They can't prove what saves from sin, but they know people are saved from sin. So it cannot be proved scientifically, but it is scientifically in God's way of looking at it.

Now, what has science brought to us? Now, you may be shocked just for a moment. **Science has brought to us sickness, death, and diseases.** Now, you've only been taught one side of the picture. But there are two sides to it. You say, "Science has invented this, that, and the other." Well, we're going to grant you that privilege. But let's look at the other side. Science has brought us sickness. Science has brought us diseases, death.

Look! Scientific hybridising has brought death to the generation of foods and things. It's got the people so soft, that men and women are made up out of a collection of muck, and there's no structure in it. It's become a collection of soft jellyfish. They can't live without an air-conditioner, they perish. They can't play a baseball game. If one of them gets tapped somewhere, it kills him, in the boxing ring or wherever. And they're so soft that men and women - well, it's perverting them.

And they're injecting these hormones into cattle, which has come back into mankind now, according to science, and is making perversions out of them. Because, when a cow is injected, or any food is hybrid, that food makes blood cells, and blood cells are your life. See what it's done? And then, they inject these injections into the meat, and now it's proved that these injections take effect upon the human race. Scientific!

They spray the fields with this DDT, I saw the other day, and now we've got eight-hundred sick people in this community from eating eggs. Do you remember years ago when we had the little bitty structure here, and **I was prophesying** and said, "It shall come to pass in the last days, don't live in a valley and don't eat eggs." I've got it in my book. I thought there was something about that, and I went and looked at it. "Don't eat eggs." That was right back in 1933. Eggs have got something in them now, and I see where science says that a man over fifty years old should never eat an egg, because it's the hardest thing on a heart that can be eaten. Diseases!

Milk used to be our most balanced diet. The doctors will tell you, "Stay away from it." It's making sinus trouble and everything else. It's the same human being that used to drink it and live for years and never know sinus trouble, but the interbreeding and so forth has broken down the structure of the human being, till it's nothing but a collection of muck, a ball of sickness. What did it? Science!

Look! It's caused the genes between the man and the woman to weaken (the physical weakness of the human being through the genes); and the increase of spastic children is around thirty per cent. Mongolism is on a great increase. And these weaknesses of interbreeding of the foods that we are eating for life, are weakening the body, which causes cancer, mental troubles, and all kinds of diseases that are setting in upon the human body because of its weakness. They are scientifically destroying themselves, getting away from God's plan.

He said, "Let every seed bring forth of its kind."

Do you see where we are? I could go on and on, but our time's getting away. But, notice, what it is that's doing it? Science has brought death, sickness, and destruction.

And I saw the other day, where I was talking to my good friend, Doctor Vayle sitting here, an article that people are getting killed by penicillin. It really isn't the penicillin, it's the filth that they let get into it when they're manufacturing the penicillin. It's a money-making, greed scheme. Doctors are giving it sometime who don't even know the formula of an aspirin, and their fathers send them away to become specialists in something or other, and they don't know even how to cure a tummy ache for a kid. But what have we got? Greed, some pool, or a little something. They hardly have any more of the old-fashioned country doctors that used to get down and talk to you and console you and do everything. They leave God right out of the picture, because they went after their own way. In order to get God out of the picture, they explained Him completely away.

There we are. That's what we've done by interbreeding. What makes a healthy plant? A germ can hardly get to it. It's these hot-bed plants, these hybrid plants, that you have to keep sprayed all the time. And many of you have read my message on *Hybrid Religion* (keep them sprayed and babied and so forth). Notice, the real genuine plant doesn't have to be sprayed, it's the original.

What makes disease come to the human body? As I am told by a precious doctor friend of mine (I wouldn't want to call his name right now, but he's a very fine brother, who was reading to me recently out of a medical journal, a book in his office where he keeps all these fine books and the latest stuff of medicine), it is weakness. You say your body's run down, and you take a cold very easily. What is it? It's the weakness of your body and that produces a mucus out of your glands. And, in that, the cold germ beds itself and you've got a cold. But if that body were strong, it would throw away that cold germ, it couldn't touch it.

So, you see, when God constructed a man in the first place, he was immune from any disease. See? But unbelief and science, science and education, were the first things that took a man away from God, and are still taking him.

Just look what cigarettes and drinking, and these stripteases and so forth, have done to the decline of this generation. I'm going to make a statement here. I wasn't going to do it, but I believe I will.

See, they wonder some time, they're always telling me, "Brother Branham, what makes you always pick on things like that? You don't hear it if, say, you go to a man's church. Why, I can take my women folk, but they can't even sit in comfort where you're speaking. You're always bawling them out, well, about their short hair, and about wearing clothes that pertain to a man, and all those things like that. Say, why do you do it?"

Maybe it's my last message till next summer, you know, but I want to tell you. Here it is. It's the Spirit of discernment for these last days, that knows that that's a cursed thing before God. I just wonder sometimes that a minister's got any discernment of the last days! The very God that tells on the platform here the conditions of you, and what you've done, and what you were going to be, and what troubles you've got, that same Spirit within looks out and can discern the signs of the times, and It can't keep from crying out. It's the Spirit of discernment, because the Holy

Spirit Himself says that thing is sin, and whoever partakes of it will perish. And then how can I be justified in the sight of God, and see my sisters and brothers in that kind of condition, if I don't can out against it? Even though they get angry with me, I still must call out against it. It's discernment. Some times they differ in the Word and so forth, and it's lack of discernment. Come and face it down by the Word. See? We know that's right. Well, we know it's the truth. It's the discernment of the last days.

