

## *THE UNCERTAIN SOUND*

E-1 Thank you very much, brother, God bless you. “My son Timothy. . .” That’s very good. God bless you. You don’t know how that makes me feel to see a young man, hear them words spoken like that. It means, brother, that my work wasn’t all in vain. I’m getting up into the years, and he’s the one who’s following along. And now, it just makes me feel so good to hear that a meeting like that. . . what it produced. You never know what you’re doing when you’re sowing seeds.

E-2 There’s a legend over in Norway that. . . They have a lot of beautiful flowers in Norway. And the legend is, like John Apple here, you know, that this man loved flowers so well he carried his pockets full of seeds. And he went around just sowing seeds. Everywhere he’d see a place, he sowed seeds of flowers, and that’s the reason so many flowers, because someone sowed seeds. That’s it.

Let’s sow the seed of the Word of God wherever we are, for we don’t know what it’s going to produce. And them few seeds, that night, fell in fertile soil that brings forth a—a real genuine servant of God, standing here as a shining light. I passed by his church the other day, and I don’t remember the boy, of course, but, to me he’s just a kid. I doubt him being as old as my Billy. But he’s. . . Standing yonder, seeing this nice big Assembly of God church built down there. I stopped just a moment, and I said, “Thank you, Father. Keep your hand on him.” And “partings leave behind us, footprints on the sands of time.”

E-3 Certainly a happy, real happy, anniversary. God’s blessings on you all.

Now, tomorrow’s Sunday, and we are expecting all you visitors to attend somebody’s church tomorrow. These men here on the platform are men who are local ministers, and they are here representing this Gospel that you’re hearing us preach. They believe the same thing that we believe and setting here representing it. And fill up their churches tomorrow; have a great time.

And then tomorrow afternoon, we’re giving the afternoon service, instead of having a evening service, because it just pulls the people away from their own post of duty, and we can have it in the afternoon. We ought to worship all day Sunday. That’s the day set aside for that. So now, go to Sunday school in the morning, somewhere, and stay for church.

And it's always a sin to send your children to Sunday school. You know that. Everyone knows that. A sin to send your children to Sunday school; take them. So that's a . . . So then, you're doing right; but doing wrong by just sending them.

E-4 And then tomorrow afternoon at two-thirty, be here on time if you can. And we're going to anticipate another healing service for tomorrow afternoon. I pray the Lord will give us exceedingly abundantly, tomorrow afternoon. Been such a real service.

If those—if that cook or chef that cooked that breakfast this morning over here in the . . . I don't know what we call the place on the grounds here, say, that was really good. Frankly, that's the first good solid meal I've eaten this week. And it—that cookies or the bread, ever what it was, sweet bread, that was good, ever . . . I—I really liked that. I'd like to have that recipe. Sister Wood, you take it home to Meda, and see if she could try to cook it. That's good Methodist cooking. That really was, it was really good. We appreciate it.

And if the dean would happen to be present, we're sorry that we stayed overtime, not knowing it. 'Course I understand, brother, sir, that—that maybe your services. . . You all have your services just so much time 'lotted, and you're automatically used to that. But I'll tell you, brother, these Pentecostal people have—really has a gastronomical jubilee when they get around, and they just stay all day; you just have to run them out. That's all there is to it, just get them—get them off your hands. So they . . . But we tried to dismiss. . . Billy motioned fifteen minutes, and I think we had it cleared before fifteen minutes for you. And we're sorry that we interrupted there, because we didn't know it.

And we certainly thank you from the depths of our heart for letting us have that breakfast. And you fine ladies that served and whatevermore, thank you very kindly. God's rich blessings be with you.

E-5 Now, I was thinking of—can't get it off my mind—that at this Brother Hill's conversion. Brother Banks Wood, one of my associates, is setting here tonight somewhere. I suppose he didn't go home today. But he was in the meeting this morning. That's where his boy, right—the meeting just before that—was healed. Every time he mentioned a meeting, I—something outstanding. Now, I'd just like—I don't want to get away from my text here—but I'd just like to tell a little incidence that happened that really cut the warts off of me at that meeting, the same one you was converted in.

I tell you, how easy it is to just walk away from the Kingdom of God, if you don't. . . My old mammy used to tell me, she said, "Honey, you always think twice, and then speak once." That's very, very good philosophy. It's a—really is.

E-6 I was staying. . . (As you know, the meeting was great). And we were staying out in the country. There was a lot of tinsel on the meeting then; it's quietened down quite a bit since then, because, oh, Oral Roberts and many others come on the field, so they. . . It's—the revival in America is just about finished; you know that. We're just gleaning now, just where it's just about all over now.

And I think. . . That's the reason I'm warning with all of my heart, "Judgment will follow this, sure as the world." It's never been—never been any time yet in history, but what judgment followed. And judgment will follow this.

And the healing revival is just about finished in America now. And my heart yearns for the overseas, which, perhaps in a few months, I may make my—rest of my stay, the rest of my life, in the foreign fields.

E-7 Now, so in this meeting I had to stay out in the country. And I was at a little motel. (The brother may know, if he's from that part of the country.) And there was a little. . . I believe it was a Mennonite restaurant across the s—the road, and they were. . . Now, the Mennonite people are really fine people. I passed today and seen a Mennonite hospital here in the city. If I'd break my arm and have to go to the hospital, I hope they take me over to the Mennonite hospital, 'cause I—I like those people; they're really nice. And they give you always, I believe it's a. . . Gene, how many ounces in a pound? Sixteen, isn't it? They give you seventeen. See? And so. . . And they're really nice people.

And I was at the restaurant. And the little ladies dressed so nice, clean, and their kitchens were clean. And they were neatly, nice ladies, just every bit of a real Christian lady. And I really enjoyed eating there. Their food was fine. And so I'd go over there and eat.

E-8 Well, on Sunday I hadn't eaten for maybe two days, getting ready for the great afternoon service (perhaps when this lad was converted, or brought to Christ). And so. . . Mr. Baxter was speaking for me, if your remember, the afternoon services in the—in the preliminaries. And so I—I got hungry. And I knowed I was just going to preach that afternoon; I wasn't going to have no healing service. So I kinda thought, "Well, it wouldn't hurt me to eat a sandwich." I said, "I—I preach so hard, usually," I said, "and so long, it'll—it'll all be digested before night comes for the healing service."

So I said . . . I went over, and the little Mennonite place had closed up. And they'd gone to church, and place was closed. So I walked across the road to just an ordinary little American stop, where they had sandwiches and cold drinks.

E-9 I hate to say this. It just hurts me, 'cause it's our own nation, but to see it so degrading. . . . When I walked in the place, the first thing was a policeman, standing with his arm around a woman in the wrong place, playing a slot machine. Now, gambling's illegal in Ohio. Many of you Ohio people know that. And then a policeman, which is supposed to be upholding the law, standing there breaking the law; and a man my age (perhaps had children at home and a wife) standing there with a arm around a woman. I looked, and I thought, "Oh, my."

I heard somebody laughing, and I looked back towards the back, and a bunch of these here boys. . . . What is you call them? Beatniks, or ever what. . . . ? That there flat-looking hair cut on the top, and a duck sitting on the back of their neck or something, overall jackets on, and their pants pulled way down like this. Boys, be a man. You got better making than that. Oh, my. So there they sat back there and a young lady not over seventeen or eighteen years old. . . . And that young lady, the way they were doing, and pulling around over her, it was a shame. And I thought, "Well, what about that?"

E-10 I heard somebody say, "Do you think the rain will hurt the rhubarb?" And I looked over on this side, and there sat a woman. . . . Now, I'm telling. . . . And I—I don't—I don't believe this is a place to joke. This is a place to be honest and truthful.

And there set a woman that could've been my grandmother. She was setting there with those little bitty immoral clothes on. And the woman had purple painted toenails. Now, I've had my toenail purple, but after I'd stumped it or something. But it was purple painted toenails, with purple painted manicure on—on her lips, you know, and—and—and little spots on her face. And the little—the lady had real short cut hair and painted blue.

E-11 Now, I—I—that. . . . Now, that lady's got a right to anything she wants to (See?); that's nothing to me (See?), but I—I don't believe the Lord ever made anybody with blue hair. I—I—It looked real strange. And the poor old thing, old. . . . And—or the meat on her arm was flabby, hanging, you know, like that. And so I looked at her.

And there was an old man, and it was. . . . I'm 'fraid it was summertime, late spring, around May or June. And the old fellow setting there with an army overcoat on, and a big scarf wrapped

around his neck, two of them, drunk. They were setting there drinking. So they excused themselves and went out and left her alone.

E-12 I stood there, and I said, “Almighty God, Creator of heavens and earth, I come from a mountain top to a rat den.” And I said, “How can You, being holy, as I know You are, ever look upon such a scene as that and let it exist? Why don’t you just send an earthquake and sink the whole thing?” I said, “To mean that my little Sarah and Rebekah will have to be raised up under such stuff as that? To have to, like that young woman back there, and looky here at that women, and here, and men acting the way they are. And the laws of our land rotten and polluted, and—and. . .” The laws are all right, but them who are trying to enforce it, and such a thing of that. . . I thought. . .

E-13 [Someone speaks in tongues; another interprets:

“Yea, what would you have but the love of God? Yea, I say unto thee, tonight, my people, wake up. Yea, for I am God and will not stand it. Yea, they will not stand, saith God. Shall I not as He saith? Yea, shall My prophet bring unto thee the future?

Yea, and shall I not speak unto thee and say that thou shalt surely perish if not rooted. Yea, I say, it is Me that shall say what shall be done. Yet, and I say it is I, God, who shall be taken. Yea, it is I, God that shall be given unto thee. Yea, and I say, accept tonight. Again I say, accept He that is commander of all things.”—Ed.]

E-14 Praise the Lord. Now, I do not know that lady, and I don’t know who done that interpreting. I do not know this man. But now, if you’ve got any doubt of whether it was right or not, wait till I finish my story.

I wanted God to strike her dead, strike the whole thing out. And I felt a real funny feeling. I stepped back behind the door. (Listen, what he said, “It’s I, God, that was given,” See?). And I stepped back behind the door. Now, this for you Methodist students in the building; listen to this. And God is my Judge. I stepped behind the door, and I said. . . Something was going on.

