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# EARNESTLY CONTENDING

## FOR THE FAITH

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Good morning, friends. And I'm so happy to be here this morning, seeing everybody looking fresh and nice on this fine yule spring morning. Even the birds sing lovely today. I was certainly amazed when I walked in to hear the brother. I have heard of him, and he gave me some records, was sent to me this week. And now, to hear the Gospel preached in bird language, well, maybe that's what the birds are doing when they're singing like that: preaching the Gospel to us.

It was once said that the little robin (and he was impersonating them), said . . . A little robin said, "I wonder why those human beings walk around so down-hearted and—and so—look like they're just so selfish." And said, "Wonder if they haven't—they haven't got a heavenly Father to watch over them, like we robins do." So maybe that's about it. You never heard of one having high blood pressure, did you? Did you ever see them on crutches, going to the hospital to be operated on? No, they got a heavenly Father, He watches over them, and He takes care of them. But we—we know more than they do (You know?), and so we have to be cut on, butchered up, and all kinds of diseases, and fuss and fight with one another; and that's the way we do.

<sup>2</sup> Now, hearing this, our brother, on those birds like that, that is a spiritual gift. Try to impersonate it once, see how you get along. God has give that to the brother. I heard this young man singing that song, "Yielded, Lord, to Thee." And how that Brother Cauble, setting there, told me he was just converted out of the nightclub: he and his wife. And how that—that singing, try to impersonate that? It's a gift; it comes from God. Now, the gift was in him when he was born. The gift was in the other man when he was born. But what they use it for, is what goes. Every man will have to answer for his talent. God gives men talent and they have to use it. Some can preach like a house on fire, and the other, different things. But God requires these talents. And I'm so thankful to know that these two brethren, setting back here, have yielded their talents, which they could be out here in nightclubs and everything else, a using those talents, but they surrendered them to the Lord Jesus Christ to win souls. And I'm happy for that this morning. And my brethren, may the Lord ever continue . . .

<sup>3</sup> The little brother here, the song leader, Brother Cauble, many others here, God has give you talent. Maybe you say, "Well, Brother

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Branham, He hasn't give me nothing." You don't know, maybe. See? You may just go try something. Maybe you've never went out and testified to somebody. Try that. Everybody can't do that. Maybe you can't—something else that you could do. There's something you can do that you can put it to God. But now, the thing you have to do, is do what the brother sing in his song: yield. The man who could whistle and impersonate all the birds that I ever heard, well then, that—that man yielded himself to it—give in to it. The man who could sing, he yielded himself; he give in to it. Now, for these things here, of the Gospel and the manifestation of visions, I just yield myself and give in to it, and that's what does it. See? It's not me; it's Him. And it's something that you can't help. The man can't help because he was borned to whistle like birds. Why, he's just . . . He was born that way. The man that sang, was the same way. And to see visions is just as common to me as it is to them to do that. You see what I mean now? It all together, it's for one edification of the glory of Jesus Christ, the Son of God.

<sup>4</sup> Now, I want to thank you all again. First, I want to say to Brother Cauble, being this closing service here, this morning, Brother Cauble's service; I thought I wasn't going to get here in time. I got started over at the Tabernacle, preaching a while ago, and liked to . . . Well, I just liked to stayed too long. And then, to get over here, quickly then to the service here . . . And I—I got a full day today, and then I have to start right down to Shreveport, Louisiana, at the Auditorium, the City Municipal Auditorium, I think it seats about seven thousand. And if any of you live around about there, this next week, why, come on in. We'd be glad to have you.

And then from there to Denver, Denver, Colorado, where the Christian Businessmen is sponsoring it at the Municipal Auditorium there. I think a night's seating capacity of seven or eight thousand people. And then we go from there to—to Edmonton, Alberta; Grande Prairie; Dawson Creek; all through British Columbia; and back in the United States again, along June or July, one, just for a few meetings here: want us at Cedar Lake Methodist Campground. Another, for over at Des Moines, Iowa, the 18th, 19th, and 20th. That's the Open Bible Standard convention: three days of healing campaign, you who live around close to there. And then to the Pacific Northwest, over in—around Seattle, Washington, for about ten days of healing campaign, immediately following Pacific Northwest Full Gospel Ministerial camp meeting, which covers all the Pacific Northwest, they gather in there. And then I guess we have our little farewell meeting, as usual, in New York City, just before going overseas. Pray for us. And we sure appreciative of the cooperation of each and every one of you.

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<sup>5</sup> Now, in these meetings, we have to have finance to carry on. I've never mentioned to them; and I never even heard nothing about finance; but I suppose, everything's taken care of lovely. If it isn't, why tonight, they give me a love offering. What's lacking, why, I always make it up . . . ? . . .

And we try to keep the thing free from finance. That's right. Everything, we try to make it just as free as we possibly can. From begging people, I've never did it, and trust to God that I will never have to do it. And I just go out. We pass the collection plate, and every penny that's given goes to God's glory, the best of my knowledge. And God knows that.

And I came into the world without anything; I shall return the same way. It's only what I send ahead of me to glory is what will count at that day. And that's to each and every one of you. And now, may the—the Lord bless you.

Brother Cauble had mentioned about telling a life story this morning. I was raised here. Most all of you know the life story and so forth. And it's a little late: twenty-five minutes now, what time I had. And maybe I couldn't get it in in that much time. So if you will forgive me and not think that we was trying to say something different, but in twenty-five minutes and a full life story, you'd just hit the spots here and there.

<sup>6</sup> And so I hope and trust to God that pretty soon, the . . . Since last night, I've had it on my heart. I have in my possession or can—where I can get it at any time, a tent that'll seats fifteen thousand people, with all the seats and everything. I'd like to set that up either just outskirts of Louisville or between Jeff and New Albany, and stay there for about two months sometime, just in a good old-fashion meeting: have healing services every Wednesday and Sunday, or something like that, through the week. Just preach the Gospel: marry, bury, and baptize, and just have a glorious time in the Lord and do everything that we can for the Kingdom.

And after I come back from overseas, perhaps, a lot of my ministry will be given to that, as I feel that in here in America, every one—not every one, but most all the Full Gospel people and the people who believe in these things, has heard of it, believe it. And it's a . . . Sometimes I think, taking time . . .

The American people are taught different than what the overseas people are, over in there. We're taught you must lay hands on the sick for them to recover. And as long as your mind is dealing that way, nothing else short of that will do it. That's right. It's always something that's your point of contact. And I thought I'd have some meetings

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where I'd just lay hands on the sick and pray for them, and not, the power of discernment.

<sup>7</sup> However, as Brother Cauble mentioned, this has been an easy week for me. It's been here, and I—at home. And early of a morning I get up before people come in and so forth. And now, when I'm not . . . I stay there to help people or do what I can when the meetings are not going on; but I get away; because the Spirit is always near when these meetings are going on. I get to talking to someone, and many times, I find out things I don't even want to know, so especially among friends.

And now, this is just . . . We're all just home folks here, I suppose; Brother Cauble's church, and a few from the Tabernacle is what's gathered in here this morning; maybe an outsider, once in a while come in from somewhere else.

But in this, I have talked to many friends that I have regarded and loved with all my heart. And that anointing strike, and me talking to that friend, and they'd say they were your friends and right there you'd see they wasn't your friend. And that gives me a funny feeling, although I just go on and try to forget about it; but you remember that you know what is the truth. That's it; there it is. And I just don't like to do that; I want to think the best of everybody, and love everybody; everybody love me, that when I come to that person, maybe to pray for them or something, there's no hindrance nowhere; I just walk right in with a full assurance in my heart. I love God and pray for the person and get a result. 'Cause if you know something's back there hindering and you know a real solid truth which is revealed by God, then that—that hinders there when you start to pray for the person. That's right. So it's just . . . It's best that I don't do it.

<sup>8</sup> So during the time of the meeting, I just kinda keep myself away and go out in somewhere in the woods and take my Bible, and so forth, and go out there and read and pray and do something until the services begin.

And then of a evening, my boy and Brother Cauble comes in. They give out prayer cards and then I come over. They . . . Billy sticks around here where some people come in late, why, they can give them a prayer card. And Mr. McSpadden (I don't guess he's here this morning.), he usually sets along here. He and I come over together at night from the McSpadden Market at—at Jeffersonville. We usually come together at night; we're quite friends. And so I'd go down in my old truck and pick him up, and we'd come over together. Then after service, go out from in here, weak and wore and tired. And sometimes I go home, and then the family has to put up with me for a couple hours over there. And only those who know what those things are: To you, I want you to love

my family. If you don't love me, you love them, because they sure are deserving to have to put up with me after those services.

<sup>9</sup> You might not understand why those things are. You say, "Well, Brother Branham, what would that have an effect?" I can't tell you. I just don't know. The only thing I know, it does. That's all. Just like if we'd say to ask . . .

