

THE FAITH THAT WAS ONCE DELIVERED TO THE SAINTS

 Thank you very much. Good evening, friends. Good afternoon, rather. I always get that mixed up. In Kentucky this is evening. I hope there's no one here from Kentucky hearing me say that, but we're happy to be here in the service of the Lord Jesus Christ.

² It's always a privilege to speak to people. I love to do that. There's not . . . [Blank spot on tape—Ed.] Back in behind the stage, why, where this famous song was written. Paul Rader used to be the pastor there, after Brother Rediger. I was standing back there, and it was right after service, and there's so many people around I couldn't get out, so they was just walking me around, back and forth in the building.

So there was a man came back there. He said, "Say, Brother Branham."

I said, "Yes, sir."

He said, "My, you have awful grammar."

And I said, "Yes, sir. I know that."

And he said—he said, "You use some of the awfulest words." Said, "You really tear up the—the—the . . . butcher English."

And I said, "Yes, sir." I said, "I'm aware of that."

He said, "Why, the people that you speak before," said, "you ought to be ashamed of that grammar."

I said, "I am, but it doesn't do me any good. I just don't know no better."

And he said, "Well," he said . . .

³ I said, "When I was a boy, my father died. I had ten children to take care of, and I had to work and support my mother and the children. Then since the Lord has sent me out, why, I have—haven't had a chance."

⁴ And he said, "Oh, that's no excuse now." Said, "You're a man." And he was using some real words. I didn't know what he was talking about. So he said, "Well," said, "there's no excuse now." Said, "You ought to do better than that now."

I said, "Well," I said, "I'm just so busy praying for the sick people and things," I said, "I . . ."

Said, "You can take a correspondence."

And I said, "Well, that's true," but I said, "I just don't have the chance to do it."

⁵ He said, "The awfullest words." Said, a ver- . . . said, "Here's one especially you made tonight." Said, "You said, 'All the people crossing this polpit now will. . .'" He said, "You should never say that."

I—I didn't see nothing wrong with it. Well, I said, "What's wrong with crossing the polpit?"

He said, "Your congregation would appreciate you better if you said 'pulpit' not 'polpit.'" Uh-huh.

⁶ I said, "Well, brother, I want to tell you what. That's all right." I said, "Them people don't care whether I say 'pulpit' or 'polpit.' They want me to live the right kind of life and produce what I'm talking about. That's what they're talking about. That's the main thing." I said, "None of them's so highly but what they'll understand what I'm saying. They'll make it out some way. They can. . ."

⁷ That's—that's. . . So you excuse my—my grammar. It's not very good, but I. . . A lot of times in the Word. . . I—I love to talk about the Word. I don't know too much about It, but I—I like to talk about It. I'm. . . I know the Author of It real well, so that's the main part, isn't it? If I know the Author; so He's wonderful to me. He saved me by His grace, and I'm so happy about it today.

⁸ Usually on Sunday afternoon, it's given to me to—to speak and just preach or whatever seems good to do. So I'm not—not a preacher. I'm just kind of a, what you call, a spare tire. You know, you use that when you got a flat. We haven't got no flat now. So we. . . I was wanting to see where Dr. Vayle was. We haven't got—we haven't got no flat, but I'm still just a spare tire, he's the. . .

⁹ Just to talk a little while on our Lord. I love Him and the afternoon services on Sunday usually is given over to missionary affair, missionary offerings and so forth, that we get money together, and as soon as we get enough we go back overseas to the—to the people who are so desperately in need of Christ, who has never heard of Him one time.

¹⁰ Poor little thousands and thousands of little children over there, that know nothing of God, and hungry, and they've got just as much right to hear about Jesus as my baby and your baby has, just the same right. Jesus died for them the same as He did for—for our children, and ol' Brother Bosworth here, my dear ol' loving father in the Gospel, even here at the age of seventy-five or seventy-six years old still wants to spend the rest of his days on the battlefield over in Africa.

11 There's just a group from Chicago has just got a hold of me and said if I would accept it, they'd buy the Chicago Gospel Tabernacle, air condition it, and rebuild it all over and interior and everything, buy a new big home up there in Chicago Heights, if I'd be just the—the pastor there that when I come back into the nation, and I'd accept it just be a pastor, and have Brother Bosworth come along as my associate pastor.

12 I said, "Brother, them's all over the United States, but yet we can't accept nothing till Jesus Christ has said, 'Yes.'" I said, "After . . ." And we was talking to Brother Bosworth about it.

He said, "How can I be a pastor either, Brother Branham, when I hear that call coming from across the seas?"

13 You're just not the same if you ever get over there and see what it is. Now, I—I mean it, and I'm—and I'm an American. I was born here in American . . . America. I had four or five brothers in the last war. I've got a boy here going in now, right away. And when I was in France and Germany, I walked over the graves of many a dead American, a Branham, rather, that gave their life under the stars and stripes. Mine had to lay there for the cause, I'd gladly lay it down.

14 But if there ever was a place that needed missionaries, is America. That's right. True. Farthest away from God that I know of is the United States. That's . . . I say that with respects as an American. It's . . . We have been so educated and taught and so many things throwed right into our lap, we don't know how to trust God, don't know enough . . .

15 We just simply . . . And you go into a congregation. This one says, "Well . . ." Now, at nighttime, even in this little handful of people, you set here and feel one coming *here* and *here* and *here* and *here*, just everywhere, people, one in thinking *this*, and one thinking *that*. Why, I know what they're thinking about. Sure I do. God reveals it. And one of them saying, "Well, Doctor *So-and-so* said it was mental telepathy." This one says, "Well, he's a spiritualist." And this one says, "It's a devil." That's the reason the Holy Spirit can't move. You see? It's got to be one accord. See? Got to be one accord, and then God's blessings and power will pour upon His people. Until we can get that, we're fighting air, truly. It's very hard, very hard, and it—it almost kills you.

16 Now, I, in speaking I usually don't speak over five hours at a time, so it won't take very long, so . . . And some of them said that I just get started talking, and I just don't know when to stop. But now, this afternoon if you'll excuse me for a few moments, I want to try to take a text and—and speak to you just a little bit on Gospel terms.

17 This is the fifth week of constant service of this type. There's no need of me trying to explain to you, my dear Christian friend, of how that the . . . that works. You—you—you—you . . . it's no need of . . . you

can't talk it. And many people think I'm an isolationist. I'm not an isolationist. I love people. You don't know how I'd like to take each individual and set down and have a hour or two with them to talk. I can't do that, 'cause there's something happens.

¹⁸ When the anointing first begins to come, every person you speak to, there it is. See? And now, most always leaving the meeting when I'm standing here, and it's going on at nighttime, it isn't bad. I never, don't even know my own strength then; or when I'm out of it, it's all right. It's when you're coming between, just in between, coming in and out of it, of the anointing. . .

¹⁹ Let me explain. Let me show you this. Did you notice, always prophets, poets, or so forth are considered neurotics? Did you ever know that? The greatest poet that America. . .gave America its greatest folk songs, I guess, was—was Stephen Foster, wasn't it? *Old Folks At Home*, you know, *Swanee River*, and all those.

²⁰ I was standing not long ago at My Old Kentucky Home. I was born not far from that, and I had my hand laying on the desk like *that*. The—the inspiration come to Stephen Foster where he wrote *Old Kentucky Home*. I seen his picture, and the Angel that was supposed to have touched him and give him his inspiration and so forth. And after the guide had went through, I was setting alone, and I thought, "Mr. Foster, you had it in the head not in the heart." Cause every time he'd write, get inspiration, write a song, he'd go off and get on a drunk afterwards. Then finally, you know how he ended his life after getting up in that inspiration: he come back down, called a servant, took a razor and committed suicide; Stephen Foster's end.

I thought of William Cowper, you've heard of him, that wrote that famous hymn:

There is a Fountain filled with Blood,
Dawn from Emmanuel's veins,
When sinners plunge beneath the flood,
Lose all their guilty stain.

²¹ A few, about two to three years ago, I stood by his grave in England, read his history there. And William Cowper after writing that song, when he was up in that inspiration writing; he was considered a neurotic, and when he come out of that inspiration, he got a cab and tried to find the river to commit suicide. He didn't know where he was at, what he was doing or nothing. See? He'd been up somewhere.

²² Look that's—that's poets. Look at prophet: Look at Jonah when he was on his road to Nineveh and taken a boat to Tarshish, and he. . . God. . . He disobeyed God, and he was throwed out of the ship and a whale swallowed him, and—and he was brought back to Nineveh,

and he gave his prophecy, so much, with a city the size of St. Louis, Missouri, over a million population. Some of them didn't even know right and left hand. But that prophet walked the streets screaming his prophecy like *that* until the people repented in such a way they put sackcloth on their animals.

23 And then when the inspiration left him, he set under a little gourd tree and prayed God would take his life. Is that right? See, you don't understand it. He was up somewhere, and while the inspiration was on him, all right, but when it leaves him then what? See?

24 Look at—look at Elijah, the prophet, who stood on Mount Carmel that day and called Fire out of Heaven, called rain out of heaven at the same day, and then run out into the wilderness after the inspiration left him at the threat of Jezebel. Run out into the wilderness and wandered around out there in the wilderness for forty days and nights, and God found him. He'd crawled back in a cave somewhere. That right? See?

25 No need of trying to explain it. It's just a life alone. See? When you're in there, it isn't bad, when you're out; but it's coming between that. See? And you're just, you don't know where you're at and what you're doing. What does it speak? It speaks one thing. Brother, there's a Land beyond the river. We reach up into It there somehow. I don't know. I can't explain it. But I know some glorious day, when I come to the end of my journey, which I've got to some of these days, I suppose, as an old man, I hope to be, if Jesus tarries.

26 Most all Branhams when they get real old, they take the palsy. Now, my granddad on my father's side, ninety-eight and my grandmother was a hundred and ten when she died. And my grandfather on my mother's side was ninety-six, I believe it was, died about three years ago. And my grandmother died young with scrofula when she was just a—a young woman about thirty. But anyhow, when they get old, they all shake with palsy. We're nervous, Irish, high strung, and I suppose if I live to be that old, I'll too take the palsy when I get old.

27 But someday when I've come my last road, and I feel the breakers, they're dashing against me, and I know my time is over, and I'm standing by the shores of the Jordan, of death, and I feel it coming in on me, I want to take off the helmet, lay it down on the shores; I want to take the Gospel shoes off and lay them down; take the old sword and stick it back in the sheath of Eternity, raise up my trembling, shaking hand and say, "Send out the lifeboat, Father. I'm coming across this morning."

28 I believe He will meet me there. I. . . And then when I'm taken up, I want to look back down to brier patches, and hills, and hollows,

and bad places, and rough places, of where I've cut my way through, teaching Jesus Christ the same yesterday, today, and forever. And I believe He will meet me at that day, not only me but all those who will meet in . . . His requirements in this life to accept Him as your only personal Saviour. May the Lord bless you.

²⁹ Now, I want to read a portion of the Scripture. My words will fail. God's Word will never fail. That's the reason in each service I try to read some of God's Word, 'cause my words is just another man's word, but His Word is Eternal, forever. They cannot fail.

³⁰ And I've preached here before, and on a little subject, and I just got a new idea today, that coming down here, I thought. I believe . . . I was reading in the Book of Jude while I was waiting, and I thought I'd read the first few verses of it and speak to you a little bit on it. In Jude the 1st verse we read this:

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

I want you to notice. He's addressing this not to sinners; to the Elect. See? This letter is not sent to unbelievers. Now, listen.

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

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

³¹ And now may the Lord add His blessings to that. I want to speak just a few moments on *The Faith That Was Once Delivered To The Saints*. I believe . . . How many Christians are in here? Raise your hands, all over the building, Christians, all right. This is a very appropriate time for this. I thought sinners would be out bathing and—and out on gambling, and so forth, but Christians would come to the house of God, surely.

³² Our Father, we thank Thee today for mercy and grace of Thy Son, Jesus, Who by His great sacrifice has redeemed us back to God, the Father. Beloved in the bonds of His suffering, He has redeemed us; and one day we poor, alienated Gentiles were cut off from God, without mercy, without hope in the world, idol worshippers going to a devil's hell, a sinner's grave.

³³ And in due season, Christ, the lovely One, came and took upon Himself the form of sinful flesh and was made sin for us. Oh, that great substitutionary: the beautiful One for we ugly ones, the holy One for us the unholy, the righteous One for we sinners. And God accepted Him,

insomuch that He witnessed with His Own Voice, “This is My beloved Son. Hear Him.”

³⁴ And now, we who were once way off has been brought nigh by the washing of the water by the Word. And now, we are nigh unto God, even to be called sons and daughters of God. It does not yet appear what we shall be in the final end, but we know we shall have a body like His, for we shall see Him as He is.

³⁵ That glorious hope rests within us to know that someday we’ll never pray no more for the sick. There’ll be no sick to pray for. We’ll never preach a sermon of repentance, because there’ll be no one there to repent; they’ll all be perfect.

³⁶ God help us today, while this is called day. May we press to the mark of the high calling in Christ. Send the Holy Spirit now and take the few words. I don’t know what to say, but You promised, “If you open your mouth, I’ll fill it.” You’ve met this in the last twenty years of my life, and I pray that You’ll grant it again today. I don’t know what they have need of, what I have need of, but You know, and I’m committing it all to you in the Name of Jesus Christ that You’ll get glory. Amen.

³⁷ Now, would like to speak just a few, a little while. I’ll try to get out in time so that we can—we can get back to the service tonight. We’re trying very hard, and truly, Christian friends, I know Florida is a hard place to touch. Tell me, I saw . . . Really, but one of these days there isn’t going to be any Florida. She’s going to be sunk, and the things that you so worship now will perish.