Now we saw about science. I don't want to go any further on that, my time's just running away. Now let's take a second look at education and see what it's done. See? Now we have two churches at large

Now, we realise that it was reason, common reasonings, that started the ball of sin rolling in the first place. It was reasonings against what? Reasoning against the Word of God. When God told Adam and Eve, "The day you eat thereof, that day you'll die" that settled it, that's all of it. And He fortified them against the enemy, behind His Word. But when Eve, listening to Satan's reasonings - see, culture, understanding, education, advancement - she stepped out behind there and listened to Satan's reasonings, and did the thing that God said not to do. And if listening to one reasoning against the Word caused all this chaos, one reasoning against the Word again won't take you back to the same place, because how foolish it would be of God to bring man back upon the same basis he went out from. See? See? You've got to come to the shed Blood of Christ. Your denomination won't work, and your reasonings won't work. It's the Blood and birth, and It produces in you a new creature, Christ: and after the fashion of Christ you live, because the toxin that you take shows it kills the sin of unbelief, against anything but the Word of God.

We've got two churches at hand this morning. One of them the Church of Pentecost that was organised at Pentecost by the Holy Spirit; the second is the church of the Roman Catholics which was organised at Nicaea, Rome. One of them is a spiritual birth; the other one is an intellectual membership. From that church come all Protestants, all denominations come. That was the first denomination. All denominations come from that one and are related to that one. Revelation 17 says so. She is a whore and she is the mother of harlots. That's right. The pot can't call the kettle black (see?), because it's right, it's just one. It's organised, it's gone, it's in Rome. I don't care what it is, it's gone! The Bible (we've just come through those church ages), proves that. One is based on spiritual discernment; the other one is based on educational and intellectual conception.

Now, that puts us right back in the Garden of Eden again, right back to the same place. The woman (church) was the one who listened, not Adam; the woman! Now they want to be mother church, and go on! It's exactly right. There's nothing out of time. They make their own confession, see? They're right back to the same thing, to disbelieving the Word of God! At Nicaea, Rome, when the question came up about water baptism, and about other things like that, and about the baptism of the Holy Spirit, the bishops altogether organised what was called the Roman Catholic church, which was a "royal" Roman. I just got through taking the history yesterday, and listening to it, looking over it again. And it was only to be for Rome alone. In Rome was the royal church. Others were just little sister churches to it, just called Catholic.

Our Church is also the catholic, universal Church, which is a universal belief of all believers. One of them is born of the Spirit of God and has the Holy Spirit in it, and it proves by its life, doctrine, and action, that the Holy Spirit is in there, because It's the Comforter that Christ promised working in His church, doing the same thing He did at the beginning. That's how the toxin of Christ's salvation worked in the beginning. That's the way it works today. It brings forth the same thing.

The other one is an intellectual conception of a denomination made up by a group of men, which has a "form of godliness," as the prophet told us, "and denies this Truth of Power." Now, that's just as plain as I know how to make it.

Now, there are the two churches. One of them was born at Nicaea; and the other one was born at Pentecost. And one has always been against the other. We've come through the church ages to prove it. One's against the other. One of them is a fine, dignified, intellectual church with fine scholars and so forth; the other is classed as a "collection of holy rollers." It was at the beginning, "drunk, illiterate fishermen," and it's the same thing today; it's still classed in the same category One of them is scientific; the other one is spiritual. One is scientific arrangement; the other one is spiritual discernment of the Word. One is scientifically arranged, according to what groups of men say, intellectual bishops. The other one is absolutely born of the Spirit of God, and lives by the Spirit of God, and It performs and makes come to pass the Words that God promised. It shows what toxin you're taking. Have you got educational toxin? Have you got the Holy Spirit toxin? See? All right.

Oh, that subtleness of Satan! How he can paint that picture! Intellectually it can make a man that's not born of the Spirit of God just turn around and around! And there's no way, intellectually, to down them with it. There's not a way.

It is a discernment by faith (see?), a discernment. We see what the Word says, we believe It.

"Then, Brother Branham, they say they have the discernment." Then let the Holy Spirit produce exactly what He promised to produce, then we'll believe it. See? There's the evidence of It.

How did the toxin act when it struck the person? "These signs shall follow them that believe," He said. If the toxin struck that, then that's all right. See?

This brings us now, in closing, for the next few minutes, from Abel and Cain to the judgement of Noah's time, to that coming forth in the days of Noah. Now, before we have the prayer line, listen closely while I run through some Scriptures here as a little text.

We find that after the world had taken its intellectual conception of the Word, those men become great men, renowned men. The Bible says so (Genesis 6:4). Renowned men running after really pretty women and things, as we have in the whole world. We just went through it in *The Flashing Red Light*. We talked the other night how the women were to be prettier in the last days, how men, renowned men, would behave like the scandals in England and the United States. And It'll still be discovered one of these days. See, you just don't know what all these call girls and

everything else are all about. See? Do you know there are three times as many barmaids as there are high-school or college girls? Three times as many barmaids as high-school and college girls! Do you know, a certain per cent (I can't call it now, because it isn't before me, I never wrote it down), almost a third of the high school children over the nation, is either proved to be immoral or had to go home to be mothers? Do you know that taking penicillin to drive back venereal disease has only set in a corruption amongst the people, for that thing is not dead? But yet (see?), God said it would visit as far as the fourth generation. It's causing Mongolism and everything else, and children are ... Oh, sin, how subtle it is! How those people, those ministers will stand and not preach against those stripteases on the street, and let them sing in the choir, and everything like that, and see that's the very thing that sends our nation to hell sends our race to hell! That's right. So now we find that, after God has had enough of it, as I believe He has today.

Now I'm coming to my text. I have a funny way of bringing it. I like to build up a lot of things, and then hit my text. Now, we find in the days of Noah, when God was going to judge the world, when it came just like what it is now (because Jesus said it was), whether He cared? Did He care? Certainly He cared. He cared for what? Now, after He already knew judgement was coming, and had pronounced judgement, He cared for those who cared. And that's the same as it is today. He cares for those who are willing to care. And we find that He sent them a prophet to direct them, to direct His elected people to its provided way for their escape. He's the same yesterday, today, and for ever. See? We find that God cared for His people. (Blank spot on tape - Ed.)

We're at the end, and we see we're at the end! There's no way to build upon that corruption. How can we build a city upon the charred ruins of a Sodom and Gomorra? How can we do it? There's only one phoenix left, and that's the coming of the Lord Jesus; (oh, my!) a purification through the Tribulation period, to bring back a restoring of the world for a people who are just in the sight of God and live by His Word.

