

THE UNCERTAIN SOUND

E-1 Thank you Brother...?...Let's remain standing just a moment for prayer. Shall we bow our heads? Would there be a request now? Raise your hand, and God will see you, I'm sure. Just in your heart say, "Remember me, Lord, I have certain such . . ."

Our heavenly Father, we're grateful to You as we approach Thy throne of grace with thanksgiving in our hearts for ever saving our souls from the lost regions of the damned. And we thank Thee that by the grace of God we are Your children tonight. I pray for each one of these requests, Father. My hand's up too, God, to You. I have requests. My request is, Father, tonight, to make it known, as they're making theirs known in their own way of praying, God, mine is that You'll save every lost soul in here tonight, that You'll heal every sick person, that You'll fill every believer with the Holy Ghost.

Come to us, Lord Jesus. We need You. We're waiting on You. And as we wait further we commit ourselves into Your hands. Do with us as You see fit, for we ask it in Jesus' Name. Amen. You be seated.

E-2 There's . . . So happy to be back again tonight at the church and to be in the service of the Lord God, and trusting that this will be the night that the Lord will get praise for whatever our gathering is tonight. He said, "My Word will not return to Me void. It will accomplish that which It was purposed for." And we know It will do that.

E-3 The pastor was just telling me of a little girl setting back here was at the meeting the same night that Brother Bryant Mitchell's daughter and son-in-law was called out. And this little girl was called out in the audience with a—some kind of a rash on her face. She was healed immediately and still well. I believe it's the little girl setting. . . Is that you? Yeah, I guess you've had her testify. Stand up, honey, if you will. Isn't that a sweet looking little girl? No rash on her face now, because that—that Jesus Christ made her well. We are so happy for that.

E-4 And now, I don't want to keep you any longer than one o'clock, if I can help it. Isn't that awful? Forgive me. No, I don't say "forgive me." No, that—that's wrong (See?), because I have never said nothing yet that I ever thought I'd have to back up on, because I've tried to say it with all my heart from the Word. And I—I do . . . I'm sorry I torture so many people.

E-5 My precious brother was up to see me this afternoon, and early I went into prayer. And the wife slipped into the door where I was at, and she didn't call me. And she went back and told him I was in prayer, come back again after while. And he never come. And I was a little worried, thought that he was—sure he'd understand. And I told her, "You should've called me anyhow when one of the brothers call." But they usually just let me alone, because sometimes visions happen there, and I know what's going to happen 'fore I'd ever get to the church. See? Many times it's happened there.

E-6 I'm looking at a man right now, a good friend of mine, Banks Wood. When his boy David. . . Brother Wood there was a Jehovah Witness, a contractor, and he brought his boy to the meeting. And he seen a girl one night. . . You know, Jehovah Witness is kind of against Divine healing. And he come down, he and his wife. She was—belonged to the First Church of God, the Anderson Movement Church of God, something on the order of the Methodist church. And they came down to the meeting at Louisville, where we was having it in the auditorium: field house.

And there was a girl that turned to stone. I don't know what the—the medical name of it is now. But she was in a terrible shape, couldn't move from her waist down. In a few hours after she was prayed for, she run up and down the steps and everything just fine.

So they had a boy with polio, and the boy had. . . Infantile paralysis had drawed his leg up. And I went overseas after that. Oh, no, they went to Houston, Texas. He didn't get in.

And they were there the night the Angel of the Lord, the picture was taken.

E-7 And by the way, those pictures are here now, and the books and tapes. This is the last night of getting them in the meeting, 'cause we don't sell on Sunday. And so we made a policy never to sell on Sunday. You can give them your order, and they can send it to you, but we won't sell them.

And Mr. Wood brought his. . . And Mr. Wood brought their boy up to. . . I can never think of that place in Ohio by the lake there. Columbus, I believe it was, Ohio. Is that right, Brother Banks? Was? Cleveland, Cleveland, Cleveland, Ohio.

And before I come to the building that night (I was way up, about ten stories); I was setting up there crying. Mr. Baxter came to me. All of you know Brother Ern Baxter, I guess. Was here with me last, very fine brother. And he come up, and I said, "What makes me so moody?"

He said, "Don't feel bad." Said, said, "Great men even feel like that." That made me feel better then.

So that night when we went down, I seen a little boy with a yellow jersey on, little sweater like, that had polio, his leg drawed up, and got healed. I kept looking over the audience, and I couldn't see them. And finally . . . I believe the way it was, the Holy Spirit called them out, way back in the back of the building, and somewhere in the back of the tent, it was; and the boy was instantly healed.

The man give up his job contracting, and move over, live next door to me now. And all of his people, practically every one of them readers in Jehovah Witness, every one of them has become Christians filled with the Holy Ghost.