³⁸ That’s only Eternal God can save you, so if you’re not where you think you should be, or where God says you should be, that’s the point. “There is a way that seemeth right unto a man, but the end thereof is the way of death.”

³⁹ Now, as His servant, I must be honest and know no person but Christ. And then I—I’ll, as I told you, being illiterate and not knowing very much of what we call wisdom of this world, but I know Him Who has called me and redeemed me from a life of sin. And I have my fellowship and communion with Him. And I do know what that He requires of the Christian, so that’s why today, coming over, I thought I would speak on this: “earnestly contending for the faith that was once delivered to the saints.”

⁴⁰ Now, there is every one of us, now, we’re mixed up in here, probably Protestant, Catholic, in this little hundred and fifty group or whatever would be here: Protestant, Catholic, Methodist, Baptist, and so forth. I have nothing against any of those churches, not a thing, and God knows my heart. I don’t belong to any of them. I just come out, and yet I belong to every one of them.

41 Here some time ago I was in Little Rock, Arkansas. Got the awfulest write-up I ever had in my life. The reporter wrote that a self-styled Baptist preacher, healing the sick, had caused so many ambulances that to—to block the streets, and so forth, till the streetcars couldn't move and the buses through the street. They really rode me good on that.

42 But in the . . . There was an old man that had got healed. He'd been on crutches for many years, had been stiffened up, and the next day he had a sign on those crutches walking down on the street, "Jesus Christ, the same yesterday, today, and forever," just shouting away. And so when I was speaking on Sunday, and while speaking, he raised up, he said, "Say preacher."

And I said, "Yes, sir."

He said, "You know, I don't understand something."

I said, "What is it, dad?"

43 He said, "When I heard you preaching, I was sure you was a Nazarene." He was a Nazarene too. He said, "I was sure you was a Nazarene." He said, "And then I seen all the Pentecostal people, and I thought surely you were Pentecost. And now I hear you say you were a Baptist." Said, "I don't get that."

44 I said, "Well, that's easy, dad, I'm a Pentecostal Nazarene Baptist," I said. So that's—that's what it is. We just represent Methodist, Baptist, every, all of you, everybody. We're all one in Christ Jesus. But now, each one of us wants to think that our church is the church. You ought to do that. That's exactly right.

45 Now, being that I'm representing all of it, let's go back and find out what "the faith" is. A lot of people say, "Well, I don't go there because that's against my faith. My faith don't teach that." There's only one faith. There's only one Church, one Body. You believe that? There's only one Church, and that Church you don't join it at all. You're—you're borned into the Church.

46 I've been with the Branham family, this coming April the 6th, I've been in the Branham family forty-four years, and they never did ask me to join the family. See? Why? I was borned a Branham. I am a Branham by birth, so that just makes me a Branham. See? I don't have to join the family, because I just belong to it. And that's the way it is. You don't have to join the Church. You just belong to It. That's all. You're just borned into It.

47 And when you're borned of the Spirit of God, you become a son of God and a daughter of God. And without that you just belong to the

church then. But when you're borned again you belong to Christ, and we must be borned again.

48 There's one fundamental doctrine that I believe. That's Saint John 3. Jesus said to Nicodemus, "Except a man be borned of water, and of Spirit, he will in no wise enter the Kingdom." No matter how sincere, our sincerity has nothing. Go down to the Ganges River this afternoon, watch them mothers take their little babies and throw them in, sacrifice them to crocodiles to appease the gods of the Nile. You find out whether theirs . . . Try yours one time. See how sincere you are up the side of their sincerity.

49 Go in China and watch how they—they break their feet and disfigure themselves, and over in India they run spears through their nose, and splinters through their fingers, and lay on beds of spikes, and cutting, some of them with their hands up like *that*, and shut their fists until their fingernails has grewed through the back of their hand for as many as forty years saying, "I'll never put my hand down until I get ease to my soul." Try your sincerity one time against that.

50 Take a great big bowl of fire like *this* and he has to walk through that bunch of fire, like *that*, to please his gods and so forth. Try your sincerity against that one time. See? And torture and torment themselves.

51 Sincerity has nothing to do with it. There's just one law God required, that you must be borned again. That's right. If you're not borned again, then you're just not there. That's all. I had to be born in order to be a human, no matter what it was, I had to be born. There's no way of making me up mechanically. I had to be borned in to . . . in order to be a human. I have to be born in order to be a Christian. That's just all. It's a birth, actually a birth. A man is regenerated, a new soul comes in.

52 Now, there . . . Let's go back. If you're going to look now with me for a little while into the face of the Scriptures, now, the Scriptures is absolutely the fundamental truths of God.

53 Now, if we're going to have to look at this . . . And, I want you, if you will, to listen close now. I may not be able to put it together right. I've just . . . I only speak by inspiration, and inspiration is just when you find it *here*, you grab it and hand it out. It's over *here*; you reach and get it and hand it out. It may be in the old-fashion, sassafras way, but it'll do you good if you'll keep it. That's right. Is that it'll stick to your ribs and hold you. It saved me, and it'll save you.

54 I don't . . . Someone said here not long ago when I went through almost a breakdown . . . They let me stay in the pulpit for eight days and nights without leaving, praying for the sick. I said I'd pray for all

of them. There was just about three times as many, maybe more, when I stopped than I did when I started, constant line, day and night running. I slept against the side of the pulpit, drink orange juice, and things, setting beside of the pulpit. And when I come out, I couldn't tell where I was at, and I was out for about eight months like that.

In there, someone said, "Brother Branham, did you—did you keep your religion during all that time?"

I said, "Oh, no. It kept me during that time. I couldn't keep it; it keeps me."

⁵⁵ And that's the way Jesus Christ is. He keeps us. We don't keep Him. He keeps us. It's not whether I can hold on; it's whether He held on or not. That's the main thing. It's what He done. What God did for me in Christ is what I am today. That's what you are by—by sovereign grace of God.

⁵⁶ Now, in order . . . If you went out here and looked at your field, and a big field was all plowed up and fixed up real nice, and there's something planted in there, the only way that you're going to know what's planted in there, is go back and raise up the clods and look under there, and see what the seed is. You'll find out what kind of crop you'll have by the kind of seed you got planted. Is that right?

⁵⁷ Well, the Bible said that we are sown with the incorruptible Seed of God, imperishable. It cannot perish; God's Word can't perish. Now, every seed will bring forth of its kind.

⁵⁸ Now, let's go back and find today in this great age that we live in, one of the greatest, darkest times of all the history outside of the dark ages that I could ever think, to what little history I've read; we're living in it right now. When two thousand years of Christian teaching, and yet the world two years ago hatched out thirteen million infidels. Hmm. Just think. Think of that. The darkest time that I ever seen.

⁵⁹ We got the very best colleges we ever had. We got the very best schools we ever had. We got some of the best-educated men that ever stood in the pulpit, and we got less Christianity than the world has knowed in years and years. That's true.

⁶⁰ Just like doctors, we got the best doctors we ever had. We got the best science we ever had. We got the best medicine we ever practiced with. We got the best hospitals we ever knowed, the best-trained nurses, and got more sickness than the world ever heard of, because we got more sin and unbelief than the world ever heard of. That's exactly right.

⁶¹ In the day of what we call civilization, we become uncivilized. We take the wrong road at it, I say many times. I'm not talking about the

group that I'm speaking to this afternoon; I'm talking the world in whole. It's a whole lot easier to talk. . . I can take a child of eight years old and make him see Jesus Christ a thousand times quicker than I can a man with a de- . . . two degrees out of some college somewhere. He's just so smart. He—he just knows it all, and you can't tell him nothing, and he's just got his mind set, and he won't—he won't humble himself.

62 Salvation in Jesus Christ, and the power of healing, the power of God is no great mystery. It's something just right next to you. Why, my. It's just as simple as one, two, three. Just believe God. That's all there is to it. It's just that simple.

63 You tell your little girl you're going to get her something. She just believes it. That's all. Watch children when they get to the pulpit. Watch and see if every one of them isn't healed, because they just believe it. That's all. Watch them when they're called on the platform out there, no matter what's wrong with them when they're called out there, watch them jump to their feet, no matter if they're crippled, blind, whatever it is. Watch them receive it right now. But the elderly ones will set around, say, "Now, wait. I can't move. I haven't moved this foot for a long time." A child won't think of that; he will just jump to his feet right now.

64 He will do. But we try to figure it all out. We got to figure it out. What if Peter stopped that night to figure out? "Now, Lord, You told me to walk on the water. Now, let me see. Now, I'm strictly a scientist, and I know the formula of water is H₂O. Why, no man can walk on hydrogen and oxygen. There's no need of me trying that. Well, You asked me something impossible." Then Peter never would've walked on the water. The only thing, he never figured out how it was. He just took God at His Word and went walking on. That's what we got to do, don't try to figure it out how God is doing these things. Just accept it and go on.

65 What if Moses turned aside to see the burning bush. He'd said, "Wait, let me pick some of them leaves off. I'm going to take them down to the laboratory to find out why the chemical of—of this leaf, that it doesn't burn. The fire's all right." Why, he'd have never approached God. But he took off his shoes and come humbly, and set down, and God spoke to him right out of the burning bush.

66 That's the way you've got to approach God, humbly, taking His Word, no matter what it looks like. "There God, You said so, I believe it, and that settles it."

67 Now, today let's find out why we got this crop of people that we've got. Now, if this tickles a little bit. . . I just feel something coming up,

feeling kind of religious right now. So I just . . . something come into my mind. All right, maybe the Lord will bless us.

⁶⁸ Now, let's go back over in Genesis, and—and pick up the—the beginning. We'll find out everything that we've got today originated in Genesis. Genesis is the seed chapter of the Bible. Everything began in Genesis. All right, because *Genesis*, the word *Genesis* means “the beginning.” And it's the seed chapter where God sowed the seed of everything. And the evil one sowed his seed, and God sowed His seeds, and here the crops are coming up of the earth, just exactly the way God said.

⁶⁹ We take, for instance, the word *Babylon*. We see it appear in Genesis. First, it was called the “Garden Gates,” I believe, or the “Gates to Heaven.” The next thing it was called was “confusion.” And we find out that Babylon started over there in the beginning, and it was the first place of idolatry. We find out that it's in Genesis. Then we find it over here in the middle of the Bible, and then we find it over in Revelation appearing again. See, it's come out of Genesis, come up Babylon all along. Right on out, and it goes to seed in Genesis.

⁷⁰ Now, in Genesis we'll have to start with two boys. That's where the human race sprang from Adam and Eve, and out of Adam and Eve, of course, she had to have daughters. If she did not . . . Someone has often wondered . . . The old question was where did Cain get his wife? Cain had to marry his sister. He couldn't have done nothing else, because if . . . there wasn't . . . The Bible seldom ever records a woman's birth. It's always men, and if—if the Bible . . . Today, America . . .

⁷¹ Now, I'm . . . You're my sisters. See? But look, there's only one place in the whole universe that gives a man his credit; that's God gives it to him. Today the god of America is a woman. Now, that's right. Strip one of these little women off, and set them down here on the beach somewhere with their bathing suits on, and she'll send more men to hell than all the bootleg joints you got in the city. That's right. She's America's god. She—she makes men fall, anything she wants to. She know . . .

⁷² The devil knowed that in the beginning. That's the reason he chose the woman. Now, the woman is redeemed, and she can be a sister and godly. But brother, what we need today is some more good old-fashion, God-sent, Holy Ghost-borned mothers to raise children right. Talk about juvenile delinquency; it's parent delinquency is where it lays at. That's exactly right.

⁷³ Talk about the illiteracy of Kentucky. Some of us people live out of there, talk about the liter- . . . liter- . . . of how dumb and they are up there. Well, let me tell you something, if some of those old mammies

would let their . . . see their daughter out; carrying on the way some of them do down here on these beaches, brother, she wouldn't get up out of the bed for a week. She wouldn't be able. She'd top one of them hickory trees and beat what skirt she had on her left, off.

74 And I think if we practiced that a whole lot more around Palm Beach, and the rest of the places around here, we'd have a better social standing and a better moral in our country. Amen. That may be old fashioned, flat-footed, brother, but it's the truth coming from God's Word. I believe that we get out of our places and things. It's the Truth.

75 I'm not here to tell you how to dress and what to dress. That's between you and God. But listen, when a person gets right with God, God will take care of the rest of it. That's right. I don't have no rule and say you have to do *this*, and wear your dresses, and your skirts, and men have to do *this*. There's no rule.

76 Just like up in my country. There's a oak tree, a little old scrub oak, it holds its leaves all winter long. When springtime comes, you don't have to go pick off the old leaf so the new one will come on. Just let the new life come up, the old leaf drops off. And if a man or woman borned of the Spirit of God, the Holy Spirit drops off the old life and the new life comes on. Amen.

77 Oh, it's such a pity to see the condition of our nation, to see how we're polluted it. It's not us . . . I've said I, a million times, I'm not afraid of Russia ever hurting us, or any other nation. Some of the other nations is warring against us. That's not what scares me. It's our own rottenness right among us is what's polluting us. It's not the robin that pecks on the apple that hurts it. It's the worm at the core of the apple what kills the apple. It's our own conditions here, what we're doing now. Break the backbone of any nation, just—just demoralize womanhood and watch what happens to it. Read your history back and find out. And there's the fall of this nation as sure as anything in the world.

78 Here not long ago I preached on the—the subject there in my own hometown. They had them all out, and I preached on the overthrow of the United States government. And I took it from over in the Bible where that the evil spirits went out, lying spirits, and got into the prophets and caused them to tell a lie and to get this Ahab up there to take his life.

