
GOD'S PROVIDED WAY



[Congregation sings, *Only Believe* and then worships—Ed.] I am certainly happy this afternoon for the privilege of being in one of the few churches that still worship in the Spirit. I think it's just wonderful to come here to—just to feel that consolation of just letting the Spirit of God flow.

I've had my tape boy here to take the—those chants of the Lord, the rhythm like of the—the people as they're moving by the Spirit, on—on tape. I had that for a purpose. I asked him to come for that. And so glad that the Lord permitted it to happen again this afternoon where I was expecting it.

2 Now, reading this letter from Jamaica, as our precious Brother Smith has so graciously did, the two letters . . . Just reminds me of when we were there. W—you might know that the . . . (Hope of Faith, is that what the . . . You're paper's name?) "The Herald of Hope." That paper did one of the greatest advertising jobs that we had in Jamaica. Brother Smith was well—better known than anybody on the Island, be—hardly, because of the—the paper. Your paper has a great influence, and packs a—a—a great thing for the Lord wherever it goes. I held my hand a while ago, because it's sent to me. It's certainly a grand paper. May God let it travel to the four corners of the earth and do great work.

3 Long live this church, and may the Spirit never leave it. Don't never compromise with the things of the world. Keep that. If you have to be so poor that there's just six of you left, stay right with that Spirit. See? Just leave that . . . Just stay right with that worship.

You know, today we have so many different programs, and so many announcements, and so much that just takes up the time. And it takes away that feeling of worship. But I was speaking to Brother Mercier, and I said, "Just . . . You can just relax. Just don't make any effort, just—just feel like it's something . . ."

I think it would be good for this nervous neurotic world just to enter into places like this. It would be healing for them, just to quieten.

4 Today's been a terrible day for me, and so many calls, and so forth, and—and the phones are ringing everywhere, and . . . And I was—walked in here, Brother Mercier said, "I can tell you're nervous."

And I said, "Who wouldn't be."

But now, I'm quiet. Just the singing and relaxing, and I—I just love that. I feel if we should just say, "Amen," and go home, the

Lord would. . . It would pay us every one to have been here in this wonderful atmosphere.

And this is one of the few that's left. As they tell me that all Pentecostal worship used to be like that years ago. Wished it would return, for I think we need to go back to the old path, just where the Spirit has the right-of-way. I love that.

⁵ And did you notice, no matter who it was, what message they had, everybody's give consideration (See?), just. . . Sometimes they see in the church, they'll think. . . Maybe some person will say, "That wasn't of the Spirit," and just let it go on. But it—it isn't so with Brother Smith. He just. . . Whoever it is, he just lets what. . . If it's the Lord, It's the Lord. If it isn't, it amounts to nothing anyhow. So he just. . . I—I—I like that. I like that. And it doesn't hurt feelings; it just brings a love that someone spoke in a word of prophecy, a few moments ago. It just makes everybody feeled at home. See? And I think that's really nice. May it never cease to be that way is my prayer.

⁶ For there's lots of times I like to come in here and just rest. I'd like to come over here and just relax like this for a while. And I got it on tape now, so I'll just get real nervous, I'll just turn on the tape and relax. I'll be at Pisgah. Maybe the tape could catch the rhythm of it, and God will furnish the Spirit of it. Just to—to hear it when I feel real upset. 'Cause, you know, there's so many emotions and so many things to distract us from the Spirit today. It's real nice to be here.

⁷ Reading these letters of the healing. And I'm. . . I would like to say this, being that this is not any. . . We're not on the air, oh, no, uh-huh. . . I just wanted to be sure it wasn't on the air. You know, I—I like to hear them kind of letters, because, you see, I'm not no Divine Healer. I—I never did claim to be that.

And I have no fancy ways of—of doing things. I—I just. . . I've had a lot of answer to prayer, and that's about all I can say. Just—just. . . God has been good to me to answer my prayer. See? That's all I ever did to anyone, was just pray for them. And I—I think that's about all we can do, don't you, Brother Smith? is just—is just pray. That's all. God promised to answer prayer. And I. . . That's just what I like. And I don't have anything that says you're going to get healed, when I do certain things—lay my hands on you, you're going to be healed. I just believe God answers prayer. And I just pray and He—He. . . The letters come in, and they get healed. So that's just about it.

⁸ Now, I'm grateful for the opportunity to have to speak to this gathering this afternoon, this fellowship of the Pisgah Church. And I do not know just what it all consists of. But I hear that there's ministers, and businessman, and the laity, and all of us here together.

So tonight, reason I—I announced at the Angelus Temple last night what I would do tonight, because I thought I would be late here. Usually for the—the . . . What would I call the discernment, or so forth, I usually go to prayer about three o'clock, and not bothered no more from that on till the time.

But tonight, I said I'd take up all the prayer cards, and pray for the sick tonight at the Temple; and starting a series of messages on—on Abraham from the Scripture.

⁹ Now, just before I take my text for a few moments, let's bow our heads again, just a minute.

Lord, I'm so blessed by being here in Your Presence today. So glad that there is still a remnant that keeps the Spirit of the Lord moving in their midst by their consecration and—and their love and devotion to Thee.

Lord, bless this church. Since a little boy, I've heard of it. And I pray, Lord, that Your blessings will continue to be here. Keep them humble; bless the pastor and all the co-workers, and all that takes to make up such a—a place. We pray that You'll bless them. Bless their paper, for it is a . . . It's a great blessing to others who read it. And may all that's accomplished be to Thy honor and glory.

Now, may we settle our minds now after the worship on the Word for a few moments. And we—we pray, God, that this being the house of judgment, where we come under the old oak, as it was, to rest and to—to get new orders, and to go forth into the harvest field again to preach and to reap the harvest . . . Grant, Lord, that Your Holy Spirit will speak, for we ask it in the Name of Thy Son, the Lord Jesus. Amen.

I . . .

[A sister prophesies—Ed.] Thank you, Lord.

¹⁰ For a text, I would like to use the 14th verse of—of the 22nd chapter of Saint Matthew.

For many are called, but few are chosen.

And for a subject, I would like to use "God's Provided Way." Now, we hear so much today of the second coming of the Lord. And truly, that's what we are all waiting for, the coming of the Lord. Now, I truly believe that we are near that great event. The greatest event that ever did happen, or ever could happen, is just near, it's being made manifest now: that is His coming.

¹¹ The church has waited for this time for two thousand years. And we are seeing the unfolding of the Scriptures. Jesus, in the light of Calvary, just a few hours before He was crucified, spoke more of His second

coming than He did of His crucifixion. So it must be a great thing that lies just ahead.

And now that we are gathered, ministers, and Christian Businessman, laity, tract workers, and the ones who does different types of ministry, I think that we ought to kindly check up while we're under the shade of the cross this afternoon, and that God would give us something in our hearts to go out from here with.