E-8 David, I don't want to make a gazing block out of you. Are you here tonight, David? Stand up. That boy's married and got a couple of children. There, sure, setting there right behind his daddy. There was a boy that was crippled with polio and was made well.

I remember his brother. I'll never forget it. You forgive me, Brother Banks. His brother, fine man . . . And—but they kind of disowned Brother Banks as soon as he received the Holy Ghost. They thought he'd went off the deep end, sure enough. So . . .

Now, if there's Jehovah Witness here, no disregard (See?), not a bit. I have respect for every man's belief. That's right. But there . . . See, there's a possibility that God will call you. You'll see the way of the Lord more perfect.

So this man come in, and he was kind of upset, you know, to Banks. And he brought another man with him. And so he wanted to know who this quack was.

He said, "He's out there mowing grass."

E-9 And you ought to see me when I really relax, beard about that long, and old flop-down hat. And why, I preached with a guy for two or three years, and I met him on a hunting trip. He said, "Sir, could you tell me where I could find Reverend Branham up here?"

I said, "I believe I could."

Here not long ago a great big Cadillac pulled up to the door, you know, and said . . . And I was whiskers, and dirty, and I was washing the windows outside. And the man said, "How do you do, sir." Said, "Could you tell me where Reverend Branham is now?"

I said, "That's his wife right there. You might ask her."

And she just liked to drop. She looked at me. She didn't know what to say. Said, he . . . She just happened to be . . .

He said, "Where's his next meeting?"

And she told him, and she walked away and said, "Oh, Bill."

And I said . . .

E-10 So his brother said . . . I was setting there, and the Holy Spirit said, "He's a married man, left his wife. He's got two children." I said that to him.

He looked over to Banks, as if to say Banks told me. See, that's his brother here.

I caught that right quick. Men just . . . They don't realize that. Why, of course, He reveals it. Set in rooms . . . Many times I've called people out that was critics. Sometimes . . . You don't want to do that, though. I did that one time, a minister, very critical. And I called him out, told him that, "Why'd you do this, and that, and something."

My, he lost half his congregation and everything else. So that—that isn't nice. You see, I just keep it to myself, let it go.

But however . . . Standing there I caught that, wasn't no harm in telling him, setting there with this man. I said, "All right, you might've thought Banks told me that. But what about night before last when you was with a woman had auburn hair? You was locked up in the room with her. And a man knocked on the door, and you didn't go. You looked out the window. It's a good thing. You'd of got your head shot off." That finished him. That's right. He knew then that wasn't . . . Banks didn't tell that.

E-11 Then his father come up, which was one of the readers. He was going to really straighten me out on the Scripture. Never said nothing to him. We was going on a fishing trip the next day. The Lord spoke to me, said, "Tell him all things that's going to happen, just exactly what will take place, how many fish will be caught, who will catch them and everything; come back."

I told him that. I seen him look over kind of funny at Banks, looked back, and thought, "Nonsense." But that day and that night everything happened just perfectly to the dot.

And when next day, come back, I said, "Well, Mr. Wood?"

He said, "Well," he talks kind of funny, he said, "any man can see fish before he catches them, and call their—call them out," he said, "I guess that's all right." And so now, he's saved and filled with the Holy Ghost.

E-12 One day we was setting . . . Lyle, his brother, and I was down there fishing a couple years ago, or three. And my little boy, before I left . . .

We don't like cats at our house. Now, if you have them, that's all right. I ain't speaking against your little kitty now, but I don't like the things. So . . . Or a house dog. I can't stand it. Give it a baby's love, and practice birth control, and give that love to a little, old, snotty-nosed dog. My. Why, it's a shame. Excuse that expression. That's . . . I don't . . . You know what I'm talking about though when I say it.

Then my little girl come up and said, "Oh, Daddy, something terrible has happened." Said, "Somebody threw a poor cat away," her and another little girl down the street, and said, "it's eat poison." Said, "Poor thing's going to die. Can't you . . . Can't you let it come in for awhile?"

I said, "Where's the cat at?" Went and got the cat, looked at it. I said, "Go get it a box," and of course, the next morning we had a bunch of kittens. And so . . .

E-13 And then the next day . . . So my little boy, little . . . (He's all boy.), he was just holding one in his hand like this, little bitty fellow, and he dropped it. And the little fellow just turned over and over. I hated that so bad. I thought it killed it. I laid it back. Poor little kitty, he couldn't help being a cat. So then, he started rolling around.

Next, we was going fishing that night. And the next day I was catching sunfish to bait with. You know what little sunfish are, little bream, you call them here, I think, to bait on the line. Way down in Kentucky below us, about a hundred and twenty miles. And I was setting there, and the Holy Spirit come near into the boat where we were at. He said, "You're going to have a resurrection of life right away."