79 And I said, “The evil spirits of down when I went down into Paris, and down in those places there, so demoralized. I never thought that human being could stoop as low.” And every fashion that we have originates right there in Paris, comes over here to Hollywood, out through the screens and everything. You all set and look at them. And

the little girls and boys go in there, come out and impersonate them actors, and some of them married four or five times, and three or four different husbands and wives, and make that an example. Brother, if there's any example, we ought to take it out of God's Bible. That's exactly right. Yes, sir. There's where our crop started.

⁸⁰ Look back yonder in the beginning in the garden of Eden. Back in the beginning, there was two boys that come out: Cain and Abel. All right, I want you to notice them as they come, both boys, after they was turned from the garden of Eden which laid east of Eden.

⁸¹ Going through the streets over in Palm Beach this morning, I thought, "Looky here at these lovely, big homes, just like a garden of Eden. Fallen sons of God has built them." We know that it's in their heart, God intended them to have them. But every one's going to have to die and leave them, but we're going to one someday (Hallelujah!) where we'll never leave it no more. We'll be there forever.

⁸² Then, I was thinking, as we was passing along there, of those wonderful thoughts, how Eden must have been. And then when man sinned, I have my thought, my conception of it, you can have yours. But God drove them out. An Angel stood at the gate, and begin to guard the gate, that no one could come in or out of that gate, to keep them away from the Tree of Life.

⁸³ Now, the Tree of Life, I believe, was Jesus Christ. "He that eats My flesh and drinks My Blood has Everlasting Life." He is the Tree of Life. God was guarding It with a Cherubim, an Angel with a flaming sword.

⁸⁴ Now, then when Cain and Abel realized that they were mortal beings and had to die someday, then they come to find favor before God. And each one of them, Cain was a tiller of the soil, Abel was a shepherd, and notice, each one of them come to worship God.

⁸⁵ Now, right here, where I want to base my thought for the next fifteen or twenty minutes. Now, here come the two boys. Now, one of them was Cain, Satan's. The other one was Abel from Adam which was of God. Watch both of them. It's a very beautiful picture today of the churches.

⁸⁶ Now, here where you'll start, I'm going to put the signs and wonders, vice versing fundamentalism, and find out where, how true it is. Now, notice, Cain and Abel come up to worship God. Both of them did. Now, Cain brought his sacrifice. Abel brought his. Now, both of them were borned of the same mother.

⁸⁷ Now, Cain was just as sincere, I believe, as Abel was. He would never come. He was just as much as a believer as Abel was. Fundamentally, in worshipping, he was just as fundamental as Abel was. Both of them, both boys realized they were lost. Both boys wanted

to find favor with God. Both boys brought a sacrifice. Both boys worshipped. Both boys belonged to church.

88 If a church, sacrifice, and worship is all that God requires, and God condemned Cain, He's unjust in doing so. Correct, He'd be unjust. For if worship is all God requires, Cain worshipped just the same as Abel did, and perhaps had a more beautiful worship than what Abel did.

89 I'd imagine Cain being the anointed of Satan, Satan's son, who came down. . . And I'd like to show you a little picture there, too, in a minute, of Cain and Abel. How that when they came, Cain came to bring his sacrifice; it was probably way more beautiful than what Abel's was. Cain was a tiller of the soil. And he had—he had lilies and beautiful things to decorate his altar.

90 Now, look. I want you to get this, and someday before Almighty God where we'll all stand, you'll find out that this ain't too far wrong. Watch Cain in his nature. He was natured after his dad, Satan. And when he come, I want you to see he made a beautiful sacrifice, perhaps decorated with lilies and everything, like here in—in our land.

91 Every Easter, a minister told me not long ago, of a certain big denominational church, he said, "Brother Branham, I just don't know what to do," he said, "I—I—I—I—I. . . every time when the people comes on Easter," said, "I—I bid them a 'Merry Christmas,' a 'Happy New Year,' 'cause I won't see them no more till next Easter, and they're members of my church."

I said, "Sir, you won't believe it, but the reason they don't come, they have nothing in them to draw them."

92 Here, some time ago, when I was a boy, I was coming down a pole. I was working for the light company, and I'd had to turn off electric light. And I went over there and I had to collect a bill across the street. There was a little ol' girl in there, and she. . . I knocked on the door, and she come to the door and she said, "Who are you?"

And I said, "I'm with the public utilities. I believe the la- . . . the bookkeeper told me that you'd forgotten to send in. . ."

"Oh, yes," said, "mother sent it," and said, "Mother was going to send it and she left it here." Said, "Will you take it?"

93 I said, "Yes, ma'am." She gave me the bill. I marked it, "Paid." Started to hand it to her, and one of these here old jig dancers, or ever what it is, come on with that, sawing the fiddle and carrying on, and playing some kind of a little ol' boogie-woogie music, ever what it was; and that girl had on a little ol' clothes there, about enough to wad a shotgun, and ju- . . . it was pitiful.

⁹⁴ Listen. I got two girls; and this is, they call it “suntan.” If one of mine, if God lets me live, she’ll get a suntan if she puts it on, but Charlie Branham, my daddy’s son, will give her the tanning with a barrel slat just as hard as I can give it to her. That’s the kind of tanning she needs. Absolutely! Out there like that, no wonder the corruption of the world. How can you men and women . . . You men . . .

⁹⁵ Now, you’re going to get angry with me, you just might as well get started. But, you men that’ll let your wives go out and act like that, and smoke cigarettes, and walk around, that shows how much man’s in you. That’s right. A real true-blooded man won’t permit such stuff as that. That’s right. Brother, that may be hard to digest, but if it is, take it, ’cause it’s good for you. Amen. That’s exactly right. I tell you, a real red-blooded man . . .

⁹⁶ My wife may do it sometime. When she does, that’s the day she leaves the Branham home. That’s exactly right. I wouldn’t permit it. By the grace of God, I couldn’t permit it. That’s right. And when men will stand up . . .

⁹⁷ Excuse me. That thing’s got more voice than I have. But look. I’m not excited. I know where I am. I know what I’m talking about too. Now, look. That’s right.

⁹⁸ This little ol’ girl started across the floor hollering, “Tootle-dee, doodle-dee,” and when this . . . she said . . . They was going to have some kind of old barn swing dance, or something or other, and she got down there to—to the radio, and she threwed a kiss to that guy through the radio. So excited she didn’t even know I was at the door. She said, “Tootle-loo, honey. I’ll see you out there tonight.”

And I thought, “Yeah, it’s true, you’ll be there. No doubt at all. You’ll be there.”

⁹⁹ And she walked over, she kept going around the floor hollering, you know, like she was dancing. She said, “Oh, excuse me.” She said, “I just love to donce so well.”

I said, “I noticed it.”

And—and she said—she said, “Oh, I just love it.”

I said, “I—I believe that.” I said, “Here’s your change.” And—and I went on back, and I was coming down a pole.

¹⁰⁰ Doctor Brown came, of another great church, he said, “Billy, I just wonder.” Said, “I—I had so many people comes to my church, and I had them to sign a card that they’d promise to come to my church, at least Sunday school, six months out of the year,” said, “I sent out five hundred cards. How many do you think responded to it Sunday?”

I said, “Don’t know.”

Said, "Two."

¹⁰¹ I told him that story. I said, "Do you think that Mr. Clayton McMichen will ever have to make that woman sign a card to be out there to that old barn dance tonight?" No, sir, 'cause in her heart is a spirit that feeds on that.

¹⁰² And if a man's borned of God, when the church bell rings, you can't stay away from it. There's something on the inside of you that calls out, the deep speaking to the deep. You've got to go. Amen. You've got to get right *here*, brother. And if that spirit in *there* is still worshipping the world, the love of God's not even in you.

¹⁰³ If it hates the world and loves God, you don't have to sign a card to go to church or make pledges. You'll be there when the door opens. You can't stay away from it, something on the inside of you pulling you. You just can't help from coming. That's right. It's something that takes place in *here*. It's a birth. And that's what the church needs today. Until that old carnal Adam, Adamic nature is killed in the man, he's still a sinner. He might go to church ever so often. He might put his name on the book. As long as those things are in him, he's still out of line with God. Amen. I feel pretty good.

¹⁰⁴ Look. I want to tell you something, brother. Cain and Abel back there in the beginning, there come Cain up, and he worshipped God, knelt down on his knees. Oh, my. He had all of his lilies laying around like, Easter, we'll have.

¹⁰⁵ People will spend literally millions of dollars across the country to put lilies on the altar to decorate their altar. God don't want the lily on the altar. He wants you on the altar. God don't care about the lily. You're the one. The altar wasn't made for a lily. It was made for you and all you have and all you are. You ought to place yourself on the altar and say, "God, here am I." Amen.

¹⁰⁶ That's what we need. That's what this Palm Beach needs this afternoon. Not a new mayor, not a new police force, it needs a good, old-fashion, Saint Paul's revival and the Bible Holy Ghost back into the churches, and men and women getting right with God. Then you'll see signs and wonders flying like a sparks on a anvil. If you'd only get that started. But brother, until you do it, we're lost and we'll never be able to have a revival.

¹⁰⁷ America. . . Billy Graham here not long ago having a certain meeting; he went through, and he said he had thirty thousand converts, or, twenty thousand, I believe, in six weeks. They went back six weeks later then, and couldn't find twenty of them. What's the matter? Because they stand up and say, "I accept Christ as my personal Saviour," and set down, emotional worked up.

108 That's the reason we can't have a revival. You've got to get back to God's faith again in the Bible, where men and women become borned again and regenerated by the Holy Ghost. Then that man can't help from being a Christian. He's a Christian by birth. That's right.

109 You don't have to pledge him, and give him cards, and visit him. If he's borned again, brother, you'd almost have to bar the door to keep him out. Amen. You got the cart before the horse, brethren. That's what's the matter. You got to get Christ first. In the stead of the church, you got to put Christ first. That's what we need today. That's what America needs today. It's what the whole nation, the whole world needs today is a old-fashion revival, stirring, God-sent revival.

110 Cain, sure he was religious, just as religious as the other was. *Religious* is "a covering." Adam and Eve in the garden of Eden, when they found out they were naked, they made themselves a religion. Find out, just as soon as Adam found out he was—he was separated from God, in the stead of trying to find God, he tried to hide from God.

111 That's the nature of man today. It's still his nature. Instead of coming out and confessing, saying, "I been a church member for ten years, I know nothing about God," you try to hide behind the name of the church. Right! We all do it. We Methodists, we Baptists, we Presbyterian, we Pentecostals, we all do it. We're guilty before God. Amen. It's the truth. Yes, sir.

112 Now, I want you to notice. Instead of coming out, and it ought to have been Adam running through the garden, hollering, "Father, Father, where are You? Father, Father," it was the Father running through the garden, hollering, "Adam, Adam, where art thou?"

113 When he found out he had to meet God, he made him a apron out of fig leaves. How typical of today. A apron was a covering. *Religion* means, "a covering." And he made his apron out of fig leaves. He placed it around him, and it was all right as long as Eve and Adam was standing back in the . . . their little church back there talking about, "Well now, when God calls again, we'll go out." But when they had to face God, they found out fig-leaf religion wouldn't work. And every man and woman that's hiding behind some church creed will find out in the day of their death, fig-leaf religion won't work. God said . . . He said, "Oh, I'm naked." He knew it when he had to meet God. Said, "I'm naked."

Said, "Who told you, you was naked?"

114 Oh, then they begin to "pass the buck," one to the other one, as the street expression. "The woman Thou givest me, and *this, that,* and the *other.*"

115 And God went and got some skins and made them aprons. In order to get skins He had to kill something. Something had to die a substitutionary, and the only thing in the world. . . It's not the Methodist, Baptist or Presbyterian church that'll cover your sins. God killed Something: His Son at Calvary. That's your covering; the only covering there is to the human being. Accept it, no matter how radical it stands; the religion of Jesus Christ has always been considered fanaticism to the world. I'll prove that to you in a few minutes. Right.

116 Notice them now. Here they are out there worshipping, both of them, both sincere, both just screaming up to God, giving Him praise and everything. Cain was a long ways from being a communist. He was a believer.

117 Now, looky here. If the only thing you have to do is to believe that God is, then Cain was just. There you are. That's kind of. . . I'm going to let that soak down a little bit, 'cause I want it to go on the fifth rib on the left side. See?

118 If all that you have to do is believe that God is, and you will kneel down and worship Him, Cain was justified. The Bible said that even the devil believes that to be the truth. And the devil publicly confessed Jesus Christ to be the Son of God. That didn't save them. Brother, you. . . We better get straightened out. Going to be a mistake one of these days; somebody's right and somebody's wrong.

119 You'd better take what the Bible said. You got to be borned again, not mythical think you're borned again, but when the Spirit of God absolutely kills everything in the world in you and you become regenerated, a new creature in Christ. Then you know the old things is passed away. "If you still love the world, or things of the world," the Bible said, "the love of God is not even in you." Amen. That's plain, but, brother, it's not whitewash, it'll wash you white. That's right. And excuse me slobbering. I told you I wasn't a preacher in the first place. I been eating a lot of grapes out of Canaan, they cause me to slobber, but I'm glad I'm in Canaan. Amen.

120 Oh, brother. What we need today is an old stirring of the Holy Spirit again. Brother, it had to come to me before God ever manifested Hisself. We need another rushing, mighty wind sent (That's right.) like they did on the Day of Pentecost. They were all religious and followers of Jesus, but they had to go and receive the baptism of the Holy Ghost. Is that true?

