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## WHERE I THINK PENTECOST FAILED

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Praise the Lord. Amen. I think that's appropriate [Brother Branham leads congregation in applause—Ed.]. Just fine. Oh, I—I could just listen all night to singing like that.

A brother was just telling me that they have their records here at the back of the tent. And I tell you; these records in the country, I don't know how. . . Well, you know that out around here is just about as famous as any amongst Gospel people as Bing Crosby is to the movie outfit over there. And I'm intending for my own to get every record that I can get from them, of these brethren, these singing.

When you get over to heaven and you want to look me up, I tell you where to find me. There's a—there's a River of Life running along there. You see? And there's—there's some evergreen trees standing there, you know, and they take the—the leaves off of them to heal the nations. And over on the other side there, the angelic choir singing all the time, great voices like Waermo, Einar, and Sankey, and, you know, and those other great men that's crossed over.

<sup>2</sup> Well then, over on this other side of the hill there's a little tree standing there, I'll be leaning back under that tree listening at them. You see? That's where you'll find. . . Oh, if I could only sing. I said there's one song that—that I—I always wanted to sing, and love it so well, that's "Amazing Grace." And I—I never could sing. Oh, my.

So when you all get over home, a lot of you, maybe, if you happen to go before me, and you're living in your great big, fine palace over there, and you hear an echo coming across the hill somewhere, look over on the other side of the hill and you see my little hut down there somewhere among the evergreens, and I'm standing out on the front porch singing "Amazing Grace, How Sweet the Sound," you say, "Well, praise God, old Brother Branham finally made it." So I'll be over on the other side, over there with "Amazing Grace."

If I ever get there, it'll be Amazing Grace that I. . . His grace bought it for me. And I'm going by His grace alone. That's the way I trust it tonight, and I know you do the same. How we love good singing.

Now, this. . . I don't reckon I coming out here brought this cold spell. I—I hope not.

<sup>3</sup> I had a meeting this morning with some Christian Business Men here of the city, in a little fellowship, Baptists, Methodists, Presbyterian, doctors, lawyers, and what-more. Say, you Pentecost folks better get hurrying up. They're coming right along. Really had

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a real time of fellowship, real fine bunch of Christian brethren down here in a little city called Glendale.

And now, tomorrow morning we're to be at the Full Gospel Business Men's Fellowship, and that's down in Los Angeles, I think, at the Clifton's. (Clifton's, is that?) Clifton's. And we really get our hands in a honey jars at these meetings. I guess every minister knows that, and business men.

You know what I mean by getting your hand in a honey jar? Well, I'll tell you. How many likes to fish around here? Let's see, 'fore I can tell this, of fisherman. Well, that's fine. That's all right then. Not a harm for a preacher to fish then, is it?

<sup>4</sup> And so, I was way up in New Hampshire one time, and I just love to fish, trout fish especially, fly fish. And I'd been up there one day, and I was—had me a little tent, and I'd been back about, oh, three days, I guess, packed back in a little old pup tent. It was long early in the spring and these big brook trout was just hitting fine.

So one morning I'd left along about daybreak, and went way down along the willows; and I had a little old hand axe, chopping away so I wouldn't get my fly lost. And them coachman are not so easy to get way back up there, you know. So I was a fishing along. And I come back along about nine o'clock, and I said, "Well, I guess I'll go back now and cook my pancakes." I'm not a very good cook, but you have to put up with it, you know.

<sup>5</sup> So when I got back up to the tent, why, where the tent was, it was one wreck. There was an old mother bear and her two cubs had got in there, and they had tore that tent to pieces. It just isn't what they eat; it's just what they tear up. And they just . . . If they'd hit a stovepipe, they'd just mash it up just for meanness, you know, just to hear it break.

So I . . . When I come up, the old mother bear she scented me right quick and she run off. And she cooed to her cubs, and one little cub run off with her. Everything was laying flat on the ground. And the old mother bear run off a little piece, and she kinda set down and kept cooing to the other cub. And the little fellow wouldn't—wouldn't move. He was setting with his back to me, all humped up, like this. And I walked up a little closer to see what the little fellow was. I didn't want to get too close 'cause old mother will scratch you, you know, about them cubs. So . . .

And I had an old beat up, broken up .22 rifle somewhere in there, but I wouldn't want to shoot her anyhow and leave two orphans in the woods. So I wanted . . . And there wasn't a tree. She could climb better than I could, so I couldn't get out of her way, so I didn't want to get her angry.

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6 So I kept walking around. I wondered what was the matter with that little old bear. He wasn't moving; he just set there. I could see he was working his paw some way. And I didn't know what he had done.

So I always take me up, you know, a gallon bucket, or half a gallon bucket, rather, full of honey. You know it takes honey to keep Baptist straightened out anyhow, you know. So. . . And when I cook pancakes, I—I really pull my Baptist; I don't sprinkle them; I baptize them, brother. I really pour it on them; I like plenty of honey on them.

So I had me a big old can full of these—this honey setting there. And this little fellow (bears love honey so much), he had—he'd got into that. He'd pried the lid off of it. He had it all hugged up in his little arm, like this. He'd stick his little paw down in the bucket, and licking, and licking. And I tell you, when he turned around and looked at me, he couldn't open his eyes, it was stuck so full, you know. And he was honey from the top of his head down his little belly, plumb to his feet, sopping that bucket with his paw, licking like that.

He looked around at me, and I thought, "Boy, there's no condemnation to you as long as your licking honey," you know. I thought, "If that isn't just like a good old fashion camp day meeting, old God sent Pentecostal meeting. No condemnation to them that's licking honey; they just lick on."

So after while, after he got his little belly full, why, he dropped the bucket. And his mother kept cooing to him. And you know what happened? When he got over there, his mother and little brother started licking him, 'cause he had honey on him.

7 Oh, my. That's the reason I say get your hand in the honey jar (You see?) and just lick. There's no condemnation to them that's licking honey. And what. . . You always see that when you haven't got a camera, you know, close. And that's what I mean by we get our hands in a honey jar, you know: just no condemnation, just keep licking honey and have a good time.

So we can have that same kind of a meeting here tonight also, can't we? Just get all the condemnation away, and love the Lord with all of our heart, and serve Him, and the Methodists, and Baptists, and Presbyterians, and all together, shaking hands, and having fellowship one with another while the Blood of Jesus Christ, God's Son, cleansing us from all sin.

8 Now, we was talking to Brother Arganbright just a few moments ago. And we are going to have our service Sunday afternoon. We close up in order that we won't interfere with—with church services. It's always been my thought that I want every person at your own church, at the post of duty, when time comes. You're visiting here, now find

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some of these good churches here, their pastors are on the platform here, perhaps they've introduced them to you. . . . Over the weekend go to their churches. Sunday afternoon we'll have our service here at the tent. Then Sunday night we'll close so everybody can attend their own church and their post of duty.

And now, Sunday afternoon, if God willing, will be our first healing service. We'll start healing service Sunday afternoon. And the boys will be giving out prayer cards at about one-thirty, and the services will begin about two-thirty. And we'll be speaking on the Gospel text of the—of the challenge of Jesus Christ, and His Word is guilty today. He's obligated to—to fulfill, to keep His promise.

<sup>9</sup> So I will be praying for the sick, God willing, Sunday afternoon, beginning, and then it's on through next week. So now, many has been calling the home where I'm staying now, about . . . “When are you going to pray for the sick. . . . bring the sick and afflicted?” Well, Sunday afternoon will be the time we start, God willing.

Go around through the neighborhood now and hunt up those who are sick and afflicted, and whatever is wrong with them. Come, believing with all your heart that the Lord Jesus is going to heal every single one that comes in. I believe He will do it. Don't you believe it?

<sup>10</sup> We believe. . . . Now, He has done it, if we can just only get them to believe it; that's the thing. See, the healing is already completed, just like your salvation. See, I say, “When were you saved?”

You'd say, “Oh, two years ago, five years ago, or twenty years ago.”

No, that's wrong. You were saved nineteen hundred years ago when Jesus died at Calvary. You accepted it two years ago or ten years ago. See? There's where the sin question was settled before God's requirements was made, the total price was paid in full at Calvary. And now, from all the redemptive blessings that Jesus died for is every one of your personal property, you believers. The only thing you have to do is just believe it, accept it, and call it yours.

When a man is borned again of the Spirit of God, God gives him a checkbook that'll last him all through life's journey. And at the bottom of each check has got Jesus' Name signed to it, and you just fill it out for any redemptive blessing. It's yours, already paid for. Now, surely, you're not afraid that it won't be cashed. If you're afraid, you just hold the book in your pocket.

<sup>11</sup> You know, in my travels of ten years in the evangelistic work. . . . I've twenty-three years in the service of the Lord, and I have found two classes of people, and that is the fundamentalist, and the Pentecostal. And the—the fundamentalist positionally knows where they stand, but

they haven't got too much faith with it. And the Pentecostal has got a lot of faith, but don't know who they are and where they stand.

It's just like a man's got money in the bank and he don't know how to write a check. And the other man can write a check, only he ain't got no money in the bank. So if you could ever get them two together, you'd really have it. Ha.

<sup>12</sup> So if you could ever get real good fundamental faith amongst Pentecostal people, or fundamental doctrine with the Pentecostal people, and the . . . or vice versa, I'd like to see what the meeting would be. When the people realize that you are not, you will be, you are, present tense, right now, sons and daughters of God.

You're pushing it way off out to the Millennium somewhere, all the blessings out in the Millennium. Why, it's right now. We won't need Divine healing in the Millennium. We . . . Now, is when we have it. We won't be sons of God, but now you're sons of God, and heirs, joint-heirs with Jesus. And everything that Jesus died for at Calvary is your possession. Amen.

Brother, Satan don't like that, because . . . If—if the people would only realize and just be willing to take God at His Word, you would—you'd just hard . . . Well, it's unlimited.

<sup>13</sup> I was speaking with a doctor here not long ago who was—was talking to me, and he said, "Oh, you're a minister."

And I said, "Yes, sir."

And he said, "You know, I studied that stuff for about four years."

I said, "You did run well. What hindered you?"