I turned and said that to Brother Banks setting right there. If there ever was a good, truthful, honest man, that's him and his family. And he said, "What do you think it'll be?"

I said, "It may be that little kitten that Joseph dropped. When we go home tomorrow, that kitten . . . Probably . . ." I . . . You heard the story of the opossum, and so forth. It was in the "Business Men," and so forth. So I said, "It's probably that."

E-14 That night we caught no fish. The next morning we were—had no fish at all, so we pulled into a cove to—about a little after daylight to catch some big bream, and I had a fly line pitching out. It was Brother Lyle was with us, just had got saved just a few weeks before that. And he had a great big, long, hook, and he wormed the worm on, and he had a big drop line, and holding it down like this, a

reeling pole. And a poor little brim swallowed it plumb down into his stomach. Instead of just snagging him, pulling him out so he could put him for bait, why, he—he let him swallow it all the way down.

He said, “Now, looky there what that thing did.” And he just got a hold of the little bream in one hand, wound the line around the other, and just pulled the stomach, gills, and all out, threw him out on the water. It was just a little old bream about like that. And he wiggled four or five times, and his little fins spread out, and died on the water. And so, he looked over at him, said, “Little fellow, you shot your last wad.”

That’s an old southern expression. How many ever heard it? All you southerners heard it, didn’t you? So . . . And he was laying there. He floated around there about a half hour. And I was . . . I said, “Lyle, you got too big a hook, brother.” I said, “Just pitch your hook with a little bitty number twelve, if you can get it on there. And just as soon as the fish . . .” telling him how to snag those little bream.

He said, “Oh, I’m just a country boy.” Said, “This is the way we do it,” like that.

E-15 And I set there about a half hour, and the little fish died, and floated all around the water. And it floated back into some lilies, right in a little cove like. I was setting there.

All of a sudden . . . It’s in the mountains where the Wolf River’s been backed up, and they made the—the dam there for the hydro plant. And it’s a . . . I guess it’s a hundred and fifty miles of water, just in and out of these mountains. And the Spirit of the Lord, like a great sound of wind, come rushing right down through into the boat, said, “Stand up.” Said, “Speak to that little fish. He will receive his life.”

There laid that little fish, laying there dead on the water for a half hour. I said, “Little fishy, Jesus Christ gives you your life. In the Name of Jesus Christ, it’s so.” And no more than I said that, the little fish turned over like that, went “brrrrrr,” swam out through the water. Now, here’s the Bible before me. God is my Judge. Brother Banks is a witness.

E-16 Lyle just fainted almost in the boat. He said. “That meant me, because I said to that little fish ‘You’ve shot your wad.’”

And I said, “No.”

Brother Banks excited, he said, “I feel like Peter. Let’s build three tabernacles and stay here.” Said, “This is good.” And then he got to talking about how many people around the world would like

to be setting there, and would seen that. And said, "Think of us," said, "Jehovah Witness, and then God pulls us aside over here, and see all these things that we've seen this week. And this thing here take place. To hear it prophesied yesterday, here it takes place today," and like that.

I said, "No. That wasn't it. That was just showing His grace." I said, "Look. On my list at home I've got at least thirty or forty spastic children, praying for them." And I said, "I got I don't know how many cancer cases, dying. There are people laying in hotels, me waiting to see what the Lord will say. And here He comes around and tells me about a little fish."

E-17 See, it goes to show He's still God. There was thousands of lepers laying in the days of the Lord Jesus. There were cripples, lame, halt, blind, and afflicted. And yet God used His power to curse a tree. A tree withered at the voice of the Lord Jesus, just to show them that—that He is concerned about His trees, His fish. He's concerned about everything. Shows that He knows everything, and He does everything well. So many things could be said.

E-18 I see some of my friends. I see Mrs. Ungren setting there. I didn't know you was in the meeting, and learned today that Brother Myers and Sister Myers, was here. Where are they at? I. . . You know, Brother Myers, you've got younger. I didn't know you. Sister Myers. Them people's all the way from Nashville, Tennessee, up here in the meeting.

I didn't know till today that you were in the meeting. I just learned it today. Have you been all along? Well, I haven't. . . I didn't know it.

I thought your mother-in-law and sister-in-law had went back home from the other meeting, and here I see them tonight. Looked over there, and I said, "He's here somewhere." So. . . I could see him.

E-19 Old Nashville, it's a great town, holds many good testimonies. Have I got time for one more from Nashville? Is it all right? You forgive me. I was coming from Dallas. This one thing holds out to Nashville to me and that was. . .