121 And listen here, women. You thought I been scorching you, listen to this: Do you realize that up in there, when they all went up, the hundred and twenty, to pray, that when they. . . They never done like we Baptists do: shake hands and put our name on the book and say,

“Yes, I’m born again.” They didn’t have it like that. There’s no such a Scripture as that in the Bible. And we catholic people who come, lick out our tongue and take the Holy Eucharist and say we got the Holy Ghost, no such Scripture in the Bible.

¹²² We Methodists go in on probation for six month and there’s no such Scripture in the Bible. But the Bible said, “When the Day of Pentecost had fully come, there came a sound from Heaven like a rushing mighty wind, and it filled all the house where they were setting.” And the power of God so enclosed those people and anointed them, till they run out into the street screaming, and dancing, and hollering, and acting like a bunch of drunk people. That’s the Scripture, THUS SAITH THE LORD.

¹²³ And listen, women. The blessed virgin Mary had to get it that way, and if God made the mother of God have to come that way, how much more do you have to come that way? What we need’s life, not in some mythical, theological make-up and some theory of man, we need the old-fashion baptizing of the Holy Spirit back into human lives that makes new creatures in Christ Jesus. Amen.

I’m not *amening* myself, but it means, “so be it.” I can’t help from saying it. Watch, my brother.

¹²⁴ Yeah, Cain was justified if God only required that, but God rejected him, because his spirit only looked to the things temporal. He was the nature of his daddy. His daddy wanted a great, big, beautiful church in Heaven better than Michael, and he got kicked out of Heaven for it. Here’s his nature in Cain, down here, beautifying the altar. And here it is yet today, trying to make a big fine church.

¹²⁵ And you Pentecostal people are just as bad off as the rest of them. Right. You think ’cause you got a good crowd coming to your church, or the society of the city, or something like that, that’s going to make any difference. You make big plush seats. God will meet you in a street corner, in an alley, or anywhere. You were a lot better off when you was in the missions. Amen.

¹²⁶ Oh, my. What a pity. What a disgrace that we are to call ourselves Christians today, wearing the name of Christianity. Some of us know no more about God than a Hottentot would know about a Egyptian night. Amen. Excuse me, brother. It just takes a lot of room for me to run around, I guess.

¹²⁷ Notice, my brother. I’m sincere though. I mean this with all my heart. Cain knelt down there and he worshipped God, and Abel worshipped God, but Abel had a foresight. Cain said, “Apples brought us out of the garden of Eden.” He offered fruit. How ignorant. Same thing goes on today. Beauty: he could appease God with a nice,

beautiful church and an altar. How ignorant. Same thing today, he's after his daddy. See?

128 But Abel knew that it was blood. Amen. Brother, it takes blood to take us back there. Abel goes out and gets a little old lamb, wraps a grapevine around his neck. I don't guess there was any hemp in that day. Here he comes, not beautiful; pulling a little old lamb up to the altar, like *that*, to a rock: nothing pretty about it. Puts me in the mind of a re- . . . free-born church, nothing beautiful about it. Picks up the little fellow and throws him upon the rock, picks up a rock, I guess they didn't have any lance, picked up a sharp rock, throwed his little head back, and begin to chop his throat.

129 Did you ever hear a lamb die? The most pitiful thing you ever heard in your life, to hear a lamb dying. But there that poor little lamb just dying and bleeding, and bleating, and the blood flying out like *that*, bathing his little wool. God looked down and said, "That's right." That man was spiritual. He had a foresight of something.

130 What was it speaking of? Nineteen hundred years, or better, after that, yes, about four thousand years it was, after that, the Lamb of God was led away up Calvary's mountain. And on the road up there, they nailed Him to the cross, beat Him in the back for the healing, striped His body all over, His bloody locks dripping off of His shoulder, mockery gob spit all over Him; crying, "My God, My God, why has Thou forsaken Me?"

131 Adam couldn't understand the language of the lamb. He was speaking another language. And Jesus Christ died speaking in another language. "My God, Eli, Eli." Sure He was, perfect, beautiful, holy, unbelievable type, almost. There He was.

132 How pro and con. Watch there: There was Cain in all of his beauty, his fine big altar, his glorious worship, my, just as pious and beautiful as it could be.

133 Here was Abel: little old sheep, brought up here, not very much to it; no. Just a big old rock laying there and he was beating its little life out of it, bleating.

134 But what was it speaking of? Abel had foresight. He was borned of Adam, which was a son of God. And the church today that's borned of Christ, the Son of God has the foresight and the recompense to the reward that's going to come. They don't care what the world says, how old fashion we're called, how much *this*, *that*, or the *other*, we know what God said, and that's what we're looking to. Amen.

Yes, sir. Let them go ahead and say what they want to. That doesn't make any difference. God's people has always been a peculiar people.

And now, watch. I want you to notice something else. We'll hurry. I want you to see this.

¹³⁵ Here comes Cain. Then he looked down and he seen Abel's sacrifice was accepted, he become jealous. Brother, you find a whole lot of that today. Don't tell nobody, but it is. That's right. Jealousy, "Oh, they're a bunch of nitwits. There—there's just nothing to them. They haven't even got education. They don't know nothing about . . . How do they know? We got our degrees. We know what we're doing." Well, go ahead. Let the blind lead the blind; they'll all fall in the ditch. That's right. "We know all about it."

¹³⁶ Yes, sir, and the first thing you know he goes over there, and—and what he does, he becomes jealous. He becomes angry. Where did that come from? That never come from God. That come from the devil, and he went out and murdered his brother.

¹³⁷ I want to show you a little parable here right quick. A lot of people only seen three crosses at Golgotha. There was four. There were four crosses. The cross is a tree. Is that right? Here was Jesus, and a thief on the right, a thief on the left. Now, here was Judas went and hung himself on a sycomore tree. Is that right? Just as much cross as Jesus was on. The Bible said, "Cursed is he that hangeth on a tree." Jesus was hung on a tree, as a cross, to take away . . . made a curse for us.

¹³⁸ Now, look. Here was the son of perdition come from hell, returning back to hell. Here was the Son of God coming from Heaven, returning back to Heaven: Perfectly Judas and Jesus, the reincarnation, Judas and Jesus, both of them brothers: One was the Pastor, the other one was the treasurer.

¹³⁹ And this un- . . . this one thief on the left, said, "If . . ." that question mark on God's Word: "If thou be, save thyself and us too. Show your power. Let's see you do a miracle now. If thou be . . ."

¹⁴⁰ And this other one said, "Lord, remember me when You come into Your Kingdom." There was Judas taking with him, the unrepented sinner back to hell. Christ taking with Him, repentant sinner, "Today shalt thou be with Me in paradise." Perfect, the Gospel preacher, the Church that believes God, regardless of circumstance they believe God anyhow, go right on.

Now, notice. We'll hurry through, 'cause we haven't got too much time. Let's take it a little while. Now watch.

¹⁴¹ From Cain and Abel here starts two trees. Now, watch them coming up now. Here comes the two trees, start right there. Now, we're right into them today. I want you to get this: Right in them today. The first thing you know they started up.

¹⁴² It's always been pro and con. Now, if you look in the ark, in the time of the antediluvian destruction, there was a dove and there was a crow. Both of them was bird, both of them in the same place, the lower part was for the creeping things, the middle part was for the fowls (And Noah and his . . .), they was right in the same category.

That dove, he say, "Well, I got wings."

¹⁴³ Crow say, "I have too." They were both fowls, but one of them was of God, and the other one was of the devil. They turned one loose, and here's how they could tell: by their appetite. The crow was satisfied to fly from one old dead carcass to another one and eat. That's just like the man who confesses to be a Christian, today, and still smokes, drinks, and runs around like he used to. I don't care how much church you belong to. You're still a sinner in the sight of God.

¹⁴⁴ But when they turned that dove loose, she couldn't stand that smell. She had to come back. Why? A nature of that dove, the reason the dove couldn't eat those things, it has no gall. It can't digest them things. And that's the way a Christian that's borned again, the gall of bitterness is taken away, and you can't digest the world no more, see, the things of the world. It's all dead. Watch it come on up.

¹⁴⁵ There's Esau and Jacob. Let's take them just for a moment. Why, Esau was way better more—more of a gentleman, Christian-type man, what we'd call today, than Jacob. Why, sure he was. Esau taking care of his old, blind daddy, he herded the cattle. He went out hunting and got some deers and fed his old daddy. And Jacob was just a little ol' fellow, laid around home, kind of lazy.

¹⁴⁶ But what was the difference with Jacob? Jacob had recompense to God, that birthright. Is that right? A perfect type today, somebody say, "Well now, here's a good man. He goes to church, and he goes every Sunday. He's a good payer in the church. He belongs to the best church in the city. He educates his children. He does all . . ." That's very fine. That's good as a citizen, but, brother, that has nothing to do with Christianity, not a thing. You go to church, have your name on every church book there is in Palm Beach or—or Florida. It'll never do you one bit of good. Although the preacher can half-mast the flag and say you went to Heaven, but except you're borned again, you're lost.

¹⁴⁷ Now, might as well get this clear and get it right. And notice. Then the first thing you know how God vindicated His servant, Jacob. How He brought him out, and proved by signs and wonders that that was His. Now, always God has a vindicated His believers. Well, bear that in mind. God has a vindicated His believers. Not how fundamental you are, we are not judged by fundamentalism, although I believe fundamentalism is right. But we're not judged by fundam-. . . being

how fundamental we are, how orthodox we are to our belief. We're judged by God's election and a vindication.

¹⁴⁸ Notice. Here's a beautiful picture. Here comes Israel coming up out of Egypt. Israel and they come to the land of Moab, and when they got to Moab, why, here come . . . They had a prophet, a preacher up there. And he was a great man doing great things. So Balak said, "Come down now. I've got a lot of money here I'll—I'll give you if you'll come down and curse this fanatic coming up, this holy-roller, coming up out of Egypt down there, going to cross through my land. Come; put a curse on him, 'cause I know you're a good, religious man."

¹⁴⁹ Why, sure. Balaam went down. You know what happened? The old mule turned around, spoke in tongues to him, tried to get him to straighten out, but he wouldn't do it. He went on down anyhow. And when he got down there to the place, why, I want you to notice now how fundamental. Now, those Moabites were not infidels. They were believers.

¹⁵⁰ Cain on the left; Abel on the right. Watch them growing up through the Bible, Cain on the left; Abel on the right. Now, watch. Here comes the prophet down. He said, "The first thing we got to do. We got to be fundamental about this, 'cause God requires it. Build me seven altars." That's exactly what God said do. Fundamentally he was right.

Said, "I want you to put seven bullocks on there." That's just fundamentally right, for the Bible said.

¹⁵¹ "And not only that but I want you to put seven rams on there, 'cause Jesus Christ is coming someday, the Messiah. We got to make a sacrifice for that," speaking of the Coming of Christ. That's just as fundamentally as the Bible could read it. [Blank spot on tape—Ed.]

¹⁵² And they was up *here* that bunch of great fundamental teachers, and there stood Israel right down *there* just offering the same amount of sacrifices, the same kind of sacrifices. Both of them was perfectly, fundamentally right. Now, if the Word only, is what God requires, one was just as right as the other. Is that right? God required seven altars. God required seven bullocks. God required seven rams. Oh, it's perfect. Seven is the perfect, the day of worship, seven days and so forth. And the seven thousand years and then the Millennium, or, six thousand, and seven, the Millennium, and so everything in the Bible types, in—in, you know, in threes, sevens, twelves, twenty-fours, and forties, and fifties.

¹⁵³ All right. And in this seven worship, God was just as perfectly satisfied as fundamental, as these fundamentals were teaching just the same as He was with Israel. But here, watch, a group of believers standing up *here*, now, jealous of these, his brother, Israel,

and *here* was. . . What was they jealous about? Now, both of them scripturally was doing exactly the same thing: teaching the exact same doctrine. Amen.

¹⁵⁴ Now, I do feel religious. Notice, here they was, I want you to notice it. I'm bringing these trees. I'm going to bring it to Palm Beach, Florida, by God's help in a few minutes. All right, here they are. We'll bring it right straight to Palm Beach, Florida, and prove from Genesis right on to *here*, and going out in Revelation, it's the truth. *Here* they are standing *here*, all right.

¹⁵⁵ *These* believers up *here* are jealous of *these* believers. Why? God is with *them* believers, that's the reason. And he said, "Come, curse me, them."

¹⁵⁶ So they built their sacrifices and altars, put the bullocks on there, and all the great robes, the princes now, all the great doctors, and bishops, and archbishops, and all of them stood around with their robes, around these smoldering sacrifices. "O great Jehovah, our land don't want to be polluted with that bunch of holy-rollers; O, don't let them come in this way."

You . . . somebody said, "Was they holy-rollers?"

¹⁵⁷ Sure, they were holy-rollers. Was they? When they crossed out of. . . Don't get angry with that. When they crossed out of Egypt, come through the separating Red Sea, representing the Blood of Jesus, Miriam, the prophetess and Moses, the prophet: Moses got so full of the Spirit, till he raised his hands and begin to sing in the Spirit. Is that right? And Miriam got so happy, she grabbed the tambourine and begin to beat the tambourine, begin to dance, and the daughters of Israel followed her, dancing in the Spirit down the banks of the river. If that ain't a holy-roller, I never seen one. Sure, they were holy-rollers, and they had Divine healing in their services, holy-rollers.

¹⁵⁸ They had a smitten rock, a brass serpent, and they had a Pillar of Fire they was following: holy-rollers. Sure they was. They had signs, and wonders, and miracles among them. Is that right? But fundamentally, *this* bunch of fundamentals was just as fundamentally on the Word as *they* were, but God was a vindicating His people. Hallelujah! There you are. O God, have mercy. When I think of the day how Satan's got the eyes of men so blinded to actual truth, it's a shame.