And I looked, and it was a vision moving. And I seen the earth, and there was like a—a circle or a mist of red, around the earth, turning. And I—looked like that my eyes focused upon myself on the earth, doing sinful things that I should not do.

And every time I started to do something wrong, I noticed it would go up before God. And if it wasn’t for that misting Blood, I would’ve died. But the Blood of Jesus act like a bumper on a car.

And ever time my sin would hit God, before God's throne, looked like it would strike Jesus before it struck the throne. And He'd shake His head, and the tears would roll down His cheeks, and He'd say, "Father, forgive him; he doesn't know what he's doing."

Then I'd do something else wrong, and then looked like that He was just acting like a bumper between me and death, because God had already pronounced my death the day I sinned. That was the day I died. And then, I could not understand, why that that mist around the earth?

E-15 And I looked up there, and my—my book was open. Now, that's a vision, just like I see here in the building, only these are just ones that you 'cause. That was one God gave. And I noticed that there was my name on a book, and all kinds of sins was wrote against me on that book.

And I said, "Lord, did my sins make You suffer like that?" And He was crying; the tears was in His face, and—and He looked so weary, His poor drooped-down eyes. And I seen my sins had caused Him to suffer. I said, "Lord Jesus, I'm sorry. I'm sorry that my sins caused You to—to have to suffer for me. Will You forgive me? I promise that I—I'll be good, and I'll do everything I can, if You'll just forgive me."

And He touched His side with His hand. And He wrote across that book, "Pardoned," pushed it over His back in the sea of forgetfulness, to remember it no more against me. And I fell on my knees, and I said, "O Lord, I can never live long enough to express to You my gratefulness for You forgiving my sins."

He said, "Now, I freely forgive you of everything you done, and you want to destroy her."

E-16 That taught me a lesson. When the vision left me. . . Now watch that interpretation: "God was given for us." See it? Perfectly with the words that. . . Before I said it (And there's people setting in here from my church and things, that's heard me tell that story before, and know that that's true. That's exactly. See?) Show how perfect that Spirit of God, speaking there in unknown tongues and interpreting it, neither one of them knowing me no nothing. . .

E-17 [Someone speaks in tongues; another interprets:

"Yea, would I send My prophet weeping? Yea, would I send him seeking, lest it was for thee? Yea, I say unto thee tonight, my people, it is I, God, that standeth before thee. Yea, would you not follow Me? Yea, was I not the—the One that loved thee? Yea, was I not He that bore thine iniquities? Yea, was I not He that suffered?



Yea, wilt thou let Me cry? Yea, wilt thou let Me weep for thee? Yea, I say unto thee tonight, fear not, for I am standing. Yea, I am standing ready to receive. Wilt thou come? saith the Lord.”—Ed.]

E-18 Praise the Lord. Listen to that. Just a moment. “How long will you halt between two opinions?”

You know what I did? Now, watch the story as it goes on. I walked out to the woman, standing out there. I said, “Father, forgive me.” I walked out to her; I said, “Could I set down?”

She said, “Oh, hello.” She said, “I—I got company.”

I said, “Lady, I didn’t mean it in that way.” I said, “I would just like to set here just a moment, until your friends return.” I seen she was drinking.

And she said, “Very well.” And I told her the story that was told me by the vision. She said, “I know who you are.” She said, “You’re that Mr. Branham that’s down here in that armory building.”

And I said, “Yes, ma’am, I am.”

She said, “I passed by your meeting the other night. I couldn’t get in.” She said, “Mr. Branham, I’m beyond hopes.” She said, “My father was a Methodist preacher. I got two daughters that’s Methodist Sunday school teachers.”

I said, “What happened?”

She told me the story. She said, “There’s not a hope for me.”

And I said, “Lady, if there isn’t a hope for you, then why did God show me that vision?” And there with my hand in hers, I led her right out in the middle of the floor, and knelt down there, and had a prayer meeting, and led her back to God. . . ? . . .

E-19 There might be somebody in here that night—tonight, in that condition. Grace of God, it’s shed abroad in our hearts by the Holy Ghost. See?

I remember that meeting well, son. It reminds me of this: No matter what the person’s done, love them, and that’s what wins them.

E-20 Tomorrow afternoon, now, don’t forget the services. The Lord willing, we want to pray for the sick.

And I want to make this statement before I take my text: that last evening, when the anointing of the Holy Spirit—which I was not, by no means, intending to have any kind of a service like that. It was completely from my mind. I was going to take my brethren and go down among those people that were setting here in cots, stretchers,

dying, wheelchairs, and so forth, and stand down there. And ho—and I told Brother Hearn, that when I sent my brethren down here, for him to stand by me. I wanted them to . . . I just felt after praying, and hardly eating all week long, to—that something would happen here that would cause the people to wake up.

E-21 Only God can only work where there's faith. And I thought the hard preaching, and so forth, would surely bring the people to a spot, and the vindication of the Presence of the Holy Spirit would be so perfect, that they could not doubt. And in doing so, I set, like that, believing with all my heart that God would do something in that manner. And the first thing you know, the anointing dropped down. It started out there in that building, catching those people that were dying out there, in conditions. And here it come, right down that line, healing those people right down through those cots and stretchers, cleaning up the outfit as it went through.

The last I remember was somewhere along there, and people rising up out of their wheelchairs, and cots, and stretchers, and being healed. That was about the last thing I remembered. It was such a glorious outpouring of the Holy Spirit. I don't know whether anyone could set under anointing like that, and then turn around and say, "No. I—I—don't. . ." I believe that it would be kind of hard for you to ever be healed. If—if you couldn't—if you couldn't receive it under that, I—I don't think there would be any way of ever getting in any more (See?), under such anointing as that. Now that was a marvelous time.

E-22 Now, to be honestly, since I left, I've been constantly in revivals since December. And now, I've been in places where the people are packed, and bigger meetings and things, but I never knowed any time that the Holy Spirit ever anointed with such unction for healing as it was right here last night. That's right. And I'm so thankful for it.

And you just remember, that there's people that was here last evening, that you'll hear from them. They're—they're healed and don't know it. See? They—they're just expecting that something might happen to them all spontaneously. It don't have to come like that. As long as there's something in there says, "Yes," that settles it, I don't care how long it takes it. So, you ministers remember, in your churches you'll be seeing people coming, saying, "Well, you know, I—I—I just don't have it any more." See?

And then, my son was telling me that the lady come by—may be here now—saying, "Look at my child's eyes." Take the glasses off: so hideously cross-eyed. Pulled the glasses off. . . And Billy said the eyes was straighter than his. So there's just. . . It's just, that's what



it is. See, nobody touched them. See, that's what I'm trying to get to the people, is that it's not whether we touch you or not; it's you touching Him. See? It's your faith that heals you.

E-23 Now, tonight, let's bow our heads just a moment as we pull back the pages of the Book. And then so. . . Get quiet. Lord Jesus, we are approaching Thy throne of mercy again, and asking for Divine guidance tonight, that You might direct us in our thoughts, and our . . . Knowing tonight that our hearts are more than happy, as David said of old, "My cup runneth over." . . .

And how that we know, after a meeting like that last night, it seemed like, Lord, that this entire city would be set afire. But where are they? Lord, truly, how could we but believe that You ordained them to Life or by Your foreknowledge, You knew who would receive You, and who would not. How can a man come, that—when God hasn't called him or ordained him to life? So we realize as it's been through the ages, so is it now, that poor, miserable, blinded, human beings. . . Yet many kind-hearted people, nice people, that live a good righteous life, as far as morals is concerned, and yet are totally lost and gone, without hope, without God, without mercy, in this dark, dying hour.

E-24 Father, my heart bleeds, and pleads. I don't know what else to do, but just keep giving my voice, that at that day, it'll be on magnetic tape into glory.

And I pray that You'll continue to be with us and help us. Bless the services tomorrow, as my ministering brother minister around in their churches. Oh, may there be fire from heaven on every altar. Grant it, Lord. May there be great services throughout the country and throughout the land tomorrow, and save all that is savable. Bless the services tonight and these few words, Lord, that's been read this afternoon here in the Scripture, and where I've chosen to speak a few words tonight. May it be so, that many will receive faith and believe on Jesus, for we ask it in His Name. Amen.

E-25 [Someone speaks in tongues—Ed.]

Holy Spirit might. . . Usually messages come in three. There can't be over three messages at a time, according to the Scripture. But, that's the third message, and it might be the Holy Spirit trying to get it to somebody, so be real reverent, everybody.

[Interpretation: "Yea, thou that hath ear to hear, let him hear that which the Scripture hath to say. And I said unto My disciples as I approached them on the road to Emmaus, that if they would only believe, and as they had their hearts open unto the Scriptures, I

spoke unto them words of Life, their hearts burned within them. If thou would only open thine eyes that thou might see, thy ears that they might hear, thou would believe and should receive the glory of God.”—Ed.]

E-26 Amen. Thank You, Lord. I would draw from that, that they would be like . . . that Jesus . . . Here is my prayer to Him, over those messages: God, let it be tonight, when You shut us in like You did those who came from Emmaus . . . And may we see tonight, You do something among us like You did before Your crucifixion, that the world that’s here tonight, or the church, might know that You have raised from the dead.

May He . . . How did they know He was the same Jesus? Because He did the same things that He did. Now, please, everyone keep your seat, and be real reverent, I ask you in Jesus’ Name. Be seated, be real reverent, and listen.

E-27 Now, the Holy Spirit has spoke through a certain type of gift, of tongues and interpretation. Was not one thing in that that I would dishonor, but believe it come from God. And now, it come before I read the Scriptures. It’s not supposed to be said while we’re preaching: The spirit of the prophet’s is subject to the prophet. And now, it come orderly, all right. And now, it seems like that it’s trying to press that God is going to do something. However, I haven’t give out any prayer cards for a healing service, but something may take place. I don’t know.

But did you notice what it was? That Jesus, when He . . . They thought He was crucified and was gone, but He talked to them all day long, and they did not know Him. And then that night, He got them in the room and shut the door, when He was in the inn. Then He done something, just like He did (No one else did it like that). And He did it just the way He did before His crucifixion, and they—and then what did He do? He vanished in the dark. And they run all the way back to their people, and saying that truly Jesus had raised from the dead. They knew it, for they knew He did something just like He did before His crucifixion, was a proof that it was the same Jesus, raised from the dead. May He do the same thing.