And he said, "Oh, I got to find out there wasn't nothing to it." He said, "You . . . I tell you," said, "I studied it for four years to be a minister." And he said, "Then I come to find out, why, I got all tangled up, and I . . . And things that I . . ."

I said, "Now, here's what it is." I said, "Now, you got an x-ray machine there. You can look through a human body and so forth. Well, that's wonderful. That's the tree of knowledge. That was in the garden of Eden, and man's been eating from that tree since Eden." But I said, "It's got a limitation." But I said, "The tree of faith of God is unlimited." I said, "You believe science as far as science can go, and then when you can't—you can't scientifically search it out any more, then step off and start believing from then on." I said, "That's the way you have to do it."

<sup>14</sup> And God will never . . . You can never exhaust God's love and mercy to you. You say, "Well, I hate to bother You so much, Father."

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He wants to be bothered that way. He does. Don't never think that you could ever ask too much of God. I believe the Scripture said, "You have not, because you ask not. And you ask not, because you believe not."

He wants us to ask and believe that our joys would be full. He wants you to ask abundantly. Ask for big things; don't limit your faith to some little mustard seed. Get on out here to some other kind of faith, and move out in big things. Ask. . . Big things is just as easy to receive as little things. You just have to believe; that's all. And you got faith, just know exactly how to use it, and it'll be all right. You can put it right to work and it'll just be fine.

<sup>15</sup> Could you imagine, talking about exhausting God's love, and power, and beneficiaries for you. Could you imagine a little bitty fish, about that long, way out here in the middle of the ocean say, "Now, wait a minute. I better consider this thing. I better drink of this water sparingly, 'cause I might run out someday." A little fish, about that big, in the middle of this ocean out here. . .

Well, that could easily be done, more easier than you could ask too much of God. He's the inexhaustible Fountain of Life. Whatever you have need of, ask Him and believe it. He provided it in the redemptive blessings when He died at Calvary and gave a promise to you for everything you have need of while you're in the journey. And it's yours, if you'll ask and believe it. That's right.

<sup>16</sup> Could you imagine a little mouse, about so long, under the great garners of Egypt, saying, "Now, wait a minute. I better not eat but just about two grains a day, 'cause I might run out 'fore the winter's over."

That's the way people act as Christians. Get up of a morning say, "God bless my family today and keep us close to You. Amen. Well, I done my religion for the day."

Oh, I just like to lay down really and drink in (Don't you?), and have just a real spiritual gastronomical jubilee, just drink till you just can't drink no more.

<sup>17</sup> You all are great fruit raisers out here in California. You know. . . You raise oranges. Did you know when that little orange tree is just about a half inch high, that every bushel of oranges that you'll ever pick off of it, is on the tree right then, or in the tree? Did you know that?

If it didn't, where did it come from? Where. . . Who put the oranges on it? It's in the tree. And all you do with the little tree, you just plant it. And then you have to give it water. And it just drinks, and it has to drink more than it's allotted portion. And the more it drinks, it begins to push out. And it pushes out leaves, pushes out branches, pushes out blossoms, then it pushes out oranges. Then it

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keeps drinking, pushing out more oranges, and leaves, and blossoms; just drinks, drinks, drinks, drinks.

<sup>18</sup> And when a believer is placed in Christ Jesus, you're planted in there in the inexhaustible Fountain of Life, and the more you drink, the more you push out. That's right. If you can't believe. . . "Well, I believe that Jesus saves me." That's good. Then how about the Holy Ghost? Believe He'd give you the Holy Ghost; He promised it to you. About Divine healing, believe it; He promised it to you. Every redemptive blessing belongs to you; just drink, and drink, and push out. That's all. Everything you have need of is right in you.

When you receive the Holy Ghost, everything you've got need of between here and glory is right in you then. It ain't faith that you need. You've got faith, if you got the Holy Spirit, for He is your faith. But the thing you have to know, is know how to use that faith. See what I mean? And if you'll just understand how to use it, which we'll try to, this coming week to explain it, you'll see the exceedingly, abundantly above all that you could do, or—or think of the Lord.

<sup>19</sup> Shall we pray. Our heavenly Father, You are so good, till, Father, we just—just bow our heads to give Thee praise for Thy goodness. Sometimes our hearts just get away from us. It just feels so happy when we're speaking with You, and know that we can have a—a talk with You any time we desire it.

Just like the telephone, take down the receiver, call Central, plug it in anywhere across the nations. . . What a wonderful thing the telephone is. And as the poet wrote, we have a Royal telephone. Take down the receiver, get down on the knees, and call Central, Christ Jesus, that said, "What you ask the Father in My Name, I'll do it." Then we can plug in for anything. All the redemptive blessings are ours, and we're so happy for that.

And now, Father, we pray that You'll gird our hearts up just now with Thy Holy Spirit, and mellow up our spirits that we can be able to perceive, and get into the Word, and bring the Word to the people. May the Holy Ghost take every Word of God and place it into the heart, which is a Seed. And may it grow into great trees of salvation, bringing in precious sheaves for the Master. For we ask it in the Name of His beloved Son, the Lord Jesus, our Saviour. Amen.

<sup>20</sup> Now, I thank you kindly for your bearing with me for these few nights of teaching along on the Word. And tomorrow night now, I close the service, the Lord willing, tomorrow night. And if you can, drop over will you? Come over tomorrow night, 'cause then the next day I have to start. . . I'll start fasting and making ready for the healing service coming.

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And you've been a very fine audience. You haven't been many in number, but the Holy Spirit has been with us and blessed us. And I'm just so happy to be with you, and I'm grateful that you let me have this little time of rejoicing with you and fellowshiping around the Word.

<sup>21</sup> And now, tonight I want to speak on a subject that I promised you last night of "Where I think Pentecost Failed." And if I'm wrong, God forgive me, and I pray that you will too. But I'm only trying to point out these facts, that we might know where . . . If we know where we made a mistake, then the best thing to do is go right back there and start anew again, come right over. We know that something's happened.

We take men that crosses the country today, great man that God has sent us, Billy Graham, Jack Shuler, Oral Roberts, oh, Tommy Hicks, and Mr. Allen, and—and many of these men that's out in the land today having these great nationwide revivals. And yet, it seems like it doesn't do any good. It just doesn't soak in right.

<sup>22</sup> A certain evangelist . . . I won't call his name, because he's a noted and a wonderful brother. Probably he and I get out here in the car and go to talking theology, we'd argue like two little pet coons. But we would . . . But I love the man. He's a wonderful brother, and he's God's servant.

But he had a certain revival here not long ago. And many people, around . . . many thousand people, ten, fifteen thousand people, maybe more, came in and gave their hearts to Christ. And on a research of that (track back), they found out within a few weeks time, they couldn't find but just a little, mere little handful that were still going on.

<sup>23</sup> Now, where I think it is, friend, Christian friend, is first . . . There's two things that we have to watch closely. One of them is an intellectual religion, intellectual faith. And the other one is a borned again experience. One of them is in the head, and the other one's in the heart.

Now, of course, science has fought against that up till last year. But in the Chicago paper, when I got it, I just screamed. You know the Bible said, "As a man thinketh in his heart, so is he." As a man thinketh in his heart . . .

Well now, science said, "God got all mixed up." Said, "Because there's no mental faculties in the heart to think with." It's just a pump, that pumps to the blood, purifying the blood, coming through the cylinder, as it was. But said, "The mental faculties is in the head." But, you know, they have to take that back now, and say God was right.

About a year ago they found out that in the human heart that there's a little compartment, teeny, that even a blood cell don't exist in. It's not in an animal heart; it's only in the human heart. And they



found out that that's the occupied place of the soul. Did you ever have something that you just knowed was going to happen, yet you couldn't reason it out, but something just told you it was going to happen anyhow? You believe that in your heart. That's something down here.

<sup>24</sup> Now, when Jesus becomes . . . Not because you can be orthodox, because you can explain your religion, that isn't really what He meant by man must be born again. When a man . . . It isn't so much intellectual, but something has happened down here that's changed that man. It's changed his motives. It's changed his ideas. It's changed his life.

As I was speaking last night, he's come into the inner court. The veils is dropped around him; he lives daily for God. Meet him anywhere, any time, he's still got that testimony on his heart. In any trial he still holds good. It works, friend. I know it by experience.

<sup>25</sup> Not long ago you remember, when I—they let me stay in the prayer line too long and it broke me for about eight months. They just done everything for me nearly. And I . . . The visions . . . You see, and they just—they just let me stay too long. We'll explain that later on when we're talking on healing.

But the part was, some man met me, said, "Hey, Preacher Branham."

I said, "Yes, sir."

Said, "Did you keep your religion during the time of your sickness?"

I said, "No, it kept me." It isn't idea whether I hold on; it's whether He held on or not. It's . . . The work has been finished.

<sup>26</sup> Now, we're going to speak tonight on a subject here found in, over in the book of Ephesians, which is a very treacherous thing. And it's not at all sent to—to the unbeliever; it's dedicated, this is, completely to the believer.

And now, I will read from the 3rd verse, just a portion of the 1st chapter, of the 1st chapter of Ephesians.

*Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:*

*According as he has chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:*

*Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

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*To the praise of the glory of his grace, wherein he hath made us acceptable in the beloved.*

*In whom we have redemption through his blood, and forgiveness of sins, according to the riches of his grace;*

Now, a beautiful reading, and now, I may not, it's only without the grace of the Holy Spirit to make you understand what I see here, and applying it to the Pentecostal church.

But if you'll notice in the 1st verse of here:

*Paul, an apostle of Jesus Christ by the will of God, to the saints . . . (not to the outside world. This Book is sent to the saints. And the saint, the word "saint" comes from a "sanctified, or sainted person.") . . . to the saints which are at Ephesus, and to the faithful (i-n) in Christ Jesus:*

See who it's sent to? Not to the outsider, but to the saints that are in Ephesus.

Now, if you'll notice in the Book of Corinthians . . . Oh, what a time Paul had with these Corinthians. They were all seeking after different blessings, and spiritual gifts. And Paul had to speak to them as to children. But when he come to the—the Ephesian church, he speaks to them in a different way. The—the church of Ephesus, they are a solid Gospel church.