Take, for instance, most all men, in the line of spiritual things, like poets, authors, and so forth, they're always considered just a little bit nervous, or psychic-neurotic, or something like that.

I'm sorry I made that statement a few moments ago. Mr. McSpadden is setting right back behind here. The young man ducked his head down, and I seen Mrs. McSpadden and there—He's setting there now. And . . .

<sup>10</sup> Now, for instance, Stephen Foster, many of you all remember him, wrote the old, one of the—gave America its best folk song: "Old Kentucky Home." That's the national emblem, isn't it? That's it. That's right. It's the greatest song. (You know?) Will won't. . . Some Kentuckians ought to say, "Amen" somewhere. "An Old Kentucky Home," I'm telling you it's famous everywhere.

And I was out here not long ago, to the old Kentucky home. A little nurse here in the city, that's out here at the hospital, Saint Joseph's, and she was a good friend of mine. And my wife and all of us went out to, stood at the old Kentucky home. I was leaning over that little desk where Stephen Foster received inspiration to write that song. After they—they'd passed through, I was looking at his picture. And there was the angel that's supposed to touch him to give him inspiration. I thought, "Mr. Foster, you've had it in the head, but not in the heart. And you get inspiration; you go up and write" (You know?), "Old Black Joe" and all those famous old songs. And then as soon as the inspiration left him, he'd go out and get drunk; just stay drunk for weeks at a time. And then finally, he wrote a—a song and when he come out from under the inspiration, he didn't know where he was at, and—and he called a servant and took a razor and committed suicide. That was the end of Stephen Foster.

<sup>11</sup> I stood not long ago in London, England, at the grave of William Cowper, where he was this great famous poet, author, and beloved Christian man. He wrote this famous song, the Communion song we use at our Tabernacle:

There is a fountain filled with Blood,  
Drawn from Emmanuel's veins.  
When sinners plunge beneath the flood,  
Lose all their guilty stains.

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And after writing that song, when he come down out of that inspiration, he didn't know where he was at. And he found hisself in a cab, trying to find the river to commit suicide. William Cowper, considered in England, a neurotic, I stood by his grave while tears dropped off of my wrinkled cheeks, for I had a feeling for my brother and know what he meant.

<sup>12</sup> I'm thinking of the—of Jonah, the prophet, when he come up and went down there under inspiration, that God give him inspiration: a prophet, now. And told him, "Go down here to a certain city, Nineveh. It's wicked. Cry out." A city the size of St. Louis, Missouri. "And cry out to them that God would send punishment upon the city." And the man didn't want to go, because he knowed he wouldn't be welcome. And he took a—a boat and went to Nineveh. But when God speaks something, He's determined that it's going to be done. And so you know the story of Jonah.

And after, under that inspiration and preached so up and down the streets, right up and down the streets preaching and giving his inspiration to the people, that they even put sackcloth on their animals and repented, and God saved the city. Then when the inspiration left him, he set up on a hill and prayed God to take his life.

<sup>13</sup> Look at Elijah, when he come off the mountain, after calling fire down out of heaven, rain down out of heaven after it hadn't rained for three years and six months, and when the inspiration left him, we find him out there in the wilderness, wandering around for forty days; and he'd pulled back into a cave. Winds went by; storms went by; and a still small Voice, God calling, "Elijah, what are you doing back there in this cave?" after under that inspiration, walked subconsciously, forty days and nights. Just maybe you haven't heard the Gospel preached like that, but that's some of the things that they don't speak about, perhaps don't know about. That's it. See? It's—it's in a world that they don't know. Now, what is it?

Now, standing here, and the inspiration strikes, and you go into a—another world, then you feel like you could run through a troop and leap over a wall. But then, let it leave you, and I feel my boy or Brother Cauble, one, patting me on the side. I know I've took just as much; I don't know it; but I know that they have looked at me and know that's far enough. Then I must leave. Then the first thing you know, I just feel it at every side. And I start off the platform; it seems like I'm stepping off the world, and I can just see myself going, just whirling somewhere out into space, like that.

<sup>14</sup> Here, the other night, Billy lost me at the door somehow. He started to get my hat or told me to stand there; I don't know what he done.

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But I found myself way down the alley here somewhere, among some cars, trying to feel my way around. And one of the people from my church picked me up down there and brought me to the car. You'll never know, friend, what a sacrifice . . . See? You don't understand. See? Then, after a while you become to get normally. I drove my car away, hardly knowing what street to turn to at the next place, just trusting God. He's always taken care of me.

But I do this for one purpose: to help you, to help you to know Jesus Christ. That's right. And I do it for God's glory, and that's why He permits me to do it. God bless you, Christians. My lovely little people here of the Falls Cities, and around, I love you with unchangeable love. No matter what you think of me; I say that from my heart. I love you. And in order to be your brother, I've got to keep away from the people. I'm not an isolationist. There is . . . God, Who is my Judge, here at this sacred desk this morning, not knowing what tonight holds, I may be in His Presence. There's not a person in here that I wouldn't like to take a hold of their hands and set down, go home with you. I just love fellowship, but I can't have it. It's kept back from me, until we cross the border. I can't be a servant of man and a servant of God at the same time. You've got to keep from man to serve God, and love men, that brings them to the kingdom. The Lord bless you. Pray for me.

<sup>15</sup> And now, just for a next few moments, ten or fifteen minutes, I'm a—I hope that if I say something here, just at this time, or call somebody's name, setting here, that I don't mean to make anybody conspicuous. I don't mean this by any means. But I believe, setting in the audience, I have located a friend of mine that I haven't seen for years. And I'm not sure. Is that you, Mr. Ginther, from New Albany, down there? Mis . . . Is that right? God bless you, Mr. Ginther. We've worked together a many day. God bless you. I was—was quite sure. I looked back there and I thought, "Could that be Cy Ginther?" The days that . . . Have you been attending service, brother? Over here? You have. Sir? Twice, that's fine.

I want to tell you a little story just now (It won't take me a moment.) about Mr. Ginther. Before my conversion we worked together at the public service in New Albany where I served for seventeen years. One outstanding thing I remember, I . . . Before I got hurt at the public service company, I heard that Mr. Ginther taken sick one night. And a bunch of—bunch of fine men, only rough men, talking, anyway . . . Someone come down there, which belonged to another phase of religion, or that Mr. Ginther didn't belong to. He said, "What do you know about Cy?" Said, "Last night," said, "he was very sick, and you know what?" They had the preacher out there to pray for him." But something, as a sinner boy, struck in my heart. That was

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the Holy Spirit moving then. That's twenty years ago or more (See?); it may be more than that: twenty-three years.

<sup>16</sup> I remember when the war was over; I think Mr. Ginther, believe, lost a boy or something during time of the war. I was down there talking to another good friend Mr. Willis. Mr. Ginther said, "Billy, when the war is over," said, "I might not be out here on the street shooting guns and carrying on, but I'll bow my head and be thankful that it's over." I think that's good. Long may you live, Brother Ginther. May God's blessings be on you and yours, and in peace, someday, meet that boy in a better world where there won't be any shooting, or firing back at one another. When the kingdoms of this world becomes the kingdoms of our Lord and of His Christ, then we'll know and live and reign together.

<sup>17</sup> Now, this morning, just for a few minutes, let's turn over to the shortest book in the Bible, one of the shortest, the little Book of Jude. Let's teach for a few moments. If you'll excuse me for not telling my life story, 'cause it just these few moments, I'll just teach a little bit here. And then we're getting ready for the service tonight, and we hope that God will bless you.

And remember, Christian friends, I've often said this at the platform, used to; I can't do it now, 'cause it's just too many. But I said, "The night never gets too dark; the rain never falls too hard; but what I would come to you in trouble." I . . . There's just so many, that I—I couldn't truthfully say that. But I'll say this, way over in Africa, India, in the places where I shall go, and I know it will be; I've got it wrote right here, what the Lord has said, it'll be that way. When the wind's blowing hard; and the witchdoctors are challenging; ropewalkers, firewalkers, and fire-eaters; and everything else challenge you to right down to the spot. When they see anything on the phenomenal side, they come right down and challenge it right there; you'd better know what you're talking about.

I'll remember this: there's a church over here, a group of people at the Church of the Open Door, and what's attended this meeting, will be praying for me. Won't you do that? And some glorious day, if we never meet again in the Church of the Open Door, let's meet at the place of the open door, in heaven, where all families will set around the big table there: all the redeemed, all the children, and everything that's been lost will gather together at that day. I want to be there. The Lord bless you, now, while we speak to the Author.

<sup>18</sup> Father, in the Name of Thy Son Jesus, speak to us through the Word. "Faith cometh by hearing, hearing of the Word of God." And knowing—living here, so close, and every one knowing my life anyhow, and O God, it's nothing to talk about. What a . . . Long from a



flowerbed of ease; and the marks of disgrace, I just hate to go back over them again. And I pray, God, that—that You’ll bless us this morning in teaching of Thy Word, and may Thy Word be established in every heart forever. We ask You to take these few words now, in the next few moments and place them right in the hearts of the believers; for we ask it in Christ’s Name, Amen.