¹² Some time ago, I was in Finland. And I was coming down the road in a—a little automobile. And in Finland the people are poor. And the young ladies are out in the field with the old fashion scythe, cradle to cut the wheat and bind it with some of the sheafs. And many of them had gathered under a great big tree for—to have their lunch.

And I thought it was a good time to speak, because I had an interpreter with me. And we stopped just for a few minutes where twenty some odd people had gathered out of the harvest field under the shade of a large tree.

And I spoke to them about the love of the Lord, and told them that I'd heard about how that after the war, they had to run the—the harrows. They didn't have time to plow the fields, because the winter was coming on.

And they just had to pull the harrows behind them to scratch the surface of the ground, to get the seed in the ground. For if they did not get the seed in the ground, there would be no harvest next year, and all would perish.

¹³ And at nighttime, the women, the men, no horses, animals to pull it, the people had to pull the harrow. And there was no drones in the camp. They had to . . . The little children went before them with a lantern at nighttime to make a light, so that they could put the seed in the ground, and run before Mama, the little fellows, while little brother was resting for the next shift. They must scratch the ground some way. They didn't have time of plow, for it was too late in the season. Had to get the grain in the ground quickly. If not, there would be no harvest.

And I think while we're to—gathered together, we should think that it's later than you think. Scratch the ground anyway. We've haven't got time for seminaries, and to learn a whole lot of things. But—but we've got to get the Word to the world. Scratch the surface some way and sow the Word day and night, for if there is no—no grain in the ground, there can be no harvest for the coming of the Lord.

¹⁴ While I was talking to that bunch a little Finnish people, seventeen received the baptism of the Holy Spirit just a few moments afterwards.

To me the time is close; we must hurry. So we should think and how we should meet this great thing that we're doing now. Education has failed, and all the other man-made things has failed. We see it has.

15 And our denominational barriers has brought barriers between the people to make them argue and carry on about their denominations. But I believe that we have failed to get the thing that Jesus gave to us to give to the Church, to give to the people.

You know, I think before we leave this afternoon, we should check up and see what our Lord was talking about when He wrote this parable, or said it, rather. You see, there . . . We should know how to tell the people to prepare for this great event that's coming. If the coming of the Lord is so great, it's the most essential thing that we can do, is to get the people prepared for it. Because if He comes, and we're not prepared, then we'll be left out. But we must prepare the way of the Lord with this, our message from Him, because "there is a way," the Scripture speaks of, "that seemeth right onto a man. There is a way that seems all right, but the end thereof, is the ways of death."

16 So what if people are prepared in the wrong way? What if soldiers went to the field, not trained for battle, but to go out there to—to dance. Though they—they would—might be ever so good dancers, they've got to be trained to fight. What if they went out there to—to have some other kind of an affair, and knowed not how to use their gun? They would do little good. So I think that the workers in the harvest should be prepared to know how to train the people for the coming of the Lord, for there is none of us but what wants to meet it.

And I believe that we are living so close to the coming, that these great miraculous things that we see appearing, is the indication of His soon coming.

17 Now, Jesus taught this parable. And if . . . You'll almost have to have an Oriental view of the Scriptures before you'll ever be able to understand the parables, because the Bible is an Oriental Book. We are a Western people looking at the Bible from an Oriental—a Western standpoint, when it is an Oriental written Word, for it was wrote two thousand years ago. Where the meanings are the same. But if you ever go to the East, the Bible will be a new Book for you. Its meaning, Its interpretation will seems so much brighter.

I do not mean to say that we don't know how to be saved in the order of the Scriptures, but I mean to say this: that it'll just brighten it for you, when you see the way Jesus taught in that day, in the Oriental customs. And they haven't change one bit. They're just exactly today like they were then.

¹⁸ So that man would not get mixed up, that these things that we are now so mixed in would not happen, Jesus taught the people in parables.

Now, as this wedding supper. . . Of course, we all know that the wedding supper is in the future, that when all the redeemed of all ages come up before the Presence of God, redeemed by the Blood of the Lamb, and stand there washed in His Blood, and wrapped in the robe of His righteousness, then we'll have that great wedding supper that'll be spread across the skies.

And I think of that date, that many of us here is getting down along in the way with gray hairs streaking and shoulders bent. Why, about ninety percent of our audience this afternoon are over the halfway mark, as we call it.

And many of you has worked, and struggled, and done without, and sacrificed, and—to get the message of the Gospel over.

¹⁹ And I'm thinking about that day when it's all over, and the wedding supper is set, and we set down across the table from one another. I'm sure if—if I'm blessed by the Lord to get to be there, I'll look over, and I'll say, "I met you at Pisgah, didn't I?" When we meet one another on the other side, and talk about the times that when we come together like this, to take instructions on how to go out and to win souls, and look down along that long line, Papa and Mama, and all of them present, if that won't that be a wonderful time, that wedding supper.

We'll reach across the table and take each other by the hand, grip each other's hands. And I'm sure a little tear will run down our cheeks for appreciations of God's grace getting us there. Then the King will come out and wipe all tears, as I've many times said, from our eyes, say, "Don't cry no more. Them days are finished now. Enter into the joys of the Lord that's been prepared for you since the foundation of the world."

And we all want to be there. And we want all that we can get to be there, because it's urgent. The time is passed, and we're waiting for His coming.

²⁰ Did you notice, He said when He sent forth first. The first group, they come back and they had excuses made. Oh, they had this or that to do. The King; supper, of course, is God. The Son is Christ, the Son of God.

And we, the Bride, are the one that's invited. The Bride is. . . Would be the whole earth is invited, everybody's invited. But there's some things that we've got to do before we can ever attend that wedding supper.

21 Now, in the Orients, when the—there was to be a wedding, what taken place, the king set the time for his son's wedding. And then it was the son's duty to give out the invitations. And no one could come to that supper without an invitation.

And I don't believe that there has ever been a man or a woman that ever walked into a church, or come in the Presence of God without they were given an invitation to this supper. Now, you can take it or you can turn it down. That's up to you.

Some people goes to church year after year, and day after day, revival after revival, and still will not accept that invitation. They don't mean to turn it down, but they just neglect doing it.

22 Did you notice, one had something to do. He'd bought a piece of ground. The other one had bought some ox, and he must go try them. Not like he wouldn't try the ox before he bought them. You see, it's just, it's just an excuse.

And I know that all you ministers and so forth, and businessmen, and tract works, and so forth, you all find those things. People's got excuses. "I—I've just got to stay home tonight. I can't attend the revival." Just remember, God said they'd do that. They're turning down their invitation.

23 Now, let's look at it again. And one, he'd did this, his wife wouldn't let him come. And—and that's another excuse. There should be nothing stand between us and that invitation. If it cost a yoke of ox, or your business, or your—your wife, or your children, or anything, nothing should separate us from that invitation.

God's called you to His harvest field, or to do something for Him, there should be nothing stand between you and God. It must come first. The invitation, given out. . .