And when we leave here tonight, going to our different homes, may we be able to say like those who came from Emmaus, “Did not our hearts burn within us as He talked to us along the way?”

E-28 I Corinthians, 14th chapter, the 8th verse:

*For if the trumpet gives an uncertain sound, who shall prepare himself to the battle?*

And I want to speak on the subject of the “The Uncertain Sound.” Now, Paul was speaking (isn’t that strange?) upon the same thing here, about giving tongues and interpretations: “The Uncertain Sound.”

E-29 Now, we live in a day of uncertainty. We live in the day when there’s everything, almost, that we can put our hands on natural, is uncertain. There’s so much uncertainty till the nations are—are quaking. There’s uncertainty in our national security. There is no nation safe any more.

We could either be the—the victims to Russia, by midnight tonight, or either be in bits. It depends on what Russia wants to do about it.

We talking about our scientists. . . They have men that they can put two hundred miles in the air, in a little machine that come right over. Set them right the top of this nation, and send a message down and say, “Either surrender, or we pull a lever, and that’s all of it.” They don’t have to wait till tomorrow to do it; they can do it right now.

E-30 If we’re sensible, what would we do? What would the—the Pentagon, what would the—the—the nation do? It would surrender. They’d have to. Then what would happen? Wave after wave of Russian soldiers would climb into our country, here, ravishing our women, taking your homes, and kicking you out in the street, and shoot you, and kill your children before you, and take over the nation. Then we’d know what sin. . . How we’ve been. . . What it meant to laugh in the face of a religious service, and call them a bunch of holy-rollers, or. . . Remember, it’s coming.

There’s no national security. We—we’re—we’re at—we’re at—we’re Belshazzar’s feast, again. They thought because they were inside those big walls, the best of—of the scientists, the best chariots. . . They could run three or four chariots abreast around the wall of Babylon and—and without moving a—losing a horse or a chariot. And the great big gates, that was probably half a—a forty-fifty feet wide, like that. There was no nation could get to them, or anything else, so they just lived in sin, any way they wanted to. But God can look over the top of the wall.

E-31 And they had a—a regular big tea party one night, or a big drunken spree—what it was, something like some of our modern television programs, where they—after they got all good and drunk—they thought they could crack a few jokes about the bald-headed preacher, or something like that. And what happened? They went

and got the vessels of the Lord and drank wine in them to make fun. And that night that was . . . You remember, that was the beginning of the Gentile kingdom.

I want to ask you people something that might be a little critical. Anyone that knows the Bible, knows that God begin—dealt with the Jews until King Nebuchadnezzar. The head of gold, was the beginning of the Gentile empire. Ends out in the feet in Rome. Is that right, brethren, you Bible students? Watch what happens. What did He do at the end of that kingdom? There come a hand writing on the wall that was in unknown tongues. No one could interpret it. But they had a man there had the gift of interpretation. So, he came and read the handwriting on the wall.

E-32 And it's been read here again tonight by the same kind of a Spirit, given by the same God. The handwriting's on the wall. All the time that we've been spending our money, and jokes, and all . . . We become just a big bunch of jokesters, laughing at religion, making fun of it. And all the time, Russia has been putting things in the air that's so far ahead of us, till they're years and years and years ahead of us.

You remember the Medo-Persians was at the gate, waiting, when these things happened; and they knowed nothing about it.

E-33 There's no more national security. When they tell you we're secure, that we can do this or do that, they're mistaken. "Dig a hole in the ground" (some of this here national defense stuff) "and run into the ground," and that bomb will blow a hole in the ground a hundred and fifty feet deep, a hundred and miles square. Well, if you were five thousand feet under the earth, you'd be in the lava. And if you was five thousand feet under the earth, the shock would break every bone in your body.

So you can't dig down and get away from it. There's no way at all to escape it. There—there's only One shelter that you can get under, and that shelter's not made of steel; it's made of feathers: under His Wings . . . ? . . . That's the Only shelter. Go up above it. The rapture coming . . .

E-34 Now, there's unsettled peace. You don't have to think great big nations like Russia. Little bitty nations can do it. We're just at the end of the road.

And ban . . . What are they doing? One . . . We selling a whole lot of stuff to one nation, trying to buy friendship with our money. And the very Indian that we've taken the money from, or taken the land from, we're starving to death out yonder on the prairie. And

taking his sheep away from him and letting him live out there with TB and everything else, in a tent. And then sending money overseas, over there, calling it national defense, trying to buy friendship. . . You can't buy friendship.

And spending millions of dollars every year for whiskey and beer; and our missionaries on the field, starving to death. . . ? . . . Oh, sure we're gone. The nation's gone. All nations are gone. Not only this nation. . . I think this is the queen of nations. It's the truth. It's the great last civilization we have; but she's finished; it's all over.

We're just ready for the coming of the Lord. That's right. The Church making herself ready. . . By time I get through tomorrow afternoon, if the Lord willing, you see if it isn't right. Now, with the—with the Word of the Lord, see if that isn't true.

E-35 Now, remember that we cannot put a confidence in any security place on the nations any more. If we go to Russia, it's a—be—we'll blow them. If they say here, they'll blow us. If we go to Japan, we'll be just the same thing; she's ready to rock to pieces right now. And there's no way you can stop it, because they have neglected to do exactly what God told them to do. Instead of preach of Gospel, they have built buildings, and had fine scholarships, and educations. They've used their own ideas to educate people to it.

And this man that's on trial, this German now—smart, intelligent, intellectual giant. . . And take this Eichmann, that's froze them people to death, then throwed hot water on them, and killed the millions and. . . When I was in Germany, there in those places where they took them out there and give them that bubble in their veins (Hitler), and sent them out there. . . And smart, educated, scientists, way beyond. . . Why, we was. . . Half the war was over before we ever had a gun that could compare with their 88. What about you soldiers that faced it? You know that's right. Why we. . . They were so far ahead of us in science, and smart, and everything like that—and would turn and do a thing like that, it's insanity.

And any young people that can stand in a building with their hands up and all this carrying on of rock-and-roll and stuff, and beatniks, it's insanity. It's dangerous. They've gone; the mental faculties has broke down. Remember, the tree of knowledge only goes so far and it swings backward.

E-36 So there we have no—no sound of security in national defense. Our jobs, we have no security in our—our jobs. It's all uncertain. Let a man pass about thirty-five years old, they'll root you out. They'll get a young man so they won't have to retire you. And after you pass forty years old, you try to get a job even digging a ditch; you'll have

to have a high school diploma before you can do it. And they've got a little button they can press, and then take care of that anyhow. Your jobs—you ain't got no security in your jobs. I don't know how true this is, but I've been told that there's more people out of work right now, than there was during the time of President Hoover's depression, because there's more people. What's the matter? It's just a place where there's no certainty in these things. You're not certain of your job. Somebody can take your place in the morning.

E-37 Politics. . . Let's just talk awhile tonight. This is Saturday night. Politics—crooked? Both sides, just so crooked as crooked can be. It proved it in this last election, when the FBI exposed it, that they had machines that every time they voted for one, for Mr. Nixon, they had to vote for Kennedy at the same time, and they proved it. And what did they do about it? Nothing. Now, I'm not a Democrat nor a Republican, neither one, I'm a Christian. The one pot can't call kettle black or greasy. One's just as black as the other one, just as dirty as the other one.

But what's the matter? It's because that there's no security in those things. It's played out. The great House of Commons of England, one time said about democracy, it said, "Democracy is all sails and no anchor." Said, "It'll come to pass that politicians will stand on soap boxes, and make the elections in America. . . and pay their way in for. . ." That exactly right, but he didn't think about his own nice, lovely, House of Lords would do the same thing. So it shows that all these things are rotten and decayed, because there's coming a Kingdom whose Founder—a city whose Builder and Maker is God. These things has to give way.

E-38 Politics is all. . . I believe democracy, certainly; I'm an American, and I believe in democracy, but, oh, my, at the rotten things that's in democracy. That's it.

So it shows that all these man-made earthly ideas has to give away to a Kingdom that's coming. I've had the privilege of standing on the grounds in Egypt, where the pharaohs stood and murdered the people. . . Where the gladiators and so forth. . . You dig twenty feet under the earth to get their kingdom, where it set. I've stood where the pharaohs stood. I've stayed where the. . . And the—the great coliseums and—and the—the different places in—in Rome, and the—and in the. . . pharaohs and so forth. . . And their kingdoms is fallen. And instead of just looking out here to see them, you have to dig down to find the ruins of them. Show that every man-made kingdom, every man-made system, has to give away.



So you see, I don't care what kind of a democracy, how many U.N.'s we build, how many League of Nations or anything we got; it's all decaying.

Time is filled with swift translation,  
 Naught on earth unmoved will stand;  
 Build your hopes on things eternal,  
 Hold to God's unchanging hand.  
 When this journey is completed,  
 And to God you have been true,  
 Fair and bright your home in glory,  
 Your enraptured soul shall view.

E-39 Don't care how much money you can make, or how many buildings you could build, or how much president you could come of any company; it's falling, crumbling.

The thought's in my mind now, of that third angel's message that went forth. Martin Luther, John Wesley, and the next angel. What did the last angel's message say when he crossed, the three angels? "Babylon is fallen, is fallen, and become the habitation of every unclean spirit." That's exactly where it's at. Sure, we have no security in our nation.

It's uncertain everywhere, uncertainty. There's uncertainty in your job, uncertainty in politics, uncertainty in the Democrat party, uncertainty in the—the Republican party, uncertainty in all the parties.

E-40 And in the church, it's also uncertainty. How can we have about nine hundred different organizations and every one of them diffed in one to the other, and fussing with one another? How can a poor laity know what to do? How can the people know where to stand? One say, "We got it over here." and another one say, "We got it over here." and "We got it down here." What does the people know what to do? It's uncertainty. The church gives an uncertain sound.

Politics gives an uncertain sound. The nation gives an uncertain sound. Employment gives an uncertain sound. Oh, I could speak of a hundred things that's uncertain: no certainty to it. The Methodist church says, "We got it."

The Baptist church says, "You're lying, we got it."

The Presbyterian says, "The both of you are lying, we got it."

The Pentecostals say, “We got it.” Just look how we break up, and fuss, and stew, and everything. It shows we haven’t got it. Exactly right. So that’s an uncertain sound.

E-41 The uncertain sound, you can’t. . . You say, “Well, we going to get in a hole and dig in the ground for national security.” Try it one time, see what happens.