<sup>19</sup> Jude, wrote 6—in A.D. 66. That would be thirty-three years after Pentecost. Jude, the foster brother of our Lord Jesus Christ, which he now . . . One time, Jesus’ brothers, foster brothers, didn’t believe in Him. But we notice Jude here, saying, “The servant of Jesus Christ. . .” What a difference. And now, we see that in the writing of this Book, there had been something happen to the church. And we want to read a few verses here, and just explain it as we go along. And someone tell me dismissing time. Will you ring your Sunday School bell, or whatever it is till we can get through. And don’t forget tonight.

<sup>20</sup> Perhaps, ’fore I can see you again, there’ll be many, many, many thousands of miles between us. And I want to see you once more in that great healing service tonight. I shall be praying this afternoon, doing everything that I know how, that God will give us an outpouring of His blessings tonight like He’s never did before. I want it; I’m praying for it; it’ll be revival that’ll do something for the people of Louisville, Jeffersonville, and New Albany, my own beloved people. And how I see them off and out in these conditions, the churches waxing and growing cold: my own people setting right in them.

And then I come, and I think I speak too harshly. I go home sometimes . . . I tell you; this is truth. I’ve went home and cried about what I said at the platform, but I couldn’t help it; something just got in me and made me say it. And I think, “What do you want to be so rough about it for?” But it isn’t me. I must be obedient; I only speak by inspiration. Just as I see it, I get it and speak it. I have no notes, no nothing to preach from, just God’s Word just the way It lays there. That’s all I know. I depend on the Holy Spirit, not knowing one thing (God knows that.) what to say this morning; I never take thought for what to say. I go to the platform; let Him do the leading. That’s all. But He promised this, “If you open your mouth, I’ll fill it.” So that . . . He’s done that now for twenty-three years. And I’m not weary in the road. I trust Him.

<sup>21</sup> I might not be eloquent, like speakers and so forth, but God has, anyhow, give me lots of friends, and I . . . By God’s grace, I’ve helped win almost a half a million converts to Him. So I’m so thankful for that. I being illiterate, as I am, without education, and yet, God has blessed the humble ministry that He’s give me.

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*Jude, the servant of Jesus Christ, the brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:*

I just love that address. I like the way he places that out there. Now, look. This letter is not written to unbelievers. Notice, he's—he states specifically, “to them that are sanctified.” As I heard our brother speaking a while ago on his little boy being sanctified. . . How many believes in sanctification, say, “Amen.” That's right. Without holiness, no man shall see God.

Hebrews 13:12 and 13, said, “Jesus suffered without the gate that He might sanctify the people with His Own Blood. Let us go forth to Him bearing the reproach.”

Now, sanctification is a cleansing, cleaning up of the spirit, getting ready for the baptism of the Holy Spirit. Justification is believing on the Lord. And you're justified by faith, Romans 8:1, “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ”: Romans, 8:1.

Hebrews 13 and 12 and 13 is sanctification, and Luke 24:49, He said, “Tarry ye in the city of Jerusalem, until you're endued with power from on high.”

<sup>22</sup> The first thing, there's a glass laying out in the hog pen, chicken yard, whatever it is. You want to use it. The first thing, you pick it up. That's justification. You've got it in your hand. You can't use it yet; it needs to be cleansed. Then you take it in; you wash it, sterilize it, boil it, and takes all the germs and the—out of it. That's what God does through sanctification: takes all the desire of sin out of your heart, cleans you up. And then you are a candidate for the filling of the Holy Spirit. See? Then the word “sanctify” means “to be cleansed and set aside for service.” That's the Old Testament: the altar sanctified the vessels. And cleansed and set aside for service is not “in service.” It's “set aside for service.” And when it's “in service,” “Blessed are they that hunger and thirst after righteousness for they shall be filled.” The Holy Spirit comes in and fills up that vessel till running over, bubbling over, and then you're “in” the service of the Lord.

<sup>23</sup> I seen a little woman so backwards she couldn't hardly raise her hand, when the insurance man come to the door, kinda cowed down. . . And let her go down and get an old fashion case of salvation, I'm telling you, she could testify that'll just make your heart quiver (That's right.); because something has happened to her.

Jude's addressing that group of people:

*. . . to those that are sanctified by God the Father and preserved in Jesus Christ and called.*

Now, he's addressing this to the church, not to the outside world. Just like in Ephesians, Paul, fixing to speak of grace through redemption, through election, he addresses his letter directly. Now, the Acts of the Apostles are showing what the acts, the Holy Spirit did by the apostles: how He showed signs, and wonders, and give visions and so forth. That is kindly like the history of what the Holy Spirit did. But these letters are directed to the saints in the church, this letter directed directly to them.

*Mercy be unto you, and peace, and love, be multiplied.*

*Beloved, . . . (I just like that word.) . . . Beloved, . . . I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that you should earnestly contend for the faith that was once delivered to the saints.*

<sup>24</sup> Now, let's stop here a few moments. "Earnestly contending for the faith." Now, what is it to contend? "Contend" is "to—to debate or stand there and hold fast on your conviction." For what? Earnestly contend for "the" faith, not "a" faith, "the" faith.

Now, if someone says, "Well, Brother Branham, that's—that's not my faith. I don't believe in that." There's only one faith: "One faith, one Lord, one baptism," and that's the faith of the Lord Jesus Christ. See? Only one faith. . .

Now, we have lots of religions, lots of ceremonies, but there's only one faith that you should earnestly contend for, "The faith that was once delivered unto the saints."

Now, they wasn't called saints until they become sanctified. The word, "sanctified," I believe, means "saintly," or "saint" means "sanctified." Until they was sanctified through the Blood of the offering of Jesus Christ, once for all, they were the saints then.

<sup>25</sup> Now, if we can find out what kind of . . . Now remember, this is just thirty-three years after the inauguration of the church at Pentecost. Thirty-three years later, there has been such a falling away until Jude, here, under the inspiration of the Holy Spirit, is sending the letter to the churches to earnestly contend for the faith that was once delivered to the saints. Now, if we can only find out what kind of a faith the first saints had, then we can find out what kind of faith to contend for. Is that right? But we must remember what kind of faith was it.

Now, let's just think about . . . Oh, well, the first thing a person ought to do is think of the first subject, the first thing that we must do is to repent. The disciples taught repentance, water baptism, Divine healing, resurrection of the dead, manifestation of the power of the Holy Ghost, signs and wonders, spoke with tongues, interpreted

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tongues, cast out devils, healed the sick, opened the blinded eyes, saw visions. Is that right? Well, this is nineteen hundred years and we're still contending for the faith that was once delivered to the saints. And God is confirming it.

<sup>26</sup> I think today of how many religions there are in the world. Just being locally here in America, you don't realize, friends, the things that you run into across the seas. For instance, I was just rehearsing, or, to a fellow, to a man, where in Ja—a—Japan where we're to go pretty soon, after visiting Australia and New Zealand, then going up in to—to the east to Japan, Korea. And in Japan, they got a Buddha statue eighty feet tall. And it's made out of bones and hair of the people who was his followers: eighty feet tall. And in every place in the inside of this Buddha temple, they got a little bitty Buddha in there with some kind of a stones in the eyes that is valued up to over two hundred thousand dollars apiece. Then they got . . . That's a greater or—or more popular religion than Christianity. And Mohammedanism is far beyond that.

But then they got another religion there, where they got a lot of—of gods, many gods. As I was saying a while ago, talk about trinitarian, you ought to hear of “hundred-tarians.” They have—they got four hundred kitchen gods; and if the woman does something she don't want the god, her little god to confess it, then she goes and puts some paste in his mouth so he can't talk about it. Superstition, oh, that's just . . . We here have the very same thing. Just a minute we'll get to it.

<sup>27</sup> Now, remember, I'm against no one's religion: I only try to testify to what's truth. Now, for instance, like in Catholicism, today . . . Now, and you Catholic friends of mine, just be patient; we're going to get right over on the Protestants just a minute. But now, notice how all those forms of religion, how it all backs up to paganism.

Now, looky here. The—the Catholic church, today, in their homes, they have what they call the house saint: Saint Mary, Saint Elizabeth, Saint Cecilia, Saint Thomas, Saint Josephus, or somebody—a saint, saint, saint. Where did it come from? Look back yonder at the beginning: pagan to begin with. Sure it is. And we Protestants, we take it right over to our church: “I'm a Methodist”; “I'm a Baptist”; “I'm a Presbyterian”: still idolatry. That's right. God wants men to worship Him in Spirit and in truth. I don't care what the church says, what this . . .