Notice, He cared for those who cared to escape in the days of Noah, and He sent them a prophet. And this prophet directed them to God's provided way. Now, that's God's way of doing things. See? God spoke to Noah, and that was the Word (it wasn't the written Word then), and He told Noah to prepare an ark for the saving of the people, and to warn all the people that He had "one way of salvation." And this man was a vindicated prophet that proved to them the way of escape. Notice, the humble and sincere heard this man and believed him, and they escaped. They escaped what? The death of the world of sin that was being destroyed in that day. They escaped the death route that was lying upon the whole world. God so cared! (O God, help this to go down deep now, before the prayer line.) God cared!

He looks upon the world now today, and He's called and He's called, and they spurned and turned Him down. There was a chance of repentance at the beginning. When God told Isaiah to go and tell Hezekiah he was going to die, Hezekiah repented and there was mercy. When God told Jonah to go to Nineveh and cry out, because in forty days He'd destroy the city, they cried out for mercy and there was repentance. But when they reject it, there's nothing left but judgement! And the nation has rejected Christ. They've failed to heed the call, so there's nothing left but judgement.

Now, does God care about those who have repented? Has He made a way for them? Now we're going to see what He did in times past.

In Noah's time, He cared! He sent the prophet, and He brought the way. He showed them the way, He made them a way of escape, and they escaped the judgement. He also cared for them. We find out that He brought them to a place where, in the last days, before the great judgement came, He so cared for them that He prepared a way for them to take in which they would be free from all the judgements that were coming.

Now, He did that for the Elected. Now, we know that. He did that for the Elect, only for the Elected, now! They were the ones who had accepted this germ of Life. They were the ones who were predestinated to see it. They were the ones. We all, if we believe the Bible, have to believe in predestination. See? That's right. God is not willing that any should suffer, but He knew who would receive It and who wouldn't.

He also cared for His elected people in the days of the destruction of Egypt. They were down there in Egypt and had become slaves. In the days of Moses, He cared for the people. He sent them what? A prophet, again. Is that right? And He separated His people from the unbelieving world, from the coming judgement of that day. Did He do it? He cared when Egypt had heaped up their sins so high that God had to send judgement, because He had already told Abraham: "And I will deal with that nation." So instead of pouring out His wrath upon all of them, He sent His care to them, He sent His Comforter to them, He sent His Word to them. And He always sends His Word by His prophet, as He did in Noah's time. He did the same thing in the days of Noah. In the days of Moses, we find out He did the same thing. He sent them His prophet, and they separated themselves from unbelief. Now, that's the kind that came out. That's the kind that believed It. They believed Moses. In the eyes of Pharaoh he was a fanatic, he was a magician, he was a hypocrite, he was something horrible. But to the people that were elected, that came out according to God's Word ("I will bring them out"), he was a prophet to them. He was God's provided way. Notice, they believed him and escaped from the judgement of that day. They believed Moses. And He said He also cared for them to bring them out, and He cared for them in the journey after they came out. Amen.

As that was in the physical, this is in the spiritual realm. He cared! Why? He provided everything they had need of while they were on the journey. Did He? He healed them when they were sick. He provided healing, He provided a way for their sickness. He provided a brass serpent, so that they could look upon that brass serpent (a symbol of sin), and be healed. He fed them while they were in the way; where there was no bread He rained bread out of Heaven. He fed them. Not only that, but He clothed them, showing He cares for those who care.

If they're ready to confess and repent and believe and accept, God cares! But you've got to care first, you've got to accept what He sent you. He so cared for them, that they'd be sure there would be no mistake, He vindicated His prophet by the sign of a Pillar of Fire, to let the people see that it wasn't just this man

walking along here, that it was God right above him, and that He was the One that was leading the way. God cares for people who care. God cares for those who care for Him. So He vindicated this man and proved that he was God's servant, by sending them a Pillar of Fire to lead them to the very land. And they knew it as long as this sign of this Pillar of Cloud and Fire was following them. He said He "took not away the Pillar of Fire and Cloud." He was with them for years and years in the wilderness, forty years. Is that right? That Pillar of Fire led them! We're in our thirty-third year, and given seven years longer it would type the same. All right, a Pillar of Fire led them, that He let them know that it wasn't some scientific thing, it wasn't some accident. Rather He vindicated the Message, so proving It.

He so cared, even for a woman that was an outsider, not an Israelite. She didn't belong to the group, but was an outsider, Presbyterian, Methodist, or something. She was on the other side. Her name was Rahab, she was a harlot. But when she heard how God was in a Pillar of Fire and was leading them, she called out to God, and she showed mercy to the spies that had come to look over the land. And because she cared for them and their people, God cared for her, inasmuch as this harlot would give her life to Christ, to the Cause, because she had seen the sign of a Supernatural God, though she served her gods right in her own denomination. But when she saw this great Supernatural sign, she cried out and asked for mercy, and for mercy for her family. And God so cared for her, that the whole city lapped down, one on top of the other, but there wasn't one rock moved on her house. He cares! Though she be an outsider, who wasn't in the group at that time, He cared. He always cares.

He cared for Elijah when he, and he alone, cared for God.

Hallelujah! That's where it comes to. "Cast your cares upon Him, for He careth for you." Peter, speaking to the elect elders, the elders and those in the church, said, "Put your care on Him, because He cares for you. Put everything there, because you're clean before God. You're walking as servants of God."

God cared for Elijah, because Elijah cared for God. All the other preachers had lost the vision of that day, had lost the will of God and the love of His Word, and it all went modern. But no matter how modern Jezebel had them, the first lady of the land, no matter how much those other preachers let those women act and do, Elijah called out against it in the Name of the Lord. He cared for what God said, and God cared for what Elijah said then, because he said the Word of the Lord. God cares when you care, but you've got to care first. Yes.

Notice, He cared when He called Elijah, by His Word, off from amongst the denominations. It looked as though he'd have to starve to death, because there'd be no tithes and offerings coming to him. But He so cared for Elijah, that He didn't let him starve during the time he was obeying the Word of God. He commanded the ravens to feed him. He cared for Elijah, because Elijah cared for Him, and He is the Word.