“I got a job, brother; I got a promise.” Just let them change bosses once.

Home life is uncertain. A man can marry a nice little woman. Get her, back out of the country here, where she’s not polluted, take her into a home and set a television in there, and the first thing you know, you come home, she’s acting like some of these movie stars. Uncertainty in home life. Let her kids run out on the street with dirty faces, and out in the street playing. And hold a little snotty nosed dog in her arm and give it a child’s love; pack a little old dog around in a car, and practice birth control. Shame on American women. That’s horrible to say that. I don’t know, but this is one time you’re going to hear it anyhow— if you’ll just set still and don’t keep—keep going out. (One can just hold so much, and then they’d have to explode and run, but—but. . .) But listen. That’s true. It’s the truth. Somebody’s got to cry out against that thing.

E-42 And there’s many a fine preacher brethren, standing in the pulpit, that knows that’s the truth. But what is their pulpit? It’s a meal ticket to them. I’d rather lay on my belly, and drink branch water, and eat salted crackers, preach the truth, than to have fried chicken three times a day and have to compromise with God’s Word. Tell the truth, ‘cause you’ve got to answer for it at the day of the judgment.

Certainly, there’s a uncertainty—uncertainty. Oh, we find. . . Then you say, “Brother Branham, you’re putting us on a limb out here.” That’s right, so that you’ll know where you’re at.

You say then, “Brother Branham, is there anything that has a certain sound?” Yes, sir. There is one thing that has a perfect, certain sound. What is it? It’s the Word of God. It’s a certain sound: it’s perfect. It’s an eternal sound.

“Are you sure of that?”

Jesus Christ said in Matthew, 24th chapter, the 35th verse, He said, “Heavens and earth will pass away, but My Word shall not pass away.”

My hopes is built on nothing less  
Than Jesus’ blood and righteousness.

When all around my soul gives way  
 Then He's all my hope and stay.  
 For on Christ, that solid Rock, I stand;  
 All other grounds is sinking sand,  
 All other grounds is sinking sand.

E-43 Now, the Word of God, His promises, they're true. Now, there's only one thing to approach anything. Like Israel—Israel was a perfect type of this nation. Israel was a God-fearing people that was in bondage to an—to the Egyptians. And they left that land of bondage, took a pilgrimage. (Listen now. Don't you fail to get this. May God open your understanding.) They left their land of pilgrimage, and come to their promised land, and drove back the occupants, and inhabited the land. Is that right?

We did the same thing. We were under Catholicism and bondage of. . . And we wanted to be a God-fearing people that loved God and had freedom of religion, and we came to this nation, and drove back the occupants, and possessed the land.

As long as—when Israel started out they had God-fearing leaders: David, Solomon. They brought a respect; why, Israel was known all over the world, all the nations, and they all respected them. That showed what God could do with a bunch of men and women that feared Him and lived godly before Him.

E-44 As I preached a few nights ago, even the queen of the south come all the way across the Sahara Desert, three months on a camel, to hear the wisdom of Solomon. The whole world looked to them.

And when this nation was founded we had godly men who founded it: George Washington, Abraham Lincoln. Valley Forge, when—prayed all night long, that leader, and bullets went through his coat the next day, without miss. . . without hitting him. Abraham Lincoln, a God-fearing man. . .

What did we do a few days ago? We did the same thing Israel did: elected Ahab to the—to the White House. Now, Ahab was a pretty good sort of a fellow. He wanted to repent. But Jezebel, he was married to her, and he couldn't do it. She was the neck that turned the head. And we did the same thing: put a man up there that's married to that Jezebel system that we run from, and become a free nation from. Oh, you politicians, that's sold your birthright of Christianity. . . I'll stop on that. Let's go back. God's promised it. God said it would happen, Revelation 13, so there's no way of getting around it. I just want you to know where you're standing, and what you did.

E-45 And some of my precious colored people that voted a ticket like that, why, you've brought disgrace to the blood of Abraham Lincoln that took the slave belt from your fathers. Exactly right. I wouldn't have thought you would've done it. My, don't you know what you did? Why did you sell out to a—a few extra dollars, the god of the belly instead of the god of the heart. That's what the nations has gone to, is a few extra dollars.

That's what's the matter with Ahab. But, brother, they had one old prophet down there that he didn't compromise with them. He blasted them out. Every one of the organizations kicked him out. They hated him, but he sure told them what was right. And when he got through blasting that old painted-up Jezebel about them women, the way they were acting, they all hated him. But one day God said, "You've preached long enough. Get out there in the wilderness. Now I'm going to send judgment." And it did. He did.

Oh, at the hour that we're living, friends. . . But there's one thing sure, one thing sure. When we see our nation gone, we see the world gone, there's one thing that's eternally sure, and that's God's Word. What God said, God will keep his Word.

E-46 Let's just take a few characters, that I have written on a piece of paper here, that I like to refer to; a few characters that were sure. And you can be sure.

You cannot be sure of God's Word if you just read it; God's got to speak through the Word to you.

Now, Noah. . . Noah was just as sure it was going to rain as it could be. He was certain of it. There was no uncertain sound when God said, "Noah, build a house—a ark to prepare for the saving of your household." That was no uncertain sound. It seemed like to the people it was uncertain when some wild man, farmer, got some silly idea in his head, that he was going to build away on an ark; and it had never rained, or dew had never fell from heaven, or anything.

I can hear the critics say, "Say, Mr. Noah, tell me, where—where's the rain coming from?"

Well, Noah might've said something like this: "I am certain that was the voice of Almighty God."

"Well, how's the rain coming?"

"If that was God's voice said it's coming, God's able to put it up there to fall down." He was certain it was going to rain, because God's Word said so and it was certain. And he knew it was certain.

E-47 As I started to speak this morning—when I was interrupted by having to leave—Moses, he was a great military man, we're told by

historians. And he tried within himself, knowing he was called to the ministry. Now, brethren, this is a lesson for us all. He knowed he had a call in the ministry. We know that ourselves, but let's watch what we do with it. Moses knowed, his mother had taught him, that he was to be the deliverer. He was borned a proper child, and how he was nurtured by his mother, and brought up right under Pharaoh's doorstep, and really had his foot on the throne. He knew that he was to be God's deliverer, but he tried to do it in his own system.

And we know we're ministers, that God called us, but let's not try to do it by seeing how many we get in our organization. If we do, we're going to make the same mistake they made. Let's follow the Spirit. Let's go with God.

E-48 Moses had maybe never heard the voice of God, but he knowed by intellectual, he knowed by a feeling inside of him, that he was the deliverer. But he tried to do it and failed, so he said, "Maybe I made a mistake."

There might be preachers setting out here the same way, that thought you made a mistake, when you found your failure. You just never waited long enough. The Bible said, "They that wait upon the Lord shall renew their strength. . . mount up with wings like an eagle."

Moses thought that maybe he'd missed his calling. But one day when God spoke to him face to face, and he heard the Word of God, my Angel spoke to him, and it co—coincides with the Word. . . When he saw that the voice that spoke to him was the same thing the Word had promised, then he had faith, and he was certain that he was going down there; he was certain Israel was going to come out from under the bondage, because God made the promise. It was a Scriptural promise. And the voice spoke to Moses and said, "I have heard the cries of my people, and I've remembered my covenant with Abraham, Isaac, and Jacob, and I am sending you down to deliver them."

E-49 You know when a man really follows God's Word, sometimes he acts silly to the world. Could you imagine an old man building on an ark, standing there building an ark. It was silly to the world. And as I said, an old man now, here, eighty years old. . . It looked like if God was going to use him, He'd have used him when he was a little curly-headed boy, or when he was just at his best in his education.

Take forty years to knock that out of him, so He could use him. Taken forty years to take out of him what Pharaoh and his education had put in him.

Taken three years for God to take it out of Paul, down in Arabia: to get him back to God. Got him back to the Word, of all—out of all the great (as good as it was), the theology he learnt by Gamaliel.

And as fine as his theology was, that he—Moses learned from Pharaoh, yet, taken God forty years to get it all out of him.

E-50 One morning when God spoke to him, the next morning he become a wild man to the people. Let God speak to anybody, and in the eyes of the world, they become crazy. And I don't mean a—fanatic. I mean a solid man or woman that comes to God, He takes the fanaticism out of you.

Now, we find out that Moses, the next morning, here he was, with his wife setting on a mule; and his little boy, Gershom, on her hip; and an old crooked stick in his hand. And here he was going down on the road to Egypt to take over. As I said, "A one-man invasion going down to take over."

"Where you going, Moses?"

"Going down to Egypt."

"What are you going to do?"

"Take over."

"What are you going to do it with?"

"This stick."

"Who said so?"

"God did." Amen. That settles it. He was just as certain to that as he could be—with that old dry stick. With this old dry stick in the hands of God, means more than every machine gun that could be turned towards. . . ? . . . Yes. One little, ignorant, illiterate boy out there in the hands of God, with not enough education to know his ABC's, could bring more power of God out of heaven than all the doctors of theology there is in this United States. . . ? . . .

E-51 [Blank spot on tape—Ed.] Forgetting all of his theology. He didn't have to polish up on nothing. . . and . . . ? . . . God. And he was certain it was God. He was certain that he was going to deliver them. How is he going to feed two-and-a-half-million people without a bite to eat? A bunch of slaves out there in the wilderness, how is he going to do it? He was certain God would do something about it.

"Brother Branham, when you preach Divine healing, there's people in heart trouble and this. . . How are you going—how you going to make it work?" I don't; it ain't my business to make it work. That's God's business to do that. But just as certain as I know His



Word is true, He sent that Angel and said so. And somewhere in here, somebody's going to get healed. I'm just as certain of that as I'm standing here. Something's going to come forth because He said so. I don't know who it is, where it's at, but it'll be there. Who is it? I don't know; it's none of my business who it is.

E-52 Somebody will be saved. "How do you know?" God has said so. I'm certain of it. I'm positive of it.

"Brother Branham, you've had an awful struggle; I thought you said the Lord led you over here." He did.

"What do you think? Good will come out of it?" I don't know, but I'm certain He sent me here. I'm certain that He's doing something. I don't know what it is, but I'm certain He's doing it, because it's His Word. No guesswork, I know it's true.