Every one of those people around the world, in India, and Africa . . . I found people coming out, packing little idols, sprinkled with blood. They worship that idol. Every human being's got a soul, and he knows he was made off of some great creator somewhere, and he tries to find his way behind that dark curtain. And now, in Protestant

religion today, we're just as ignorant of that as the Hottentots is. That's right.

28 You go around and talk about the Bible and say, "This is that . . ." The Buddhas, they come around with their Bible and say the same thing. The Mohammedans come around, say the same thing. Down . . . If we could pass by the Ganges River today, they'd throw little black babies in there and sacrifice them to crocodiles. You say, "Well, Brother Branham, I'm sincere." So are they; more sincere than you are or I am, on that heathen worship. But that don't mean they're saved. There's only one way to be saved; that's through Jesus Christ, the Son of God, being borned of the Holy Ghost, filled with His Spirit. Then you are saved by the Holy Ghost.

29 Now, Jude's writing to the people. They have begin falling away, breaking up in creeds, denominations. And they say, "Well, we the group of these believe this. We, the group of this, believes that."

Jude said, "I'm writing to you, to exalt you—to exhort you, rather, that you should earnestly contend for the faith that was once delivered to the saints." He knowed the Holy Spirit had already spoke through Paul, saying, "In the last days how they'd be heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness but denying the power thereof." God has always . . .

Amen. Brother, you're on that thing. Don't let me deafen the people.

But look, I want to tell you something. Every time in every age since the beginning of time, God has a vindicated His believers with signs and wonders. I challenge any historian to tell me a time that there ever struck a revival of God Almighty on the face of the earth, 'less there was great phenomenal, and miracles and signs and wonders accompanying it. Every time, every time, through all the historians, Josephus and the whole group will write and tell you the same. Though the Methodist revival, and—and all other revivals, they had signs, wonders, and miracles.

30 Some of you Methodist people here, that don't believe in Divine healing, you ought to be ashamed of yourself to call yourself a Methodist. That's right. I stood by that great shrine in London, England, there, where it's a memorial of John Wesley preaching Divine healing. Turned a fox loose in amongst them like that and run the people and scattered them, he pointed his finger in his face, and said, "The sun will not set on your head three times till you call for me to pray for you." And he died that evening with cramps in his stomach, calling for Wesley to come pray for him.

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When he was over here with Asbury and so forth, why he fell on his horse one day, and horse broke its leg, and got his bottle of oil out of his pocket, and anointed the horse in oil, and got on it, and he rode him away. Yes, sir. And you'd say that in the Methodist church today, and testify of Divine healing to a human being. . . Why, Wesley would turn over in his grave if he knowed how formal and ungodly you'd got. That's right.

<sup>31</sup> And then another thing, I forget the old Methodist father who got so old he couldn't hardly preach; he preached a short sermon of two hours and a half. And he got up there and he said, "You know it. . . Oh, it's such a disgrace." He said, "Just think, the Methodist women are even wearing jewelry on their hands." What would he say today to see them in shorts and carrying on the way they are now? You see?

Satan might've went out of fashion, but he's not out of business; he's still on the job. Brother, the thing it is, you just let these little old things creep in, creep in, creep in, till the devil has blinded the eyes of the American people, and Communism has swept every church, and every school, and everything else. Yes, sir. That's true.

Oh, I wished I could scream it out to the people. We are finished; as a nation we're finished. That's right? We're. . . After the revivals and thing that's swept this land, and people still walk along the way they do, ignoring the Holy Spirit? How can you expect anything else but ruination and damnation and judgment?

<sup>32</sup> Here's what's the matter with you builders, you ministers setting out there. Here's what's the matter. When they built the temple of Solomon, they started putting the temple up, and they found a freak stone, they said, "We can't use that thing," and kicked it out over in a weed pile. And they went on building the building, and come they got into end at the end of the road. They couldn't go any farther. They had a hole in the wall that they couldn't make the rest of building fit with. And come to find out, the very stone that they rejected was the chief cornerstone. And today, we've built Methodist, Baptist, Presbyterian, Pentecostal, and everything else, and to find out, we've rejected the real Chief Cornerstone, which is God's power in demonstration of His love to His people.

Segregating the people: "I'm Pentecost; I'm better than you." "I'm Methodist; I'm better than you." Oh, brother, when you got that attitude, you need an old fashion altar somewhere to pray through at. That's right. Amen.

<sup>33</sup> Notice, what we need today is a contending for the faith. When they went up there in the upper room that day, they wasn't saying, "Now look, I'm a Sadducee," and, "I'm a Pharisee," and, "I'm a

proselyte,” and, “I’m this, that, or the other.” They were all in one place and one accord. Then suddenly there came from heaven, as the sound of the rushing mighty wind, filled all the house where they were setting. Then the Methodists, and Baptists, and all, consolidated together. Contend for that faith. That’s what we’re contending for today.

<sup>34</sup> Now, watch.

*. . . that you should earnest . . .*

*For there are certain men crept in unawares, who were before . . . ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and . . . Lord Jesus Christ.*

Could you think of it? Now, look what type of men these are. I’m not a ‘spiser, friends, against people, against churches. I’m just only . . . I never spoke evil, as I know of, but—but against one minister. That was twenty-three years ago and God give me such a whipping about that, I never done it before—or never done it afterward. Pardon me. But here’s one thing I never intend to do is to speak against them things, but it’s the sin that I see that’s eating the church up. It’s the thing that’s being permitted in the church, and the people are going right on with it, thinking they’re right. It’s because it’s not preached at the platform.

<sup>35</sup> What we need is an old time scrubbing, scoured out, revival. That’s right. Not just people raise up and say, “I accept Jesus as my Saviour,” and go on back home. I mean come down at the altar and pray through till you strike home, like we used to do at the old fashion Baptist church down here in Kentucky. We got one another down and beat one another in the back till they come through. We had something when it was over. That’s the kind of a Baptist you need today instead of some of these you got around Louisville, here, coming in by letter from somewhere else. Hallelujah.

Brother, that may be flat; it may be soybeans and corn bread; but it’ll stick to your ribs till you die. I think we’ve had too much dessert now. Don’t you think so? Need something that’ll put some muscle on you, get some faith in you. That’s right. All right.

*. . . earnestly contend for the faith that was once delivered to the saints . . .*

*But . . . men . . . of old ordained to this condemnation, . . . turning the grace of our God into lasciviousness . . .*

<sup>36</sup> You know what the grace of God is. You know what lasciviousness is. And if you want to see a picture of that, you could climb up about a mile high above Louisville, Kentucky, and Indiana, and around; look over and you’ll see it this morning, everywhere. Taking the grace of

God and turning it into lasciviousness, and in doing so, they deny the Lord God.

Now, you let those people . . . Just as fundamental as they can be. Yes, sir, brother, I mean they're fundamental. Teach . . . My, you just ought to hear them. Take that Word, written Word, there, and wrap it around, and around, and around like that and challenge you to it. And they're right.

It just reminds me that in the revival of the coming days, how God is going to move in these things. God, in His revival in every age and every time, in every place, has always did the same thing.

<sup>37</sup> Look back there when Israel was coming out of Egypt. Now, Israel was a—a group of people that dwelt in tents. And when they come out of—of Egypt, on their road to the promised land, there was Moab up there, that would not let them pass through the—the land. They didn't want that bunch of holy-rollers over in their country. They just wouldn't have it.

You say, "Brother Branham, did you call Israel 'holy-rollers'?" Well, that's what they were. It's exactly. Look, when they crossed through the Red Sea, as we had it somewhere—one of the meetings. I have so many all the time; I don't know whether I was talking on it here or not. When they crossed through the Red Sea, Miriam picked up a tambourine and begin to dance in the Spirit. And all the daughters of Israel followed her, dancing in the Spirit. That right? And Moses got so full of the Holy Ghost till he threw up his hands and began to sing in the Spirit. And if that ain't a bunch of holy-rollers, I never seen them. It's exactly the truth.

<sup>38</sup> Notice, and when they started to cross into the . . . Their brother, Moab, which come back from Lot. Lot's daughter, living with her father, brought forth these boys, and through there come Moab. And notice, they wasn't infidels. They weren't communists. They come out there and they said, "No, we'll not let you bunch of fanatics pass through." They wasn't even a denomination; they were interdenominational. They didn't have no land they could call their own. Moab had its own land, but Israel was a pilgrim. Hallelujah.

We're pilgrims and we're strangers here,  
We're seeking a city to come.

The lifeboat soon is coming, to carry His jewels  
home.

Wanderers about . . . As Paul said, "in sheepskins, goatskins . . . professing that they don't even know the world," passed from death unto life and become new creatures in Christ Jesus. And here they are, Israel the wanderer, wandering around in tents. And all these



other big denominations all settled down, all their dignitaries and everything around them, their council, their bishops, and they—all their everything around where they were. But Israel was a wanderer, a cast out, made fun of; talked about. That's right. But he was still in the will of God. Amen.