<sup>27</sup> Now, he's speaking here of what God did for us before the foundation of the world. Now, I realize that I'm talking to both Calvinists and Arminians. And I'm a Calvinists as long as Calvin stays in the Bible, then after that, I'm an Arminian. I believe in—in the grace of God to keep the believer. But I believe the believer has to have enough grace of God to stay with God.

I believe in security of the Church. I believe the Church—the Church hath security. And if you're in the Church, you're secured with the Church as long as you are in the Church. Stay in. Don't be wandering around, tossed about by everything. Stay in Christ Jesus.

And God has foreordained that the Church should appear before Him holy, blameless, without spot or wrinkle. No matter whether you make it or I make it, God's going to have a Church without spot or blemish. I trust that we'll all be there. But we each have to seek out our own salvation with fear and trembling.

<sup>28</sup> But if we'd only go back to find out when God made His first man, He made man in His Own image. And God is a Spirit, so He had to make spirit-man.

Now, the Word is used here in the 5th verse of "predestination," Predestinated, it's not a very good word for an evangelist or a minister

to use, because it kinda confuses people when you say “predestinate.” Predestination speaks—looks back to foreknowledge; foreknowledge looks to destination. Predestination goes back to foreknowledge; foreknowledge goes to destination.

In other words God didn’t say, “Now, I’ll make this man be this, and I’ll make this man to be that.” But in order to be God, He had to know the end from the beginning. So in order to foreknowledge that He knew, He could say, “This would happen, and that would happen,” because He was God and knowed where everything would be placed. And therefore, He could ordain certain things for certain ages. You believe that? That—that’s truly Scripture.

<sup>29</sup> And now, while I’m right on this subject, let’s take this now real close. “Gifts and callings are without repentance.” They are the foreknowledge of God. You could not make one cubit higher or lower. You could not take—taking thought, could not add one inch to your cubit, or to your stature, rather. But there is God foreknowing and has made you just what He wants you to be. He’s made you. He has set you and give you a place.

If everybody . . . I tell you what I like. I like people to be original. I don’t like people to impersonate someone else, do you? I like . . . There’s so much of that today in the world: actors. You know the word “Pharisee” means “actor.” And we got so many actors today, that people trying to act like somebody else, trying to impersonate somebody else. People would love you a lot better if you’d just be yourself. They’d know more how to take you.

God hasten the day that when men and women will be just what they are. If I was against Christ, I’d be here tonight speaking against Him. I would have no time for Him. Then I’d be lecturing against Him. But being that I love Him and I believe in Him, that’s why I’m here trying to get everybody to believe Him because I believe Him.

<sup>30</sup> And therefore, when people claim to be Christians, or impersonate Christianity, or try to act like they’re a Christian, when down in their heart they don’t have the peace of God, you only become an actor. And, you know, people really know that. Your neighbor knows that you’re just acting that way. Certainly. She see you get mad, and fly loose, and beat the dog around the house, and holler at your husband, and scat him under the bed when he comes in. And you do the same to . . . Why, they know that’s not Christianity acting. Certainly.

When you really get saved, He changes you. You don’t have to act; you just act natural. You’re just yourself. But God foresaw, and placed, and set certain things to happen. Therefore, He could take the prophets with the gift of knowledge, and foreshow them what was going to be.

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And they could speak it, because it's a Word of knowledge that God gives to His prophet. And he foretells it before it comes it pass, because God knows all things.

<sup>31</sup> So therefore, knowing . . . someone . . . Now, that might bring up the question in your mind about Satan in the beginning. For someone ask me not long ago, said, "Isn't Satan a creator?"

I said, "No, sir. God is the only Creator there is. One Creator is God."

He said, "Well, how did evil ever get here then, if Satan didn't create it?"

I said, "Evil is not a creation. Evil . . . Satan cannot create, but he can pervert what God has created." See?

He's not a creator. God is the Creator, but Satan perverts what God has created. And God created good, and Satan perverted it to evil. And it's just like any other thing, it's perverted; it's wrong.

And if your mind, and heart, and all, doesn't agree with God's Word, and believe that He's the same Lord Jesus resurrected from the dead, and peace in your heart, and yet, you belong to church, be careful; you might have a perverted mind instead of it being a changed heart. That's stiff, and it's hard, but it's good. I—I'd rather have it straightened out here then to wait till I come down to the river.

<sup>32</sup> I asked Him when I went in the ministry, I said, "God, if I ever get off the path, You straighten me out. I don't want no trouble when I come down at the river that morning. It's going to be a horrible day. And when them waves are dashing against my soul, and I know all hopes is gone, the brittle threads of life is breaking, I don't want no trouble. I hope to be an old man at that time.

Branhams, usually when they get old, they get a palsy, shake. And when I'll get . . . like to live to see the day when I was so old I couldn't preach the Gospel no more, I don't want to stay any longer. I'd like to come up to the end of the road, look back down through ever brier patch, ever hill where I've come; see the footprints, know that I'm standing at the end of the river, won't be long till I'll be going over . . .

<sup>33</sup> My. On them sands I'd like to kneel down, take off the helmet of salvation, unbuckle the breastplate, take the old Sword and stick it back in the sheath of eternity, raise up my hands and say, "Father, send out the lifeboat. I'm coming home this morning." That's right.

I believe He will be there. If I'm faithful to my Saviour, to His guiding Hand I will cling. He will guide us over death's river, Heaven's new sweet song to sing. I believe He will keep His believer. That's right.

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David said, “Yea, though I walk through the valley of the shadow of death, I’ll fear no evil: for Thou art with me; Thy rod and thy staff they comfort me.”

<sup>34</sup> Now, God foreseen; He ordained a Church that was to appear before Him. Now, as I have been running the last two night—two nights, the three’s of God’s dispensation. . . I believe in the first reformation; Luther came out preaching justification by faith, being the first reformation from the dark ages, of fifteen hundred years of dark ages. Many of you Christians and you people who read history, and so forth, know what that is.

Then Luther, being God’s man of the hour, come out to bring the Message. It was a type of in the wilderness. Israel had a Pillar of Fire, a Pillar of Fire, and they followed it day and night. And when that Pillar of Fire stopped, Israel camped under that Fire, that Light. And they stayed there until the Pillar of Fire moved on, and Israel moved with the Fire. And as He did it in the natural for Israel, He’s done it in the spiritual for the Church.

Martin Luther, first one to see the Pillar of Fire, moved out and the—moved on with this message, “The just shall live by faith.” And he preached the Message, and men followed him. But the mistake that Luther made was he organized a church. And he made everything to become Lutheran, and there’s where he made a mistake.

<sup>35</sup> I have deep respect for every organization, and I think we’re all good, every one of them. I will not talk against them because I have many fine brethren in every one of them. And never on the platform, under the visions, have I ever seen the Holy Spirit challenge anybody and tell them they was in the wrong church. I’ve never had it done.

He will tell them just exactly what kind of—of what church they belong to and—and different things like that. But never did He ever challenge anybody’s faith, and say you belong to the wrong church.

<sup>36</sup> Notice, now under the first reformation was Luther. And then he organized and made the Lutheran Church. The Pillar of Fire begin to move out, but the Lutherans couldn’t move because they already had their documents drawn up, “We believe this and that’s it.” And when God showed new revelations, the Lutherans couldn’t move.

So there was a fellow by the name of John Wesley, who saw the vision, the Pillar of Fire moving. And so he saw the Message of sanctification, and called it the second work of grace. And Methodists. . . Luther could not go into that because they were not taught that. Then Wesley taken up and taught sanctification, and caused a great revival to sweep the land.

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The Wesleyan Age saved England out of its corruption, when the Calvinist church in England had got so corrupt, till they didn't even believe in revivals no more. "What God's going to do, He's going to do, so what difference does it make? If He's going to save them, they're born to be saved or they're born to be lost." Oh, what a condition to get into. God sent a mediocre.

And He sent John Wesley who preached sanctification. And then the trouble that Wesley made, he organized a church called the Methodist. And then they wrote up their document, "We believe in this and that's it." And then one day the Pillar of Fire begin to move again. And Wesley could not move with That, because he was already organized to it.

<sup>37</sup> And there was a group of people called themselves Pentecost. They saw the Pillar of Fire, and received the Holy Ghost, and received the—the gifts of the Spirit, speaking in tongues, and so forth. And away they went, moved right on out and caused a revival, till even the "Our Visitor, the Sunday Visitor," of the Catholic Church admitted a couple of years ago, that the Pentecostal Church had even outdone them that year, over a million five hundred thousand converts in the Pentecostal ranks. One of the fastest growing churches in the world was the Pentecostal people.

But what did the devil do? He come along and made them organize, and they begin to organize and draw fences and lines. And you know what? The Pillar of Fire has . . . moving out again, and the Pentecostal people's so organized they can't move with It. But God's Fire's moving right on just the same, and He will do it in every age. And never a church, through history, that ever fell ever revived again. You know that. They are down.

And we must not draw boundary lines. We must say, "We believe this," not end with a period, but with a comma. "We believe this, plus as much as God will pour into our hearts." That's—that's . . . "We believe this."

<sup>38</sup> Now, God, in the beginning back there, when the . . . just beautiful, those types . . . I wish we only had time to go through it, but within fifteen, twenty minutes I have left, we couldn't do it, of course. But I'd just like to take one that's on my mind now of those three.

Look at when Elijah found Elisha and told him to walk with him. And then he said, "You tarry here for I must go up to—to another city."

And Elisha, the prophet that was to take his place, said, "As the Lord liveth, and thy soul liveth, I'll not leave thee."

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Now, that was Elisha. Well, Elijah was a type of Christ, being translated, and Elisha was a type of the Church that was to take His place and finish His ministry with a double portion. See?

<sup>39</sup> Now. Then he said, "I go up to the school of prophets," the second journey. He said, "You stay here."

But Elisha said, "As your soul liveth, I'll not leave you."

And he went on. And when he got to the school of the prophets, he said, "I cross Jordan." He said, "You stay here."

He said, "As thy soul liveth, I'll not stay here. I'll go with you." I like that, a determination to hold on. Regardless of the price, move on; keep going on with God, deeper waters, deeper experiences, more love. There's no limit to it. It's unlimited.