E-53 When Abraham, a man seventy-five years old, and his wife sixty-five. . . God met him one day and said, "Abraham, I'm going to give you a—a baby by your wife, Sarah." She was barren and him sterile, I suppose. And here they was, after all these years. Well, if God. . . Well, Abraham was just as positive he was going to have that baby as anything.

I can imagine him say, "Sarah, knit a bunch of little booties and get you some birdeye and some diaper pins, and let's get started. We're getting ready. We're going to have it." Well, it sounds silly.

What if he went out to the doctor and said, "Doctor, wife and I are—want to make arrangements at the hospital to have a baby."

Why, the doctor say, "Oh, oh, certainly, Mr. Abraham. Yes, sir. Uh-huh. (Say, "Say, would you turn. . . would you call a psychiatrist or the psychopathic ward, somewhere? That old man's went off of his head.") But he was certain God was going to do it.

E-54 The first twenty-eight days: "How you feeling, honey?"

"There's no difference."

"Glory to God, I'm just as certain as I was first. . . ? . . ."

Five years passed. "How you feeling, sweetheart?"

"Not a bit of difference. I'm seventy years old now."

Yes, and Abraham's eighty, that does. . . "I'm just as certain as anything it's going to happen."

Twenty-five years passed. Now she's ninety and he's a hundred. "How you feeling, sweetheart?"

"No different."

“Glory to God, we’re going to have it anyhow.” Why? He was certain God keeps His Word. He was fully persuaded that God was able to perform that what He had promised. Certain, you’re certain when God reveals it to you.

E-55 If God would reveal to that little girl setting there, she was going to walk, I bet the devil could send every demon he’s got out of hell, that wouldn’t stop it. That man setting there in a wheelchair, whoever you are, it wouldn’t stop him. No, there ain’t nothing can stop him: God said so. That settled it.

There in Finland, when that little boy had been laying there on the ground there, dead. . . I’ve got that documented and signed—pronounced dead. Went and got the mother and father, before the undertaker could take him. Was laying there and I come down. I said, “That’s that little boy I seen two years ago in America.”

There stood about five hundred people, the mayor of the city. I said to Mrs. Isaacs, “Interpret this.” She did. I said, “If that baby doesn’t raise from that dead. . .” Laying there dead: every bone in his body broke. Wound him up like that, and throwed him out. Even his—his little feet and things was through his socks, and his shoes off of him, and everything. “If that baby isn’t standing on his feet in five minutes from now, I’m a false prophet and a liar, and run me out of this country.” Why? I was certain that was God that showed me the vision. It has to be, so there’s nothing can stop it. Amen.

E-56 That night in India, before all those people, when the rajahs on their pillows, and the holy men setting all around, and I’d been in the temple of the Sikhs and Jains that day, and they made fun of Christianity. Said, “A very idea of. . .” said, “of Christ dying,” when they won’t even kill a flea, mop the floor as they go, to keep from stepping on a ant; afraid that. . . They believe in reincarnation: think it might be some of their relatives. How could you preach to them a Blood sacrifice?

I said, “Let God speak, that’s God. Some of us has got to be wrong.” I picked up the Koran in one hand, the Bible in the other, and I said, “Something’s wrong somewhere. Let the God that’s real God speak.” Hallelujah.

About that time they brought a blind man up there. I said, “I cannot heal the man, of course not.” I said, “His name is spelled R-a-j-a-p-h-e-w, like that.”

“That’s right.”

I said, “He’s a beggar. His wife’s a little thin woman. He’s got two boys. One of them is six and the other one’s eight.”

“Correct.”

E-57 Standing out there with that anointing, them rajahs sitting out there, and them holy men said, “He’s reading their mind.” I thought, “Oh, them hypocrites.”

Then I looked back there; I thought, “God, if You’ll just do something. . .” I looked back: here’s a vision. There he stood, looking around in the vision. Oh, brother. “Now, now let something happen.” I said, “I challenge every Mohammedan priest in here, every priest of Buddha, you Sikhs, and Jains that made fun of Christianity, come here and give him his sight. Surely the God that created him, if you. . .”

E-58 He said, “I’ll serve the God that gives me my sight.”

I said, “Oh, of course, you say he’s wrong; he’s a sun worshiper. Sure, he’s worshipping the creation instead of the Creator.” I said, “You.. What would you Jains do? You’d just proselyte and make him a Jain. What would you Mohammedans do? Do the same thing. What would you Buddhas do? The same thing: just a psychology.

We got the same thing in America.” I said, “All the Methodists wants to make all the Baptists, Methodists; and the Pentecostals wants to make all the Methodists, Pentecostal. It’s—it’s just—it’s just psychology. That’s all.”

But I said, “Surely, the God that made him,” Hallelujah, “the God that made him ought to do something about it.”

Well you think I’d have said that? Not by no means, if I hadn’t seen that vision. I knowed where he—what was going to happen then. The devil couldn’t do nothing about it then.

If He’d show a vision that George Washington was going to rise from the dead in the morning, I’d invite the whole world to stand and watch it done, for it’s the Word of God. I’ve seen those visions for fifty-two years, and not one has ever failed in all my life. It’s God. No uncertainty about it, it’s certain.

E-59 I said, “Now, you Mohammedans that say you’re the predominant religion, come give him his sight and I’ll be your disciple. You Buddhas, you come give him his sight, and I’ll be your disciple. You holy men, come give him his sight.” (Tens of thousands times thousands, laying in them big fields like that. . . There set the mayor of the city. Got his name and address if you want to write to him and ask him.)

There they said—I said, “Why don’t. . .” I said, “You’re awful still crowd. What’s the matter with you? You’re telling me today, how little Christianity was, how great your religion was.” I said,

“Look at you people out there. Look at your priests. What’s the matter with them? They called me a fanatic, a re—American soapbox salesman, selling religion like I was on a soapbox, ‘cause I shook my arms when the Holy Spirit was on me.” I said, “Let them come forth then, and give this man his sight.” Hallelujah.

E-60 Watching that vision, I said, “Why don’t you come? Because you can’t. And neither can I. But the God of heaven, Who raised up his Son, Christ Jesus, that gave the vision to me just now, that I saw that that man was standing here with his sight. . . I saw him in a vision. If He doesn’t give him his sight, then I’m a false prophet, and run me out of India. If He does give him his sight, how many of you Mohammedans, Buddhists, and all of you, will receive Christ as your Saviour?” Just black hands as far as you could see.

Said, “Bring him here.” Put my arms on him, I said, “Lord Jesus. . .” No more than than I said that, he begin to holler something another like that. He could see as good as I could. Run and grabbed the mayor of the city, running up-and-down like that. What was it? It’s the same God. God’s Word is just as real tonight as it ever was. He’s even testified to the president.

E-61 This coming October, they’ve got an amphitheater that can put a million people in it—in New Delhi, where they’re having their convention, and wanting to come up.

Certainly, He’s still God. But you have—you just can’t say it because you think it in you mind; you’ve got to know it. You’ve got to know. The Word’s got to come to you. You’ve got to know that it’s truth.

E-62 Old Elijah that day when he took all those. . . sacrifice, and said, “Let’s prove who’s God.” Said. . . (See if he was certain about it.) He said, “You—you go ahead first.” Said, “You—there’s a whole bunch of you. . . There’s four hundred of you priests here.” Said, “You make a sacrifice, and let the God that answers by fire, let Him be God.”

And they were sincere. They wasn’t hypocrites. So, they cut the sacrifice, and they climbed up on the altar. And Elijah walked around and said, “Say, maybe He’s pursuing. He might be taking a nap.” What was the matter? He was certain, brother. He had saw a vision. He said so. And when he took and poured all the water on the altar, he said, “Lord God of Abraham, Isaac, and of Israel, (his prince name, not the—not his deceiver’s name), Abraham, Isaac, and of Israel, let it be known this day that You’re God, and I’m Your prophet, and I’ve done all of this at Your command.” Amen. Hallelujah.

E-63 When you meet God's conditions, call for the fire, and it'll fall. Let the Pentecostal church forget their organizations, denominational difference. Let these people throw themselves into tears around the altar, and let these people come with one accord in one place, and begin to cry out to God, and get things right, there'll be another Pentecost take place, and the powers of God will rock the nation.

You've got to do it at His command. You can't do it as long as you say, "Well, now I know I—I'm supposed to believe this, but . . . Really, the Bible says this, but I . . ." Huh-uh. She's—you—you done whipped to start with. See, see? "Well, I know our church says the days of miracles is past, but, really, I believe they're not," See? You're whipped; you'll never get nowhere like that. That's a uncertain sound; you don't know what to do.

E-64 Be certain. Whose Word's certain? God's. If your church says the days of miracles is past, the Bible said, "He's the same yesterday, today, and forever." "Let every man's word be a lie and mine be true," said God.

That sound's uncertain: "Shake hands with the preacher, giving them the right-hand of fellowship, and come and make a confession." The devil did the same thing. He believed that Jesus Christ was the Son of God. He absolutely did it.

Cain built an altar and worshipped just as much as any other religious person did, made a sacrifice and done a great . . . Put his money on the altar, and his goods, and—and laid down sincerely, and threwed his hands up to God and worshipped. God blankly refused him. That's right. You've got to be certain, brethren. You got to know it's God speaking. He did that on his own ideas; Abel done it by Divine revelation of God, listened to the Word of God.

E-65 But when everything got right . . . David, he was certain. Walked up there one day, and that big old Goliath standing out there saying, "The days of miracles is past. It's all gone." . . . ? . . . Oh, when the devil thinks he's got the edge on you, brother, he can blow and puff. Yes, he can. Standing out there, said, "I'll tell you. Let some of you men over there, some of you theologians, come over and attack me. See, I'll tell you what I'll do," you know.

But one day, he said it at the wrong time. There happened to be a little ruddy fellow: knotty, little bitty old guy, little sheepskin coat on, wrapped up there, maybe about—weigh about a hundred and ten pounds, hair hanging down in his eyes . . . Said, "Who is this over there defying the armies of—of the Word of the living God? Who is that over there saying that?"

“Oh, that’s Goliath.”

He said, “Are you going to stand and let that uncircumcised denomination say that the days of miracles is past, when our God said He’s the same yesterday, today, and forever?” Oh, it hit the wrong guy. Yes, sir. They might compromise, but he said, “I don’t.”