Oh, I just . . . Excuse me, it's time for me to quit, but I . . . You'll just hold on just a minute, I want to get this out. It's just roaring around in my soul. I feel like I explode if I didn't . . . ? . . . Notice . . . I don't say that's slangy, because I don't believe in using that in the church.

<sup>39</sup> But look. Here they are. Moab comes out. He said, "You'll not come through here, because I'll put a . . . I'll just stop you right here at the gate. You're not going to have one of them kind of revivals in our country. We just won't cooperate with you at all." So they got him out there, and they said, "Now, how are we going to stop this bunch of fanatics coming through here?" So they went and got an old backslidden prophet, back there, by the name of Balaam. That's right. And he loved money more than he loved God. Yet, he had a gift; we know that; but he's money crazy. And the first thing you know, he said, "I'll give you so much money." And here he went. And a dumb mule had to speak in other tongues to rebuke him. That's exactly what the Bible said. The mule had more spiritual insight than what the prophet did.

And if God could use the mule for such things to rebuke a prophet, what about a man that's borned again? Amen. There you are. And this dumb mule turned around and spoke in human voice, and other tongues, and told him, "What's the matter with you anyhow?" rebuked him. But he still wanted that money. Here he goes right on down there.

<sup>40</sup> Here stood Moab, the great man. And the first thing you know, he . . . Or Amalek, rather, and he stood out there. And he—or . . . I beg your pardon; it's Balaam. Balak stood out there with Balaam, and he said, "Now, come here. I want you to curse this people."

Balaam got ready to go out and put a curse on them. And so he built his sacrifices over here. And I want you to notice, he used the same sacrifice. Here he is up on the hill, Israel had to come this way. Now, there's no need of trying to stop them. God's done promised them; they're going over there. So there's no need of trying to stop them; they're on their road and nothing's going to stop them. You say, "There'll be a time when they'll make them bunch of holy-rollers . . ." Oh, no. King Nebuchadnezzar tried to burn it out of them. They tried to boil it out of John. It's still moving just the same, going on just the . . .

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<sup>41</sup> Now, I used the word “holy-roller.” I—I’m—I’ve sailed the seven seas, and I never seen a holy-roller yet. That’s just a dirty name that the devil tacked on the chu—holiness church. That’s all. No such a thing as a holy-roller. Nine hundred and sixty-nine different denominations in Washington, DC recorded now, and none of them’s called “holy-roller.” They just call it that. See? It’s just a slang name, like they did to Paul. “In the way that’s called heresy,” said Paul, “that’s the way I worship the Lord. The way that they call crazy out there, all that bunch of people screaming and hollering and carrying on, that’s the way I worship the Lord,” he told the king Agrippa. That’s right. “That’s the way I worship God; in the way they call crazy: heresy.”

Now, well, I like to shake his hand this morning, say, “Amen, Paul. I’m standing with you. Nineteen hundred years has passed but we’re still got the heresy on us.” Amen. So it’s foolishness to the world. You have to become crazy to the world to find your right mind in God.

<sup>42</sup> So, notice. Here they go. I. . . And here comes Moab out. Now, look what—what he did. Balak went down there and Balaam the prophet; he said, “Build me seven altars.” Now, any of you teachers know. Listen close now. Seven altars. . . And he put seven rams: seven bullocks, and seven rams. Seven rams and seven bullocks is clean sacrifice. Seven rams spoke of the first coming of Jesus Christ. Fundamental? That’s the very same offering they’re offering down there in that camp of holy-rollers: same offering: seven altars, seven bullocks, seven rams. Now, fundamentally speaking, Moab is just as right as Israel is.

Now, you might be a good Baptist brother preacher setting in here, and I know you. Let’s get down to—right down to the showdown now. Speaking. . . If fundamentalism is right, God should never refuse Balaam’s offering. And if fundamentalism is right, God should never rejected Cain. Cain was just as religious as Abel was. He made a offering. He went to church. He paid his tithes. He built an altar. He was sincere. He was a believer. You say, “Well, I’m a believer, I’m saved.” That don’t mean you’re saved. “Except a man be born of water and spirit, he’ll in no wise enter the kingdom.” It is also written. That’s right.

<sup>43</sup> You’ve got to realize, friend, that Cain was a believer. And Jesus said in the last days the spirits would be so close together, it would deceive the very elect if possible. Cain was a believer. He wasn’t a communist, nor an infidel. He was a church going, ritualistic, gentleman, and was lost. There’ll be so many of them at the judgment, they’ll be innumerable: people who goes to church, sincere and believers. Cain was a believer. So was Moab a believer. So was Balaam a believer, and they were fundamentally, Scripturally right.

If God just respects fundamentalism, then Moab was just as right as Israel, 'cause both. . . Here stood the royals all around, the dignitaries of the country, standing around these smoldering sacrifices. The bulls was dead, the rams was dead; the clean sacrifice, speaking of sanctification, the ram speaking of the coming of Christ. They said, "Yes, Lord, we believe You're Jehovah, a clean God that sanctifies us through the blood. Your seven days, seven thousand years for the world to exist—perfect numbers—and we offer, representing each one of these days, that You're God through each generation. You're a clean, holy God through each generation. We believe that You will send the Messiah. We send this ram here, from Abel to speak the same thing": just as fundamental as they were down there. Certainly.

Well then, you say, "My church is fundamental." That don't mean you're saved yet. That's right. If it was, Moab was saved. There he was, and sincere. . .

<sup>44</sup> Now, I want you to watch the trickery of the devil. Moab said—or Balak said to Balaam, "Come back up here on this side now, and I'll show you." Watch. He showed him the utmost parts of the people, the worst part, just their hinder parts, it said, of Israel. He didn't show him the overall picture; he just showed him the back part of it: the worst part, the little camp, the stragglings that was come along, the poorer sheep and the goats. He just showed him the utmost parts. Amen. Now, set still. Think real hard. May the Holy Spirit take this now and place it right in your heart, every one of you.

I wonder if our pastors just hasn't showed us the worst part of them holy-rollers. I just wonder if we haven't been. . . "Why, look at their carrying on." I know they get all off the track. That's right. The Methodists does too, the Free Methodists. They said, "Look at that bunch of holy-rollers." Pilgrim Holiness does the same thing. You Nazarenes, the same thing, you're called "holy-rollers." The Pentecostals and all the rest of them, called "holy-rollers."

<sup>45</sup> They said, "Well, look at that bunch of fanatics, all screaming and carrying on. Well, one time I knew of a Methodist preacher, or Baptist preacher, or—or some of these holiness preachers that did so-and-so. . ." But your pastors in the bigger churches did the same thing but just a little hush stopped it. Right. But God knowed all about it. That's right. And the time's come for that thing to be uncovered. That's right. And God's raising up with signs and wonders and a vindication to prove it. You watch and see what I'm telling you, for I speak in the Name of the Lord. That's right.

No wonder Russia accepted communism, is because the root and grounding of the churches there that couldn't produce nothing they

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were talking about. No wonder America is accepting communism in a roundabout way through the churches, because the church is weak and doesn't produce what Jesus Christ said it would do; because the weakness of the pulpit, and the man of God that's failing to yield himself to the working of the Holy Spirit. Amen. The Christian's shallow. Cut loose the shorelines and get out yonder in deep water. Let down the net and get the draught. It's yours. If He's God, He's got to do it. If it isn't God, then quit fooling with it. That's right. The time of the showdown's at hand. Prove Who is God. God's doing it in His Own way.

<sup>46</sup> Now, we see this prophet. And he goes back; he looks the utmost parts. And when he come back . . . Now remember, if this man here . . . If fundamentalism . . . Both of them is offering the same sacrifice, both praying to the same God, one of them is a great organized nation, all set in colors with dignity people, dignitaries and everything, standing around: all their bishops, as it was, and so forth standing around to go out to size them up like that. "O great Jehovah, now help our preacher to put a curse when they stop, and stop all that bunch of people coming through here." And truly, that bunch of Israelites have done every dirty thing there was on the counter to do. That's right. But where'd that preacher fail to see . . . He thought surely a holy, moral God would curse that people had done all those bad things; but he failed to see that brass serpent, and that Smitten Rock going before them. He failed to see the signs. He only looked at the moral side.

Notice, and he went out there and he took his parable and went to meet God. And when instead of cursing Israel, he blessed Israel. And he come back and he wondered, "What I've done? Instead of cursing that people, I've blessed that people." Now, watch. The preacher was showing the dirty parts, the back parts, the backwash of it, the worst that could be. But when God spoke through him, he said, "I've not beheld him by the utmost parts; I beheld him from the hilltop. And I've not conceived iniquity in Jacob." Hallelujah. I'll be one of them in a few minutes. Yes, sir.