24 Now, when the invitations was given out, the excuses was made. Then back they come and said, "They won't come." Now, if you notice, the last time that He sent them out, was to go into the hedges, and highways, and byways, get the lame, halt, and blind, and compel them to come in. For God is determined that His table will not be set, and there'll be nobody there. God wants His tables full. The fatlings has been killed. Everything's been fixed and everything's ready. And if you'll notice, the last great message that was to go, was to go into the highways and byways.

Now, I like that about this little church here, feeding the poor, taking in the lame, the halt, the withered, praying for the sick and . . . I reading this little sign here, what give me the idea. "And the lame shall walk," it said. Certainly.

The last calling and the last invitation was a great time to sweep across the country in Divine healing. That was the last. And we're winding up the end of that, just pulling in the loose ends right now. So how close is the coming of the Lord?

Go into the hedges and byways. Bring them in, compel them to come. Bring in the lame, the halt, the blind. They had the healing service.

The healing service for Divine healing is—is never the principle of any meeting. It shouldn't be. We don't just take the service for healing only. As Brother Bosworth used to say, "Divine healing is like the bait on a hook. You don't show the fish the hook; you show him the bait. And he grabs the bait and gets the hook." So that's the way it is about Divine healing; it brings the people together, and then the hook is the Gospel that catches the fishes for God's Kingdom.

²⁵ Now, before anyone could attend . . . What if you got, tonight, an invitation to go to the—the President of the United States, and to attend his son's supper, you would say. If the President's son was going to have a supper, and you just a poor man on—out here working for a living, like we all do . . . What a blessed thing it would be if somebody come and give you an invitation from our beloved President, Dwight Eisenhower, to attend a great wedding banquet that he had set.

Now, you know that you'd brag about it. Why, you'd go all over Los Angeles telling the people, "Look what an important person I am." Sure. "The President of the United States has invited me to the wedding supper." Why, it would be an honor for you to attend that wedding supper. It would be an honor. You'd be a selected person to attend that wedding supper. And I'm sure that the President wouldn't send you such an invitation unless he thought that you surely would accept it. But what do you think would take place if you sent him word back, "I don't want to come," how that would hurt his feelings. Well then, what do you think it would be, because God has invited you to attend that wedding supper.

²⁶ The people say, "The people that's got the Holy Spirit brag too much about it." We can't brag enough about it. It's something to crow about. We're invited to the wedding supper of the Son of God. It's worth walking on the street and testifying and telling every creature you come in contact with, what a good thing it is that you're invited to the wedding supper. God Almighty has selected you from the slums of the earth to attend the wedding supper of His beloved Son. Oh, what an invitation that is. It's worth a hundred billion President's suppers to attend that supper.

27 Now, if Mr. Eisenhower knew that you didn't have clothes fit to wear, then, of course, he would make arrangements for that. And that's exactly what God did. He made arrangements that you should be dressed in a certain way, because, you remember, He said, "Call the good and the bad. Call all of them together." Don't make any difference what your past life has been. When you got an invitation to come, you're ready to come. If you've been bad, if you've been a streetwalker, if you've been a gambler, if you've been a drunkard, if you've been a murderer, no matter what you've been, if God gives you the invitation, knocking at your heart, He will take care of the rest of it.

Don't weary, say, "Well, I just been a lukewarm church member," He will still take care of it, if you'll just take heed to that invitation.

And you say, "What is the invitation?"

"Whosoever will, let him come and drink from the Waters of a Life freely." The invitation's to whosoever will.

28 And now, in the Orient, the son that gave the—whose wedding it was to be, had to furnish the robes. No man could come without first he wore a robe. Here's why. Because if one come, a nice rich woman come with a—a flowery hats, and—and a rich man come with a tuxedo on, and the next man—woman come with one of those little . . . I thought I could think of that, gingham—ging—gang—gingham, ever what it is—one of them kind of skirts on, and the—and the next woman had on a silk skirt . . .

I tell you what this old-time religion will do for you, it'll make a gingham skirt and a silk skirt put their arms around one another and call them "Sister." It'll do that. It'll make a tuxedo hug a pair of overalls and holler, "Brother, I love you." That's what it'll do. It'll take the starch away from you. Yes.

29 But in this Oriental way of doing it, there was robes so that they would all look alike. I'm so glad of that. Even my old Kentucky broke up way, no education, still I can wear the robe, because He give it to me. He invited me and I accepted it. No matter how you might be, the robe covers the . . . It makes the difference (See?), is the robe.

30 Now, God made a Robe also to cover; that's the Blood of Jesus Christ by the Holy Ghost, the Robe.

Now, when the people come, they brought their invitation. Now here's where I think that our crude mistake has been, not us, but . . . I don't mean to say the Full Gospel people, I'm not speaking to them. But I mean like . . . With no disregards to ministers, such great men, and men that I honor, and men that I respect with all my heart . . . I don't know a person on the field that I can honor and respect any more than Billy Graham for the great work that he's a doing. I seen him the other

night, preaching right where I'm to follow him now, with his eyes black here from that blood clot, and—and they set signs on the streets, so the news said, boo'd him, "Go back." Even an Oral Roberts turned back. Billy Graham stayed with it until he hammered it through. I tell you, I got respect for Billy Graham. That's exactly right. Jack Shuler . . .

³¹ And then Mr. Graham said one time that he—he wondered why, when he was in Louisville, that when Paul went forth . . . And took the Bible, held it up like this, and he said, "The busi . . ." At the Christian's breakfast that morning, the ministerial breakfast, rather, he said, "You know, when Paul went forth and got one convert, the next year he come back and there was thirty from that one. But," said, "I'll go into a city and hold a several week's campaign, and I'll have, maybe, to the Lord, maybe twenty thousand converts, and come back in a year, I can't find twenty of them." Oh, I thought this was wonderful.

And he said, "You know what's the matter?" He said, "It's a bunch of you lazy preachers, that after we get them into Christ, you set with your feet upon the desk and write them an invitation, instead of going to them, and shake their hands, and bring them in."

That was good. That was very good, and was a fine statement. But you know, I—I didn't want to be different, but I thought, "Brother Billy, who went out and got . . . What preacher went and got Paul's one convert? Who was the pastor there that was so lazy had his feet upon the table?"

No. Here's what it is. Is because in this day, the modern way is to give them the invitation as they are sent out. But brother, that don't tell it. You don't take them deep enough. You don't bring them back to a place to where they get that experience of really being borned again. Paul took his convert on through to the baptism of the Holy Ghost, and the Fire of God was burning in his heart. He didn't need any. And to whether the preacher was lazy or not, he was on the job, to do what God . . . Just his heart was burning with the Holy Ghost and fire. He was out to do the job. That's right.

³² The thing of it is today, our modern theologies, and theologians, and modern church teachings, and so forth, we just pass out the invitations. But remember, after they got the invitation, in the Oriental custom when they come to the place to come in, bad, poor, indifferent, all with their invitation in their hand, the son met them at the door. And he took the invitation, and he looked it over, and he said, "It is nice of you . . ." so much to say this a way, "for you to accept my invitation. Now, I'll see what size you are." And he fit him up in a robe, and then passed him in the door to the banquet hall. There's the difference.