<sup>40</sup> And now, at the Jordan, representing death. . . He come these other two places, not death connected with it: school, visitation. Like justification, sanctification, the first outer courts, the inner, the first veil or the first altar. Then when he come to Jordan, representing death, that you have to die out. . . And then when he crossed Jordan, got on the other side, he turned to him, and he said, "Now, what will you that I do for you?"

He wasn't backward. He said, "That a double portion of your Spirit come upon me." Ask a lot.

He said, "Thou has asked a great thing, but nevertheless, if you see me when I go away, you shall have it."

<sup>41</sup> Could you imagine Elisha then or Eli—keeping his eyes off of Elijah? That's what's our trouble today with the church. We got too many people that's got the promise, 'You shall receive the Holy Ghost,' but they keep one eye on the world and the other one on God. You're sure to fall. Take your eyes off of one or the other. I'd advise you to take your eyes off the world, off your neighbor, off of your—your association, and keep your eyes single with Christ.

Elisha kept his eyes on Elijah. And when. . . After while a chariot of fire and horses of fire came down, and Elijah stepped upon it and went up. And as he went up, he pulled off his mantle, that he'd struck the Jordan to make a path through death, and threw it back to Elisha. He picked it up and put it on, a very beautiful type of Christ.

When He was going away, one woman said to Him, said, "Lord, that my son set on Your right and left hand, my two sons?"

He said, "Can you drink the cup that I drink?"

She said, "Yea."

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Said, "Can you be baptized with the baptism that I'm baptized with?"

She said, "Yes."

He said, "That's truly, you can."

<sup>42</sup> The same Holy Spirit was upon Christ was His mantle that God gave Him, the anointing of the Holy Spirit. And they went up at Pentecost and waited in the upper room, that when Jesus that—which was the antitype of Elijah, was taken up from death and resurrected, He sent back the mantle. The same Holy Spirit that was upon Him fell on the Church. And He said, "The things that I do, shall you do, and greater than this."

A double portion of the same Holy Ghost that was upon Christ is upon the Church. And Elisha took that mantle and walked down to the river, and struck the river, and said, "Where is the God of Elijah?"

<sup>43</sup> Oh, my. And the people today who claim to be filled with the Holy Ghost, and is afraid to trust God for a toothache. Hallelujah. Brother, cross Jordan; get on the other side. The portion, double portion of the Holy Spirit that was upon Christ Jesus was sent back to the Church to minister and to carry on the work until He come.

"A little while, and the world seeth Me no more; yet ye shall see Me: for I (personal pronoun) will be with you, even in you, till the end of the world."

He's raised from the dead and is with His Church tonight in spiritual form, giving to you ever bit of the powers of—He had upon Him here on earth, is handed over to the Church to use, and you're afraid to use it. I wonder if you've took that last step. Have you really crossed Jordan?

<sup>44</sup> When you cross Jordan, it's death; you go into that veil I was talking about last night, inside the holiest of holies, where your Light is no more of the world. You'll walk in fellowship side by side with Christ in you, the hope of glory, the Holy Ghost moving and living in the mortal being.

And if maybe I told you tonight, that the spirit of some great artist was in me, you would expect me to paint a picture like the artist. If I told you the spirit of John Dillinger was in me, you'd look for me to have big guns, and be a desperado. And If I've told you the Spirit of Christ was in me, I have to do the works of Christ. And if you profess to be a Christian, depart from sin and selfishness and tempers, and live like Christ did, a peaceful, humble, God-blessed life. Amen. That's right.

<sup>45</sup> Oh, my. I feel religious right now. I really do. Oh, I just love it. It's the Word, it's real good. It bathes your soul. Notice, the 5th verse:



*Having predestinated us unto the adoption of sons by Christ Jesus.*

There's a great story here of the adoption or placing. Now, my Pentecostal brethren, you may disagree with this, but I want you to listen real close now these next ten, fifteen minutes.

I want to ask you something, and you Bible scholars. In the Old Testament there was a law of adopting or placing a son. You know that, how the Book of Galatians, and so forth, how the tutor raised the child.

What happened, a father had born into his house a child, a boy, and he was a son when he was born. But he was given a tutor. And this tutor raised the child and brought word to the father, all the time, how the child was progressing. And after the child become a certain age, if he had been a worthy child, if he had absolutely been all right . . . if he had not, then there was certain things that had to take place. And if he was unworthy, yet he was a son, he wasn't given any inheritance of his father.

But if he was a worthy child, and had been found worthy, he was taken out into a public place. And this father . . . Get it. Here it is; don't miss it. This father of the child . . . He was already born in the family (Pentecost exactly, others beside), already born into the family as a son.

<sup>46</sup> Now, when the Pentecostal people, and the Free Methodists, and Baptists, and so forth, when they received the Holy Spirit, they said, "We got it; that settles it." But it didn't.

The Methodist said, "Brother, when we shout, we had it." That's what the Methodist used to say. Every Methodist would shout, "Brother, you got it." But they found out they didn't have it.

The Pentecost said when they spoke with tongues, "We got it." But you found out you didn't. That's right. Life proves it.

Seen people speak with tongues like pouring peas on a dry cowhide, and go out and cheat, and steal, and lie, and everything else. You can't call that the Holy Spirit. But now, wait. I'm—I believe in shouting, speaking in tongues, but I'm trying to place something to you. You may be mad at me now, but you won't be up there. Notice, it's true.

<sup>47</sup> Now, watch what happened. Now, when this father, after this child had been borned in the family, yet, he did not inherit anything until his life proved out to be the right kind of a child. And the tutor, which is the Holy Spirit in our case, brought word to the Father all the time how this child was progressing.

Now, we've tried to jump the fence. We've tried to stick the cart before the horse. You tried to claim things and do things before God

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did it, and got a lot of flesh worked up into it. And that's what's the matter with the church.

If real Pentecostal faith settled over a audience of this size, brother, all California would know something happened up here tonight. That's right. There's something wrong. It isn't wrong with God; it isn't wrong with your faith; it's being placed right, knowing what you're doing, and how to do it. That's the secret of the whole thing, and then yielding yourself to the will of God.

<sup>48</sup> Notice, this son was a son when he was born. When the Pentecostals received the Holy Ghost, was borned in. . . I don't mean, just certain of Pentecostals, there was the Foursquare, and whatevermore, and all the. . . [Blank spot on tape—Ed.] . . . the people that believes in receiving the Holy Ghost.

And we Baptists down in Kentucky, the only difference I seen between my church and Pentecost, when I come over here, was the initial evidence, speaking in tongues. That's the only thing I seen different.

<sup>49</sup> Now, I was preaching here not long ago in a Baptist church, and I said. . . Nobody said, "Amen," nothing. Why, brother, I've seen them old mammies take them old string bonnets, and walk up and down the floor screaming, and shouting, and walk the benches, and everything else. Sure. Listen, I said, "Is this a Baptist church?"

He, the pastor politely bowed, "Yes, sir." Like a . . .

I said, "It sure don't seem like it." I cut loose again as hard as I could. Nobody said, "Amen," set as stiffly, and starchy as they could be. I said, "Listen, you're not Baptist. You're just church joiners. Down to where I come from, when you was a Baptist, we'd get out at the altar and beat one another in the back till we come through."

I tell you brother, what we need today is some more of that old fashion, back beating at the altar, until we come through. (Hallelujah.), until you die out to self and sin, and are born of the Holy Spirit.

Lose your pocketbook, He will bring it back to you. You get in trouble, He won't turn you down. He will be a brother, and put His arm around you, help pick you up again, pray for you. Amen. [Blank spot on tape—Ed.]

<sup>50</sup> Notice, when the child was born, he was a son; but his conduct had to do with his inheritance. Now, I want you to be real honest now. Don't you think that we've tried to push the inheritance just a little bit farther than God—our conduct went?

That's what's the matter today. We should be way on up the road yonder. But we're way back down here. Why? It's been our conduct; we have no respects.

Even I've stood in meetings and watched, and when, if I understand the Bible right . . . I may get some real good hot letters after this, but I guess it'll be all right. I'll just keep praying anyhow. But I've noticed people who had the gift of speaking in tongues, speak out of order. When the preacher was preaching, somebody would stand up and speak in tongues. That's out of order. Spirits of prophet is subject to the prophets. The Word of God is first, never secondarily. God . . . This is God's Word.

<sup>51</sup> And I've seen people raise up and speak with tongues, and everybody go on, carry on, pay no attention to it. That's out of order. You should be reverent. If it's a real Spirit of God, then let it say something. Whatever God's a saying, then listen to it; put it down.

Now, God won't just mince Words, repeat over something else, He don't . . . He told us not to use vain repetitions. He won't say, quote Scripture; He will give you some, definitely something, telling you something's going to happen, just at a time for a certain thing. then follow that out. And if it isn't so, then that person ought to go to the altar and get right with God. They got a evil spirit on them. Then you'll clean up some of this nonsense. That's right.

We should come into church with a heart full of reverence, not a . . . Church is not a social gathering, of some sort of arena, or somewhere to talk about what you done through the day. It's a place of worship. And we've made it a house of havoc. Whew. That'll almost give colic, but it'll do you good. All right. God's got a remedy for that colic. Did you know that?

<sup>52</sup> Moses led two million people through the wilderness. And he led them for the space of forty years, and when he come out on the other side, there wasn't a feeble one among them.

Wouldn't you doctors here tonight, or some of you, like to know what Doctor Moses had, prescription? What did he give those people? How many babies was born each night? How many old people and so forth? How many lame and cripple? And how many colics, and everything else, did he get through the night? And Doctor Moses took care of every bit of it.

Would you like to look at his medicine bag and find out what kind of prescription he give? Would you like to know what it is? Let's see what it was. Here it is: "I'm the Lord that healeth all thy diseases." Amen. That's the only remedy he had, and it worked for two million people.

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As long as they were obedient, as long as they wasn't grumbling and fussing, as long as they were obedient and walked humbly before God, God went before them and led them by the hand, and packed them on eagles wings. But the minute they got out of order, God separated Himself from them. That's right. Well, the journey was only about forty miles, they could make it in a couple, three days. And they were forty years wandering around out there trying to get ready to go over. And that's just like the church tonight. We get all mixed up.