¹⁵⁹ Now, notice this as they come up, how different. Then they offered their sacrifice, just as pious. Well, if Israel would come up, say, "Wait a minute here. I want to prove you by the Scripture." They couldn't have said a word. They'd shut their mouths right quick, 'cause they had the Word. And the fundamental believer today will shut your mouth. Yes, sir.

160 “I got the Word. The Word says so.” But God bless you, that’s truth. But wait, has God a vindicated you yet? Have you got signs and wonders in your church? That’s where God always lives. You see signs and wonders, because He’s God. He’s a Creator, and His people believe Him that way.

161 God made this world that you’re setting on this afternoon. Only thing He done, He said, “Let there be,” and this world that you’re setting on is the Word of God materialized. He believed things which was not as though they were, because His Own Word said, “Let it be.”

162 And any man that’s borned again of the Spirit of God, or a son of God, when God says so, no matter what the circumstances is, it’s so anyhow. I don’t care where all the teachers and the doctors of *whatever-it-is* and the world would say *this, that*, or the *other*, he believes it’s the truth, ’cause God said so.

“How’s it going to be?”

“I don’t know. God said so.”

“How you going to receive the Holy Ghost?”

“I don’t know. God said so. He told me I could have It.”

163 He said, “These signs shall follow them that believe. In My Name they shall cast out devils, speak with new tongues, take up serpents, drink deadly things; lay hands on the sick, they shall recover.” He said, “These signs shall follow them that believe.”

164 Oh, we say, “The believer today is a man who goes to church and pays his tithes. He has his pew. He puts a window in the church. He’s a good fellow.” The Bible don’t say one thing about that being a believer. See how we’ve taken our own traditions and made the law of God of none effect?

165 God said, “*These* signs shall follow them, believe. In My Name they’ll cast out devils, speak with new tongues, if they take up serpents, or drink deadly things it’ll not harm them. If they lay hands on the sick, they shall recover.”

166 Here not long ago there was a young boy went off to a cemetery, or, a seminary: about the same. So went off to get him. . . Always a seminary minister. . . I have nothing against it. I had some of it myself, but always reminds me of an incubator chicken, hatched out mechanically. “Chirp, chirp, chirp,” and ain’t got no mammy to go to. All we learn is theology. What we need is the baptism of the Holy Ghost. It’s a shame that we’ve adopted theology to take the place of the Holy Ghost. Amen.

167 I may be deafening you, but I’m getting a blessing myself. All right, if I’m the only one, I’m swelling out. Notice. Oh, my, how I would like

to see this whole Palm Beach this afternoon with their hands up to God, praising God in an old-fashion meeting. I tell you the power of God would sweep this place. This place would be so dry from liquor in the next few days, a bootlegger would have to prime himself a half hour to get enough moisture to spit. Amen. That's right. What we need today is an old-fashion Holy Ghost meeting. That'll solve the problem. Amen. Don't say it for a joke. I don't believe in joking in the pulpit, but it's the truth. Amen. Yes, sir.

¹⁶⁸ Fundamental, sure, he's just as fundamental right as the next man was. He was just as fundamental right, but now watch. Balak, the king, said, "Now, look over here." And he showed him the utmost parts of Israel.

¹⁶⁹ I wonder if we haven't kind of looked at these people who preach Divine healing, believe in the blessings of God, the utmost parts. I believe we have and said, "*This* man run away with *this* man's wife." I wonder if we Baptists and Methodists haven't done the same thing, just kept it quashed down. Don't tell me. I been with you. That's right. I know it to be the truth. Yes, sir. Sure. Let me tell you, brother, sin is sin, let it be where it may be.

¹⁷⁰ Like this little, old mother sent her boy away to the seminary to become a preacher. Oh, my. It's all right. I believe it's a good thing. Sure it is, as long as there's a good spiritual college, send him away. But when you take him to these old, cold, formal morgues . . . You know what a morgue is: where somebody's dead and they take him there and pump something in him, keep him dead. That's just about the way it is: take all the God out of him, and learn him theology, and send him back home worse than he was when he be come there, that's right.

¹⁷¹ Here come this little old . . . One of these little seminary . . . And the little mother got sick. She taken pneumonia and thought she was going to die. They sent for her boy to come home. If she wasn't better in the next twenty-four hours, he had to come home. Well, then when . . . The first thing you know she quit writing. A few weeks after that, the boy took a vacation and come home. She wrote, told him she was all right. He said, "Mother, I want to ask you something, mother dear." Said, "Why . . . how'd you get well so quick?" Said, "What did the doctor give you?"

¹⁷² She said, "Oh, honey, I got something to tell you that you don't know about." She said, "You know this little old mission downtown here where that bunch of, you call, fanatics worship?"

"Yeah. Um-hum."

¹⁷³ Said, "You know, her- . . . that woman heard that I was sick, and she come up here. And the doctor done told me wasn't nothing he could

do, both lungs was congested. You just have to suffer it out and he . . . they didn't expect me to live overnight. And she heard about it, and she come up here and said, 'Why don't you let our pastor come, pray for you.' Said, 'He believes in Divine healing.' Said, 'Don't you . . .?'"

"Oh," she said, "I don't know nothing about it."

Said, "Let my pastor come talk to you."

¹⁷⁴ So the pastor come up. He read Mark 3:6 . . . Mark 16 to her, and It said, "If any among you is sick," or so forth like that, and what to do, "and these signs shall follow them, believe. They lay hands on the sick and they shall recover."

¹⁷⁵ And said, "You know, he read that out of the Bible, and I said, 'Well, if it's in the Bible, it's truth.' So he—he prayed for me and laid hands on me. And honey, the next morning I was perfectly well."

¹⁷⁶ "Oh," he said, "Mother, you just don't know." Said, "Those fanatics never go to school." Said, "They don't know what it's all about. Well," said, "in the seminary we've learned better than that."

"Oh," she said, "you have?"

Said, "Yeah, we learned in the seminary, Mark 16, from the 9th verse on, is uninspired. It's not even inspired."

The little woman said, "Glory to God! Hallelujah!"

He said, "Mother, why you're acting like one of them." Said, "The very audacity . . ."

And she said, "Why, Hallelujah, son!"

Said, "What's the matter, mother?"

Said, "I was thinking. If God could heal me with uninspired Word, what could He do with that's really inspired?"

¹⁷⁷ Amen. That's right. If He could do that with uninspired, what about that was really inspired? Brother, It's every bit inspired. I'll hang my soul on any of It. It's the truth, just the thing of it is, is our sluggishness won't meet God's requirement in faith.

¹⁷⁸ Looky here. Then I want you to notice just before I close now. Here come these fundamentals. My, they were going to put a curse on this, show him the utmost part. And so away went the prophet. He took up his parable to find the Spirit, and when he found the Spirit of God, God said, "Don't you say a thing but what I put in your mouth."

¹⁷⁹ Said, "All right." And he went back to Moab, and he said, "Now you show him how ugly the king was; how bad this—this bunch of fanatics down there that believed in Divine healing, that brass serpent there for healing." They looked at it when they got sick, got well. Yep, they had blessing. They go to the rock when they was thirsty and drink

and just rejoice. They was just carrying on awful. That's right, Pillar of Fire hanging over them, God's blessings just moving with them.

He said, "See how bad they are?" That's right.

¹⁸⁰ But when the prophet come back, God begin to speak through the prophet. He said, "I've not conceived iniquity in Jacob. I don't see him from the utmost parts, because I beheld him from the mountain top, and I've not found any iniquity in Jacob." Why? His a vindication was there. His power was there. There was a smitten Rock, a brass serpent, an atonement going before them with a sign of God over them, with signs and wonders. See?

¹⁸¹ The same thing from Cain and Abel. Now, not fundamental; fundamental, too, but signs following the believers, "These signs shall follow them that believe."

¹⁸² Come right along with Jesus. Look at Him for a few minutes. Oh, I think of that. How when He come He was fundamental in doctrine, although it didn't agree with the priests in those days. And remember those priests wasn't scallywags. They were gentlemen. They were holy and without blemish. Scholars? As good as we got today (Right.) and they failed to recognize Jesus Christ to be the Son of God. They failed to recognize Him, because what did He do? He tore up their churches. He tore down their creed.

He said, "You've taken your traditions and made the commandments of God none effect, you bunch of snakes in the grass." Oh, my.

¹⁸³ "Oh," they said, "now, we can't stand for that. Everybody goes to hear such stuff as that, he can just take his church papers and walk away." It hasn't changed a bit. The seeds are coming right on. Trees are going right on the same. They didn't believe Him, but why was He right and the rest of them was wrong? God was with Him. And when, after they crucified Him, in Acts 2:4, Acts—Acts, I mean, 2:24, It said this, "Ye men of Israel," said, "let this be known to you, Jesus of Nazareth, a Man approved of God among you by signs and wonders and miracles, which God did by Him in the midst of you all." Now, that's how they knowed He was a Man of God 'cause God was with Him performing signs and wonders.

¹⁸⁴ They were setting back saying, "The days of miracles is past. There's no such a thing. That guy's a mind reader. He's a fanatic. Well, there's nothing to him, he don't even agree with our churches. He don't belong to any of them." Thank God for that. He stayed where God wanted Him. Didn't make any difference, He preached the Gospel uncompromised. He throwed, like John, the axe to the root of the tree, let the chips fall where they wanted to. What we need today is

another preacher like John the Baptist (Amen.) that'll lay the axe to the root of the tree, and lay it on the line. Line up with God's Word or line out. Amen.

¹⁸⁵ You'll line up, God will vindicate it with spiritual signs and wonders like He said He would. But today we've accepted theology. "Well now, we know a little better. We're not that kind of fanatics, and—and we—we're this way." See, just explained it all away, Blood and everything else, power, signs, wonders; and here you got nothing, no more than a lodge. That's right.

¹⁸⁶ Let me say this with reverence. I passed by one of your great churches this morning, here in the city. And there stood, looked to me, like, if the church was full, twenty or thirty percent of the members standing on the outside smoking cigarettes waiting between the services.

¹⁸⁷ And I heard a Baptist preacher say the other day, which is a good friend of mine, Dr. Schafer, a dear, godly, beloved brother. . . . And I'm not just saying about the Baptist, the Methodists has got that kind, too. My associate pastor of my church is a Methodist from Asbury College. He's a godly, borned-again, Holy Ghost-filled man. Yes, sir. And old Mordecai F. Ham, and many of those old Baptists was filled with the Holy Ghost. Sure, they are. God have mercy on we. . . .

¹⁸⁸ Well, back yonder in Kentucky when we Baptists got the Holy Ghost, we didn't get it like you all do. You all walk up, and shake hands with the preacher, and be baptized, and put your name on the book. We got down at the altar and beat one another on the back, till we come through. We got something, brethren. Yes, sir. That's right. That's what we need today is some more Baptists like that.

¹⁸⁹ This Baptist preacher said, setting right here before me, brother, said, "Ten of my members is total drunkards and members of this church. Some of them live with other men's wives and everything else." Said, "What if I tried to put them out?" Said, "You members would put me out." That's the way it's gone today. Denominations are breaking. God's pulling out His people, getting a Church ready. Hallelujah! The very word *church* means, "the called out."

"Come out from among it, my people. Be ye separated saith God and I'll receive you."

¹⁹⁰ You can't ride in on your denomination. Denomination church age is just like Moses, it failed at glory. Moses glorified himself instead of God and failed, but Joshua was right with him all the time, which has took Israel over to the promised land. And today the church denomination has glorified who can get the most members, and who can get *this* one to join, and "million more in forty-four," all these

different slogans and things like that, and what have you got when you got them? Hallelujah!

¹⁹¹ But Joshua the signs, and miracles, and powers, that's been with the Church all the time, and you're afraid to let it loose. That's the thing that'll take the Church into Glory in the Rapture. *Hallelujah!* Don't be scared. That's means, "Praise our God." See? No, that won't hurt you.

¹⁹² Notice, brother. Here not long ago I was up in British Colombia when I come back from Africa. Brother Bosworth, I was so tired I couldn't hardly stand up. They was going to take me on a little trip up there. I was going to preach at Dawson Creek for the Indians and Eskimos. They knowed I was a hunter and liked to hunt. I'd get into the mountains there. I'd get alone with God, where I can worship.

¹⁹³ Here some time ago I was setting up in the mountains in Colorado. I was hunting elk, and it was early in the fall, and the snow hadn't come yet to make the elk come down. I was setting up there, and oh, how my heart was burning for God. I was about thirty-five, forty miles from civilization, about five horses packed up. Was back there by myself, and I was walking along. Come up a storm. It'll rain awhile, and blow awhile, freeze awhile, sun will come out; and you know how it is in the fall of the year in the mountains.

¹⁹⁴ I was walking along there with my rifle. It come up a big rain. And I got in behind a tree in an old blow-down and waited there till the rain was over. I was standing there, my head down, praising God. I said, "O God, how wonderful. You're God of the mountain. You're the God of the valley. You're everywhere."

¹⁹⁵ The storm let loose. After a while the wind was so cold. I looked, the sun peeped through the crevices in the mountain over there, and just where the evergreens had froze, a big rainbow come across the valley. Oh, my. I believe God is everywhere, don't you? I looked out there, and I seen that rainbow. I said, "Yes, Lord. Here I am way in the mountains. I see You yonder in that rainbow. Sure. You made a covenant. I seen Jesus in Revelation 1, setting, to look upon as Alpha and Omega, the First and the Last, the rainbow over Him, a covenant. Oh!" I begin to rejoice.