He cared for Daniel when Daniel cared for God's Word enough to pray sincerely. No matter when the king said, "I don't want more of that done," Daniel just threw open the shutters and looked towards Jerusalem and prayed. Elijah cared for God, and God cared for Elijah. Daniel cared for God's Word, and God cared for Daniel. He sent a Pillar of Fire that scared that lion away from him and It stayed down there all night long. God cared because Daniel cared. Yes, sir. He sincerely prayed, knowing that it was going to mean being thrown into the lion's den if he disobeyed the denominational orders. But he knelt down by the window, not fearing what man said. He threw open the windows, because it was a commandment of God, and he prayed sincerely and honestly to his God every day. He cared for God and His commandment, and God turned around and cared for Daniel and his stand. Daniel cared for God and His Word, and God cared for Daniel and his stand for the Word. Hell do it every time. Amen.

He cared for the Hebrew children when they sincerely respected and cared for the faith that was once delivered to them, the Word of God. He so cared for them, that when they blew the trumpet - (they had a commandment from God, "Don't bow before any heathen god, or any statues. Don't bow and don't worship them;" that was the commandment) and when they sounded the trumpet and said, "We'll throw into the furnace those who don't," they so cared that they turned their back upon the statue. That's right. God so cared for them, that when the heat came on, He sent the fourth Man down there in the fiery furnace and kept them cool. He cared because they cared.

If you want to hold on to some creed, God doesn't care what you do. If you want to do that, He'll never care for you, because you're doing what man said. But if you hold on to God's Word as your true sincere confession and believe God is a Healer, the same yesterday, today, and for ever, He'll care for you.

He cared then, He cared for the Hebrew children and sent them the fourth Man to deliver them, which was Christ. We know that.

When the lepers cried, "Lord!" ten lepers came out and cried sincerely, "Lord, have mercy on us." They had enough to care for their own wants; He had the power to care for them. He cared for the lepers because the lepers cared to make their confession and call Him "Lord!"

He cared when the centurion cared enough about himself to send for help from Jesus. When the centurion showed by his faith (denouncing his idols of Rome), and cared enough (by public witness) to send for Him to come and heal his son, Jesus cared enough to go and heal him. He cares when you care. You've got to care first, though. He cared.

He cared when Jairus cared enough about Jesus. Jairus was a secret believer. He believed He was right, but because of his denominational stand he couldn't come out and confess it. But when his little daughter got sick and died, Jairus looked at the death of his daughter and knew how to express his care. He cared enough to denounce the unbelievers that were around him and put on his little ministerial hat, and went and found Jesus. When Jairus showed he cared, Jesus showed He cared enough to come and raise her up from the dead. Cast your cares on Him, for He cares! No matter what it is, He careth!

He cared enough when there was not even a commandment involved, when there was nothing said about it. He had never made mention of it, but He cared because a little woman couldn't get in the prayer line, and she said, "If I

could but touch the border of His garment! I believe Him." He cared for her faith in that, insomuch that He turned and called her out in the audience, and told her, her faith had made her well. He cared because the woman cared.

He cared when the neurotic called Legion cared enough, under opposition, to wiggle out from under those tombstones of devils, to go out to meet Jesus, and throw himself prostrate. Those devils would never have come if Legion hadn't pushed his way out there to meet Him. And when he cared enough to make that effort, to make that stand in his belief, Jesus cared enough to cast out this legion of devils from him, and his neurotic condition was gone. He cared when you care. Yes, sir. He cares when you care.

Now, consider when the blind man cried at the Jericho gate, "o Jesus!" Being a Jew, Orthodox, he had good standing in the synagogue. But when he said, "What's that noise going by?" they said, "Jesus of Nazareth passes, a prophet."

He said, "Jesus, Thou Son of David!" Oh, what a rebuke that was to his pastor and the priests that stood by. But he didn't care what the pastor, priest, or anybody else said, he was interested! And he cared enough to get his sight; so he called out! And when that blind man was ready, and cared enough to call out, Jesus cared enough to heal him. He's the same yesterday, today, and for ever! He cares when you care, but you've got to care first. You've got to prove that you care.

He cared so much that when a woman who had lived with six men identified Him and knew and recognised His Messianic sign of discernment, He forgave every sin and gave her waters that she didn't come there to draw, because she recognised Him. She said, "Sir, I perceive that You are a prophet," when He told her what was wrong with her. And she was looking for that day to come, only she had been bound in a church group, she didn't have a chance to do it. But when she saw a Man Who could tell her what was wrong with her, she said, "Sir, I perceive that Thou art a Prophet. I know when the Messiah cometh, I Hell do these things."

He said, "I am He."

That was enough! She cared. She left her water-pot, and into the city she went; and she said, "Come and see a man who's told me the things I've done. Isn't this the very Messiah?" She was something like Rahab, she cared until she alarmed the whole city. She cared because something had been done, the vindicated Scripture had been brought to pass and made positively sure, and she cared! She didn't care what the men said or somebody else said. She saw it, she was there when it happened. She cared. And she cared for her people, so that she told every one of them, and it caused the whole city to believe on Jesus Christ. She cared, and He cared. Certainly He did.

Jesus cared enough for the Message of the day to bring these same things to pass as He said; and He died and rose again to send them by the Holy Spirit, the Comforter, to show His ministry today, that He's still alive. He cared enough. Won't we care? That's the thing: won't we care? He died for this ministry. He died in order that the Holy Spirit could be here in this day to show these things. He cared for you. He cared to bring It here. He cared to make the statement. He cared because He loved you. He cared enough to do it, to send the Holy Spirit to make this ministry today.

That's how He proved He cared in that day, because He came to vindicate what God said He would be. That's the reason the woman recognised Him. She said, "I know that when Messiah cometh, Hell be a prophet. When Messiah cometh, He'll tell us these things." See, He cared enough about the Word of God to vindicate It to her. Amen.