E-66 They pulled him up before the bishop, Saul. He said, “Now, I tell you what you have to do, son. Before you get into the ministry, you’ll have to take four years of college training. You’ll have to get a Ph.D. and a LL.D.” And he said, “After I get all this on you . . .” And they put it on that poor little fellow— so bony he couldn’t hold it up. That’s just about the way we go it.

He said, “Take this stuff off of me.” Saul found out right quick that his ecclesiastical vest didn’t fit a man of God. His man-made dogmas—he wasn’t bowing down to it. No, sir.

He said, “Let me go with what I got confidence in.” Said, “Wait a minute, Saul, I want to talk to you. I know this is just a slingshot. I don’t know nothing about them old . . . how you’re supposed to stand and say ‘ah-man,’ and how you’re supposed to do all this, and . . . I don’t know nothing about that.” Said—said “Listen, I know wha—what I’m talking about.” Said, “One day I was herding my father’s sheep,” (Amen.) and said, “a bear came in and got one, and I went after this slingshot, and I brought him back.” He said, “Then a lion come in and got one and took it out, a lamb.” Said, “I took this slingshot and went out and knocked him down. When he rose up, I killed him. And I brought the sheep back.” Said, “If the God Who delivered that lion into my hands, and that bear into my hands, how much more will He . . . ? . . . deliver that uncircumcised Philistine into my hands.” Amen. He was certain he knowed what he was talking about.

E-67 Listen. It’s true: I say my “his and hain’t, and tote, and fetch, and carry,” and maybe a many man here, and your pastor, might not have any Ph., double L., Q.U.R.S.D., all kinds of stuff, on his name, but we know what we’re talking about. Right. We may be called holy-rollers, and a insane, and all excited, and everything, but we know what we’re talking about. Amen. Let me tell you. The devil . . .

I don’t care how much they preach against Divine healing, how much they say the days of miracles is past, I’m herding my Father’s sheep. A cancer took one and run off. I ain’t got no Ph.D., but I got a F-a-i-t-h, so I come after him. I’ll bring that lamb back if God will help . . . ? . . .



E-68 Watch what he done. He picked up five stones, the number of grace, J-e-s-u-s. Put it in his hand, f-a-i-t-h. F-a-i-t-h in J-e-s-u-s. Here he comes. Oh, little sick sheep, you that the devil's packed off somewhere, and say you have to fill a premature grave, I'm coming after you. I'm going to bring you back to the shady green pastures, still waters, eat with the rest of the flock.

Oh, yes, he knowed what he was talking about. He was certain it was God. He was certain. No uncertainty about that. Said, "How much more will God deliver him into my hands?" (Oh, people, forgive me. I thought it was seven-thirty. Give me ten more minutes, will you? I'll watch; I'll set my clock to alarm, if necessary, if you'll just . . . I got an alarm on here anyhow, but I'm ashamed to set it.) But brother, sister, this is true. If the trumpet gives an uncertain sound . . .

E-69 Notice, when—let's just take another person right quick—Simeon. It was revealed to him by the Holy Ghost that he wasn't going to see death until he seen the Lord's Christ. He was a man of reputation. He had a Ph.D., double L.D., Q.R.S.T., too. But the Holy Ghost revealed to him. And he wasn't ashamed. He went around telling everybody. An old man over eighty years old: they made fun and said, "The old fellow with one foot in the grave and slipping with the other one, said 'he's going to see the Christ.'" But he had—he was certain. He had a right for his testimony, he said, "For the Holy Ghost revealed it to him." Amen. He stood there, and saw Him too.

E-70 When Jesus was on earth, Jesus was certain of the Father's Word. He said, "You destroy this temple, and I'll raise it up again in three days." Not, "I'll try to, maybe it will, perhaps it'll work." He was certain.

Why? David said so. "I'll not suffer My holy One to see corruption, neither will I leave His soul in hell." He knowed corruption set in in three days; somewhere within that three days, He'd rise again. He believed the Father's Word. "Destroy this temple, and I'll raise it up again in three days." "I will,"; not "I'll try to."

E-71 When Martha come to Him and said—said, "Our—our brother Lazarus, Lord, if You'd have been here, he would've not have died. But even now, whatever you ask God, God will do it."

He said, "I'm the Resurrection and the Life, saith God. He that believeth in Me, though he were dead, yet shall he live. Whosoever liveth and believeth in Me shall never die. Believest thou this?"

She said, "Yea, Lord." Haaa . . . "I—I—I think so, Lord. I—I'm pretty sure, that they tell me that You're just a Beelzebub. They tell me You read people's minds." Huh-uh, it wouldn't have happened. "Yea, Lord, I believe. (Glory to God.) I believe that You are the Son of God that was to come into the world." Oh, oh. Something's got to happen. Listen, that's positive. That's positive. When two straight ultimatives meet, something has to happen. Oh, yes. Oh, sure it does. Said, "I believe that You are the Son of God that was to come into the world."

What did Jesus say to her? What did He say? "Well, I tell you what . . . Where have you buried him? I'll go down and try and see what I can do about it." Huh-uh. "I'll go down and ask the Father and see what He will do." Oh, no. Huh-uh, He didn't say that. He said, "I'll go and wake him." There's nothing uncertain about that. "I'll go awake him." "I will" not "I will try." "I will." He knowed exactly what God had showed Him, and He knowed it was going to happen. "I'll go and wake Him." No uncertain sound in that (No, sir), not a bit of uncertainty about that . . .

E-72 Oh, "Destroy this body, I'll raise it up in three days." Jesus said, "If I—if you be in Me and My Word in you, you can ask what you will, and it'll be done to you." "It—it—maybe it'll be done to you"? No, no, there's no uncertainty about that. "I will. It will be done. It shall be done." Is that right?

When He looked at that fig tree and cursed it, and twenty-four hours later He come by, and it was withered, Peter said, "Look, the tree is already withering."

Jesus said, "Have faith in God. For verily, verily, I say unto you, if you (Not me, but you . . . Amen, brethren.)—if you say to this mountain . . . (Not if I say, but if you say to this mountain), 'Be moved and plucked up and cast into the sea;' and won't doubt, but believe that what you have said shall come to pass, you shall have what you say." Amen. Not maybe you will, not maybe you will; but you will.

E-73 Sinner man (painted this dark picture here at the first of my sermon, about the hour we're standing), let me quote you a word. Think of it. Saint John 5:24—5, handful, two dozen of eggs. Read it when you go home. "He that heareth My Words and believeth on Him that sent Me . . ." (If your nation's breaking, if your home's a breaking, if your nerves are breaking, if your health's a breaking, if your hopes is breaking, everything breaking), but Jesus Christ said this: "He that heareth My Words and believeth on Him that sent Me has Everlasting Life, and shall not come to the judgment, but hath

passed from death unto Life.” Hallelujah. Not “He may . . .”, “He shall, He hath . . .” He may in the future, but He has now. “He has passed from death unto Life” and is alive right now.

Who, I wished I was twice my size; maybe I’d feel twice this good. I’d have to be twice my size to do it. O God, how can I ever thank You.

E-74 Positive. . . Down through the ages she’s never varied. That little old church that believed that that Word of God’s waded right through every persecution. They’ve tried to stamp it out, burn it out, persecute it out, kill it out, drown it out; and she wades on.

Some time ago, standing in the Statue of Liberty, a little bunch of sparrows a laying dead. I said, “What’s the matter?”

Said, “There’s a storm last night, and that big light was beaming out, and those little birds was lost. If they’d just knowed to took that light, they could went on to safety.” But said. . . “What was they trying to do? They run up here and tried to beat the light out.” Said, “What did they do? They beat their brains out trying to put out the light—the light that could help them.”

You cold, formal Pentecostals; you cold, formal Methodists; you cold, formal Baptists; you unbeliever, that’s trying to beat Christ out of the nation, trying to put education and science in the stead of the Holy Ghost; you’ll beat your brains out and the light will still beam on and on and on and on. He will have a Church that’s filled with the Holy Ghost that He will come for her, and He will live and reign in it. You’ll never beat it out. You’re just beating your brains out, studying all kinds of man-made books and dogmas. Take God’s Word and read It and say It’s the truth and accept It. Sure.

E-75 “He that believeth in Me (Saint John 14:7)—He that believeth in Me the works that I do, maybe he shall do the same.” That would be so uncertain, wouldn’t it? But, “he shall do . . . he shall do the same works that I do. And more than this, because I go to My Father.” Nothing uncertain about it. It’s positive.

You say, “But, Brother Branham, I’ve—I’ve joined all the churches.”

On the day of Pentecost, as I said last night about Doctor Simon Peter, Peter said, “Repent every one of you, be baptized in the Name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost.” Not you. . . “maybe you will, perhaps you will”; but “you shall receive the gift of the Holy Ghost for the promise is unto this generation and that’s all. . .”? Oh, no. “Unto

you and to your children, and to them that's far off, even as many as the Lord our God shall call." Not "maybe"; but "as many as the Lord God calls, you shall receive the Holy Ghost."

E-76 The trouble of it, you want to shake hands and sprinkle, instead of repent and be baptized. Repent means "turn around," leave your unbelief behind. Start up the road believing God, towards Calvary. Turn around. Start up the road, and you will receive the baptism of the Holy Ghost. You shall receive it.

Is that right, brother? I did not misquote that Scripture, did I? I just put it just the way it's wrote. "You shall receive the Holy Ghost." "You shall," not "maybe; perhaps you will; you ought to;" but, "you shall receive it." "Well, the promise is unto you, and to your children, and to them that's far off, even as many as the Lord our God shall call." That's certain.

Now, don't just walk up and say, "I believe that Jesus Christ is the Son of God," hold my head over, and a salt shake, pour a few drops of water on me. I go back and say, "I'm a full fledged member now. I got the right-hand of fellowship." You'll never get the Holy Ghost. You ain't got nothing, a lot of confusion. That's right.

E-77 Lick out your tongue, take a little wafer that some man-made, and the priest drinks the wine, say, "I took the holy communion," the holy eucharist, which means the Holy Ghost. The Holy Ghost didn't come with a wafer; It come like a sound from heaven, like a rushing mighty wind, that filled all the house where they were sitting. That's right. See? That's uncertain. I can't read that in the Bible. But when I hear It come from heaven like a rushing mighty wind, that's it. That's. . .

Jesus said, "Wait up there at the Jerusalem now. Don't you start preaching and don't you. . . I don't care how much experience you got, and how many seminaries you've went through, and how far you're graduated, you wait up there until. . ."