<sup>53</sup> Now, back to the sonship. What happened? Now, when this child was born, he received new birth. Now, that's the same thing I was applying to last night. Many people who eat the manna could stay outside. The manna fell every night. That's right. But it had to fall every night. And then, sometimes they got, maybe got a little hungry between meals, because the manna didn't last very long when it was out here. But when the man went on the inside the veil, and lived in there at the holiest of holies . . .

You say, "Brother Branham, do we live there?"

Aaron only went in, or Moses, once a year, or Aaron, rather, the high priest, and he had to be anointed. But Christ rent the veil, that every believer comes into the Presence of the holiest of holies. Not living manna that you have to eat every day, but—a manna that gives out before day's gone, a little prayer of a morning, but constantly living in the Presence of the Lord Jesus, walking and talking with Him.

<sup>54</sup> I'm reminded of a little Irish woman come across the sea here some time ago, and she was on her road over here. The jazz bands on the ship was all playing, you know, and going on. And after while there come a great storm, and they sent out SOS calls and so forth.

And the captain run down, he said, "Stop your playing a minute." Said, "We just received word from New York. If we can't hold out thirty minutes, we're going to the bottom of the sea." Said, "Change your music." Said, "All of you pray."

And everybody fell on their knees, and the bands begin to play "Nearer My God To Thee." And all of them begin to pray, and the ship rocking back and forth, and pitching through the waves. The little old Irish mother with a long dress on, long sleeves, and long hair, walked up-and-down was hollering, "Hallelujah. Hallelujah."

When they said, "Why don't you pray, woman?"

She said, "I'm already prayed up. I'm ready." That's right. Walk with Him; be ready.

<sup>55</sup> So after while, they kept on, the captain come back and he said, "Lady, what's the matter with you?"

Said, “Oh, I’m so happy.”

Said, “Did you understand what I said? If this ship don’t hold out, if it holds out—won’t hold out thirty minutes, we’re going to the bottom of the sea.”

She said, “I understood it. Hallelujah.”

Said, “What do you mean by that, woman?”

Said, “I’m praising God.”

Said, “And you going to the . . . might be in the bottom of the sea in fifteen minutes from now?”

Said, “Sure.” Said, “I’m on my road from Ireland over to America to see my daughter. I haven’t seen her for thirty years, and I’m on my road to see my daughter in America.” And she said, “If the boat holds out thirty minutes, I’ll see her in America.” And said, “If it don’t hold out, I got one in glory. I’ll see one of them in the next thirty minutes. Hallelujah.”

That’s it. Prayed up, walking with Him, you don’t know what time a squeak of brakes, and you’re going out into eternity. Live close to Him. Stay in the veil.

<sup>56</sup> Yeah, borned again is a wonderful thing, but that’s not all of it, brother. Remember, there was an adoption of that child. All of the Old Testament has to be carried out in the New; we know is types and shadows. You couldn’t see some man, a figure with a hand hanging up like this, and then it wouldn’t appear when the—when the negative was made positive. It’s got to be everything.

Notice, as they went on then, this son . . . If the tutor kept bringing word that this son was a royal boy . . . He was mindful of his father’s business. He was a gallant man. He knowed how to handle business of his father. Oh, his father’s heart swelled out ’cause he loved him.

<sup>57</sup> And then when he become of age, at a certain age, he set a great day. And he called witnesses out into the street, and he took this boy and put a special robe on him, a beautiful robe, and set him out in the street, and had a ceremony of adoption. And the father, the very father of this boy, adopted the boy into his own family (Now, you know that by the Scripture, the placing of the son.), and adopted him into his own family. And therefore, from that day on that boy had a legal right to write his daddy’s checks, or whatever the father had, he was heir to it. He was adopted. He was just equal, had the—the authority over all of his father’s goods. He was no longer a tutor, but he was . . . or cared by a tutor, he was absolutely in possession.

And that’s where the church has gone now. When you got back there and was born again, you think that settles it. You went off at

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ease. Now, you're finding yourself with cramps, not enough manna, backsliding from one meeting to another. What it is, is God has watched the conduct of His Church.

<sup>58</sup> Look. God did the same thing to His own Son. He taken three for a witness. The Bible said, "Three is a witness." And He took Peter, James, and John (love, hope, and charity) and taken them up on a high exceeding mountain, great high mountain. And there Jesus was transfigured before them, and His garments shined like the sun. And a voice spoke and said, "This is My beloved Son; hear ye Him."

God adopting His Own Son, shined Him out in a glorified, transfigured condition, and proved before witnesses, "This is My beloved Son, hear ye Him." No wonder Jesus could say "All the power in heavens and earth is given unto My hands."

<sup>59</sup> Now, the reason the church is not progressing, brother, you skipped about from place to place, here and there, and daddling in the world, and around this way, and fussing about your organizations and your denominations, whether you're this, that, or the others. Whether you're Oneness, Twoness, Threeness, or Fiveness; or whether you been baptized face forward, backwards; oh, and all kinds of things, and fussing, and drawing barriers, and things, and that's the reason the church is not going on. It's true.

If you'd ever break down your walls, let this one be this, and that one be that. Whatever you are that doesn't matter. But when you can put your hands in your brother's hands and call him your brother . . . And we're working for one cause, that's the Kingdom of God.

<sup>60</sup> If it ever gets to a place that I couldn't put my arm around any brother that's working for the Kingdom of God, and recognize him as my brother, I feel I'm backslid. Amen. Sure.

I'd be a scared to stand on the platform and face evil spirits, to know that I had envy in my heart against any brother, no matter who he is, that's trying to preach the Gospel of Jesus Christ or live a Christian life.

If he—we disagree a million miles upon theology, if he loves the Lord Jesus, he's my brother, and it's my sister. And we've drawn those lines. "And if you can't love your brother who you have seen, how can you love God Who you can't—have never seen?" And brother, when love goes out, God goes with it, for God is love. And you can never get anywhere without Divine love. And as you love one another, you love God.

<sup>61</sup> Listen. I've got a little old fat boy up at home tonight, five months old. You all remember the prophecy about him. The world all laughed at me and said, "Uh-huh. I thought you was going to have a Joseph." He come. God said he was coming; he got here. I got a boy here

nineteen years old, a little girl out here four, and one eight. You could say anything about me and it'd be all right. I wouldn't care what you call me, but don't talk about my children. Don't be good to me, be good to them.

And God feels the same way. These are His children. We've got to be good to one another. We've got to be honest with one another. How can people be dishonest with each other, and then profess to be Christians? It's beyond my thoughts how you can be dishonest with your brother? How you can falsify something or another, and cut a brother off just because he doesn't agree with you on something? Oh, brother, I tell you . . .

Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Though the ransomed Church of God  
Be saved to sin no more.  
Ever since by faith I saw the stream  
Thy flowing wounds supplied  
Redeeming love has been my theme,  
And shall be till I die.

<sup>62</sup> Love, God is love. "He that loveth is of God." Divine love, not affectionate love . . . There's two different kinds of love. Now, we know we get into this here "free love," and all kinds of stuff called love. But that's not Divine love. That's a mockery of the devil. You know that. There's two different loves: there's a love called "phileo love," and there's a love called "Agapao love."

A "phileo love," the Greek word, means "the love like I would have for you as a fellow, or my wife." You have for your wife a phileo love. Now, that love, if you'd catch a . . . You'd be jealous of her. If you'd catch a man insulting her, you'd kill the man for it. That's phileo love.

But Agapao love would make you pray for his lost soul. That's the difference. That's where people don't understand. See, it ain't some kind of an effectual, worked up mental condition. It's a absolutely, genuine Holy Spirit of God that binds our hearts together in Christian fellowship and love.

<sup>63</sup> And when . . . I could give this a challenge. If every Methodist, Baptist, Presbyterian, and Pentecostal, and all in here, would just break down your thoughts of one another, and be real loving and kind to one another, and to treat each other as brothers and sisters, you'll see one of the greatest revivals sweep this valley that's ever been known over here. It can never come no other way.

Then when God sees that you're moving on . . . Every son that cometh to God, must what? Be first chastised of God, tried, proven.

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Did you know that? You do that on any decision you make. God does it in making you. Every son that cometh must be chastised of God.

<sup>64</sup> As soon as you receive the Holy Ghost, everybody begins to talk about you, say you gone crazy, lost your mind, you was going to be a holy roller, or something like that. And then, if you cannot stand chastisement, the Bible said you become an illegitimate child.

But if you're really born of God, it don't make any difference what the world says, or what anybody else says, you know where you stand, and all devils in hell can't upset you. Then you prove it by your fruits, not by your voice, but by your life. You live the right kind of life.

You'll live . . . Did you ever see a seal? A seal put on a piece of paper, it's sealed on front and backside both. And when you're walking forward, your life, and the thing you leave behind you, the people know that you're sons and daughters of God. When you've really been sealed by the Holy Spirit, love Divine follows you.

<sup>65</sup> I've often said this: "You be salty; the earth will be thirsty." He said, "You're the salt of the earth." You just get salty, the earth will get thirsty. You live such in your neighborhood and around your people, the people know, say, "There's a real Christian; I'll tell you that. If there ever was a Christian there she is, or there he is." That's the way to be.

I'd rather have that in my heart than all the gifts there is, God has in His Bible. That's right. For the Bible said, "Though I speak with tongue of men and angels (He could do it.), have not charity, I'm nothing. Though I have wisdom and understand all the Word of God, I'm nothing without charity. Though I have faith to move mountains . . ." Come out here and have faith, not only to heal the sick, but to move mountains, and have not love, though I could—though I could, it's possible you could.

<sup>66</sup> But you see Pentecostal people, you're going after gifts instead of the Giver. See? Come back to God. Get this real Divine love in your heart, your fellowship. That, oh, you just love Him with all your heart. Brother, the gifts will take care of itself. You just let that alone. See? It'll come.

God will place in the church the place that He sees you, after He's adopted you into His family. He will call you out someday in a little prayer meeting, the first thing you know, and place the robe upon you, and say, "Now, son, I've sent you to preach the Gospel." The whole world will know about it. That's right. He will call you out and say, "Son, I've sent you to pray for the sick people."