Peter said on the day of Pentecost, "Repent, every one of you and be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call."

³³ Paul met some Baptists in Acts 19. And he said, "Have you received the Holy Ghost since you believed?" They had the invitation, "but have you got the robe on yet?"

Have you been invited to the wedding supper? "Yes." Then you must be dressed.

Would you go to the President's supper up there, if he asked you, with your hands all black and greasy, and—and you women with your hair hanging down, and—and your face not washed, and your old dirty apron on? No, sir. You would be so out of place.

And so would a bunch of this lukewarm, so-called Christianity be out of place when it hits that heavenly place, where they're shouting, and praising, and rejoicing, and singing in the Spirit. So out of place.

³⁴ I was preaching some time ago, and a fellow come that would—belonged to a certain denomination. He said, "Billy, I was enjoying your message. But" said, "that woman back there that kept saying, 'Amen,' and crying," said, "she just like to froze me to death." Said, "I'm telling you, shivers run up my back."

And I said, "If she wasn't doing it, shivers would be running up my back." I wouldn't know where I was. Oh, I love to feel the Spirit of God moving among the people, saturating them with the Holy Ghost.

He said, "Oh, that nearly froze me."

I said, "Brother, if you'd ever get to heaven, you really would freeze to death. Because there's going to be shouting, and praising God, and rejoicing, and thousands times thousands rejoicing, and singing, and praising God when they come into the Presence. You might as well get customized here before you get started that way."

³⁵ Now, the Oriental type was for the son to stand there receive invitation. Now, Paul's group . . . I mean John's group had to receive the invitation, but Paul said, "Have you been robed since you have got your invitation. Have you received the Holy Ghost since you have believed?"

They said, "We do not know whether there be any Holy Ghost."

He said, "Then, unto what was you baptized?"

They said, "Unto John."

He said, "Then, John baptized unto repentance, saying on them, they should believe on Him that is come, that is, on Jesus." And when they heard this, they were baptized in the Name of Jesus Christ. And Paul laid his hands on them, and the Holy Ghost came on them. You see the difference? Invitation's just come, you're invited.

³⁶ But then when the son met them with the invitation at the door, then he fit them in a robe (Amen. Now I feel religious.), fit them in a robe. Had one there for their size, and he put the robe on them so that everybody would look the same.

You see, there's no "big guys." Oh, when people begin to say this, "Oh, if Brother Branham's a coming to pray for the sick. . . ." That don't have nothing to do with it. I couldn't heal no one. There's no "big shots" with God. We're all His children, every one of us. There's no difference in us. We don't have to have the biggest campaign, or the—or the biggest this, or the biggest that. That's carnal. And God will never bless. I doubt, sometimes, the robe being on a person, act like that. I tell you, brother, God makes us all the same from the. . . . All of us are of One when we got the robe on. No matter whether they can't talk, and don't even know their ABC's, or whatever it is, we're all the same in Christ Jesus. That's why I made that remark, what I did a while ago. We all want to be the same.

³⁷ Then they put on this robe. Then they come in and they were welcomed in the place. They could come in and get the wedding supper. Jesus said then, that in this place, He found one man setting there, who didn't have on the robe. How did he get in? That was the question. There was one who did not have on the robe.

Now remember, He said several places this would happen. Now, they come in. . . . He spoke one time of the rain falling on the just and the unjust. He spoke of, one time, of the—of the wheat in the field and the—the tares; they both grow together. "And many will come to Me in that day and set down in the Kingdom with the children. And the children of the Kingdom shall be cast out (See?), because that they—they said, 'Lord, we have did this in Your Name, and we've done that in Your Name.'" He said, "I never knew you. Depart from Me you workers of iniquity." That's the same person that He found there without the robe on.

³⁸ Now, sometimes we refer to people, like myself, going forth and—and praying for the sick, and having a success. That don't mean I go to heaven. See? The person that really gets there, was a little surprised when he got there.

Many in that day, they'll say, "When was You naked, Lord, and we clothed Thee? When was You hungry and we fed You? When were

You in prison and we visit You?" He said, "Insomuch as you have done unto these, my brethren, you've did it unto Me." They—they didn't even think they was worthy to get there.

And when we think we're some kind of a big shot, how are we ever going to have a spirit to get there? Sometimes I wonder about the robe them folks are in. . . ? . . . When we take that attitude, that we're bigger than somebody else, better than somebody else, "We're a larger number; our denomination's bigger," or something, how we ever going to make it like that, when the Robe was to make them all look alike? And in the sight of God we all look alike. Certainly.

We're sinners saved by grace. We must recognize that, from the richest to the poorest, from the best dressed to the worst dressed. As the outside dressing has nothing to do with it, it'll perish. But the inside is what lasts. I'd rather have my spirit covered with the robe of His holiness, than to have the best suits that could be bought in all the world. Sure. Rich in the Kingdom of God.

³⁹ So this one man was setting there, got his place and sit down at the table, sitting there. And the King come in and He found him setting there. Now remember, He never just said, "Now, I never did know that you were coming," or something. Or, he said, "Friend. . ." He didn't rebuke him because he come. He didn't say, "Now, you should have never come." No, that wasn't it. He said, what should taken place, "What are you doing here without a robe on?" There's the next thing.

Now, folks, to pass your tract's all right. To speak to a man about God's all right. But don't leave him there; just keep right after him until you see him at the altar robed in God's righteousness, in the righteousness of the Holy Ghost, until he's filled with the Spirit. When anyone comes into your church here, an evangelist holds a meeting, and maybe he's the one's giving out the invitations, and giving the invitations to friends of Christ, the evangelist giving out invitations. But when one comes, don't you let him stop there, you take him right on in the Presence of God till He robes him.

[Blank spot on tape—Ed.] A wedding supper is soon going to be on.

⁴⁰ What happened? What could he say? He. . . The Bible said that he was speechless. He couldn't say nothing. Why? Because he come in some other way besides the door. If he come through the door, the son would've give him a robe. Jesus said, "He that climbeth up any other way, is the same as a thief and a robber." Now, you could get there; you'll be in heaven, but you'd be kicked out again. So what good. . . If they get more—more hell than ever (It's right.), to know that you were there to see the beauties and then be rejected. You see what I mean?

41 What is this robe? When you wear the robe of Christ, you should have the Spirit of Christ in you. And the Spirit of Christ will act like Christ. It will do the works of Christ. It will be gentle, longsuffering, goodness, me—mercy, meekness, patience, with the Holy Spirit. Love, joy, peace, longsuffering, that's the Spirit of God that comes when you're robed with His righteousness. His Spirit lives within you.

And this man was speechless. He come by . . . Maybe, he say, "Well, wait a minute. I'm a Presbyterian, Methodist, or I'm a Pentecostal." That had nothing to do with it. See?