¹⁹⁶ Directly, I heard an old gray wolf holler up *here*. Down in the valley the mate answered it. My mother's a half-breed, an Indian. There's just enough about me to make me love deep calling to the deep into that wild. And I heard the elk herd down *here*, and the—the ans-. . . mate's answer over *here*. Oh, I got to screaming and crying. I thought, "O God, let me live here forever. Let me stay here. Here's where I was born for. Let me live here." Listen to that old wolf howling yonder. Something in

me stirring, thought, "Oh, how glorious, how wonderful. O God, You live up here on top of these mountains."

¹⁹⁷ About that time I heard a little ol' pine squirrel. Don't know what you know what they are, a little ol' fellow like *that*, the noisiest thing in the woods. He was setting on a little ol' stump going, "Chatter, chatter, chatter, chatter. Chatter, chatter, chatter," like he was going to tear me to pieces. I thought, "What you so excited about, little fellow?"

¹⁹⁸ And about that time, out from under the blow- . . . that ol' blow-down come a great big eagle. Oh, what a master-looking, big bird he was. And he was setting there, and them big velvet eyes looking around. I thought, "Well, that's what he was scared about." I thought, "Now, Lord, me standing here worship You, listen at the wild calls and worshipping You, well, how could You ever be . . .?"

¹⁹⁹ I believe God is everywhere. You can see Him anywhere you want to look. He's just all around. He's just as tangible as the light is on my hand right here now. And I thought, "Well, what You put that eagle before me? He's a scavenger, and why—why would that eagle come up here to break this?" I thought, "Well, God, I'm going to look: is anything good about that eagle?"

²⁰⁰ I seen that eagle standing there, you know. And he was watching me. I thought, "Oh, he's scared of me." I said, "Hey, you know I could shoot you?" Flashed them big eyes, and looked at me. He wasn't scared of me, and I knowed he wasn't scared of that little ol' squirrel. So he just kept standing there, looking like *that*. I thought, "Well, what makes you so brave? I can't understand it."

²⁰¹ I said, "God, I know You love bravery. You like men who will stand under their convictions. Stand there; when you know you're right, stay." And I said, "I know You love bravery. What makes that eagle so brave? I know he's brave. And why is . . .?"

²⁰² I said, "You know I could shoot you?" Why, he knowed I didn't have a chance. My rifle was setting against a tree. I put my hand on my rifle like *that*. I seen him look over at me, bat them big eyes. I thought, "Well, what you so brave about?"

²⁰³ Then I happened to notice, he was moving his wings all the time. I said, "I see." Hmm. God gave him two wings, and he knowed them wings, about one big jump and a couple of flops he'd be out of my reach. He trusted them wings. He knowed them wings would carry him away from there. And as long as he could feel them wings there, he didn't care how much I put my hand on my rifle, or how much that wood, little ol' squirrel, chattered at him there. He didn't care because God give him two wings and he trusted it.

204 I thought, “And that’s true. No matter what the devil says, as long as I can feel the Holy Ghost around me, I don’t care what they say.” Hallelujah! God bless your heart. God give me the Holy Ghost to escape everything with, even—even everything until even death can’t hurt you. Hallelujah! I’ll fly away someday.

205 I noticed him there. I said, “Praise God for the eagle.” I looked at him like that. He got tired of that little ol’ squirrel, setting there, chattering. He knowed I was I was his friend, he . . . wasn’t nothing going to hurt him. And he looked at that little ol’ squirrel. He just got tired of him, he just made a great big jump like *that* and he made about two flops. You know what he did? He just set his wings, and the first thing you know, he just begin to rise up. He never flopped his wings. He just set his wings, and every time them air current waves would come in over that mountain, he’d just ride up, ride up.

206 I stood there crying like a baby. I said, “O God! Thank You, Lord. Praise the Lord.” Well, if somebody’d been there, they’d have thought they had a insane man out of the institution up there. Around, around, around the tree I went as hard as I could go, screaming top of my voice. Why, I didn’t care what anybody thought. I was worshipping God. Make no difference to me, I have a little heart spell once in a while anyhow, you . . . so I . . . like that, you know, worshipping.

207 And I thought, “Oh, look at that big fellow. He don’t flop, and try, and flop, and try, like a lot of us people, ‘Well, the Methodists don’t treat me right, I’ll take and go over to the Baptists. The Baptists don’t treat me right, I’ll go over to the Pentecostal,’” and you’re just packing your letter from place to place. You’ve wore it out. Why don’t you put it in Heaven, forget about it? Right.

But what he did, he never flopped his wings. He just knowed how to set his wings and ride the power when she come in.

208 I thought, “O God, give us faith to know how to set our wings in Your power, and just ride away from this earthbound chatter, chatter saying, little ol’ squirrel setting there, ‘Chatter, chatter, chatter: Days of miracles is past. No such thing as Divine healing; ain’t no such thing. The apostolic days is gone.’”

He just rode on away from it, not flopping, just set his wings. He just rode on.

209 I thought, “God, if that ain’t real I never heard it.” Ride away from it. Just set your wings. When the power of God comes in, ride up on it, the power of God moves in, ride on up on it. The first thing you know you can’t even hear their sound saying, “Well, if you don’t belong to our church, you could . . . don’t belong here, you don’t . . .”

You're just riding on away from it, yes, on and on and on and on. My, how marvelous.

²¹⁰ Coming down through British Colombia, I was hunting a big old grizzly bear. I was eleven hundred miles from a hardtop road, and I was way back in there, and I got turned around. I thought, "I'll get my way out, you give me enough time, so I just . . . and God is my Helper." I got lost back there and it coming dark.

²¹¹ I said, "Well, I know which direction to go. You got one little spot to find." So I took off, and I was way late; the moon come out. And I passed by an old burn-over, and I thought, "Isn't that strange?" And the moon was out, and all at once when I passed by, looked like, it looked spooky, great, big, old blistered trees where the fire burned them. One time they were great towering pines. Put on your jacket now. Great towering pines stood there, alive and doing things, but the fire come and burned them all down. And I thought, "Lord, what—what's this about?"

²¹² And directly, I stopped my horse and tied it up. It was about nine o'clock at night. I looked around, the moon shined on them old blistered trees, put me in the mind of tombstone somewhere in a graveyard. And the wind begin to come down out of the heaven, blowing and making the mournfulest sound, "Whoooh!"

²¹³ I thought, "Oh, what a spooky place." I looked around like *that*. I thought, "Well, my. I don't . . . Well, looky there. Now, why do You stop me here for, Lord?" I looked all around.

I thought, "Well, that's right."

²¹⁴ I remember Joel said, "What the caterpillar left, the locust eaten. What the locust eat, the palmerworm eaten, and what one left, the other one eaten, and on like that, till they eat it all down." He said, "Will this ever live again? Will this ever come to pass?"

I thought, "That's what Joel was speaking about," and I thought then.

²¹⁵ I begin to notice and see. And then come the wind again and "Booo." I thought, "That's just the way our churches has got." Years ago the Methodists and Baptists having big ol' revivals, and healing campaigns. And you Methodists, don't tell me, I read your history. When the Methodists, when Wesley was over here, he couldn't get in places; he had to take places like this, too, in little schoolhouses, where he could get, because the big starchy churches done fell away from God.

²¹⁶ Wesley had a revival. And the people would fall out on the floor with the baptism of the Holy Ghost. They'd pour water in their face,

and fan them; they'd lay all night on the floor. Too bad you had the pitcher of water, they might have come through. See? And they poured the water in his face and shake him then. "Oh, he's fainted, he's fainted." The Holy Ghost working on him; just wasn't the age yet to know these things, you see. And there he was.

217 What a revival they had, and nobody can say they didn't have a revival. They did have a revival, and those big churches today stand, say, "I'm a church. Don't tell me. I'm recognized in United States government." But what have you got? You're dead, blistered. Just the signs of what you was, and every time God sends that Holy Ghost mighty rushing wind down through the church, saying. . . then you'll go and say, "Whooh. The days of miracles is past. There's no such a thing as Divine healing. Whooh, that's spiritualism. That's the devil. Whooh, don't go to hear that old stuff. God don't heal the people no more. Days of miracles is past."

218 And the only thing the Holy Ghost does blowing through them, is nothing in the world but make them moan and groan and carry on. Ooh, brother, that sure went down, didn't it? I felt that go plumb to the core. That's where I want it to go, all right.

219 Now, but I wonder then what can you do? That's all it does. But then I thought, "Lord, You said, 'I will restore, saith the Lord,' in Joel." Then I happened to look back and coming up under them trees, come another bunch of trees, little, bitty ol' trees, coming up like *this*, little pine trees and all kinds. And when that wind got low enough down to catch them, brother, they wasn't standing stiff and starchy. They just give with the wind, they had life in them, just frolicking and rejoicing.

220 I said, "Hallelujah! I will restore saith the Lord. I'll raise up another church. If they get starchy and deny the power of God I'll raise up something that will receive It." Hallelujah! Whew. Amen.

221 You might think I'm crazy. But if I am, just leave me alone. I'm happy this way. I'm better off this way than I was when I was with the world. So just let me alone. I'm all right. I never hurt nobody.

222 Listen, brother, if you had this, you'd know what I was talking about. That's right, the Holy Ghost blowing. They're not starchy. "Well now, I don't believe in them kind of things. Whooh." Well, them little fellows was just as—just as nimble, and they just give to the winds, and it was blowing. They was rejoicing and frolicking. And I said, "That looks like a good, old-fashion, Holy Ghost revival. That's exactly right. Coming right up under the Methodists and Baptists and all, God said, 'I will restore saith the Lord.'"

223 There come a . . . Oh, brother. What the church needs today: Not get away. Every time that a church gets away from the phenomenal,

gets away from the faith that was once delivered to the saints, God sets them right back on the shelf, moves out, and picks up somebody else, and goes right on. It's exactly.

²²⁴ Study church history. Find out if ever they had a revival in any age except they had miracles, signs, Divine healing, power of God. In every revival, and as soon as that church, or a couple of decades or a couple of—of rounds of reformers come along, they followed after that, the church got formal. God set it up on the shelf and raised up something else. That's exactly. And here we are today. What is it? The tree is coming up, the tree. My, how ridiculous it looks to people.

²²⁵ Just another remark if you'll pardon me a minute. Something come in my mind. One time God was going to deliver some people down in Egypt. He had an old man out there, eighty years old, back on the backside of a desert, named Moses. One morning he come up walking around. He was an old . . . He had backslid. He was back out there and married a Ethiopian woman, they had a couple of kiddies. And—and so he was back out there on herding the sheep one morning, praising the Lord, and the Lord showed him a burning bush. He said, "Now, look Moses. I'm going to send you down to Egypt. The greatest mechanized units in the world, the powerfulest army in the world, I'm going to send you down there to take over."

"Well," he said, "Lord, I can't go. I ain't got nothing to go with."

Said, "What you got in your hand?"

Said, "A stick."

²²⁶ How little. How significant. What's in your hand today? You may not have even a stick in your hand. You can testify. You can sing, or you can pass tracts. You can tell somebody about it. Whatsoever is in your hand, get out and do something about it. Move. Let's get going. Let's get the revival moving. Let's fill these seats up. Get people saved, filled with the Holy Spirit. Get the churches built up around here and on fire. All the Methodists and Baptists and all of us, let's build up. Get somewhere for God. Sure.

Moses said, "It's just a stick, Lord."

²²⁷ He said, "All right. Now, you throw it out of your hand." Now, in Moses' hand it wasn't very much, but when it come in God's hand, it become a judgment rod.

²²⁸ The little boy one day had five fishes in—in . . . In his hand it wasn't very much. But when it come in Jesus' hands, it fed five thousand. It's not very much in your hand, what you got, but give it to Him one time. What little talent you got, give it to Him. Find out what it'll become in His hand. Yes.

229 Moses said, "All right, Lord, I'll go." And could you imagine? Let's look at a little drama. Here comes the next morning, an old man, eighty years old, whiskers hanging down about like *this*, little ol' skinny body, with a crooked stick in his hand, leading a little old mule, with a woman setting straddle of it with two young'ns on each hip, a young'n on ea- . . . Here she goes down to Egypt.

I hear somebody say, "Moses, where are you going?"

"Glory to God. I'm going down to Egypt to take over."

"Take over. Take over. Ridiculous." They'd say, "Well, they've got a million trained men."

230 "Don't make any difference. God told me to take this stick, and go down, take over. God said so. I'm going to do it." Why, it seemed like ridiculous, but he did it. Hallelujah! Why? God takes the ridiculous to prove His powers. Hallelujah! That's what I believe. God takes the things which is *not*, and brings that which *is*, to naught. Amen. Sure He does.

Say, "How is He going to do this with this? How . . .?" It's not our business to question; it's our business to obey.

231 Samson standing out there, one day the Philistines got after him. He knowed he was anointed. He knowed he was burned u- . . . borned under Nazarite birth. And the Philistines was upon him. Said, "The Philistines on me." He looked around, and well, he wasn't a warrior. He didn't—he didn't know how to use a sword, so he just found a jawbone of a mule. And he picked up that jawbone of a mule, and the Spirit of God come on him, and he slew a thousand Philistines. Amen. What? The Spirit of God come on him. That's what makes the difference.

232 I was preaching one time in a football stadium, and as I went in, the thing was packed out, and I was going in, looking. Had a little sign up over the door, said, "It's not the size of the dog in the fight, it's the size of the fight in the dog." That's good idea. It's not the size of the dog, it's the size of the fight.