Now He sent the Holy Ghost, in this day of intellectual conception, that He might by the same Holy Spirit prove through us that He's still the Messiah, prove it in the same way. He's the same yesterday, today, and for ever. Now the question is, do you care? What do you think about it? It's here. It's been proved over and over again. Do you care enough to believe it? Do you care enough to confess your sins, that you're wrong? To confess your unbelief and accept it? Do you care enough to accept it? He cared enough to die and rise again, to bring it to you. Do you care enough to accept it? I think it's proved all through. We haven't got time to get to it all. But you see that He cares, and He died that you might care, that you might have a way. And He's brought that way. He said exactly what that way would do, and now here He is today showing it's the Truth. Now, in this evil hour that we're living in, do you care enough about it, with all your heart, to believe it?

Whether you strike a prayer line, or whatever it is, that isn't it. Do you care? Cast your cares upon Him, for you. Be sincere about it. You care enough to be sincere, for He has proved by His vindicated Word that He cares. He promised to send It, He's done it! He promised in the Word, here it is! He cares. Now what about you? It's you ought to care next!

He cared enough. He cared enough to conquer every enemy for you, that all you have to do is to be sincere and believe it. He conquered death. Death isn't anything for me to conquer, it's already conquered. Sickness isn't for me to conquer, it isn't for Christ to conquer, it's already conquered. I just have to care enough to believe it. Are you afraid of what somebody else has told you? Are you afraid of the doctor's diagnosis? Are you afraid of what the church will say to you? Are you afraid to stand there, toe-to-toe, to the Devil? Say, "I've confessed my sins. I've laid aside everything. I've believed every Word. Here I am, Lord. Create in me a care. You cared for me, I care for You."

I think of that gracious old song, "He careth for you, through sunshines or shadows, He cares for you."

Let's bow our heads now, we just can't go any further.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Let's sing it to Him, with our heads bowed, and our heart.

He careth for ... (Let's look at all He's done),
He careth for you;
Through sunshine or shadow,
He careth for you.

He careth ... (Now, if you care raise up your
hand while you sing that),
He careth for you;
Through sunshine or shadow,
He careth for you.

Heavenly Father, at this time in this late hour of the day, we are making confession from the depths, of our heart, that we know by the Word now that You've always cared for Your Own. But the trouble is, Lord, do we care? Do we just want to get an education and say, "Well, I've got a doctor's degree, or LL.D.?" That's *knowing* the Prescription, that isn't taking It.

God, I pray today that each one of us will take the sorrows of Christ into our own hearts, take His suffering upon us, to realise that we must suffer also the reproach of His Name, that we must suffer. And may we be like the disciples of old, return, rejoicing that we have been privileged to bear the reproach of His Name. Grant it, Father.

I'm going to pray for the sick, Lord, laying hands upon them. They've got their hands up, many of them, and many are going to be prayed for, and are holding prayer cards. And some are in here that didn't get in in time for the prayer cards, but they're going to believe, Lord. They could put up their hands; it looked like to me, the whole congregation. Many of them are sick. Here are these handkerchiefs lying here, feeling Your Divine Presence by the anointed Word. Heal them, Lord. Grant that their requests will be answered.

And now from the handkerchiefs, to the audience, to the human beings who are sitting out there suffering. Oh, the Presence of the Lord, let It come, Father, and heal them all. Will You, this morning in Divine grace, when we confess, Lord? I, Your servant, I confess an inability. I don't even have one thing, Lord, that I can present to You as a merit. We're unworthy. None of us can do that, Lord. We're not worthy of the things that we're going to ask for. But, Lord, we know that Jesus went away, up into Glory, and is there preparing a place to come and receive us unto Himself. And He told us that He would send us a Comforter, which would be the Holy Spirit, and that He would do His work and would abide with us for ever.

O Holy Spirit, Spirit of God, come afresh this morning upon us, and vindicate Your Presence, Lord, in the same manner that You did when You walked here on earth, that this audience might know that You are here in these last days to vindicate Your Word, and to prove that "as it was in the days of Lot, so shall it be at the coming of the Son of man." Lord, it's to Your honour and glory that we ask this, as we submit ourselves to You with our confession. Cleanse us by Thy Blood, Lord. Wash us by the water of the Word, and cleanse us in the Blood. And present us, Lord, as "examples" (as Peter said in the text reading this morning) to the unbelieving world. For we ask it in Jesus Christ's Name. Amen.

I'm going to ask the sister now with the piano, in just a moment. We may be a tiny bit late today, but, oh, I don't get to come too often. Just have patience with us. Will everybody just stay for a few minutes now? We're going to pray for everyone. Billy Paul, where is he? Did you give out prayer cards? What was it? B, one to a hundred. Let's just take a few of the B's and see if He'll give us the discernment. How's that? We'll see if He's here with us. Just ask Him if you believe He'll do it? I've preached away from it, you see?

And let's have the people to stand up. Well, we're going to pray for all of them, anyhow, starting from number one. Who has B number one? Stand up, who has that prayer card. (No, I'm just going to bring them right around here - they come out of this aisle and come down.) Let B number one: who has it, prayer card number one? You mean it's not in the building? Oh, I'm sorry, lady. All right. B number two, then, if we're already started from one. Let B number two: who has it, will you raise your hand up like that so we can see it? Come here, lady, right here. Three: who has three? Now let's get our line all the way down the wall.

(Brother Branham continues to form the prayer line - Ed.)

While we're thinking of that, the sweetest thing comes back to me; when I came in, a little boy - it just nearly kills me to think about it a little boy stood there a while ago. He said, "Brother Branham, will you do something for me?" (He was just about the size of this little lad.)

I said, "What is it, son?"

He said, "Pray for my mother. She just takes God's Name in vain, and she just has such an awful life."

I said, "Where do you live? Here in the city?"

He said, "Yes, sir."

He wanted his mummy to be a good woman. And, no wonder, Isaiah said "a child shall lead them."

(More are added to the prayer line - Ed.)

As the prayer line begins to dwindle, then let Billy Paul or some of them here from the platform - let Brother Neville after a while, when he sees the prayer line getting short, motion like that, because I'm going to pray for the Holy Spirit.