He didn't come by the door, and he failed to get a robe. For Jesus said, "I am the Door to the sheepfold." And if you come, you can't come by the Methodist church; you're a thief and a robber. You can't come by the Baptist church; you're a thief and a robber. You can't come by the Pentecostal church; you're a thief and a robber. You've got to come by Jesus Christ. That's the only way you can ever come to Him, is to come by Jesus. And when you pass through Him, He throws His love, a robe around you, and leads you to the fold and we're living on the Hallelujah side, said the . . . ? . . . Coming by the door . . .

42 He come up man's way. He come up some way, the church's way. He come in some other way. See? But God has a Way provided. And that Way is Jesus. And when you come by Jesus, you take on Jesus by a spiritual baptism. And you're dead and take on Christ by the new birth. And you're borned again and filled with His Spirit. And how you know? Because that your life would compare with those of the Bible, those apostles who was robed in His righteousness. Then why can't people, who claim to be Christians, believe in signs and wonders, Divine healing, the working of the Holy Spirit? Why, they should do it. The thing of it is, they've come in some other way besides the Door. If they come the Door, they'd be robed with the same kind of a Spirit; they'd have the same kind of life; they'd have the same kind of testimony. They would be the same people.

43 Now, you take, many times, people who climb some other way will have that disgraceful name. Say, "That's a bunch of holy-rollers." Did you know that's what the apostles was called? Do you know, John the Baptist was declared a wild man? Did you know Jesus Christ was declared by the Sanhedrin Council an insane Man? "Now we know you're mad." "Mad" means "insanity." You know all the apostles was declared insane?

But I like what Paul said, "In the way that's called heresy, so worship I the God of our fathers." Oh, because he'd been robed in that same righteousness of the Lord Jesus Christ.

That's what it is today, friend. So many people are trying to get in, but they're not taking God's provided entrance. And if you go any other way besides Jesus Christ. . . And when the apostles come into Jesus Christ, when the early Church came into Jesus Christ, they received the baptism of the Holy Ghost. It made them a different people. It made them act different, live different. Their whole—their whole life was motivated different. They had different motives. They had different objectives. Everything was different when they come into Christ.

⁴⁴ Everything's different when you come into Christ. It makes you forsake the world. It makes you forsake the things of the world. You'll turn off your TV any time to go to church on Wednesday night, if you've ever come in on Christ. When there's a prayer meeting, why, there's nothing can keep you away from that prayer meeting. When the love of God that's in your heart that was in Christ Jesus, will pull you to the church, and when you get there, and you get that overflowing joy, there's something will make you sing out with all that's in you the praises of God.

See, we're coming some other way besides the Door. People are coming in, say, "Well, I come in a Baptist." It's all right be Baptist, if you come by the Door and picked up the robe.

Say, "Well, I'm Catholic." That's still all right, if you come by the Door and got the robe. But unless you come through the Door, you'll be rejected, because He said it would be. And there's going to be many of them there without the robe on.

⁴⁵ So remember, friends, when we're taking our people on the street, taking our people in the church, and wherever there is, let not them get by without first coming by Jesus Christ to be borned of His Spirit, robed in His righteousness, filled with His goodness, and then you've got a real convert to Christ. It's later than we think. We've got to work. The time is work. The—the—the message is urgent.

Did you notice just in the antediluvian world, before that Noah. . . Before that the first drop of rain ever fell, Noah went into the ark. In the days of Sodom, before one bit of fire ever fell from the heavens, that the Angel said to—to Lot, "Make haste; come hither. For I can't do nothing till you come out of there." And when the last of the redeemed was come out, then the fire fell.

⁴⁶ Now, we know that we're close to the end of a. . . We're right at the door of a global destruction. We know that hanging in the hangars, right now, is bombs. Did you read the Life Magazine, I believe it was, a few days ago, or weeks ago, where that general said that just the first one to blow his top (and that's the—the expression), and would touch off one of them bombs, what's going to happen. They're already

hanging there. They're ready. They can time them by radar and the stars. They can drop one from Moscow right on Vine Street there, and Sunset Boulevard and Vine, exactly on the dot, right on the target. Anywhere they want to drop one, they can do it.

And we're setting right out there in the ocean with these big ships. We could see them the other day. Them submarines come up, and they wouldn't even let us get near them. With that radar, bombs setting there, and they could put one right on Moscow, or anywhere they want to put it. Now, what . . .

One of these days, somebody's going to make a slip, and they're going to pull one. And when they pull, there's going to be pulling on this side too. And what's the world going to do? It can't stand it. There will be a burst and a shake, and that world will fly to pieces. And that could happen before the sun goes down tonight.

⁴⁷ A great general speaking on—the other day, said, “The next war that takes place will only be three minutes long.” Three minutes! No wonder science says it's three minutes till midnight. Three minutes is all it'll take to rock the world completely to pieces and blow it up. We're living on borrowed time.

Some fanatic, one of these days, is going to touch one of them off. And when they . . . Out there, them listening posts and everything, and ears alert, when they hear that first whistle go forth with that bomb going across, they're going to pull them too. And then when that starts, it's going to pull both ways, and here they come. It'll be a constant completely rocking, and this world will go into volcanic ashes. That's all it can do. It could never stand it.

One of them bombs will blow a hole in the ground a hundred seventy-five feet deep, a hundred miles square. And how about ten thousand of those turned loose on the United States at one time. Where's your living going to be? The world couldn't stand that shock.

⁴⁸ Even now, till the science is claiming that the—the earth is bulging out in the middle. You seen that here the other day, and heard them talking of it, that their . . . The waters in the North has went down so many feet, in the middle of the earth, rather, and getting deeper in the north and in the south, because the earth is a bulging out. The sun doesn't go around its orbit like it used to. Everything is indicating that coming of the Lord. We're right at the door.

And remember. Before one of those bombs can drop . . . Don't forget this. Jesus said, “As it was in the days of Noah and in the days of Lot, so shall it be in the coming of the Son of man.” And before Noah, 'fore any rain fell down, Noah was in the ark, safely. Before any fire

fell on Sodom, Lot was outside. And before one bomb can strike at—the Church will be home in glory, gone in. Be sure.

Then if this . . . Just to think, friends, if it's that close, how much closer is the coming of the Lord? 'Cause the Lord comes before that happens.

⁴⁹ Reminds me of a little story. Once I . . . You—all of you know, I used to herd a few cattle. And I thought I was a genuine cowboy. And so, I remember at a ranch that we was working on, there was a . . . The Armour Company owned it, really, and the cattle out there they was branded, and we grazed them. And so they was . . . The story goes . . . Was before I come on the place.

But they had a bunch of young girls, the rancher did. And they were all these little flippy type girls in them days. I think we called them “flappers.” And nowadays they're called “chorus girls,” or something. But however, they was a . . . Flapper mothers is what brought forth chorus girls. Now, what's the chorus girl going to bring forth, what I wonder?