"I have not seen any iniquity in Jacob." How He couldn't see it? The blood was cleansing it. "I've not conceived iniquity in Jacob." Yes, sir.

<sup>47</sup> O brother, please, as dying men and women here this morning, open your eyes. Don't wait to meet judgment yonder before you find these things out. It's too late then. Now is the time of salvation. Now is the day.

I know I'm awfully loud on that thing. I don't mean to yell at you, but oh how I feel when I see the Word of God sticking right out here on every post everywhere, pointing to the ways of salvation, and know that

people who love me and would give their arm to help me out; and yet I've got to answer for them at the day of judgment if I fail to warn and say what's the truth. How I would like to come in here this morning with some little pious talking and speak to you. And then at the day of judgment, you'd say, "Brother Branham, what about that Sunday morning? If you'd have told us the truth, it might've shook us a little. But maybe it'd been different today." God forbid. I want to stand like Paul, "The blood of no man's upon my hand." I speak the truth, and God testifying that it is the truth. There's a great hour at hand.

48 Now, watch. He said, "I've not conceived iniquity." Looky here. If fundamentalism is right, and that's the only thing, both of them just face one another in the face. Both believed in Jehovah. Both went to church. Both made a sacrifice. Both believed in the coming of Christ. They were just as fundamental as they could be. What was the difference in them? Here. Because, down there in Israel. . . Both of them was fundamental, both Bible teachers, but God was a vindicating Israel. God proved that that's where He was with, though both of them fundamentally, teaching the Bible; but God proved He was with Israel by signs and wonders and supernatural. See?

Churches, they both had the same. Altars, they both had the same. Believers, they all was the same. But this group had signs and wonders following them. They had a Pillar of Fire over them. They had Divine healing among them. They had shout in the camp. A saint—or a King was in the camp, King Jesus. They screamed and act like maniacs. They danced in the Spirit. They done signs and wonders; they healed the sick. They had the supernatural following him. And God was saying, "This is My election." Hallelujah. Oh, I hope you see it, Christian. Don't. . . Please don't think I'm yelling at you. I'm only trying to get you to see what's truth; God vindicated, "This is it." He's always did it.

49 Looky here, at Paul. Look when Jesus come. There was those Pharisees, just as fundamental in belief as they could be. They believed the Messiah would come. Jesus preached the same Gospel they preached. But what was the difference between Jesus' bunch and the Pharisee's bunch, or the priests, the religion of that day. Here they was at the temple with all their great beautiful ceremony; the thousands of trumpets playing; the great singers, the angelic choir, as it was, and all the beautifuls robe. . . And down on the river somewhere, stood Jesus with a bunch of fishermen. The Emmanuel of God. . . What was the difference? Where they had tens of thousands and hundreds of thousands gathered in the temple, He had three or four thousand gathered somewhere. What was the difference? God a vindicated Him by signs and wonders and miracles, and they failed to see it.

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That spirit of Cain from the garden of Eden . . . Here's the spirit of Abel from the garden of Eden, coming right on. Both of them is going up into stalk now. Look at them. They're ready to bloom out now. The church and the world together; the formal church and the spiritual church, He said, "Let them grow together."

Notice, impersonations and so forth. As Jambres and Jannes withstood Moses, so do these resist the truth: men of reprobate mind concerning the truth." Just for popularity . . . They won't go into it, because they're afraid to tackle it.

<sup>50</sup> Here, not long ago, I heard Charles Fuller speaking that they had accepted Divine healing, had the power of God in the meeting there. And here some time ago, he was the very one that stood on the platform and talked to me; he said, "Why, Brother Branham," he said, "all this here Divine healers . . . There's no such a thing as that."

I said, "Just as far as you know there isn't."

He said, "Nobody will come hear." Said, "There's four—this thing seats about four thousand people." He said, "Nobody will come and hear that." Said, "They got the Pentecostals over here; they're all Divine healers. They got the McPherson bunch; they're all Divine healers." Said, "All up and down the coast, they got their Divine healers."

I said, "Brother Fuller, I have nothing to say against that, but God will vindicate His gift and powers, if it's in a belly of hell."

He said, "Come on down. Throw your hat in. It's your money you're losing."

I said, "Well, that's all right then."

He said, "I can't—I can't advertise you."

I said, "I didn't ask you to." I said, "I didn't ask you to." Didn't need any advertising; it was up at the Church of God campgrounds with about ten thousand people up there.

He said, "Well, you're going to be left flat here." That afternoon when about eighteen hundred left out, a few in this balcony, a few over here and a few there; in a hour's time, that place was packed plumb back out to the piers. And here, when these intelligent looking bunch of people walking out, preached afternoon a good sermon. Charles Fuller is one of the best preachers in the land. He is: one of the finest Christian men. But the thing of it is, he's been blinded all this time till just recently, of what's truth. He's preached the Word, fundamental, fundamental school, but now he begins to see that God's a Healer and he speaks. He even said the other day, on his radio broadcast here, that

they had speaking in tongues and interpreting of tongues right in the Municipal Auditorium. They accepted it. Hallelujah. Oh, my.

<sup>51</sup> What we need today is an old fashion Billy Sunday, belly busting, ripsnorting, revival. Hallelujah. That's right. We need the power of God back to shake the stalactites of hell down in the devil's eyes, and say, "You're a liar. And God's Word's true, and we're standing on It." Hallelujah. Yes sir.

There, all in their fundamentalism, and standing dressed in their robes and dignity; but they failed to see Jesus Christ being the Son of God. But God vindicated that was Him by signs and wonders. Watch: He saw visions. He spoke prophesies. The sick was healed. Signs and wonders followed Him. The poor people heard Him gladly. And they rejoiced and screamed, and begin shouting one day when He come riding on a little old mule, come trotting in. They said, "Well, this to fulfill which is spoken of the prophet": trotting in on this mule." He said. . .

Them people hollering, "Hosanna, Hosanna, Hosanna."

Those big self styled D.D.'s, Ph.D's, and all that standing out there with their collars turned around, why, said, "Make them hold their peace. They just shiver me to death nearly."

He said, "If they hold their peace, the rocks will immediately cry out."

That spiritual Rock that was in the wilderness was coming in, watering spiritually every believer when he come in. They couldn't hold their peace.

[Blank spot on tape—Ed.]

<sup>52</sup> Why, they said, "Did ever you see such church man—manners? What, oh a crucifixion to dignity." Oh my! you don't even know what the speaking of dignity is. This is worldly, self-styled dignity that people talk about. About faith, they say, "Oh, I got faith." Humble and humilty, hardly know sometimes people does what it really means.

Notice, just quickly now. Oh my, I didn't know it was that time. We got to close, all right, one more little word. Paul said, look at him speaking, when Jesus left, he said, "In the last days, the perilous times shall come." The faith will be pretty slow then. He said, "They'd be heady, highminded, lovers of pleasure more than lovers of God."

Oh, how I'd like to stop here about five minutes and push just as hard as I can against the modern churches, that's right. Lover of pleasure more than lovers of God. Ninety-nine percent of the churches in Jeffersonville, not in Louisville maybe, permit their people to go to picture shows, and all kinds of places like that, and worldly

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amusements; and come back and wonder why their churches and schools are so cooled off. Why brother, look what you're putting before them. And their members smoke cigarettes and take a little sociable drink now and then, and have card parties in the places.

And I went to a place here in New Albany, Indiana, Cy, when I was reading the meters up there, and there was supposed to be a Woman's Missionary Society, and the—a drunken bunch of sailors couldn't be telling the jokes that they were telling up there, of a great fine church in New Albany. Why, it just boiled my—to you holiness people, my righteous indignation. To you Baptists, I just got angry.

Now, I goes up to the top of the steps, and I said, "Did you say this was the Woman's Missionary . . .?"

And they threatened to call the Public Service Company on me. Said, "What's this to you?"

I said, "A whole lot, I'm a minister of the Gospel." Amen. "You stand out here. You're the ruination of Christianity." That's right. You . . . God, grant the day when men and women who profess to be Christians, live what they profess to be. There'll be a difference: a separation from the world.

<sup>53</sup> That's what God wants today. You . . . ? . . . when you chose your pastors, you want to get some of these little guys up here from the seminary that's got more intelligence than they got gumption to know how to control. They come in there and say, "He's a good mixer; he goes to the games and things with us." But God wants an old separator, brother, who will stand there and separate right from wrong. That's right.

When you go to get an operation, you don't go and get one of these little doctors that never had an operation before. You go get an old man who's had a lot of experience. Brother, when I want somebody talk to me about Christ, I want somebody that's been through the deep waters (Hallelujah.), somebody who has an experience to know, that's talked face to face with Him, and know what they're talking about. That's what we need today. That's right.

<sup>54</sup> There they was, in all their dignity. Paul said they'd have a form of godliness, just as ritualistic, just as fundamental. "Well, we believe in the death, burial, and resurrection of Jesus Christ, preacher."