Now, this man in the wheel chair! You have his prayer card? All right, now you can take him right into the prayer line. Now, is anybody else here, who can't get up? Somebody help them when their time comes, see?

Now do you care? Do you believe He's always cared? Do you believe that He cares now? If He once cared, He'll always care. You believe that? (Congregation says, "Yes!" - Ed.) Now I want everybody just to be really reverent, keep your place and pray. Now, you in the audience, pray too. Now, how did He care? In the way He could not care any more! And no man or prophet, or anyone else, can go beyond the boundaries of God's promised work. Is that right? Now, I don't care now, you might have been through prayer lines a hundred times, but you standing now and you that are sitting, if there is sin in your life, unbelief, confess it right now. Don't dare to come in here without that. If you would come through here, no matter how much a man was anointed, and would stand and lay hands on you, you'll certainly miss it a hundred miles unless you believe it. You must believe it. You've got to confess it. You've got to. See? Then, if you look here, I hope you've got the picture. See? It is totally impossible for God not to keep his Word to you, if you've kept your word to God. See? If you truly believe it, there's nothing can make you doubt it. Time, space, nothing else can make you doubt it. You believe it. Do you believe it? (Congregation says, "Yes! Amen!" - Ed.)

Now, now I'm going to look down this prayer line. So far as I know, unless it's this man right here - I know him; and I know Gene Slaughter down there, I know him. Outside of that I don't know what they're standing there for. I have no idea what they're there for. God does know. And now if you all know that I know nothing about you, raise up your hands, you standing there. Now, how many in this audience know that I know nothing about you, raise up your hands. Now how many are conscious that Jesus Christ knows about you?

And, how many will be willing to say this? I believe (Congregation says, "I believe" - Ed.) with all my heart ("with all my heart") that Jesus ("that Jesus") healed me ("healed me") when He was crucified ("when He was crucified") at Calvary ("at Calvary"). That's right. See? Now, if He has already done it, then it's by your faith you accept it. Now, He cared enough to do it, do you care enough to lay aside every doubt, and believe it? Cast your cares on Him, for He cares for you.

Now, if you're sick, if you're afflicted, I have seen - well, you know tens of thousands of things that the Holy Spirit has done. And you know that! Spastics, even to being dead.

A man dropped dead right here on the platform, right here in front of us, about three weeks ago. His wife is a registered nurse sitting here. And the man went right down. He's sitting here somewhere. Here's his wife sitting here now, and here he is up here somewhere now. Yes, here he is standing right here. His eyes went back, turned dark like that, and he fell. I went down. She examined him, there was no heart, no pulse. I put my hands on him (he was gone) and just called for his spirit, in the Name of Jesus Christ, and he rose up. See? See?

What is it? He is the Resurrection and Life. It wasn't I. That was the Comforter that acted, the Holy Spirit, making intercessions for us. See? We've accepted Him, now it's up to Him to make intercessions. Then could God save you against your will? Certainly not. He can't heal you against your will. You've got to believe it.

Now, how would it be, if God will let me by a Divine gift show you that Jesus Christ is here with us, that this Comforter is Jesus Christ? He's the Word. "In the beginning was the Word." Is that right? "The Word was God. And the Word was made flesh and dwelt among us." And the Bible says in Hebrews 4, that "The Word of God is sharper than a two-edged sword, a discerner of the thoughts of the heart." Is that right? And that's what Jesus did to prove He was the anointed Word, Messiah. Oh, my! Don't you see that? What is Messiah? The anointed One. The anointed what? The anointed Word! "And the Word was made flesh." He was that anointed Word! You see that, Brother Vayle? See, He is the anointed Word!

And now when you commit yourself to Him, then He uses you beyond what you know, proving He's still the anointed Word, a Discerner of the thoughts of the heart. Oh, how can anyone doubt? Just believe. Don't doubt. And now you sitting out there, I hit that subject this morning. When a little woman cared that she wasn't going to get in the prayer line, perhaps, she touched the border of His garment and He turned around. Do you believe that? You believe it can be done again today? Yes. Now, how would you touch it?

The Bible says He's the High Priest, right now a High Priest, sitting at the right hand of the Majesty of God, to make intercessions upon our confession. We confess we believe Him, and we want to touch the High Priest. And if we touch Him, how would He act? He's here in the form of the Holy Ghost. Then He'd speak right back through me and tell you just exactly. Is that right? Now you believe that and just keep seated, keep quiet, keep reverent, and watch. Now, if Hell just do it at least three times, that will be sufficient, won't it? Three times, if He'll do it.

How do you do?

Now, just a moment while we pray. See, this is something that's a little different right now; I've been preaching, and then turn to this. Now, I haven't called on the Lord for this for a long time, but the Lord God knows my heart, and may He grant your request. And I'm believing it, that Hell do it.

Now, here stands a woman; we are strangers to each other. As far as I know, I never saw her in my life. She might have sat in some audience somewhere or knew me by some literature; but the Heavenly Father knows, that as far as I know, I never laid eyes on her in my life. She's a stranger.

Now, if He's the same, here's a man and a woman meeting here like Jesus met a woman at the well, as I talked about a while ago. He cared for her. Now, this woman perhaps is not guilty of the same thing the other woman was, but there's something wrong. But He cares just as much about her as He did that woman. See, He cares. Now, and when she saw it, she recognized it. Now here are both of us standing here like this. Now, I never saw her.

Now, if the great Holy Spirit, the Unseen - now if the senses of faith and His Word have brought it so close in those last days, that He's got the picture of It taken there, He's brought it so close to our senses (anointed) and went away; and I've seen Him come in here and move around in that form of a Pillar of Fire. Hasn't He? Now He's here, I know

He's here. My faith says He's here. Now if He can just materialise Himself enough in here to catch this woman's life, as He promised He would do, the Holy Spirit would do the same work He did.

Now, seeing I've been preaching, I just want to talk to you in a minute, in order just to see.