Just watch the things fly then, when He adopts you into His family, but you can't push that. You can't mentally work that up. God vindicates His gifts. God proves His gifts. But what is the gift without



the Giver? If you had—understood the Bible, as just a orthodox . . . That's what the matter today.

67 Some of the preachers, some of you people voting for your pastor, you that does so, you'll vote sometimes for a great big, fine, handsome, curly headed, well-dressed, Hollywood-looking preacher because you want him to look so conspicuous in the pulpit. That ain't no sign God called him. That's no sign.

I've seen a lot of them that God didn't call like that. But the world today, they're for glamour. The thing of it is today, we got too much Hollywood religion, Hollywood revivals stacked all up on the platform, and jewels a flying every way and what . . . Oh, my. It's—it's sickening. I believe in an old fashion God-sent religion. I believe in a religion will clean you up and make you a different person, make you live like you ought to. Amen. Too much glamour . . .

68 You had too many television shows and too many . . . The kids . . . Here they had a little old thing out here, not long ago . . . Show you how the devil can do it. There ain't a kid in this country, but can tell you who David Crockett is, can tell you he was born in Tennessee, and all about him killing a bear when he was three. And you know that's a lie. But it . . . But all that, they can tell you all about it.

But if the devil, through television and everything, can push that into every child's head in America, what ought the Church to do by Jesus Christ, and you'd stop juvenile delinquency. Hallelujah. Don't get scared. "Hallelujah" means, "Praise our God." "Amen," that means "so be it." So it won't hurt you to say that once in a while.

69 I used to have an old dog. And I like to night hunt. And he'd tree anything that was in the field, but he wouldn't go into a skunk, under a brush pile. He'd bark and walk around there. Now, the only thing I had to do was raise up the brush pile and pat him on the back, and say, "Sic him, boy." He'd go in and get that skunk. Now, "Sic him, boy . . ."

And the worst skunk that I know of is the devil. And the only thing you have to say, "Sic him, boy," is just "amen" once in a while. I know where I'm standing then, and we'll tree him. Amen.

70 Oh, He's real. Adopted by the Father into the fellowship, and into the body of believers by the Holy Ghost, and a vindicated ministry, proving . . . You don't have to talk so much about it, God does His Own talking. God testifies of His gifts. But all those gifts are wonderful; they're dandy; and we love them all. God grant that every one of us would have every gift, but I'd rather have the Giver than all the gifts. Paul said, "You . . . though I could have the gifts, without the Giver . . ."

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Now, if we had have went to seeking the Giver instead of the gifts, I believe the Church would've been farther up the road, don't you think so? If we'd stayed close to God, and loved Him, and just kept living for Him, and not trying to push things over; just live for God, and live a pure, holy life, and live, and pray every day, keep yourself refreshed in His Presence. God will take care of the rest of it.

<sup>71</sup> He will adopt the people into His Own beloved Body, the Church. And when the rapture comes, you'll be found without a blemish, because you're living in the Presence of the King. There's the secret, friend.

There it is, when you're meeting really face to face with demon powers. When you're meeting face to face with opposition, there's where the testing time comes. And a chain's only its strongest at its weakest link. That's right. And when you're face to face with opposition, be sure that you know what you're talking about.

<sup>72</sup> Now, you could get by with anything in America. I went to a service here not long ago where they was supposed to be practicing Divine healing. The fellow was jumping up-and-down, screaming to the top of his voice, and kicking the pulpit as hard as he could, said, "God, I demand You."

Oh, mercy. I thought, "God, be merciful to my brother. He doesn't understand." Who are we to demand God to do anything. He's already done it; just believe Him. That's all.

Had an old fellow in a sheet, shaking him back and forth, like this, a man with a heart trouble. I felt sorry for him. Another man come up with a rheumatism; he shook that way and he hit him, just as hard as he could with his hand, and said, "I hate rheumatism." That don't take devils out.

The devil don't care how much you holler. He's not hard of hearing, but he certainly knows where faith lays. That's one thing that'll make him move.

<sup>73</sup> Jesus had the greatest anointing of any man that was ever on the earth. Is that right? One day He went into the temple; they give Him the scroll. He picked it up in His hand. He set down and He read over in Isaiah, where it said, "The Spirit of the Lord is upon Me to preach the acceptable year," and so forth . . . the jubilee year. And He took the scroll and handed it back and sat down, and precious Words proceed from His mouth, the greatest anointing that was ever in the world, on the Lord Jesus Christ.

Oh, sometimes we get . . . We Methodists get noise confused with anointing. Noise ain't anointing. No, no. I've seen where there's a lot of noise, and not faith enough to cure a toothache. See? You've got to

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come solemnly to the Father. You've got to know exactly where you are standing. That's right.

<sup>74</sup> Here not long ago, in down in South Africa, where I was standing challenged. . . You'd better be careful what you're doing when you walk into them countries. Witch doctors and things stand there and make a challenge and defy the Lord Jesus. You'd better know what you're talking about when you walk into the presence of them. That's right. 'Cause, brother, they do everything there is to be done. That's right.

Walk through fire, rattle bones, and everything else, and cut themselves, and take a sword and stick it right straight through them like that, and blow water between the swords and pull it out and not a drop of blood, work themselves up into a frantic, screaming to the top of their voice, till they'll take a saber and run right like this, and lance theirselves right up through the nose, pull it right back down and not a drop of blood come out of it. Walk right around like that, and walk through fire, beat up glass, lay on stickers and everything else. Hypocritical? Yes, demon power. That's right.

But, brother, that has nothing to do with the Lord Jesus. But watch them when it comes to the time when the showdown, when Jesus Christ is brought to the front before it. Every demon fades back. I've never seen it fail, and you never will. That's right.

<sup>75</sup> Walk close to God, my brethren, come in to the holiest of holies. Come in and live before God till the Holy Spirit, which takes Him message day by day, how you're progressing in His Kingdom, how you're treating His children, and what all you're doing, till the Father say, "I have found grace in him now. I'll bring him over here before the people."

He won't have to tell the people, the people will know by what he's doing and what the life he's living that God has done it. Your testimony sometime is all right, but your life speaks aloud, you know, your testimony don't do much good. That's right. Your life is what counts. Do you believe that?

<sup>76</sup> And I believe today that we've denominated ourselves; we've been indifferent; and we've treated our neighbors indifferent. Sometime we've hollered, "Well, the old cold, formal Baptist, and this Pentecostal group, they belong to the temple down here; the Foursquare, they ain't got nothing. And this one over here, why, he's the Assembly of God; he ain't got nothing. This is the Jesus Name Only, and he ain't got nothing." And one wants to do this and one wants to do that, and just fussing. . . And brother, every one of them's got the baptism of the

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Holy Ghost, or at least they claim it, and the same evidence to prove it. That's right.

Well, what we need today is a consecrated life, where you have to speak nothing, God speaks in your place and He proves just what you are. That's right. The Blood of Jesus Christ cleansing us from all unrighteousness, then we got fellowship one with another, the Blood making us clean and holy.

We live so that we could walk up to a—any denomination, a church, or anything, say, “Good morning, my brother.” Not a hypocrite, he'd know it, but with a true heart, and say, “How goes it with you and God today, my dear brother?” Like that, and walk along, talk with him, and have fellowship with him, that's the way. That's when you're getting salty.

Now, you can't do that, just impersonating. If you do it, you're a hypocrite. That's all. If you do it just because you know it's a line of duty, you don't do it at all. Stay before God until it's in your heart to do that, then you're coming right with God. Do you believe that?

<sup>77</sup> I believe it with all my heart, and I think that's where the church has failed. I think we've failed to bring love among us, and to bring fellowship among the groups, and things like that. And we've tried to push ourself into something that God has not ordained. And I believe that if we would just walk back down the line to God and say, “God, here I stand. Nothing at all I have to offer You but my life. But, God, I pray that You'll let me live so that—that I'll find grace in Your sight.” That . . . Now you're coming along, getting pretty close to the Kingdom. That's right. Then you'll see a real healing meeting.

When you come up to the altar, don't come, “Glory to God. I received the Holy Ghost forty years ago. Praise God. Hallelujah.” That don't do no good. Huh-uh. Satan don't care how much you say that. The thing of it is, to walk up with a true assurance in your heart, that you know where you're standing.

<sup>78</sup> I was amazed here not long ago at a little woman come down to the platform. There was two of them together. And one of them come through, and I said, “How do you do, sister?” And . . .

Now, remember, I believe in all the spiritual demonstrations. Yes, sir. I have received the baptism of the Holy Ghost, and I know what I speak of.

And they come down the line. The little lady come up to the prayer line, and she started dancing around real fast. And I said, “Would you stand still just a minute so I could speak to you.” And I . . . She couldn't do it, and she just kept dancing around.

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“Well,” I thought, “I’ll just try the next one.” And I got the next one to come down; I tried to take a hold of her hand. I said, “I’d like to talk to you just a little bit, sister.” And then she started dancing around.

I said, “Oh, I love that. It’s beautifully.” And I know Miriam danced in the Spirit. I believe in it. Yes, sir. But there’s times for all things. You see? And when you’re coming up here, come soberly in the Presence of God. Come with a perfect assured heart that God’s going to keep His Word, and melt yourself down by the Holy Spirit.

And the little lady, I couldn’t even . . . I didn’t know what happened. And one of them, I’m sure, had cancer; she’s probably dead tonight. But she just wouldn’t stand still; you couldn’t get nowhere. See? Because the woman had been taught wrong, a wonderful person, no doubt.

<sup>79</sup> And there stood a little woman . . . Now, that was a Pentecostal woman. And here stood a little woman behind me that belonged to, what we call a formal denomination, standing back there with a little girl. And she wasn’t making a move at all, and she had her prayer card, and she was standing there waiting. After while, they give time for her to come.

The little lady walked out. The little girl walked up there and took a hold of my hand. She said, “Looky here, mother.” Begin to raise her leg, and her mother beginning to crying, wilted down. She said, “Brother Branham, I know it would happen. I just knew it would happen.” She said, “I believe with all my heart.”

I said, “What was wrong with the child?”

She said, “She was paralyzed in both legs.”