"Yes, sir. That's right."

"We believe in the second coming."

"Yes, sir."



“We believe in being converted. We believe in accepting Jesus Christ as personal Saviour. We believe Him as the Son of God, virgin born.”

“Yes, sir. That’s all right.” All those things, you have a form of godliness, but deny the power thereof.” When, I say, “What do you think about Divine healing, praise the Lord, shouting, all the miracles and signs, and gifts back in the church?”

“Oh, that was for another age.” Just exactly what the Holy Ghost said would take place. The Holy Ghost said, “Now, they’ll have a form of godliness, but will deny the power thereof.” He said, “From such turn away; for this is just like Jambres and Jannes that withstood Moses.”

<sup>55</sup> Listen. This is a little ’fore closing. A few years ago . . . About three weeks from now I aim to be in the same place: British Columbia. I was coming out there. I’d been all day long; and I’d got chasing . . . We’d been back, just come from Africa. I was so tired. I went into the wilderness there for two weeks to rest myself. And we were hunting in there with about twenty-one—about twenty-one horses, and we was back about a thousand miles from a hardtop road and from a grade, about a hundred and fifty miles, way in the wilderness, four or five ministers and I alone.

And one day I got to chasing a grizzly bear on a horse. And I wanted to get up to the old fellow to see what he looked like. And I got turned around back in the mountains. So that evening, I had to wait till the moon come out so I could see. It got kindly cloudy, and saw a snow storm was coming, and I found my direction which way to go back, ’cause there’s no roads or nothing for hundreds of miles. And so, not even paths to travel.

<sup>56</sup> And I was on my road back, and I was riding down and it got way late in the night: getting about nine o’clock. And I was riding down through an old burn-over. How many knows what a burn-over is, where the fire has burnt all the—the wood down and everything like that? Just great big old trees standing, all split, and the sap all burnt off of them and everything, the bark, and you’re standing there, a big old stately looking tree. And I looked through there, and the first thing you know, it was the spookiest looking place I ever come into. And I looked and I thought, “Look at that moon shining on them old white trees.” It just looked like, “My, what—what is that? Looked like a graveyard and a lot of tombstones.”

And it looked like something said to me, “Stop here a minute.”

Well, I thought, “I’m hurrying to get back; I’m about starved, and I’ve probably got about five miles more to go and over another

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mountain.” I thought, “What do You want me to stop here for?” So I stopped just a minute and looked.

Directly, the wind started blowing. There come a wind down from heaven, passed through it. And them trees went, “Whooo . . .”

And I thought, “My, talk about a lonesome, spooky place.” I thought, “What do You want me to stop here for, Lord? Now, You want me to stand here, maybe I’d better pray.”

So I got down, prayed a little bit, got back up, and the wind come again, “Ooo . . .”

And I thought then of what Joel said, “What the palmerworm left, the caterpillar eaten. What the caterpillar left, the cankerworm eaten,” all those things there. I thought, “Yes, that’s right. This was once a great forest here, great green trees. But there come a—a great fire one time, and burnt all the—the things off. Just like a great big bunch of churches: great big spires sticking up like that, just looked like a big bunch of tombstones: walk into the place and the spiritual thermometer a thousand below zero. Walk in there and somebody say, “Amen,” they’d turn around, and the pastor get a deacon and take them outside the door.”

“Why, you interrupt me when you’re hollering, ‘Amen.’” Well, you interrupt me when you don’t holler, “Amen.” Now, that’s all right.

<sup>57</sup> So then, looking around there and no spirit in it, just as dead as a tombstone. And then I thought, “Well, looky here, that is right.” And I thought, “Look, this is a big bunch of tombstones.” There they was all standing; I thought, “Why, sure. They—they was trees one time.”

And that’s the way these great big formal churches. “Oh, we had great . . . We’re great churches.”

No doubt at all. Sure, the Methodists, and Baptists, and all together, they were big churches one time. But I said, “What makes that wind makes them so mournful.” Well, I happen to think that there come one day, a suddenly from heaven, like a rushing mighty wind, filled all the house where they were setting.” And I thought, “That’s right. God can send down an old time Pentecostal revival, and all the churches do is just mourn when it hits them. They’re stiff; they’re dead. They can’t move. They go, “Mmm, there’s no such a thing as Divine healing. Ohhh, Divine healing is gone. The days of miracles is passed. There’s no such a thing as the gifts of the Spirit.” Just, pouring of the Holy Ghost just moving right through their members, and they say, “Ohhh, don’t believe that; that’s fanaticism. Mmm, we are churches. Looky here. We are. We got a ritual; we’re recorded.” Oh, yes, but brother: dead. The devil’s fire has done burned all the sap—bark off of you, and you ain’t got no life left: just a big bunch of ritualistic tombstones. That’s right.

The only thing you can do is moan, and cry, and go on. And God's sending the revival just the same.

<sup>58</sup> I thought, "Lord, that's really what Joel said: "What the palmerworm left, the caterpillar eaten. What the caterpillar left, the locust eaten." What the Lutherans left, the Methodists eaten. What the Methodists left, the Baptists eaten. What the Baptists left, the Nazarenes eaten. What the Nazarenes left, the Pentecostals eaten. And the whole thing's eat down.

The church is so . . . ? . . . till it don't know what to believe; it don't know who to believe, or where to go. They don't know what to do. What this one taken away . . . The Lutheran, what it taken away—left, why, the Methodists come, taken what they had. And the Baptists taken what they had. The Nazarenes taken what they had. The Pilgrim Holiness taken what they had. The Pentecostals taken what they had. Look at the poor tree. I thought, "O God, what to do?"

<sup>59</sup> Then, I saw over in the 2nd chapter of Joel where it said, "I will restore, saith the Lord." Amen. Then I thought, "What could you restore, God? There's not even any life in the thing. How could You ever put anything in that old dead thing standing there; an old stump and the moon shining on it, and it moaning and groaning. It can't give; it ain't got no life in it. It just stands there and the wind comes and go, "Whooo, whooo." I thought, "You can't make that thing move, Lord, 'cause it ain't got any—any substance. It's got no life about it. It's all dried up and gone." And I thought, "How can you have a revival when these old fold—cold formal churches? You can't do it. You can't do it. They'll put . . ."

First place, they won't let you in the pulpit to preach this kind of a Gospel. That's right. "Oh, that guy, he's a holy-roller. I don't want nothing to do with him. Mmmmm." That's right. "Their members would bring you in, all right, but I'll have to consult the board and the deacons and all of them in this." And when it goes through that, "No, no, no, right down the road."

Don't tell me. I've been along the road. That's right. "Oh well, you—you're good people, but ohh . . . None of that in our church. It would just tear our church to pieces."

Brother, I'll be like that old colored man said, "You show me the church that ever died under spiritual blessings, I'll climb up to this great spire and lay my hands upon its big tower up there and say, "Blessed are the dead that die in the Lord." Amen. That's right.

It's not there. You can't do it.

<sup>60</sup> Now, I thought, "Lord, I . . . You said, 'I will restore.' What are you going to restore?" I tied my horse and set down on a log. I was

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getting interested then. I thought, "I will restore." And I thought, "Now, here You will restore, You said in that Scripture. How You going to restore it?" Directly, here come the wind again; I heard it coming down through there. If you ever was in one of them, listen at it. Just a mournful sound, 'Mmm . . ."

Directly I heard something going "Frolic, frolic, frolic."

I thought, "What is it?" And some undergrowth was coming up, little bitty trees just like it.

I said, "There You are, Lord. 'I will restore saith the Lord.'" Right in the same forest, come up a undergrowth, what they call backwash today; what they call fanaticism today. And I said, "Look at the difference. When the wind hits these here, they say, 'Mmm'; but when it hits them little green trees that's got life in it, it just frolics and jumps, and up and down, an old fashion Holy Ghost revival. 'I will restore, saith the Lord. I will restore.'" Got a lot of life in them. When the wind blows, they just jolly with it. I don't care what the people says; that don't make any difference. I just frolic with the Holy Ghost then. Every way It blows, I just blow with it (Amen.), loving everybody, having a wonderful time.

I hate to be so starchy; "Oooh, the days of miracles is passed."

I thought, "Praise be to God." Then I set there, and I thought about this chapter here in Jude:

*. . . earnestly contend for the faith that was once delivered unto the saints.*

<sup>61</sup> Brother, sister, today, God bless you. If I never see you again this side of heaven, that's the truth. There is a very . . . My language is bad; my English is poor. I can't speak my words; I'm just a real typical hillbilly Kentuckian, with 'his,' 'hain't,' and 'fetch,' and 'carry'; but, brother, I know Who I'm talking about. I know what I know. I don't know very much; but what I know, I know a whole lot of it. I only went to the seventh grade, but I read a whole lot seventh grade books. See? I don't know the Book too well, but I know the Author real well. That's the main thing.