233 Brother, you legalists here want to call it "righteous indignation." Let's get started. Hallelujah! Get stirred up about this thing and get out here and say, "God, You're real, and You're my Saviour, and I want to serve You and I don't care what the people say. I'm going to serve You anyhow." Get out and do something about it. Sure.

234 I see little ol' Shamgar over there in the Bible. Very seldom you know anything about him. Little ol', don't know much about him. There he was, setting up there. The Philistines had come in, and there was no judges in Israel, and they just do anything they wanted to. About the way the churches are today.

235 All right, and the first thing you know, the Philistines would come in. Come in and take what they had to eat. And here's little Shamgar standing out there. He'd. . . The year before they'd took all he had, and here he was standing there, his poor, little wife standing there, and her sleeves all out, and his little kiddies barefooted, I can imagine, standing there. He'd got some grain. He worked all summer. Said, "Well, wife dear, I suppose maybe this winter we won't starve, if them cursed Philistines will stay away. We got enough wheat now. We can get the kiddies some wheat, and some bread, and here's some barley. We have some porridge for breakfast. And I guess everything will be all right. Honey, I'm just so sorry. Your poor little arms look so bad, and your clothes are gone. Maybe I can sell a little and—and get you some clothes."

236 Directly heard something going, "Thomp, thomp, thomp, thomp." That's just the way you do when you think you got your church started out on the spiritual, here comes the devil, send something in. That's just the way he does it. That's right. Don't pay attention to him.

237 Here he looked out the window, raised back the barn door and looked, and there come six hundred armed men, big, fat fellows walking up, armors and shields, coming over to get Shamgar's grub to take it back across. He looked, and he looked at his little wife. I can see the tears running down his cheeks. He looked around. "Well, if I had a armor and spear. What am I? I'm a farmer. I couldn't fight them, and look, I'm outnumbered. There's six hundred to my one. What can I do? But wait a minute. I'm an Israelite. I'm circumcised. I'm in the covenant of God." Hallelujah!

238 The odds are against you on Divine healing. If the odds are against you on old-time salvation, what difference does it make? We're circumcised. The Holy Ghost has took the Spirit of God and cut the world away.

239 He looked out there, and he seen that, and his righteous indignation rise. He wasn't a—he wasn't a—a warrior. He didn't have time to go away to school and train to fight these Philistines. He didn't know nothing about it in the first place; so he just grabbed the first thing he had, or, got a hold of, and it was an ox goad. You know what an ox goad is? Is a big stick with a piece of brass on it. Knock the stuff off the plow with when it gets choked up, or poke the cattle and make them go on through the gate. He jumped out there in the middle of the road, under this: knowing that he was a child of God. He wasn't a warrior. He wasn't a preacher. He wasn't *this*, *that*, or the *other*; just like you are today.

240 You say, "Let the preacher do the preaching. Let him bring the revival." You've got to do it too. Start a prayer meeting in your house.

Burn up them cards you're playing. Take that beer out of the box. Let's start a revival. Right. Yes, sir.

²⁴¹ He grabbed that stick, and jumped out there in the middle of the road. The Spirit of God come on him, and he killed six hundred Philistines. Hallelujah!

²⁴² You're going to call me a holy-roller after this, aren't you? But I'm feeling awfully good. If it takes that to get to Heaven, then I want to be that. I'm not a holy-roller. No, sir, and I've never seen one in my life. I've sailed the seven seas, three times around the world, and I've never seen a holy-roller yet. I've seen people who believed in holiness, but I never did see a holy-roller, never seen one in my life. In all the meetings I've been into and ministered, and I guess I'm acquainted today, or, direct or indirect, with ten million people, never seen a holy-roller yet. You know what I'm meaning. Never seen any church that was call, or, branded up here in—in the government, there was nine hundred and some, sixty-some-odd different churches, I never seen a holy-roller branded on any of them. Just the dev- . . . It's a name the devil tacked onto the church. That's exactly. When a man gets salvation, they say he's a holy-roller, the devil's mark, exactly.

²⁴³ Now, notice this, friends. Jesus was rejected. All right. Then what did . . . ? Let's look at the great Saint Paul. Now, let's bring this line on up. Look. Let's contend for the faith that was what? First delivered to the saints: signs and wonders. God's a vindicated His Church all along with what? Not membership; signs and wonders. Is that right? Not who's got the biggest crowd, who's the most fundamental in doctrine; but signs and wonders, that's where God's been.

²⁴⁴ Look at it now. There's your seed in Genesis. Look at it now. Where we at now? We're in Revelation. It's spreading out. Thirteenth chapter of Matthew said, "The sower sowed wheat and some sowed weeds." Said, "Let them both grow together."

²⁴⁵ Look. We're always saying how bad the world is, how the bootleg joints, and whiskey, and legalized drinking, and gambling, and prostitution, everything's going on. We always talking about that, but you fail to find out: look where the Church is too. Hallelujah! We're moving right on up. Signs and wonders appearing everywhere. She's putting out seeds too. We're nearly there. Don't worry. The harvest is soon on.

²⁴⁶ Oh, thank God for the Church. Yes. What Church, Brother Branham? the borned again. Is that the Methodists? That's all of us (Amen.) that's borned again. That's every one of us. Methodists, Baptists, Presbyterian, Pentecostal, Catholic, whatever we are, if we're borned of the Spirit of God, we're sons and daughters of God. We

believe in the phenomenal. We believe in Divine healing. We believe in the power of God. We accept it. We see Him working signs and wonders.

²⁴⁷ Now, look, last comment. Now, we're in Revelation, going out. Let's listen to what Paul said. "Know this, that in the last days (that's the end, isn't it?), perilous times shall come. For men shall be lovers of their own selves."

"I'm from the *so-and-so*."

"Lovers of their own, proud, boasters, incontinent, fierce, and despisers of those that are trying to do good." See?

"Oh, I'll tell you now, Brother Branham. That meant communists."

²⁴⁸ Oh, no. That meant fundamentalist: "Having a form of godliness, but denying the power thereof. From such turn away for this is the sort that go from house to house and lead silly women," along with all kind of societies, and sew, and stitch and sew, and talk about Miss *So-and-so*. And boil up some ol' rooster and sell it to pay the preacher. Oh, goodness. Pay your tithes, you won't have to do that, and just take God. . . . And all these other things like this: "Having a form of godliness but denying the power thereof; from such turn away." God, be merciful to us.

²⁴⁹ Christians, I'm not trying to hurt you. I'm trying to stimulate your faith. Don't pay any attention to what anybody tells you if it's contrary to THUS SAITH THE LORD. Look. God always, from Genesis, He put the seed down there. Look here today. Look at the people go to church. Now, put on your thinking cap. I'm closing. Put on a thinking cap.

²⁵⁰ Look down through the Bible at these two stalks now. Here they come up, both of them: Cain and Abel. Both of them was worshippers. Both of them was believers. God vindicated *this* one, rejected *this* one. No matter how fundamental he was, He rejected him, because he didn't have signs. Come on up through the Israelite age. God. . . . Both of them fundamental, both of them standing there, one just as Scriptural as the other one. God a vindicated *this* with signs and wonders, rejected *that* one, just as fundamental as *this* one here, but rejected him because signs and wonders. It's election and calling, always, of God. Come right on up.

²⁵¹ Look at Jesus' day. Here they come up: Jesus, fundamental too. So was the Orthodox priest. But He rejected them, accepted Jesus, vindicated Him by signs and wonders, said the Bible. That's how we know He was a Man of God. He. . . the phenomenal was following Him: signs and wonders.

252 Now, the great Saint Paul. Do you believe he's authority? Say, "Amen." [Congregation says, "Amen."—Ed.] Great Saint Paul said, "Now, wait a minute. I'm writing this in the Bible: 'In the last day they're going to be just as fundamental, having a form of godliness, but they're going to deny the power of the funda- . . . of this great power of over *here*. That's going to have a form of godliness. They're going to be just as correct in the Scripture as the rest of you. They're going to believe in God, the second Coming of Christ. They're going to believe in all of that. They're going to have fine churches. They're going to have the same thing they had down *here*, going to have the same thing they had *here*, going to have the same thing *here*, going to have the same thing *there*. But the same church was *here*, was *here*, and *here*, and there she goes out in the seed at the end.'"

Step off that vine today, brother. Get over *here*. Come on in while it's called day. God has made a way for you. God has blessed you.

253 Here sometime I was reading about old blind Bartimaeus. He was an old man. One night his wife was stricken sick. He had a little doves that done somersaults over each other like *this*, that enticed the travelers that passed by. And as they passed by they'd watch that and they'd stop. Then they'd give blind Bartimaeus a coin, and that's how he lived; so the story said.

254 Then one day his wife took sick. He walked out. He was a believer. He believed God would heal. He believed God was real. He said, "Lord God, my poor wife, the doctor can do no more for her. If You'll spare her life, tomorrow I'll take these turtledoves and offer them to You for a sacrifice." The hard thing, we want to make the sacrifice out of, well, something easy. See? That's not a sacrifice. It's something that hurts and cuts, is what's a sacrifice.

So the next—the next morning his wife was well. He took the turtledoves and offered them.

255 Not long after, they say he had a little blond-headed daughter about eight years old, he'd never seen her in his life, he was blind; she took sick. So he went out and prayed that night. He said, "Lord, if You'll heal my little girl and don't let her die, I'll give You my la- . . ." He had a lamb. These days they're—they're led by a dog that leads the blind. They had a lamb, then, that led the blind. So he had a little lamb that led him up to the gate, and then he'd stop and tie the lamb up.

256 So he said, "If You'll heal my little girl and don't let her die, God, tomorrow I'll give You my lamb." Well, the next morning his little girl was well. God had healed her. So here he goes up.

257 The story says that Caiaphas, the high priest, stood up and said . . . He was going up towards the sacrifices. He said, "Where goest thou, blind Bartimaeus?"

He said, "Oh high priest, I go to offer my lamb. Jehovah God healed my daughter last night. I promised Him my lamb."

258 "Oh," he said, "blind Bartimaeus, you cannot offer that lamb." Said, "I'll give you the money to buy you a lamb up at the sellers," and said, "up at the—the cages. They'll give you a lamb. I'll give you some money and you buy a lamb."

He said, "I never promised God *a* lamb. I promised Him *this* lamb." That's right, "*This* lamb."

He said, "Blind Bartimaeus, you can't do that."

He said, "But high priest, I promised God I would."

He said, "But, blind Bartimaeus, that lamb is your eyes."

He said, "Very well, high priest, but God will provide a lamb for blind Bartimaeus' eyes, if blind Bartimaeus will obey God."

259 Well, about six months later on a cold November day, he set at the gate, shivered, no lamb to lead him, no doves to do enchantments, no money to pay the coal bill, but he had obeyed God. First thing you know they heard a racket coming down the street. "What is it?" It's screaming and crying, shouting. There's always some kind of excitement where God is around. Said, "Who is that coming?" God had provided a Lamb for blind Bartimaeus' eyes. Here come the Lamb.

260 And that Lamb is provided for every spiritual-blind man or physical-blind man in here this afternoon, and woman. The Lamb has been provided. Won't you accept it while we bow our heads, if you will?

261 Our Heavenly Father, sometimes I think of how . . . what can we do? How can these things be, that You're so good to us? Bless us and help us. We're unworthy, and I pray for mercy. And today, while we know that same provided Lamb that was for blind Bartimaeus' eyes is here, pass through here, Lord. Open every spiritual-blinded eye, and let them see today that Your Church is a Church alive with miracles and signs and wonders. Grant it, Lord.

262 And may many men and women who has not yet been borned and filled with the Holy Ghost, by tradition has been packed away to one side, may they humbly in their heart now say, "Lord Jesus, I now accept You as my Lamb to guide me. My eyes has been blind. I've never had an experience of being borned again. I want You to give me the birth right now. I want to go out of here this afternoon with a happy, free-feeling heart to know that my sins are gone and to know that I'm filled with Your Spirit, to know that signs and wonders shall follow my life

too, that You'll appear to me in visions and dreams, and I can go on the street and work for You, and testify, and do Your work."

²⁶³ Grant it to every man and woman setting here, God. Accept these few words, God, so unarranged and unknown what I would speak of. But I pray that somehow You'll gather them all together in Your Own glorious, lovely way, and present them to the hearts of the people. Grant it, Father, for their intended purpose. You know what I meant by them.

And I pray that every sick person setting here will hear that scream today of the Lamb of God coming by. "Who was it?"

We know the unbeliever said, "Keep your peace."

But he cried that much louder, "Thou, Son of David, have mercy." He had a need. He knowed God had provided the Lamb.

Pray, God, may no one hold their peace, but may they scream out until the Lamb stops, says, "What will thou have Me do?"

"Lord, that I might receive my sight." He touched his eyes, and sight broke into eyes which could not see.

²⁶⁴ God, grant today that the Holy Spirit will touch every heart today and every eye, that both spiritual and physical sight may be restored. Grant it, Lord. Bless all together. Have mercy.

²⁶⁵ Some glorious day, Lord, I don't know when. Someday I got to preach my last sermon. Someday these people has got to hear their last sermon. We got to stand in Your Presence. I see those big trees coming up. I see them from Genesis. And God, I see it here in this day.

²⁶⁶ What can I do, Lord? What can I do? And I—I don't know what to do. My heart's burning. My soul's bleeding. I see men and women smuggled out there in darkness. And I don't know what to do, Father. To say one thing, they say *this* against it, and I say *that*, and they say something else. But God, I'm committing it to You now. Speak to every heart. Grant it.