See, there it was. There you are. See? She come the appropriated way. She come God-fearing, God-believing, walking up there reverent before God, believing His promise.

Where a real saintly little woman, just mistaught, come across the platform, I couldn’t even pray for her. And the woman thought she was in the Spirit. She was in the flesh. But of course, she was there, she should’ve stayed . . . Showed what was in the spirit, the fruits prove what it was. When you come to God, you must come soberly, sanely, believing, asking. Then if God heals you, sure, then raise your hands and give Him praise. That’s right.

That little woman walked down there and hugged that little girl, the father come running out of the audience like that. He said, “Brother, I been a sinner for years, and my wife’s a Christian.” Said, “Can I find Jesus right now?”

I said, “Yes, my brother; just kneel right there.” That’s right.

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<sup>80</sup> See, that's the way we want a meeting. Isn't that right? Something that's sane, solid, and is sound, that's the kind of church we want. You'll never be ashamed of that church. You'll walk right up. And if the President was setting there, you'd be happy to know that you had the President of the United States in the Presence of Almighty God in your assembly. Wouldn't you do that? Sure. That's the way we want to do, not grudgingly speaking against one another, but loving one another as Christ for God's sake loved us.

Shall we pray just a moment. Just before prayer . . . I got one more night I want to speak to you, tomorrow night, upon a real vital thing that's been on my heart. I want to speak to you about mistreating Jesus and the results, what it is to mistreat Jesus. Try to come out if you can. Bring somebody with you.

<sup>81</sup> And now, while you're here with your head bowed, and I trust that all Christians are praying, I want to quote a Word to you. Have you really just in your heart just been playing church, you know, and just going along with the group?

There was a mixed multitude went up with Moses, you know, and it caused trouble in the camp. A mixed multitude . . . The phenomenon had been done; miracles had been performed, and everybody run for it. Maybe you went into the church just because you seen somebody else had a great power and influence; you thought you'd just go into the church upon a basis of that. You're a hindrance, friend. Come to Christ and really get your heart filled with His glory and blessing.

<sup>82</sup> Is there a sinner in here tonight that's never made a confession, never accepted the Lord Jesus, and would like to be remembered in prayer just now? Would you raise up your hand? And by that . . . God bless you, lady. God bless you, lady. Someone else? God bless you. God bless you, sir. That's fine.

Another sinner would raise their hand, say, "Remember me, Brother Branham. I truly believe that you've told the truth, and I've always knowed there's something wrong somewhere. I've watched people who claim to be Christians, and I've seen so many acts." God bless you, sir, I see your hand. God bless you, sonny, I see your hand. God bless you, sister; I see your hand. I see your hand back there, yes, my brother.

Say, "I've seen the church, and I—I knowed there was something; I understand now. It isn't God's fault; it isn't God. But I—I want to be the kind of Christian you're talking about. I want that real peaceful, quiet life, Brother Branham. I want something down in my heart that keeps me when the storms are hard against me. I want to know that there's a peace in my heart; I can walk calmly and quietly, even down through

the valleys of the shadows of death. And I want you to remember me tonight, Brother Branham, in a prayer." And I'll do it, my dear brother, sister.

<sup>83</sup> Now, God sees your hands. See it—it doesn't do much good for me to see it, but God sees it. You know there's been eight or ten people hold their hands as sinners. Is there another one here would just raise your hand and say, "Remember me in a word of prayer, Brother Branham, as a sinner, I come." God bless you, my sister. God bless you, my brother. I see you, and you back there by the pole I see you. God bless you, my brother.

Someone else, say, "Remember me just in a word of prayer, Brother Branham, I. . . Somehow or another I'm strangely tonight. I—I feel that I—I want to become a real Christian."

Is there some in here that would say, "Brother Branham, I—I profess Christian. . ." God bless you, brother. I see your hand there with your little wife and baby. God be near you, my brother.

What makes you raise your hand? You want me to tell you? Here's what it is: Jesus said, "No man can come to Me, except My Father draws him." It's God. That's the Holy Spirit speaking to you. "No man can come to Me except My Father draws him, and all that comes to Me, I'll give them Everlasting Life, and will raise them up at the last day."

Listen what Jesus said about it, you who's raised your hand. "He (personal pronoun to any one), He that hears My Words, and believeth on Him that sent Me. . ." What does he do? "Hear My Words, believes on Him that sent Me, hath (present tense) Everlasting Life, and shall not come into condemnation, or judgment, but has passed from death to Life."

<sup>84</sup> While they're praying, I want to ask you something. "What is sin, Brother Branham?" Smoking cigarettes, that's not sin. Committing adultery, that's not sin. Telling lies, that's not sin. That's attributes of sin. There's only one sin, and that's the sin of unbelief. "He that believeth not. . ." Saint John 3, "He that believeth not is condemned already."

Now, you're either a believer or a unbeliever. And if you say, "Well, Brother Branham, I quit drinking. I. . ." That still don't mean that, don't mean you're a Christian. See? If it's a results of believing on the Lord Jesus. . . That's the only thing you can do, is believe; and God gives you the Holy Ghost as a confirmation of your belief. See?

<sup>85</sup> But you can't raise your hand to Christ unless Christ has first—or God has spoke to you. And then look, think of it, Saint John 5:24, Jesus speaking. . . That's His Word, not mine. "He that heareth My Word,

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and believeth on Him that sent Me hath Everlasting Life, because he's believed on the only begotten Son of God."

Then if you truly believe, then the sin question's over. See? "Shall never come into condemnation, but's passed from death to life." That's what Jesus Christ, the Son of God, said. That was the plan of salvation. "He that heareth My words, and believeth on Him that sent Me, hath (right now) passed from death unto Life." Can you believe? Raise your hand and say, "I now believe. Lord, help Thou my unbelief."

<sup>86</sup> One more sinner before we go a little farther. God be with you, sister. The Spanish sister, God bless you. Is there one . . . ? God bless you, sister, the Spanish lady over here. God bless you. My, the . . . What a wonderful ministry the Lord has given me amongst the Spanish people. Hear that "Gloria a Dios" all night long.

Someone who's wandered away from the path and say, "Brother Branham, I—I haven't treated Jesus just right. I haven't done what's right. I know I'm not living that full surrendered life. Remember me, Brother Branham, when you pray tonight, that God will give me that complete surrendered life." Will you raise your hands to God Who sees you? God bless you. God bless you. That's right, people everywhere.

<sup>87</sup> Now, what we're going to do . . . Don't no one leave, please. Let's just stand up to our feet real reverently just a moment, if you will.

("Just As I Am")

While we're singing this chorus, "Just As I Am" . . . You don't know me, you probably never been in a meeting. This won't save you; it'll help you. Would you be willing to walk up here to the platform, stand right here, let me take hold of your hand, and stand here and turn to this audience, and pray, and accept Jesus as your personal Saviour. Do we really mean it? While we sing, "Just As I Am," will the sinners walk right up here who wants to confess Jesus, while we sing. All right.

Just as . . . (Would you come here just a moment now), without one plea,

But that . . .

O Lamb of God . . . (Right this way)

Would you come now, the rest who'd like to come, sinners confessing, want to now take Jesus? He said, "If you'll confess Me before men, I'll confess you before My Father and the holy angels. If you're ashamed of Me before men, I'll be ashamed of you up there." God bless you, my sister.

I come! I . . .

<sup>88</sup> I want to ask you something now. Look at the sinner friends standing here with their heads bowed. They're praying; they're asking



God to forgive them. Sure, He will. He has to. He has to keep His Word. "I will in no wise cast out. All the Father has given to Me will come to Me." That's what they did.

God bless this little Spanish lady coming here. God bless you, my sister. You might've done a lot of good things in life, but you're doing the most gallant thing now that you ever done in your life to walk forward to accept Jesus Christ.

You know what's happening? This is what I'm trying to do, get favor with God first. When He sees this, the joy bells of heaven ring. He will give us a great healing service next week, you watch, when He sees sinners coming to the cross.

<sup>89</sup> I want to say something now to, maybe, the member of a church. I didn't want to hurt your feelings. I want to tell you a little experience that happened about two weeks ago. There was a fine young lady who went to a wonderful church. And why, it was a Methodist church, a lovely little lady. And she got to go. . . I always doubted the woman's experience, because she just went because her mother and father went. Her father was a deacon in church. She learned to play the piano, and she was a very fine pianist.

A fine boy there, I believe the boy really had the Holy Ghost. And he fell in love with her, and they married. This happened in Louisville, Kentucky, no older than just a few weeks ago. And so, the—the lady. . . I knew the pastor real well, and so forth. And I kind of doubted that that woman—her experience. Well, well, long as she was with her mother and things, she walked a pretty good way, but she had that intellectual faith. Now, listen real close, now. This is seriously; souls are at stake.

<sup>90</sup> And I—I wondered. I wasn't to be her judge, but I just noticed the way she—she conducted herself, didn't seem to be very much Christian. So then, went on, and she moved out of the neighborhood a few years ago and moved into another neighborhood where the church was kinda worldly. And the ladies all didn't dress very nice, wore these little clothes like they wear, you know, and get out and mow the yard, and things. Didn't look very ladylike.

So she begin to wonder, "Now, if they can do it and get by, well, they're just as much thought of as I am. So why can't I do it?"

Oh, don't never let that enter your mind. See? That shows there's been. . . Something's lacking down here. The Holy Spirit would teach you different, friend.

<sup>91</sup> But she started on. Well, she begin to reason. Now, when a man is—got a soul, that soul won't reason with God's Word; it'll believe It. But the intellectual mind will reason with God's Word. You say, "Oh, well, that may be fanaticism. I don't know whether to do that. . ." Watch

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out. That comes from the Bible; you search it. And your soul, if it's got the Holy Spirit, will search it and recognize it.

So it went on. And after while, you know what happened? She started taking card parties, and little social gatherings. And there was a nice-looking, young fellow moved in the neighborhood, and she fell in love with him, left her husband, and married the man.

"Well," she thought, "other women do it. And well, they belong to a church. Why can't I?" See, that's reasonings.