As He did to the woman at the well, when He said, "Bring Me a drink" - you know, He was probably sitting there thinking about His disciples going away getting food, and then He had to talk to her a minute, you know. The Father had sent Him up there. He had to go. He was going to Jericho; and He went up to Samaria, that's up on the mountain, He had need to go by there.

Well, somehow or other, I had need. The Father sent me from Arizona here, and you came in. So it's all just the same thing. Nothing happens by chance, it all happens for some reason. It's the grace of God, that's right.

Now, I'm not knowing you, and you look really healthy, and it might not be that you're here for yourself. It might be something else. It might be some loved one, it might be domestic, financial. I have no way of knowing, you know that. But if Hell explain to me what you're here for, you'll know whether it's the truth or not. And will the audience believe with one heart then? Now you hear us, and it's taped, and we're just standing here on the platform.

The lady, I see her holding her head up like this. She's got, she has headaches that are bothering her, like migraine headaches. They're persistent headaches coming all the time. That is true. If that's right, raise up your hand. See? That's right. Another thing, she has a thyroid trouble; that she's been told, anyhow. That's bothering you, and He's right, it's the thyroid. And then you have complications, just many things wrong with you; you're nervous, upset, get flustered, "sometimes wonder where I'm standing, and whether I'm in or out." And that's right. It's the truth. Now, He knows you, you couldn't hide now if you had to. See? D'you believe He can tell me, who you are? Well, Viola, you return home. Jesus Christ makes you well.

Do you believe?

I know not. Jesus Christ knows all things. Here's another stranger to me. God knows both of us. Do you believe me to be His prophet, His servant? Do you believe that these things that I've preached out of this Word are the Truth? You do? If the Lord Jesus will tell me what you're here for, will you believe me to be His servant? And He's doing this because He cares for you. His care is for you, He's doing that because He cares for you. He's caring for these others that have come in the line. He cares for them. You've had trouble, an accident, automobile accident. You're all shaken up about it. That's right. You've got trouble with your limb. That's right. It's going to get well, and the nervousness is going to leave you, so just go ahead home, thanking the Lord, and saying, "Praise the Lord!"

"If thou canst believe, all things are possible." All right.

Do you believe? I don't know you, you're a stranger to me. But God knows you. Do you believe He can tell me the reason that you're here, or something or other about you? Would you believe it? (The woman says, "Yes" - Ed.) There's another woman, it wasn't you who's sick. No, it isn't. You're here for somebody. It's your mother. That's right. She's got something wrong with her limb, too. That's right. She isn't here. She's near a place, looks to me like English, somewhere down here. That's right. Do you believe? All right, go on. She's healed.

There were two women. One of them was much older, so I wondered where it was. I looked to see where it was. The Lord God knows all things, doesn't He? And He can do all things. Do you believe that? Amen. Isn't He wonderful? I love Him. He's my Life. He's all that I have. He's all that I want.

The anointing followed that lady. There's another lady sitting there that's bothered with nervousness, and she's got a growth under her arm. Is that right? When she put her hands on you then, you felt a really funny feeling. Wasn't that right? That's when He healed you. You're going to be well, you won't need this crutch. Look where she is. The woman that was being prayed for, here, see? Did you notice when she was praying, I was praying for her? What happened? See? I saw another woman, and I looked that way. There was a great feeling. They must know one another, or they're acquainted with each other, because that woman was having a feeling for this woman here. And then this woman goes down and touches her; and, when she did, I looked and I saw something yonder, and there she was standing right there. I never saw that woman in my life. God in Heaven knows that. Oh, my! Why would you doubt?

If thou canst believe, He could even take habits away from you. Do you believe that? Do you believe He'll make you whole? Go ahead, and you'll stop it right now and never smoke another one. Go on, and believe with all your heart. Have faith in God. Don't doubt.

Are you believing? Have we had three yet? Have faith in God. Don't doubt. Just believe. You believe there is anointing here now? (Congregation says, "Yes. Amen." - Ed.) Amen. Don't doubt. Believe!

I'm going to lay hands on you, and believe. Will you believe with me? (The man says, "Yes, sir." - Ed.) In the Name of Jesus Christ, let this brother be healed. Amen. Have faith now, don't doubt. Just a moment.

There's something happened back out there in the audience and I couldn't see it. It's right back in here. I think it's hid from me right now. Here it is. I see it in a shadow. It's a man, and he's suffering with nervousness. He's got a boy that's got epilepsy. Believe with all your heart, sir. Do you? That's it. All right, lay your hand on that boy there and he'll be all right. Amen. Praise the Lord.

Are you believing? That devil thought he could hide from that, but he failed. Do you believe? That thing is still moving somewhere. Oh, my, for grace and care! Hold it. There's another epileptic here somewhere. Yes, here it is right here. You believe? Have faith. You believe God knows you? You can go back to Ohio and be made well, Mr. Nelson T. Grant. That's your name. If you'll believe, those things will leave you and never bother you any more. I never saw the man in my life, don't know anything about him.

You can't hide it now, the Holy Spirit's here!

Let's just bow our heads and give praise to God. Lord Jesus, we thank You. You are the same yesterday, today, and for ever. Your grace never fails, Lord, it's the same all the time. I pray that Your great mercy and goodness will rest

upon the people. You cared enough, Lord, to come and vindicate Yourself. You are God. You are the great Holy One, the great Holy Spirit. Now may these people believe, Lord, as they pass through here, and every one of them be healed. As Your anointing is here, I lay myself across these handkerchiefs. I pray, Lord, that You'll grant these requests, Father. Grant it, Lord, both here and in the audience.

And may every person that's in the Divine Presence care enough now to believe that You cared enough to rise up in the last day among Your people, and to prove it! You can't heal them, Lord, You can't do what You've already done. You already healed them. And this is the only thing that can be done, to make them believe. And You care enough, although there's so much unbelief that we stagger through, You still care enough to show Yourself alive and risen from the dead among us. May we cast our cares on Thee, and may every person in the Divine Presence be healed, both in their soul and body, through Jesus Christ's Name. Amen.