I'll preach one of these nights on sowing to the wind and weeping—reaping the whirlwind. That's what we've done.

⁵⁰ Now, notice this. Then before that the . . . they . . . The ranch got all fixed up nice and everything, because the Armour's boy was coming out to visit the ranch out in the west. And they were going to have a big time.

Of course, all these girls were going to vamp the boss's, the head boss's boy. You know, they'd marry him. Well then, they understood he was looking for a sweetheart. So they were all fixed up that night, and they was going to really give him an old Western reception. And the shooting their guns and having a big time.

And they happened to have a—a girl there, which was a cousin. Her mama was dead, and her daddy was dead. And she had nowhere to go, so she came to live with her uncle. And of all that had to do the work, was her. The other girls just stayed all prettied up all the time, and she had to do all the work.

⁵¹ You, many of you maybe have had that expan—experience, an orphan. It reminds me of the Church of the living God (That's right.): laughed at, made fun of all the time.

So she had no clothes seemingly to clean up in when the rancher's son come, the owner's son came. So that night, they had a great big blow-out. And—and she had to stay back in back of the—the bunkhouse. And so, when they all got out of the dining room from eating, why, she went in and got all of the dishes and washed them.

So it happened to be the—the owner, Mr. Armour's boy, walked out at the back and was looking. And it was true, he was looking for a sweetheart. He noticed that little girl, standing in there washing the dishes. There was something about her that seemed real to him.

⁵² After a few days' visit, one night she was pouring out the dishwater at the back of the place, after a hard day's work, and she heard somebody say, "Good evening." And she looked, and it was young Mr. Armour just standing there. And she pulled the straw over her feet; she was bare-footed. And she bowed her head; she felt ashamed. He said, "I've been watching you. And I have found, to what I believe, that you are a virtuous young woman." Said, "I'm out here," said, "I'm so sick and tired of that fancy going-on of the city in Chicago and so forth." Said, "I—I come out here to hunt me a wife." And said, "You just meet that specification."

Oh, her heart like to of went . . . A man of that caliber? ask her, a poor little orphan to marry him? That's about the way I felt one night when I got a invitation to come to the wedding supper. "Want me? a man like me would—would have an invitation to come to the Lord Jesus?" But He asked me. I—I was . . . I imagine just about as—felt about like she did. "Who am I?" But He told me to come, and I come.

⁵³ Then he said to her; he said, "Now, you make yourself ready. One year from this night, I'll be back to get you." Said, "Will you marry me?"

She said, "Well, it . . . Of course I would. But" she said, "I'm not worthy."

Isn't that about the way you felt? "I'm not worthy, Lord."

He said, "Don't think of that. I'm not looking for clothes and things; I'm looking for virtue. And I—I—I want you for my wife. Will you be?" And he kissed her.

And you remember when the Lord put that kiss on your heart, how you felt? Oh, my. Oh, kissed away all my sins, and all my sorrows, and . . . He—He just made something different. He—He—He said I could . . . I—I . . . He's going to bring me to the wedding supper one night.

⁵⁴ So he said, "Make yourself ready."

You remember, the Bible said, "And the Bride has made herself ready." And the robes are the righteousness of the saints. You see?

So that little girl only got seventy five cents a week. But, oh, how happy she was that year. Just washing and singing, saving every penny she could. Rest of them went to town and bought new packs of cigarettes, and what-more, you know, and their whiskey, and carrying

on new decks of cards, and had their big time. But she's just labored away. Why? She was getting ready, making herself ready.

And then finally, first thing you know, she got to town, and she got the wedding garment, and got the money that he sent her, and got the wedding garment, and come back. And did them little cousins make fun of her. Ummmm. That's just about the way some of these cousin denominational religion, social gospel, said, "You bunch of little holy-rollers."

⁵⁵ I talked to a girl here not long ago in Oregon. She said. . . She's belonged to another denomination. And she said, "Well, what's attending your party: If they ever. . . If they'd be the ones that would be in heaven, I wouldn't want to be there."

I said, "You won't have to worry very much unless you change your attitude." See? I said, "You won't have to worry very much."

She said, "All that there screaming and carrying on."

I said, "Now, wait. You worship Mary. And the virgin Mary, before God would ever put the wedding garment on her, she had to go up the day of Pentecost and get so full of the Spirit, till she staggered like she was drunk. You ain't coming in anything less." Just remember that. Yes, sir. "And that was, as you call, the mother of God." See? I said, "If virgin Mary had to go to Pentecost and get the Holy Ghost before she could ever go to Heaven, you'll never get in; anything less. Just remember that. That was the virgin Mary."

"Oh, that isn't so."

I said, "Do you believe the Bible? Here it is. And Mary was right with them in the upper room. And she got so full of the Spirit until she danced under the Spirit, acting like somebody drunk. And you think you'll get to heaven anything less than that? You'll never do it. Yes, sir. Virgin Mary and all the rest of them had to come the way of the Lord's despised few." So. . . Yes, sir.

⁵⁶ The people make fun, and they call them a bunch of idiots. Paul said, "In the way that's called heresy. . ." That's crazy. See, "heresy" is some "heresy, crazy, idiotic." Well, we are called that, because the supernatural is so much different from the carnal things of this world, till it makes people think they're crazy.

They said. . . Why, Paul said to Agrippa, said, "I'm not mad. It's. . ." "Mad" means "crazy." "I'm not crazy, you think I am. But in the way that's called heresy, I worship the God of our fathers." That's the way I do too. I like that. "In the way. . ."

I'd like to join hands with Paul. I'd like to be there that day when I see him robed in the righteousness of Christ, when I see him crowned.

Hallelujah. I want to have the same kind of robe on he had. That's the same kind my Lord wore.

That's the reason I'm not ashamed of the Gospel of Jesus Christ, for it's the power of God unto salvation. And tho—Gospel came not in Word only, but through power and demonstrations of the Holy Ghost. That's the way the Gospel is. It's the Word made manifest in our hearts.

⁵⁷ Now, this little girl, she got ready. She didn't care what . . . They laughed. Let them laugh if they want to. But she knowed that that kiss that night meant a seal. And so did I, so do you, and every one that had that kiss of the Lord Jesus, that give you the promise, you know what it means. You don't care what the world says. If your cousins wants to make fun of you and say, "You've lost your mind, and you're old fashioned," just go ahead; that's all right. Make her no different, she just kept getting ready.

So then, finally come the hour, the sun was going down. So she robed her little self, you know, and got all prettied up. Oh, my. That's the hour the Church ought to be in right now: all robed in His righteousness, filled with His Spirit, powered with His Being, walking in the Light, waiting for the coming of the Lord.

⁵⁸ There she was, got herself all ready, all cleaned and washed, and the wedding garment on. And you know what? As it got closer, the more critical got her little cousins. They said, "You poor little simple-minded thing, do you mean to tell you that if—if the Armour's son would marry somebody, he would marry somebody like us, somebody who would fit in his society, someone who had education, who had some glamour about them." See, that's what the Church thinks today. But how far off they are. That's right. Way off they are. They . . .