"Until what? Till we get our Bachelor of Art degree?"

"No, sir. Wait until. . ."

"Two days?"

"Until you're endued with power from on high. And then (and not before) will you be witnesses of me in Jerusalem, Judaea, and Bloomington, Illinois." Anywhere—the utmost parts of the earth. That's the gospel.

E-78 And so they said, “Now, we’ll go up and see if the bishop comes up.” That’s what we do today. “Oh, we’ll find out if the priest gives us—confirms us.” That was uncertain sound. I don’t know nothing about that. I’m like David: “Take that old armor off of me.”

“Well, if you’ll go to school and learn. . .”

I—I don’t know nothing about that either. See, I don’t know nothing about that. The Bible don’t speak anything about that. I never see anything in the Bible about that.

“Well, now listen. If you will confess with your lips that Jesus is the Christ and take Him, you have received the Holy Ghost, ‘cause the minute that you believe that Jesus is the Christ, you have the Holy Ghost.” That’s a uncertain sound. That’s right.

Paul said, after he see the people even was saved, and shouting and jumping up-and-down, he said, “Have you received the Holy Ghost since you believed?” Acts 19:5. Oh, yes, he did. And he said, “If a angel from heaven (let alone a preacher), if a angel from heaven preach any other Gospel to you than this which I’ve already preached, let him be accursed.” There’s no uncertain sound about that. That’s the Bible. Certainly.

E-79 And when they were all up there in one place and one accord and suddenly there came—not an uncertain sound, no—but a certain sound came, and it filled all the house where they were setting. Cloven tongues sat upon them to fulfill Isaiah 28:19’s prophecy, that the Holy Ghost sat upon them, and they all begin to speak with tongues as the Spirit gave them utterance.

Just a moment. Hebrews 13:8 said, “Jesus Christ is the same yesterday, today, and forever.”

“He’s partially the same yesterday, today, and forever. . .” He is the same: no uncertainty about that.

In closing I might say this: (I keep you too long, I know I do) but oh, you poor sleepy heads that have to get out and. . . When they used to pray all night long and. . . It’s hard now. Please don’t think I’m hurting you: I’m just following what He says tell me. . . ‘cause I don’t know what to say. I ain’t got gumption enough to say it, but I just got gumption enough to say what He says say. It’s up to you. See?

E-80 Look, how many ever heard of Paul Rader? He wrote this famous song, “Only Believe.” Paul was a wonderful brother. I knew him. He used to be a woodsman, he used to chop wood.

And he said, one time when he was in missionary fields, he fell sick. I believe he had blackwater fever or something. He and his wife

was down in the islands, and they was way away from doctors and everything. And Paul . . . Anybody knowed Paul, knowed he was a believer in Divine healing. So then . . .

I'll be preaching right in his tabernacle week after next. By the way, I'm going to be preaching ne—week after next, in the suburbans of—of Bloomington—the suburbs, Chicago, see—of Bloomington, so you come on over. See? And so then . . . Remember, don't tell the Chicago people that though. I don't know whether they'd stand for that or not, but anyhow, I'll be over there, the Lord willing.

E-81 And then Paul Rader, he said he got real sick. Kept getting sicker, sicker, sicker. And it got—get dark in room. He said, "Wife, come close." Said, "Honey, I may be going now." Said, "Stand by my bedside. Pray for me." It kept getting darker and darker. He kept confessing, "God, You're my Healer." Darker and darker, darker, darker, darker, darker. Kept on going. After while he passed completely out.

And he dreamed. He said he thought he was back . . . (He come from Oregon, you know). He said he thought he was back there chopping wood. And his boss was in the log woods said, "Paul, go up and fell a certain eighteen-inch tree (or fourteen-inch tree or something like that), bring it down here."

Said, "All right." Said up the hill he went, smelling them wonderful pine needles, and just having a glorious time. Said he took . . . "You could feel that old double-bitted axe as she sunk into that soft timber, you know." Farther north you go, colder it gets—softer the timber. Hotter it gets, why, harder the timber—the same thing—material.

E-82 So then, said he'd felled the tree, trimmed it up right quick. Said he stuck his axe down in it, and my, he'd pick that tree up . . . You know, Paul was a strong man—weighed better—weighed over two hundred pounds.

So he reached down, put his knees together . . . And a man's muscles is in his back, and his legs, and so forth, so he reached down and so he could pick it up.

And when he got a hold of it he pulled, and he pulled, and he pulled, and he just couldn't get it up. He was stuck. And he said, "I've lost my strength. I just can't get that log up. Why, I've packed them twice that size." And he tried again, and he wrestled, and he wrestled, and he wrestled, until he was just wore out. See, it was



that—that fever. Said he got so depleted, till he just sat down against a tree and said, “I’m just can’t go no farther. I’m just gone. I can’t go no farther.”

E-83 And said directly he heard his voice—his boss—His Boss’ voice. “Paul.”

He said, “Yes, boss.” Said, “Does that sounded awful sweet?”

Said, “What you tussling with it for?”

So he turned around. He said it wasn’t his boss; his real Boss.

He said, “Paul, you’re just wrestling with it, and wrestling with it, and wrestling with it.” Said, “You see that stream of water laying right there?”

Said, “Yes.”

Said, “That stream of water comes right down to the camp.” Said, “Why don’t you just throw it in the river, jump on it, and ride on down to the camp?”

“Oh,” he said, “I never thought of that.” Said he just pushed it over in the water and jumped on it. Said over the ripples he went, was having a big time splashing the water, saying, “I’m a-riding on it. I’m a-riding on it.” And when he come to hisself, he was standing right in the middle of the floor, screaming at the top of his voice (absolutely healed), saying, “I’m riding on it. I’m riding on it. I’m riding on it.”

E-84 Bible said, “Jesus Christ is the same yesterday, today, and forever.” I’m riding on it. “The Holy Ghost is for whosoever will.” I’m riding on it. I believe that Jesus Christ is alive from the dead. We’re living in the last days. And Jesus said, “The works that I do shall he do also that believes on Me.” And promised in this last days, that that Messianic sign would return to the Church.

Theologians, different if you want to, and I’ll point you to “THUS SAITH THE LORD.” Night after night I’ve done it. What about it? I’m riding on it, God’s Word. Amen. Hmmm. I feel like shouting. I’m riding on it, God’s Word. I believe it’s for whosoever will, let him come . . . ? . . .

I believe He’s right here now. I believe that I never . . . I can’t . . . Those words, if you disagree with them, they’re from God. I’m riding on it. I’ve rode for thirty-one years on it, and as long as the Lord lets me live and keeps my right mind, by His grace, I’ll ride on it, till I come to the river of Jordan. I’ll throw her in, and ride on

it all the way across over . . . ? . . . I believe that's God's eternal Word and heavens and earth will pass away, but His Word shall not pass away. Amen. I'm a riding on it.

E-85 I believe that's the Holy Ghost that's in here now. I believe that's the Jesus Christ. I believe that's the same One that—that appeared to them that night, like the speaking in tongues said tonight, or the interpretation. When they were shut in, He showed Hissself alive.

Is it . . . I don't—Billy ain't give out no prayer cards, I believe, one time this week, I believe he said. I doubt whether there's any here or not. They don't even have to be. We don't need no prayer cards. The prayer card's just a number to get you on the platform. You don't have to get on the platform to find Christ. He's where you'll meet Him: right out there where you are now. I challenge you to take God's Word and ride on it and find out if it's right. Believe it?

E-86 How many doesn't have prayer cards? Raise up your hands. You're sick. Well, I guess it's general everywhere.

Heavenly Father, oh, my rude way, Lord, I—I didn't get a chance to speak to—like ministers speak in this last days, God. I don't know why You didn't let me have it, but . . . I wish I could make what I have in my heart just to—to speak it in such a way that they'd understand it. Please, Lord, let me by the mercies of God in my heart, prove to them that the thing that I'm trying to tell them is the truth, anyhow, Father. I pray that You'll do it once more.

I—I ask You to do it, Lord, that the people might know that if You said so, it's the truth, God. It's got to be the truth. And it's no uncertain sound. If You raised up again, You said that your Church would see You: You'd be with them, and do . . . The—the church would do the same thing You did, and You'd be with them always, even to the end of the world. God, I'm standing on that. You proved it. You said You was, and I know You're here tonight.

E-87 Then, God, forgive my hysterical, emotional, nervous disposition. And I pray, Father, that You'll forgive us our sins and our unbeliefs, and that You'll settle us under the power of the Holy Ghost. And may men and women, somebody in here tonight, Lord, have enough faith to call You down from glory. And may their sickness and things be in such a way . . . Whether it's great, or whether it's not, You're God, You know all things.

You healed a man with a—some kind of a retarded disease and left hundreds setting there twisted, lamed, and blind. And then You come around and did heal the twisted, lame, and blind. You're just God. You do what You want to do.

E-88 I'm Your servant, Lord, and these are Your servants setting here. That it might encourage the church, let it be known tonight, Lord. Let's—we're going to shut the doors of—of all unbelief and take You into our heart, like Cleopas and them who come from Emmaus. You talked to many of these people—these good Methodists, Baptists, Catholics, Presbyterian, Pentecostals. Maybe they didn't recognize it was You. Then, Father, I pray tonight, that You'll do something just the way You did there, just the things that You did before You were crucified, so that they'll know that You are the risen Lord, that You're not dead; You're here, You're alive.

They've heard it so much, Lord, till it just becomes common to them. But I pray, God, that tonight it'll be afresh to them, to let them know that this living Jesus that's soon coming, is here in our midst. Won't You do it, Father? I ask it for God's glory, and for the edifying of Thy Church, in Jesus' Name. Amen.

E-89 Look on me as His servant. Believe with all your heart, you sick people. Don't you have one doubt in your mind, but you believe with all your heart and see if He remains, if Jesus Christ lives.

I solemnly hold my hands before God that the only people that I know that I could identify in this building (and I wouldn't say to them) is my friend here, Brother Gene Goad, and Brother Skaggs from Chicago, works with Winchester Company and is the—has a sporting place—personal friends of mine. I'm not sure if these two little women, or three, setting out on here, are friends of mine from Chicago. These two little girls setting here, a little red-head and a little black-head, if (I'm not sure) that's Brother Welch Evan's daughters. Is that right? Outside of that. . .