All right, come right through this way, let the people come right along. All right, Billy will call them, section by section. Don't - now let's not talk any more, the anointing's on me, see? I want to lay hands on you while This is here. See? I can't stop on that discernment. If I do - How many are here to be prayed for? Raise up your hand. About seventy per cent. See? It's right now ten minutes to one. The baptismal service is coming up after this. I can't do it, but you can believe. If He cares enough to show Himself, you ought to care enough to believe. Is that right? All right, let the whole audience pray. And Billy or Brother Neville will use this microphone. Let's keep our heads down and pray while they pass through the line. Now, I'm going to pray for every one of you now, lay hands upon you and ask that every possession that you may have of evil will pass from you as you pass under this anointed spot just now (if I have to put it like that). The anointing's back there the same as it is here. But I say that for your faith. Everybody pray now!

In the Name of Jesus Christ, let this little boy be healed. Amen. God, in the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, I'm obeying Your commandment, Lord. You said, "These signs shall follow believers." We're believers, both of us. "If they lay their hands on the sick, they'll recover." In Jesus' Name, I do this act. In the Name of Jesus Christ, I lay hands upon this brother. Amen. In the Name of Jesus Christ, I lay hands upon our brother for his healing. Amen.

He cares for you, sister. I care to lay hands on. Do you care enough to believe? Amen. In the Name of Jesus Christ, let it so be that our sister will be healed.

In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our brother be healed. In the Name of Jesus Christ, let our sister be healed. In the Name of Jesus Christ, let our brother be healed. (Brother Branham continues praying for the sick in this manner - Ed.)

Brother, He cares. Do you? In Jesus' Name, heal!

Everybody in prayer now, everybody pray. This is your people coming through. I

In Jesus' Name, heal my sister. In Jesus' Name, heal this my brother. Amen. (Brother Branham continues praying for the sick for a long time. - Ed.)

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

He careth for you Oust cast your cares
on Him then). He careth for you;
Through sunshine or shadow,
He careth for you.

Do you care for Him? Do you care for His Word? Amen. Lord bless you. Let us bow our heads just a moment. I believe I answered these requests., I answered the requests, didn't I, every one of you?

A while ago I made a little error in the meeting, I'm sure somebody noticed it. And the Lord just pointed it out to me now, somewhere. I spoke something across somebody when I said it for somebody else. I can't see the person, but it was somebody I placed a blessing upon for somebody else. They were coming through really fast, and I wasn't noticing. Yes, I see it now. It's this man and woman sitting right here. If I'm not mistaken, I shook their hand last night in a motel room, or in a motel yard, up here at the Jefferson Villa. I said something to the man, said "sister" instead of "brother," when you passed through. Did you notice that? I was meaning it for your wife. Now, she's been having trouble for some time, a bowel trouble for a long time. You're from Illinois. Mrs. Mongaland, that's right, that's your name. Now, you know I didn't know you, but you're right in contact now. You believe with all your heart, and there will be a complete elimination just normally like it always was, if you'll believe.

The only thing I know, in that last night I remember thinking the man had such pretty hair, parting his hair in the middle (this grey-headed man sitting here). I just happened to look, and there was that Light shining right around over the top of them like that. And that's what it was. And then I saw the vision break forth. I don't know who they were or anything about them. The lady was out there last night. I said, "Are you coming to the meeting?". "She said, "Yes." But the grace of God pulled it right back again, and that's who it was. Did you notice it in the prayer line, brother, that something was said that crossed over? It was for the sister instead of you. That was right, it went to the sister there.

Now it's that you might know that, through that prayer line, the Angel of the Lord was there. It could call. But as you call, it weakens, weakens, weakens. See? So He cares for you, and I care for you. I could have just continued on four or five more, and then, the first thing you know, Billy would have been here taking me out of the pulpit. But I

thought if, surely, because I've lived here with you all all these years, and been around and across the nation, you know I love you. Oh, I love you as if you were my own children, and you are my children in the Gospel. I have begotten you to Christ, through the Gospel. And now I think regarding this request and so forth here, I've answered it.

Now, I love you. And I thought, if I went and laid hands on you, and you saw that the Holy Spirit was doing that, and then something happened in the meeting along in the line like that - I missed it, in going through so fast, and pronounced one blessing to the other, and then the Holy Spirit turns right around after the meeting's over and shows it right back again. See? Don't you see, He cares? Now do you care? Do you care enough to say, "From this time on, there's something in my heart telling me that my troubles are over. I'm well, I'm going to be well"? Do you believe it? Raise up your hands and say, "I believe that!" God bless you!

Through sunshine or shadow,
He careth for you.

This is just a great big love feast. Let's sing it and shake hands with one another.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

I've kept you so long this morning! My pastor doesn't preach as long as I do. He'll try to bring the message for you tonight, and we'll let you know about whether there'll be the service for next Sunday under that title. If I don't preach, there'll be services just the same. So the Lord bless you all, every one. I think there's a baptismal service coming off right now.

So, if you'll just stand up for a moment, for dismissing! Let's sing that again. "Cast your cares upon Him, for He careth for you." And now if you care for Him, let's make this statement: "Lord, I know You care for me. And I'm raising my hands, because I care for You." And let's hold our hands up now, in this love feast of charity, as we sing.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Now as we bow our heads, say ... (Brother Branham hums *He Careth For You* -Ed.). Oh, the sweetness of my Lord. Don't you feel His love just pulling you right up close to Him? Say, "Lord, I love You. I love You. You care for me, Lord. You cared so much, that when I was a sinner, You died for me. You were wounded for my transgressions, with Your stripes I was healed."

He careth for you,
He careth for you;
Through sunshine or shadow,
He still careth for you.

Just remember that now as you bow your heads. I'm going to ask Brother Edwards over here if he'll dismiss us in a word of prayer. But, first let's hum that again. (Brother Branham begins humming *He Careth For You* - Ed.) Do you care? Say, "Yes, Lord, I promise I care. I'm going on right now. From here on, I care. I care for my testimony." (Brother Branham continues humming *He Careth For You* - Ed.) "He careth for you." Brother Edwards.