⁵⁹ And so, then after while, she . . . they . . . She thought he'd delayed. It got later, later. And finally, they said, "Oh, where's he at?" That's what they're saying today. "Where is that One. I heard that stuff forty years ago, He was coming. Where's it at?"

Didn't the Bible say they'd say, "Where is that coming of the Lord. All things are just like it was from the beginning?" We're living in that day, friends. Let's take courage now while we're together this afternoon. Go out with a new courage. Go out to win souls. Get ready. The coming's at hand.

And the first thing you know, they all got around her, begin to dance, little songs around her, said, "Oh, we'll make fun of her," you know. And made the bride like they was pretending, a bride. That didn't bother her. She watched the little old clock tick around. First thing you know, it was just about one minute. Somebody said, "You . . . I thought he was going to be here at such-and-such a time."

“Don’t worry, he will be here,” she says. That’s all I want to know. He promised He’d be here. That’s all I want to know. He’s coming; that’s all. When, I don’t know. But He will be here.

⁶⁰ Right while they were making the most fun, and saying the—all these different things about her, and—and teasing her, and making fun of her and everything, they heard the wheels a coming, horses hoofs a beating, the old grinding of the sand under the buckboard. My, my, she broke through those lines. Out into the yard she went. Who was it? There he was, dressed. The carriage was ready. She run through the little trellis at the end of the yard like that. He jumped out of the carriage and grabbed her into his arms, and he said, “Sweetheart, all year long I’ve had people watching you.” Oh, I’m so glad. The Holy Ghost: The eyes is on the sparrow, and I know He watches me. “All year long, I’ve been watching you. I seen your virtues. I seen the flirts of other men. I seen all of this, but I seen you were true. Oh, it swelled my heart to know that the woman I was going to marry was true.”

God, let that be our testimony, let that be our desire today. Live true to Christ. Be true to the calling. Be true to the Spirit.

⁶¹ And he grabbed her in his arms, set her up in the buckboard, and turned the carriage away, and on to Chicago. Said, “You’ve worked and you’ve toiled, and your little blistered hands will never be blistered again. The things that you’ve done without, you’ll never have to do without again. For one of the swellest homes that can be bought on—on Lakeside Drive in Chicago is waiting for you. We’re going to get married now and go live there in peace for the rest of your days.”

I’m so glad that we might work and toil, and have the spit of the outside, and the frowns, and the scorns, and everything, but someday He will come. Oh, we’ll be taken up with Him to meet Him in the air. And those little old cousins just stood there and looked. Oh, some of these days, we’ll be caught away. God will catch away His Bride, them who are wearing the wedding garment. Let us bow our heads.

⁶² Lord, as it is drawing near, how do we know but what that sound will be coming before night, the chariot a coming to take us away. Oh, may we be found ready, robes washed in the Blood of the Lamb, perfumed with the Gospel, and ready to go meet the Bridegroom in the air.

May we believe all of His Words. Like the little girl, she believed every promise that he made was true. And, Lord, we believe that every promise You make is true. You was wounded for our transgressions, bruised for our iniquity; the chastisement of our peace was upon You, and with Your stripes we were healed. Oh, Lord, to those who are setting here now, that’s sick and afflicted, may no promise of God . . .

Oh, may the Holy Ghost move in, pull up the robe around them and say, "It's Me, children. I'm the Lord that heals all your diseases. I'm here now to take away all your afflictions, to take away the sickness from your bodies." Grant it, Lord. May they, as the little girl, just as true to—honorable to every Word to believe it. . . . May the Holy Ghost, right now, heal every person in here, for I pronounce in the Name of Jesus Christ, that You healed them two thousand years ago at Calvary. God, may they all be healed and blessed.

⁶³ And may every worker in here, whether he is a minister, whether they pass tracts on the street, whether they work out here getting out the paper, whatever they do, Lord, may they know that their labor is not in vain in the Lord. May they just feel that good robe of His righteousness around them, may they enter into the joys of the Lord. Grant it, Father. May they not be weary in well doing, for in due season they'll reap.

Father, if there's those here who does not have on that garment, that sees the seriousness, that they'll be—hear the King say that day, "How did you get in here? You had an example. You had My parables. You heard the message. You read it in the Word. You seen what they did, the first ones that come through the door on Pentecost. That's the way they got it. That's the way they acted. That's the way, what they had. That's the lives they lived. And here you are here, trying to hold before Me a denominational ticket? or some other cult, or something? You must be borned again and be filled with the Spirit."

O Lord God, may men tremble, seeing that we're in the last hours and don't know what time our Lord might come. Grant it, Father. May this be a serious moment, and men make decisions, and women make decisions, young and old make decisions just now to come and be robed in the righteousness of the Lord Jesus.

⁶⁴ While we have our heads bowed, our eyes closed, and if there would be those here who has not that wedding garment on, though you've been invited to the supper, but you know you don't have that wedding garment. You still have temper; you still have selfishness; you still criticize the just; you still can't believe God's Word to be true. You think some of It's true, because that the Bible says so. Others you say is untrue, because the pastor said so. And the Bible said, "Let every man's word be a lie and Mine be true," said Jesus. You still can't believe that, will you come and accept Jesus as your Saviour.

If you don't know Him, will you raise your hand, and say, "Brother Branham, it's me." Inside or out of this building, wherever you may be, raise your hand, say, "I haven't got on that robe."

Don't be ashamed, because it's going to be more embarrassing than ever at that day. God bless you, lady. Is there another, outside out there? Raise your hand, say, "I'm not ready, Brother Branham. God knows I'm not ready. I'll raise my hands to God." Back in the back, bless you, sir.

You haven't got on that Spirit of meekness and gentleness. If they slap one side of the face, you could actually turn the other. And you got things that bothers you. You say, "Well, Bro—Brother Branham, I professed the Holy Ghost for years." But if the fruits of the Holy Ghost isn't there, then you've got on the wrong robe. The fruit of the Holy Ghost bears record of itself. The . . . Thank you, sister, you setting there, even old and gray, perhaps a member of a church, but yet, raising hands.

You say, "Brother Branham, I would like some checking up before the Lord comes. I wouldn't want to be caught in this condition." If you feel that way, while we have our heads bowed, and the brother'd give us just a little chord on the piano, I wonder if you'd stand along here and let me pray with you just a few minutes, after preaching this message. Won't you come right here now? Set right . . . Stand right here around the altar. Say, "I want the Robe of the Holy Spirit on me, Brother Branham. I—I need It."

Temptations lose their power
When Thou art near.
I need Thee, O, I need Thee;
Every . . .

God bless you, my brother. God bless you, standing right in among . . .? . . . if you want.

⁶⁵ Come now. Outside, inside, wherever you may . . . Make your way up here now. That's right. Come with the rest.