She said, "I'm just as much of a church member as I ever was. I'm just as much as of a Christian as I ever was. Other women do it, and look how they're thought of." Don't never think of what people think; think about what God thinks (See?), what God says.

And after while, he proved out not to be. . . 'Course, if he'd leave his one wife, he will leave another. So he left her, and she married again. And then she. . . That man left her. And she lived with a common-law husband. And then it caught up with her. She took cancer of the female organ.

<sup>92</sup> Now, the. . . I've got a Baptist tabernacle at Jeffersonville. But the pastor there is a Methodist from—a fine brother, who has the Holy Ghost, from Asbury College, Wilmore, Kentucky. And so, this woman being a Methodist, he was very much concerned about her. So he went over to see her. And she was there smoking one cigarette after the other one, and—and living with a common-law husband, him waiting on her there in bed, know. . . Doctor said, "She's going to die."

So he. . . Brother Neville says, "If I go over and see her, and talk to her, maybe I can get her to repent." And he said, "When Brother Branham comes in, I'll take him over there, 'cause I know that's what he'd tell her. And I'll have her in condition maybe for healing." So he tried, a fine brother.

So he went over and he said, "Now, sister," said, "I understand that you're a Methodist."

And she said, "I am."

He said, "There's just one thing I would like to question you." Said, "Are you prepared for death?"

She said, "Well, sure."

<sup>93</sup> He said, "Lady, if. . . I'm not wanting to hurt your feelings, and I don't want you to think that I'm butting in on your business." But she said. . . "You mean to tell me that—that whiskey setting under there, and smoking cigarettes, and living with a common-law husband. . ."

She said, "What's that to you?"

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He said, "Well, as a minister," said, "I—I thought I would come tell you, and really that's not very becoming to a Christian."

She said, "I believe the Lord Jesus Christ, and that settles it." See? She said, "I go to church. My father's a deacon. I played the piano in church for years, and I feel just as justified as I ever did."

<sup>94</sup> What was it? "The soul that sinneth, it shall die." The soul, that inside conscience that told her she was wrong, that may be telling you the same thing tonight, she'd went to her intellectual parts, and believing with her—with her mind, and had grieved away that Holy Spirit. It didn't speak to her no more. She thought she was right, as much as she had to believe with, her mind. And then, Brother Neville walked out.

I said, when he told me, I said, "Watch her at the end of the road now; just watch."

And they happened to be there at the end of the road. And she was setting there, just laid her cigarette down. And so, she was joking and talking with the people. And after while, she said. . . Death set in on her; her eyes turned glassy; she looked around.

What was the matter? The mental faculties was breaking; your mind goes with your brain, not your soul, your mind. So what you're trying to say, "Well, that was way back in the days gone by. This—this was so-and-so. That—that ain't for us." Watch out. The Holy Spirit agrees with every Word of the Bible. That's right.

<sup>95</sup> It believes Jesus the same, yesterday, today, and forever. It believes that He's present in every congregation. See? And she had grieved that away from her. But when she come to die, these intellectual parts was breaking up.

She looked up and she said, "My, God," she said, "I'm lost." She said, "Where. . . Give me a preacher, quick." And her pastor was standing. . . Said, "I don't want him, that deceiver."

And the pastor run, got doctor, said, "Ahem! Ahem! Doctor," said, "she's just beyond herself." Said, "You'd better give her a hypo."

Said, "Hypo nothing. I'm lost! I'm lost!" And they give her a shot. She kept saying, "I'm—I'm—I'm. . ." Another shot. . . "I'm lo. . . I'm—I'm lo. . . I'm. . ." That was all.

A hypo stopped that confession, but she'll live with that soul through all eternity. It'll haunt her. Brother, don't be misconstrued by what your mind says. What's the Holy Spirit telling you in your heart right now? No matter how long you've joined church, you might belong right here with these sinners. If it is, come now while we sing once more.

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Just as I . . .

<sup>96</sup> Won't you come? Are you that big, that . . . Would you come out here and just shake hands with me, stand at the altar here with me, and say, "I want a close with God, Brother Branham." Will you come? Don't let it break up here, and you find you're wrong too late. Do it now.

. . . for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God, I come! I come!

<sup>97</sup> Shall we bow our heads just a moment. Three ladies, six men standing at the altar, bowed heads, penitent. And I know yonder at the day of judgment, I've got to stand in their presence, give an answer for what I tell them now. And that's this, "That I will not be ashamed, my dear friend."

You couldn't come here upon your own power; Satan wouldn't let you come. You come because Something spoke to you. It was Jesus. He's brought you up here, and He said, "He that will come to Me, I will in no wise cast him out." No matter what your back life has been . . .

Now, in humble prayer together, confess your sins, and then believe that God forgives you your sins. Because He said, "Come. Though your sins be as scarlet, they'll be white like snow. Though they be red like crimson, they'll be white like wool."

No matter what you've done, tell God you're sorry of it. He called you up here. You didn't come by yourself; He called you. Said, "He that comes, I won't cast out." He will do it. Just have faith as we pray, while the rest of the audience joins with us in a word of prayer.

<sup>98</sup> Heavenly Father, looking down here tonight upon the people, seeing these, Your selected children has heard Your Voice, somehow, in the Word tonight, come forward wanting to be a Christian. What a difference it's going to make. What a thing prayer does. It changes from death to Life. God, I pray that You'll lay Your hands upon each one here. Anoint them, Father, with Thy blessings. Take away every sin, as they are confessing it. He said, "He that's willing to confess his sin, God is just to forgive it."

And right now over in their hearts they're repeating, "God, be merciful to me," like the publican; then he went back to his house justified. I pray that You'll do it, Lord. You will do it, because You promised it. Your blessings rest upon them.

<sup>99</sup> Make these ladies here, Lord, an example of womanhood in their neighbor where they dwell. Make these men, Lord, anointed lights. Grant it, Father.

And right in this bunch stands young men. O God, lay Your hand upon them for the ministry; give them a calling. May they live such lives till You'll separate them out from among the people, and set them, and adopt them into Thy family, Father. And anoint them as kings and priests to rule in Your Kingdom. Give them ministries and things to do to bring others to Christ. Grant it, Lord, as they stand here humbly bowing.

<sup>100</sup> And here's Your promise, Lord, "He that will come to Me, I will in no wise cast out. He that will confess his sins, I am just to forgive them. He that heareth My Words, and believeth on Him that sent Me, hath (right then) Everlasting Life, shall never come into condemnation, but's passed from death unto Life."

And, Father, they've come sanely, moving up, not emotionally, just come soberly, looking straight into my face as if to say, "Brother, I mean business with God. I want a real Christian life. I want my life to count for Christ."

God, grant tonight that every sin go under the Blood just now, in the Name of Jesus Christ, the Son of God.

<sup>101</sup> Now, with our heads bowed, and you at the altar. . . Now, my friend, here's what counts: It isn't how much you pray. If you're willing to confess your sins, God's just to forgive them. And if you've confessed them, and you believe that God's Word's true, He said, "If you'll confess them, I'll forgive them."

And if you believe that God has forgiven you, and by the grace of God, standing here tonight, you've made your consecration to God, and you'll go from here and live a Christian life to the best of your knowledge until death shall set you free; if you believe and accept Him as your Saviour, and promise to do that, will you raise your hand up, you that's standing at the altar? Thanks be to God. That's good. That. . . Every one of them with their hands up has accepted Jesus.

<sup>102</sup> Now, I want you to turn right around to the audience then, each one of you here at the altar, turn right around to the audience. Now, audience look this a way. Put up your hands, my brothers and sisters, to let the people see. . . I mean, here at the altar, these brethren here, that you've accepted Jesus as your personal Saviour.

What did God say? "He that will confess me before men, I will confess him before My Father, and the holy angels." What does that mean? Names are written in the Lambs Book of Life tonight. Their sins are forgiven them. How many in here says that that's the Bible, and that's what God said? Raise your hand. Amen.

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<sup>103</sup> Now, I know that each one of you wants to give a little time of fellowship. Now, I want to speak one more word to these gentlemen here, and the sisters that's standing at the altar, my brothers and sisters.

Down south . . . I know I'm holding you a long time, but I've only got one more night for this. Down south . . . Now, this is what I want you to do, you standing here at the altar looking out that way. A long time ago they had slavery. And they'd bring the poor colored people over from Africa (the Boers), and would sell them to the—to the farmers in the south. And they would make slaves out of them.

And the poor people, they were so discouraged, away from home, they didn't know what to do. They was away from their people, know they'd never get to go back no more. And the masters, taskmasters, would whip them with whips, and everything, to make them work. And they were—had a hard life.

<sup>104</sup> And they happened to notice one young man, among about . . . a slave owner who hold about a hundred slaves. And this young man, he was just such a gallant fellow, always had his chest sticking out, his chin out. He was ready to do anything, be up at any time.

And some slave buyers come by, and said, "What makes this young man so gallant? Is . . . Have you made him a boss over the rest of them?"

Said, "No, sir. He's just a slave."

Said, "What . . . Do you give him a little better food than you do the rest of them?"

Said, "No, sir. He gets the same food with the rest of them."

"Well," say, "what makes him so gallant, and how he conducts himself."

Said, "I'll tell you what. I just found out." Said, "He's the son of the king of the tribe." And said, "Yet, away from home, he still knows he's a son of a king. And his conduct must be good to hold up the morals of the rest of them."

<sup>105</sup> My friends, as you go from here tonight, you're sons and daughters of the King. You're aliens here; conduct yourselves like sons and daughters of the King; and the rest of them will come forward and shake hands with you.

You standing around, as we sing this good old song, "When The Battle's Over, We Shall Wear The Crown." You know that song, "When The Battle's Over, We Shall Wear The Crown," is that one you sing? All right. "When The Battle's Over" . . . How many knows the song, "When The Battle's Over, We Shall Wear The Crown?"

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I'd like to see all of you that can, walk up and shake hands with these people, and give them the right-hand of fellowship. All right all together now.

And when the battle's over, we shall wear the crown.

Yes! We shall wear the crown,

Yes! We shall wear the crown.

And when the battle's over, we shall wear the crown,  
in that New . . .

Now, turn around and shake hands with each other, everybody. Shake hands with one another as we sing.

The crown, wear the crown . . .



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