Yes, here's where the—Christian Business men from Chicago, I can't think of your name; your son is the secretary. Right here. I can't call your name. Yes, You're two together. I—I noticed you setting there.

Preaching with this anointing. . . Now, It—It's here. I feeled it. I know it just blinds you almost (You see?), till you're not yourself. Outside of that I don't know of anyone, no person.

E-90 You have faith in God. You believe. Say, "Lord, Jesus, I know the Bible says that You are a High Priest that could be touched by the feeling of our infirmities. And I know that You're still that

High Priest.” Do you say, “Amen”? Then if He’s the same yesterday, today, and forever, do you believe that? Are you willing to ride your soul on that from here to eternity, that He’s the same yesterday, today, and forever?

Then if He is the same, how would He act? The same as He did then. Is that right?

Does the Bible say that Jesus is the Word of God? Do we believe that? And the Bible said that the Word of God is a discerner of the thoughts of the heart. Is that right? Then you pray. Isn’t that a challenge?

E-91 Now, to you that’s in doubt, if you want to come here to this microphone, you critics, if you want to take this microphone and do the same thing, it’s yours. Come take my place. And if you can’t, then keep still forever. Bishop, dean, doctor, whoever you are, come do it. Then believe on Jesus Christ. Let’s pray, you Christians.

You say, “You afraid, Brother Branham?” I’m certain. I’m sure that that Angel that spoke to me that night, told me the Word of God. I’m not afraid. He will do it. He promised it.

E-92 Now, I can’t heal you. Anyone thinks that, you’re—you’re—you’re—you’re not even. . . You—you’re—you get that in your head, you—you’ll never be called. You get in your head that Jesus Christ has already done it for you. Then have faith.

I’m just waiting. I—I can’t. . . If He don’t tell me, I can’t say a thing. Brother, would you on that piano. . . “Only Believe,” just a moment for a hymn. I’ve been preaching so hard. Just quietly, just “Only Believe.” Let’s imagine Him come walking down. Say, “Lord, I’m very sick today. Will You have mercy on me?”

“I can if you believe, for all things are possible to them that believe.”

“I just been told that your Word says such and such a thing. . . that You would be in Your Church and make Yourself known just as You did. I’ve heard him tell it all week long. I. . . The man is bound to be telling the truth, ‘cause I go right home and read it out of the Bible. It’s a promise. Maybe I wasn’t taught that, but I know it’s the truth. I believe You. I believe You, Lord. Help Thou my unbelief.”

E-93 Now, there, there. In the Name of Jesus Christ, I take every spirit yonder in here under my control.

Here, raise your head. The little gray-headed lady setting there. . . I must—right here, the—this little lady right here. . . this lady, I’m sorry, not this one hanging ever here. . . Can’t you see that Light?

Looky here. The amber Light like you see in the picture . . . There It is right over the lady. It's moving around. Forgive me if I ask you that. This is another dimension. I realize that I'm in an auditorium. And I realize I'm looking at a woman, and she's praying, and I'm watching her. I never see her in my life. But I can. . . If I would to tell you by the Holy Spirit what you're praying about, you'll know whether it's the truth or not. You're praying about a rupture. That is right. Also an intestinal trouble, complications. If that is right, raise up you hand like this? If I'm a stranger to you, raise you other hand up.

There's a certain sign of His resurrection. She touched something. Is that right?

E-94 What about you all? Do you believe? Spinal trouble. I don't know you, do I? We're strangers to one another. You got trouble in your spine. What if God would tell me who you were, would you believe me to be His prophet? Miss Hollanbach. That's right.

That helped your friend setting next to you. I don't know you either, but God knows you. But you're not praying for yourself; you're praying for somebody else. If I tell you what it is, would you believe me to be His prophet? You're praying for a nephew that's an alcoholic. That's right. Raise your hand.

I challenge you to believe. This man setting here with his head bowed, crying, praying, sitting here on the steps. You've got stomach trouble, haven't you, sir? You're a stranger with us. You can just stay a little while: got to go back home. You're from Des Moines. That's right. Your wife has a gland trouble, doesn't she? Your little boy, little child, has got asthmatic condition. If that's right, raise up your hand. Put your hand over on both of them. Believe, and go home and be well.

E-95 You don't have no such a thing as a prayer card, do you, sir? You just believed it, is that's right? We're strangers to one another, raise up your hand? You—you and I don't know one another; we're strangers one to another? Have faith.

Be in prayer. I seen something happen; I'm not too sure where it was. Believe. Be reverent. It's a man. Raise your head, right in here. You're suffering with a gallbladder trouble. You were praying, "Oh God, let it be me, tonight." Is that right, sir? Are we strangers to one another? Raise up your hand if we're strangers to one another? Can't you . . . ? I know you can't see It— that Light above him. You're not from right here. You're from a city called Canton. That's right. Your name is Mr. Elk. That's true, isn't it? Raise up your hand. That's right.

E-96 Here's a lady, down just below you, setting down this way, hands up to her mouth, praying. She has a stomach trouble. You have a bronchial condition in your throat, too. We're strangers to one another. Say, you're also from Canton. That's exactly right. Your name is Miss Effland, E-f-f-l-a-n-d. If that's right raise up your hand, or stand up on your feet so the people can see that that's the truth. Now, if we're strangers, raise up your hand? Do you believe me? Then I send you home to be well in the Name of Jesus Christ.

I'm riding on it. It can't fail. It's Jesus Christ, the Son of God, raised from the dead, doing the same thing the Holy Spirit interpreted through the man tonight and said, "like it was coming from Emmaus. . . You're shut in with God." Do you believe it with all your heart?

E-97 Now, while It's getting blind to me. . . How many sinners in here are—every one of you come here and stand by me just a minute. Do you want to ride into glory on His Word? Come here and stand here just a moment. Another one, come on out of the balcony. Rise up. All sinners come here just a minute, young and old. That's the way to come. Come right ahead; it's all right. Such conviction and men falling over one another. Come. Come.

Why do you trust in anything that's uncertain: some church theology? Come be born of the Holy Ghost or you're lost. Your church will never save you, as good as it may be. If you only belong to church, you're lost until you're borned again. Come, God gave the Word as a certain sound. He confirms it with a certain sound, and it's perfectly in order. Come, "Every soul by sin oppressed. . ." come, trust in the Lord. I invite you to come. No uncertainty about this; God said so. God confirms the Word.

And you're hearing it for some of the last times, because I'm leaving the country; and there'll never be another on the field till I'm gone. THUS SAITH THE LORD. There has not been, and will not be. Come while you can.

E-98 Remember, I'll meet you at the judgment. You say, "You ought to sing some pathetic song." You ought to get up out of your seat and come on the conviction, not of a pathetic song, but the Word of God and the witness of the Holy Ghost. Flee the wrath of God to come. Flee the scorches of hell that lays behind you. Come, while you got a chance to come. Remember, I say in the Name of Jesus Christ, I will not be responsible for your sins at the day of judgment if you don't come right now and receive Christ.

You that has not got the Holy Ghost, you that don't know that you're real Christians, you come. I challenge you; I call you; I



persuade you in the Name of Jesus Christ to come. You think it's too far from the balcony? It'll be a longer distance than that when you walk that road to the eternal hell where you'll scorch . . . ? . . .

E-99 Oh Lord, the rest is Yours. I can do no more. The hour is growing late. God's patience is growing thin. This may be the last time you'll ever have a call at your heart. You better come. You might cry for that call some night when you're laying out there on the highway, blood running out of your veins, pinned under a car; laying yonder in the bed and the doctor saying you're gone. You might want that feeling come to your heart. It'll not be there. He will laugh at you. You'd better come now. Remember, I tell you in the Name of the Lord.

You believe . . . I ain't called myself His prophet. You did. I know the Word of the Lord then, is true. He's confirmed it. Come every soul, come. That's right, come, come now, while you can come. Flee the wrath that's coming a following this.

Saviour, Saviour, (All right, personal workers)

Hear my humble cry;

While on others Thou art calling,

(Sinner, come with them)

Do not pass me by.

You say, you're afraid of losing a little sleep? What about life?

Saviour, Saviour,

Hear my humble cry;

While on others Thou art calling,

Do not pass me by.

Saviour, Saviour,

Hear my humble cry;

While on others Thou art calling,

Do not pass me by.

E-100 Just one moment. You Methodist students here, I'd like to speak to you just a moment. Kneeling here before me is a Methodist preacher. His brother is one of the great men at Asbury. Still a Methodist, but is filled with the Holy Ghost. The power of God's in his life. Brother Collins, would you just stand to your feet a minute? A Methodist preacher, here's all of his family's Methodists: come through the Methodist college and schools, everything. High degrees and everything, and here he is. Hears the voice of God, and come

and received the baptism of the Holy Ghost. Is it real, Brother Collins—to the Methodist students? Come all of you. “There is a fountain filled with Blood, drawn from Emmanuel’s veins.” Come.

Oh, hear my humble cry.

While on others Thou art calling,

Do not pass me by.

E-101 Now, let’s all bow our heads everywhere. Methodists, you pray the way you do in your Methodist church. Baptists, you do the same. Presbyterian, you do the same. Pentecostals, you do the same. You here upon your knees, I give you to Jesus Christ as the trophies of His Word.

Our heavenly Father, I give unto Thee this group of people tonight as trophies of Your message, of Your Holy Spirit, the certain sound that comes forth that proves that You are not dead, but You’re a living Christ, that lives in Your Church; that lives in Your people; that gives to them the Holy Spirit, inviting. . . ? . . . to come; to all who will come, regardless of their affiliation, and their system that they might belong to.

You are God, You change not. You proved Yourself to be God. You know the heart of every man. You know the name of every man. You know the place and their calling. You know everything, God, because You’re omnipresent, omnipotent, infinite God.

I pray that You’ll save them, Lord, by your grace. Fill them with the Holy Ghost. Send the Spirit of God upon this whole audience, Lord, and just let every heart be saturated. May the believers now be anointed with the Holy Ghost, that they might be thankful to God that they are saved in these days. Grant it, Lord. Let every one that’s sin oppressed. . . ? . . . the ministers. . . ? . . . stand over. . . ? . . . All right, brethren. I’m tired and I’m weary. Will you take the service? God bless you. . . ? . . . Get down here right now, this is the hour. Amen. Stand to your feet to receive the Holy Ghost, every one of you.

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