²⁶⁷ While we have our heads bowed and our eyes closed, please no one look, but just let the Lord and I see this. The piano or the organ as it's softly playing, I wonder if someone in here who . . . ? I don't believe there's a head up that I see. I wonder if someone here would say, "Brother Branham, truly, in the sight of God, I know I haven't received the Holy Ghost. There's no need of me trying to deceive myself. I know I haven't. There's no such signs following me, and Jesus said, 'These signs shall,' and they're not. And I know I'm not, that I haven't received the Holy Ghost. You pray for me, Brother Branham. If God will hear your prayers to open the eyes of the blind, make the deaf to hear, and see the cripples to walk, surely, He will hear for me?"

268 Will you raise your hand? Say, "Pray for me, Brother Branham." God bless you, you, you, you. Oh, my. Just keep your heads bowed. I see your hand. Thirty, forty, fifty hands up.

269 O Christ, please dear God, there may be one more step between us and Eternity. We don't know what tomorrow even holds, but I pray that now, right now, while Your great omnipotence, the Presence of the crucified One, Who stands here marvelously, looking on, will bless, I pray that You will give each one of those who raised their hand the baptism of the Holy Ghost. May He fill their heart with such power that we'll have a repeat of the Pentecostal blessing like fell in the beginning.

270 They're tired and weary, Lord. Some of them was old and gray headed. The sun setting, the evening star of time is coming out. God, grant that they receive the Holy Ghost.

271 Poor old mothers and dads who struggle along through life, maybe they've never had an opportunity before, but I pray that You'll give it to them now; and may the sweet, lovely Dove of God settle down in their heart, and fill them with the Spirit of God, till their lives will be full of power, great signs and wonders will break out; and this hard city here will be crushed and smashed, and God's Presence will ride into every church; and be an old-fashion revival that'll spread across the country, the news of it from this city. Grant it, Lord.

272 Many couldn't hold their hands. Maybe they wasn't. . . they wanted to but they just, their conviction wasn't strong enough. God, I pray that You'll bless them, too. Give them all the Holy Spirit. Save the unsaved. Heal the sick, in the Name of the Lord Jesus Christ we ask it. Amen.

273 Will you may raise your head. It's early. I'm going to ask you something. Excuse my rough way of speaking. I—I don't know no other way, friend. The only way I know to do is just what He tells me, I—I say it. And I—I'm just kind of a . . . You know, I just do the best that I can. You've been used to listening to scholars, polished scholars who can hold their text together. I didn't know what I was going to say when I come up here. I just have to say it the way it is, but I know it's the truth, 'cause it comes from God. I didn't write it on paper. And I—I love you.

274 I didn't. . . don't scold you to make you angry with me. I—I do that for your correction. Any true daddy would correct his children; certainly he would.

275 And I knew you were setting here, there's fifty or more hands went up that you need the baptism of the Holy Ghost. Brother, sister, without that you'll perish as sure the world. Don't come short of that. And look, my Bible over my heart, I've tried to be sincere.

276 Now, there may be many things that I do not know, but I do know Jesus Christ. I—I do with the bottom of my heart. And someday I've got to meet every one of you at the Judgment Seat of Christ. I've got to stand there. That's right. I've got to give an account for what I say and do. So if I'm in error, it's sincere. I don't mean it.

277 But, dear Christian friend, if you haven't the Holy Spirit, I wonder if you would want to receive It this afternoon, coming to an altar to pray. I wonder if you'd like to come up here, and if God in His mercy, if He will hear prayer to heal the sick. . .

278 I just getting letters after letters of people here who's missing their tumors, and everything like that is moving from them. People who is crippled with arthritis; even come by here, and went, and I told them to lay hands on their wives and people. They said, "When I got home, laid my hand on my wife, she got up out of the bed. It's all over. She's feeling fine." Different parts; in this little bitty handful of people. See, friends, I'm trying to tell you the truth, and God's a vindicating I'm telling you the truth. It's not me. It's Him. It's Him. He's the One is doing it.

279 Now, He's here to heal right now. He knows all about. . . Right now, I don't have to wait till night comes. I know He's right here healing right now. Now, I know—I know somebody. . . I—I. . . Right now the Holy Spirit is upon me, changing from preaching, right now, because many of you are here for healing, and I feel It moving right around over me right now, the Angel of God Whose picture that is on that paper. That's the truth.

280 I see It hanging right over me right now, hanging right out *here*. It moves right. . . It just looks to me like. . . Oh, I wish I could explain this. I know you might say, "Brother Branham is a fanatic." Well, I—I—I'm not. I'm—I'm not a fanatic. I'm your brother.

281 It's a little soldier standing here, the little fellow standing there, setting there, praying. Yes. You're wanting. . . You're sick. You're in need of healing, aren't you? It's something in your ear, isn't it? Some- . . . Yes, sir, that's right. It's a running in your ear, it won't heal up. Isn't that right? Put your hand over your ear.

282 Lord Jesus, I pray that You'll take that away from him right now and make him well. O God, poor little fellow, out here serving in the army; his—his ears are bad. Maybe You wanted him healed today. That's the reason You do this. I pray that You'll grant it right now in Divine a vindication: Jesus, after preaching, healed the sick. Now Lord, I pray as Your servant, I ask for healing for my brother in Jesus Christ's Name. Amen.

God bless you, my brother. Going to stop now. You'll be all right. God bless you.

283 Anyone—anyone wants the Holy Ghost? Would you come here and stand right here while we sing: *Almost Persuaded*. Would you do it? Will you give us, sister, the chord on that? While the audience, would you come here? God bless you. This is them.

“Almost persuaded” now to believe;
 “Almost persuaded” Christ to receive;
 Oh, it seems now some soul to say, “Go, Spirit, go
 Thy way;
 Some more convenient day, on Thee I’ll call.”

284 Now, we’re not trying to take you from the Methodists, from the Baptists. We’re trying to get you to receive the Holy Ghost and go back to your own church (See?), filled with God’s blessings. Your pastor will appreciate it. Oh, he’ll be so happy you’ve received the Holy Ghost. There’s more in here should be standing here.

285 What if Jesus would, just now, you’d hear screams, you’d look out, rainbows flashing through the skies, the sun going down, hanging yonder in the West dripping like black blood; too late then.

286 If you’re not sure you’re filled with the Holy Spirit, won’t you come now? Let’s sing once more, will you? Your mothers and fathers sang these old songs years ago. Won’t you come now while we sing?

“Almost persuaded,” come, come today;
 I knew you should come down.
 “Almost persuaded,” turn not away;
 “Almost” cannot avail; “Almost” is but to fail!
 Sad, sad, that bitter wail: “Almost—but lost!”

287 While the organ’s playing, there’s others should be standing here; now, don’t tell me, I know there is. I feel led to say this. Right down here in your following city one night, I felt led to do this, and you know what I did? Walked out of the pulpit; a fine young Baptist girl, I said, “The Lord is calling you, sister, tonight.”

She said, “If I wanted somebody to tell me something like that, I’d get somebody had some sense, not you.”

Said, “All right, very well.” I said, “The Holy Spirit told me this was your day, your time.”

288 She puffed her little nose up, very attractive-looking girl, walked away out the door. There’s some vines growing out there, when I come out that night, if she didn’t give me a—a beautiful bawling out.

289 About two years later, I was in the same city, going down the street. She was out of a fine family. Her father and mother both was Christians, belonged to a fine Baptist church.

²⁹⁰ I started going down the street, and I looked across the street, in a real bad neighborhood, and there went that girl, her skirts hanging, it horrible looking. I just started walking along down the street to be sure that was her. She turned around, and she said, “Well, hello, preacher,” real slurry.

Said, “Howdy do.”

Said, “You’re the guy that called me out that night in the church, aren’t you?”

And I said, “Yes, ma’am.”

“Ha.” She reached down, her pocketbook, and lit up a cigarette, said, “Have a smoke.”

I said, “Shame on you.”

She said, “Maybe you’d like to have a little drink.” She pulled her flask of whiskey out.

I said, “The very idea of you offering God’s servant such a thing as that.”

²⁹¹ Said, “Nothing can happen to me anymore.” She puffed on her cigarette a little bit, marijuana. She said, “You remember preacher, that night that you told me that God was giving me my call?” She . . .

I said, “Yes, I sure do remember it.”

²⁹² She said, “If you ever told the truth, it was then.” She said, “My heart has been so hard since that very night,” now, here’s the remark she made, “I could see my mother’s soul fry in hell like a pancake, and laugh at it.”

²⁹³ Turned around and blowed that smoke and walked down the street, a prostitute, drunk, dope fiend. Don’t turn God down. He will knock one time for the last time. [Brother Branham knocked on the pulpit—Ed.] Let’s pray again.

²⁹⁴ Lord, I don’t know why I said that, but I’m . . . I said it, Father, because I felt that You wanted me to. Now, if there be any here that need You, Father, I just commit it to You and pray that You’ll send them to this altar at this time that they might receive Your Spirit. If they’re unsaved, save them, and if they’re unprepared to meet You; without the Holy Spirit, I pray that You’ll give them the Holy Spirit this very evening, in Jesus’ Name. Amen.

²⁹⁵ Now, while we just wait a moment, will you play that again for us, sister? Just play it through. Just be reverent. If you feel that God would want you to come; come, stand with us.

²⁹⁶ While doing this, how many ministers are in here that believe that the baptism of the Holy Spirit is for the believer today? Raise your

hand. Ministers of the Gospel, would you all walk right around here with these people?

²⁹⁷ Now, to you believers who are standing here seeking the baptism of the Holy Spirit, I'm very grateful for you. I'm grateful that what little ministry the Lord has given me here has been effective, and you've believed it. God will surely bless you for it. As a humble servant, I've done all that I know how to represent my Lord, and I say to you in the Name of Christ Jesus, He's standing right here now. And He will—He will give each one of you the baptism of the Holy Spirit.

²⁹⁸ Now, the thing you have to do . . . It's a Gift. It isn't of faith. It's a Gift. It doesn't come . . . You say, "Well, I believe I've got It." That don't work. It isn't that. It's a Gift, unmerited Gift. God just gives It to you, not because you believe it, because God gives It to you. But you've come asking Him for It. And he that . . . "Blessed are they that hunger and thirst for righteousness, for they shall be filled." God will give you the Holy Spirit.

²⁹⁹ I want you, open your heart and say, "Father dear, I'm a believer. I am Your child, and I—I now want the Holy Spirit to come into my heart. I lay all the world on the altar. I lay everything on the altar."

³⁰⁰ Now, while you're standing here, many of you weeping, the tears rolling down your cheeks. That's the Holy Spirit. That's Him on you right now, just wanting to fill your life. If the audience back there could only see this scene standing here, young ladies, young men, elderly people; the tears just rolling down their cheeks. The Holy Spirit is hovered out. Here's the Angel of God standing right *here*. It isn't—isn't five feet above their head right now, the very Angel you see on the picture, standing right here above them right now (That's right.), just ready to pour Hisself into every believer.

³⁰¹ Now, it's just . . . You just believe it. Ask Him and just accept It. Say, "Lord, I believe You," and then you'll know when He comes. You'll feel the Spirit of God pouring into your heart. Then when you do, raise up your hands and thank Him for it. Say, "Thank You, Lord Jesus. I'm so grateful that You give me the baptism of the Holy Spirit," you'll feel the power of God surge through your body. You'll be a different person from that time on.

³⁰² Now, let every person in here bow your head, if you will. Now, you ministers standing here around these people, walk up to them, lay your hands over on them. The Bible said they lay hands on them. Each one of you now lay your hand over on the believer. That's what we're supposed to do. Lay your hand—your hand over on them who are seeking the baptism of the Holy Ghost. [Blank spot on tape—Ed.] The Holy Spirit

coming into her heart. Now, lay your hands over on the believers and now ask them to receive.

Now, you people out there be deeply sincere. All right, let's pray now, everybody. All of you pray. Pray your own prayer.

³⁰³ Now, Father, as I pray, knowing that at this very hour that millions of prayers across the world is coming into Your ears. You hear every one of them. There's not a way for You to fail but to hear every one of them. And now, Lord, these dear, poor children coming up, I pray for mercy for them. O Eternal God, send Your blessings, and may the Holy Ghost, that's hanging right over these people now, may He fall right upon them just now.

³⁰⁴ May every heart receive Him, and may the glory and power of the resurrected Jesus Christ come upon them just now. May great signs and wonders follow their life, and may they lose their own thoughts and turn to Thee just now, not caring what the audience says, not caring what anybody else thinks, but knowing what You've required.

³⁰⁵ "You shall receive power after the Holy Ghost is come upon you." And may the power of the Holy Ghost fall upon every one of them just now, as these ministers are laying hands on them. And may the Holy Ghost follow them in signs and wonders. May great exploits be done and may this little gathering this afternoon break out into an old-fashion Holy Ghost meeting. Grant it, Lord.

³⁰⁶ Now, Satan, you've lost your authority. You've lost your power. And the Holy Ghost is here to take over and to bless these people and fill them with God's goodness.

I ask for the Holy Ghost to take the way in the heart, in Jesus Christ's Name.

³⁰⁷ Now, just keep your hands up. Keep praising God. Keep giving Him praise and glory, each one of you, just thank Him. Say, "Thank You, Lord, Thank You, Lord, for the . . ."



THE FAITH THAT WAS ONCE DELIVERED TO THE SAINTS

53-1129A

This Message by Brother William Marrion Branham was delivered on Sunday afternoon, November 29, 1953, at the American Legion Hall in West Palm Beach, Florida, U.S.A. This sermon, number 53-1129A, is two hours and twelve minutes. Every effort has been made to accurately transfer the verbal Message from the magnetic tape recording to the printed page, and is printed herein unabridged and distributed by Voice Of God Recordings.

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