And after all, God is restoring down here now. From this undergrowth is coming up a bunch of people that's frolic and carrying on, like the Methodist church used to. You Methodists used to have Divine healing, powers of God, shouting. Well, right here when Asbury and them come to America . . . I'm speaking to some of you students, you here at Asbury here this morning. See? What I'm speaking of, when Asbury, your founder, first come here . . . And some of you dignified people to these Methodist and Baptist churches and so forth . . . When they first come here, the Methodists was called "holy-

rollers.” That’s where you got your background. And they’d go in there and preach the same old Gospel I’m preaching here, till they’d fall out on the floor and lay there all night long under the power of the Holy Ghost. And they’d get pitchers of water and throw in their face and fan them with fans. If you’d just let them alone, they’d a come through, sure as the world. Amen. Yes. Hallelujah.

<sup>62</sup> Oh, God wants to restore the faith that was once delivered to the saints. You say, “Brother Branham, is that the faith?” Don’t take the Me—Methodist ritual, the Baptist ritual, or the Pentecostal ritual; take the Bible. Let’s see what they did. They were all in the upper room with one accord, and suddenly, the same rushing wind come from Heaven, filled all the house where they was setting. What’d you say? They said, “Ohhh, I don’t know whether to do this or not. If I go outside, they’ll make fun of me. If I say anything, ‘Why, he said to go out.’” No, sir. The Holy Ghost met them, that bunch of little cowards. They got life and went through windows and doors, out into the street, and acted like a bunch of maniacs, and staggered and screamed and hollered and everything, like a bunch of drunk people; till the ritualistic church of that day said, “These men are full of new wine.”

And listen, sister, you that’s so dignified at the sewing circle in your church, and so forth, and got such a social standing in Louisville, New Albany, and Jeffersonville, the blessed virgin Mary was in there. And if God Almighty required blessed virgin Mary, and wouldn’t let her come to Heaven till she got that experience, how are you going to get there anything short of it?

<sup>63</sup> And some of you ministers here, with all this degree tacked onto you, little old Peter, the soapbox preacher who stood upon a soapbox, and said, “You men of Judaea, and you dwell in Jerusalem, let this be known unto you, and hearken to my words: these are not drunk, as you suppose. (Brother, he’s taking up for that group.) But this is that which is spoken of by the prophet Joel: And it’ll come to pass in the last days, saith God, I’ll pour out My Spirit upon all flesh: your sons and daughters shall prophesy; upon My hands maids and maid servant, will I pour out of My Spirit: I’ll show signs in the heaven above, and in the earth below, and pillars of fire, and vapors of smoke: It shall come to pass before the great and terrible day of the Lord shall come, whosoever shall call upon the Name of the Lord shall be saved.”

When they heard this, they were pricked in their heart and said, “Men and brethren, what can we do to be saved?”

Now, listen, my dignified brother. You say, “Come, have the right hand of fellowship. We’ll take the salt shake and throw a little water on you, try you six months on probation, take you in by letter.” What

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a disgrace. And you Baptists come and dunk them down in the water, them still smoking cigarettes and going to picture shows and things. He goes down a dry sinner, comes up a wet one. You make him a deacon in the church. No wonder . . . Living with three or four wives and been married and divorced a half a dozen times, and put him on the deacon board? No wonder the churches is polluted and you can't believe in Divine healing; and moan and cry and carry on when the Holy Ghost revival hits Louisville. Maybe I'd better stop.

<sup>64</sup> God bless you, brother. I'm just an old fashion sassafras preacher. If you can't take it, get saved. That's all. That's right. What we need's an old time shaking of a revival in Louisville and then we could have an old time healing service. The Lord bless you. Let's bow our heads.

Heavenly Father, my soul is so carried away this morning, I feel like I could just, O God, I could preach all day when Your Holy Spirit's pushing the Words right down like this to this dear, poor little church here, God, standing here, trying to contend for the faith that was once delivered to the saints. God bless its pastor. Bless the—hallow this spot where it stands. And may signs and wonders accompany this church until Jesus comes.

Many other churches are represented here from different parts of the country. Let Your Holy Spirit, this morning, Lord, bless them so abundantly, that when they go back home they'll go shouting, singing, rejoicing. May the members of these big fine churches, nothing against them, Lord, only they are walking in the way of Cain, perishing in the gainsaying of Korah. When Korah raised up to say, "Who is any—Moses, any more than anybody else?" But he had the message, Father. You a vindicated him. You had a Pillar of Fire following his group. And You opened up the wa—earth and swallowed them up. And You prophesied through Your prophet and said it would be the same thing in the last days, and we're living here to see it.

<sup>65</sup> Lord, may people in this audience . . . Not talking to them, Lord, or speaking so that they would hear what I was saying to You . . . You know my heart, whether I be that much of a hypocrite or not, but God, that they might be saved and filled with the Spirit. May their hearts just be burning with the Holy Ghost. Grant it, Lord. May they go to their churches and take the message that they've been borned again. They will not be an indebtment. They'll be a credit to any church or community. Grant it, Father.

Bless us all. Bless the unsaved. Bless the cold and indifferent. May they come warm up to the spiritual fire of God this morning. Grant it, Lord, the One that gives Eternal Life. Bless the sick and the afflicted. Bless the little girls here that plays the pianos and the music.

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Bless the ones who sing: this young man, the young man who leads the songs; and Brother Cauble, and the deacons, and all these dear brothers. In the day that when people think that this is a bunch of fanaticism, they threw the doors open and loved me and say, "Come, Brother Branham, open up your heart and do whatever God tells you to do. God, long may they be Your children, through all ages to come. Grant it, Father.

<sup>66</sup> And I pray now, that You'll bless the people. Hear the prayer of Your servant. Pour out Your Spirit tonight in that auditorium over there, Lord, till literally hundreds will come to You, and great signs and wonders will be done. May this be a night that when we leave Louisville, Lord, there won't be one feeble one in our midst when we leave that auditorium. Hear the prayer of Your servant, Lord. If I've found grace in Your sight, then answer my prayer. Let it be this one more time, Father, I pray. Grant it for Your glory.

Forgive us of our sin. And if I've said anything that was contrary to Your Word, O God, forgive me, and anoint me over again, that I would say that which was truth. But the best of my knowledge, I have spoke by the inspiration and by Your Word, Lord, to confirm it and back it up and say it's the truth. Now, may the people receive it and go and be blessed by it. I ask through Jesus' Name.

<sup>67</sup> With our heads bowed, and if the organist will, just for a moment. . . I wonder while you're standing here, or setting here, friends, don't take the style of my preaching, take the message, not the messenger. If a man come in that door just now, he might be dressed in rags. He might be, oh, anything. But if he had a telegram for you, that you'd received a million dollars, fell heir to it, you wouldn't notice the messenger, you'd notice the message. And my grammar's poor and different from your pastor; if the way the Lord deals with me is different from it is in your church, don't notice that; but notice what I said. Jesus Christ is raised from the dead. He's living among the churches today, bringing forth that same results, restoring back the faith that was once delivered to the saints. The same signs and wonders are proving and accompanying the ministry of this type. Won't you, today, say to God, while every head bowed and every eye closed. . . I feel led of the Holy Spirit; though late, I feel led of the Holy Spirit to do this. I want to know. Maybe you'll never meet it again this side of eternity. I don't know, I may never see you again this side of eternity. I may never be in the Church of the Open Door again, but from the depths of your heart, in the Name of Jesus Christ, I ask it, if you really feel your need of God, while you with your heads bowed now and your eyes closed (let God and I look), raise up your hand. Say, "I really, Brother Branham, I'm convinced that I need more than what I've got."

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God bless you. God bless you, you, you, and you. All right. God bless you. If there's three hundred people in here this morning, there's two hundred and fifty hands up, showing what it means.

There is a fountain filled with Blood,  
Drawn from Emmanuel's veins.  
When sinners plunged beneath the flood  
Lose all their guilty stains.  
The dying thief rejoiced to see  
That fountain in his day;  
There may I, though vile as he,  
Washed all my sins away.  
Ever since by faith I saw the stream  
Thy flowing wounds supplied,  
Redeeming love has been my theme,  
And shall be till I die.  
And in a nobler, sweeter song,  
I'll sing Thy power to save,  
When this poor lisping, stammering tongue  
Lies silent in the grave.

<sup>68</sup> Some glorious day when you pass by my grave, some of you younger people, if Jesus carries . . . want you to remember, say, "There lays poor old Brother Branham, but he sweated his life out for his convictions. He loved the Lord Jesus. I believe the man done his best. I set in his meeting one day. There's where I accepted Christ." May the Lord bless you. While you have your heads bowed, my heart's getting heavy. Brother Cauble, come here just a minute. With your heads bowed . . . Lead us in prayer while I stand here a minute if you will.





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