We come . . . (Come right along here now and
you . . .? . . .)
I need Thee, (Come right up. Come right as you are.)
I come to Thee.
I need Thee every hour,
Most gracious Lord;

Come right on up, bring the man right on.

If tears . . .

Outside too. Come right up. The altar's filling up now. Those who wants the robe of Christ on, no matter what church you belong to, that has nothing to do with it. Come on now if you're not robed. May be your last chance.

Oh, I need Thee,
Every hour . . .

You might say, “Brother Branham, I’ve got an invitation.” Come on, get the robe on now then. You got an invitation, come give Him your invitation, then you’re sealed until the day of your redemption.

I come to Thee!
I need Thee . . . I . . .

Do you need Him now? You’re going to need Him someday. He needs you now.

I need Thee!
O bless me now, my Saviour,
I come to Thee!

⁶⁶ While the music is playing and people are still coming, just come right on in (That’s right.) from the outside; come right on. There’s some room on the other side of the altar over here, if you wish to get over a little bit. Come right down this other way from this other side. Come right in and come to this side here, kneel right around the altar. You’ve got an invitation. Sure you have. Now come, be sealed.

Now, the Scripture, Ephesians 4:30 says this: “Grieve not the Holy Spirit of God, whereby you are sealed until the day of your redemption.” How long? Until the day of your redemption. When you receive the Holy Ghost, you come inside, like Israel coming under the blood, they were inside, safely secured, protected from the outside plagues of Egypt that was going to destroy them. Come into Christ now through the Blood, receive the wedding garment. Christ has give you an invitation to come. Maybe you’ve held it in some church reverently for years. Come now. Give your invitation to Him and be robed in His righteousness by receiving His Holy Spirit. Won’t you come?

When Thou art near.
I need Thee, O, I need Thee;
Every hour I need Thee!
O bless me now, my Saviour,
I come to Thee!

Now, real reverently while the music softly plays. I want to pray now, if all’s finished coming.

⁶⁷ Now just remember, Christian friend, this may be the last opportunity. The place where I’m staying, I’m counting the ambulance calls. Since I’ve been there, about twelve days now, there’s an ambulance call pretty near day and night, within every twenty minutes. Think of it. Oh, I need Thee, Lord.

How long will it be before your time's up? You don't know when. Don't take a chance on this, friend. Oh, if you're here, and you know you're not right, have you grieved the Holy Spirit so many times from your heart, that He doesn't deal with you no more? I'd burst with the faintest little call. You know, His Spirit won't always strive with man. Someday It's going to quit striving. And you can just . . . He can knock, tell you you're wrong, knock, tell you you're wrong, and you keep ward It away, after while, It won't come at all no more.

⁶⁸ I talked to a young girl down in the South some time ago in a Baptist Church. I seen her setting back in the audience. And I said, "Young lady," after church . . . Oh, I mean while the altar call, I said, "Won't you come give your life to Christ?" Oh, my, did she get angry with me.

And after the service, she met me at the door. She said, "Listen here, Mr. Branham," she said, "I didn't appreciate that embarrassment, you calling and pointing your finger to me."

I said, "The Holy Spirit told me to do it." I said, "You know you're not right with God."

She said, "That's be—my business. I'm too young." She said, "I got to see some life yet."

I said, "Young lady, you may be grieving your—your Lord from your heart the last time."

She said, "My father's a deacon in that church."

I said, "If your father was pastor in that church, it wouldn't make a bit of difference. The Holy Spirit's calling you; you better receive It. It might come a time where you want to and you can't." And she made fun of me. Stuck her—them little painted lips up, and turned her head like that, sassy, and walked away.

⁶⁹ About a year later (It was in Memphis.) I come down the street, and I looked at that same young woman—out of a nice home—her underneath skirts hanging down, going down the street with a cigarette in her mouth. And I walked up to her, and I said, "How do you do."

She said, "Hello, preacher." And she looked at me like that, and her . . . she's half drunk. Said, "Have a cigarette."

I said, "Aren't you ashamed of yourself."

Said, "Maybe . . ." Reached down in her purse, and said, "Maybe you'd—you'd—you'd take a drink out of my bottle."

I said, "Aren't you ashamed of yourself." I took her by the shoulder, and I said, "Is your father still deacon?"

Said, "I haven't heard from him for a year." Said, "I want to tell you something, preacher." She got out a cigarette, and put a little shot

of dope in it, begin to smoke, and her nerves quietened. I stood on the corner, looked at her. She said, "You know what you told me that night by them rose bushes?"

I said, "I shall never forget it."

She said, "You told me the truth." Said, "You can say it wherever you want to. But since that night . . ." I'm going to make a remark now that'll send chills up your back. She said, "Since that night . . . You told me the truth that that was my last call." She said, "I . . . My heart has been so hard, till I could see my mother's soul fry in hell like a pancake, and laugh at it." It just chilled me. I just turned and walked away down the street, crying. I couldn't help it. A fine young lady.

⁷⁰ "My Spirit will not always strive with man." If you've got the faintest little call in your heart . . ." Bring the . . . Come on up here, this is the place. Once more, and then we'll pray.

I need Thee, O, I need Thee;
Every hour I need Thee!
O bless . . .
I . . .

A Baptist pastor friend of mine preached her funeral about five years later. She was killed in a roadhouse in a fight. And when her old father . . . they was rolling her body out the door, he threw his arms around her and said . . . kissed her, said, "Good-bye, darling, forever." Forever? Forever!

I need Thee, O . . . (Won't you come, friend?)
Every hour I need Thee;
O bless me now, my Saviour,
To . . .

⁷¹ Lord Jesus, with all that's in me, I have tried to tell the people that they must be robed in the righteousness of the Lord Jesus. Many of them, Lord, no doubt, is already robed and ready. But here a many around the altar that's kneeling here, their hearts are now tender. It's tender enough that they could hear the Spirit of God calling. And it's written, "No man can come to Me except My Father draws him first."

Here they are around the altar, ready for their robe now. Won't You, Holy Spirit, tenderly, sweetly, gently, as only You can do it, put Your arm around these little ones, lead them into this experience of the real riches of God's love by the Holy Ghost, that will seal them eternally. Then they'll have the assurance that they are ready for the coming. For the Holy Spirit, we're sealed until the day of His coming.

Grant it, Lord, while we humbly are waiting, singing songs like they was on the day of Pentecost, singing hymns, worshipping Him

in the Spirit, waiting for the Holy Ghost to come upon these. Bless them, Lord. They're the fruits of this message, the products that Your Spirit has brought up to the altar. "He that will come to Me I will in no wise cast him out." Here they are, Lord, at the door waiting with the invitation in their hand. Robe each one, Lord. Grant it. Have mercy, God, while we are waiting. Everyone in prayer now for these here.

Draw me closer, closer,
Lord to . . .

Let us sing in the Spirit now till we get the Holy Spirit on these people. I . . .

Thy healing power . . .

Lord, I commit them into Thy hands, Lord. Grant it Father, just this, do, do Lord, for Your glory, Lord, grant it.



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