One thing, I called a preacher out from Nashville, one time at Jonesboro, that lived right out of Nashville there. I've kind of bypassed it ever since. Many of you United Pentecostal brothers know him real well, fine brother. But he was setting there disbelieving, and I called his name to it. See? And I never seen

him in my life. And...?. . .things. . . [Blank spot on tape—Ed.] Real bad. . . And so I—I stopped it then. It was Brother Reed’s at Jonesboro, where the man was called out.

E-20 But I remember, one night I was coming from Memphis, flying in a plane coming home, and they got a storm up, and they grounded me at Memphis. It’s been years ago. And Memphis is located right on the Mississippi River, as we all know. And so they sent me up there to that famous hotel, Peabody Hotel. And I thought, “Boy, one time I’m going to be an aristocrat, staying in that hotel.”

So they called me up after while and said, “Well, everything will be all right (long about ten o’clock).” Said, “Be ready, we’ll. . . The flight leaves in the morning at seven o’clock.”

“Thank you, sir.”

Said, “Be ready. The limousine pick you up.”

“All right, sir.”

Many more was in the hotel there that night. So I set up till about twelve o’clock, writing letters to different ones, and praying over requests that I had, answering some personal mail that had been put in my pockets going through the meeting.

Next morning I got up early, and I thought, “Well, at six o’clock I believe I’ll go out and find a post box, and mail them, you know, put them in there.”

So then, I went out to this box, and thought I’d find it. Went down the street. . . I started walking down the street. And when I got down the street a little ways, I started to cross the street where there was a big Irish cop standing out there. And he whistled, and people would cross. And something said to me, “Go back the other way.”

E-21 Do you believe children of God are led by the Spirit of God? I just wanted to hear you say that, so I can finish the story. That’s true. And He works on both ends of the line (See?) always makes His corners meet. And I thought, “Well, maybe that was just me thinking that.” But it sounded like a voice told me.

There was a sporting goods store there, and how love fishing and hunting. I just got up in the sporting goods store window, and was looking around there to see if I didn’t attract the attention of this big cop, maybe would run me off the corner. And I got up here and I looked around. Nobody was watching me. said, “Heavenly Father, was that You? I don’t want to miss You, Father. Was that You?”

And a voice just as plain as you hear me, said, "Turn and go back."

E-22 Well, I turned and started walking back. And I walked and I walked, till I got over to the other side, got down into the colored section, way down towards the river. Got down in that way, and it a beautiful morning. I looked up. I'd been gone then over an hour. I thought, "Why, the plane's gone."

But something just kept saying, "Keep walking." I know God well enough, just keep doing what He tells you to do. Don't you believe—use your own thinking. You do what He tells you to. Just keep going. I just kept on walking, walking. I got down amongst where the colored people was, a little old house down there, and I looked. . . I was going along singing that little song that you Pentecostal people used to sing all the time. Let's see. I—I sing it once in a while, try to get it, something about . . .

They were gathered in the upper room,
 All praying in his name . . .
 Baptized with the Holy Ghost,
 And power for service came, (You ever hear that?)
 What He did for them that day
 He will do for you the same,
 Glad that I can say I'm one of them.

E-23 I'd just learned it, and I was going down saying. . .

One of them, one of them, (Lord, what do You
 want me to do? See?)

I'm so glad that I can say I'm one of them.

And the Holy Spirit just kept saying, "Move on, move on." You know how you're led of the Spirit. Just kept on going down the street singing, you know, and singing.

After while I looked. Hanging out over an old whitewashed fence, a little old shack behind it, there was a typical old Aunt Jemima, standing there with a man's shirt tied around her head, great big fat cheeks. I just quit singing. It was about the distance to the door. I just started walking on down the street.

E-24 When I passed by, she said, "Good morning, parson."

Well, I thought, "Wait a minute." Now, "parson," that means "preacher" in the south. See?

"Good morning, parson."

And I turned around, I said, "Good morning, Auntie." That's usually the way we regard the colored down there. "Good morning, Auntie." She was laughing, great big tears running off her big black cheeks: Looked like an Angel to me, standing there looking. . .

She said. . . I said, "Say, by the way, how'd you know I was a parson?"

She said, "I knew you was." Said, "Only thing, you supposed to have a briefcase in your hand."

I said, "I left it up there, and just put the letters under my arm." I thought, "Oh, oh." I stopped.

And she said, "I knew you was coming." Said, "You had that hat on the side of your head, and kind of gray-looking, that gray suit on."

I said, "Yes, ma'am."

She said, "Did you ever read the story in the Bible about the Shunammite woman?"

I said, "Yes, ma'am, I have." I got up close to the fence.

She said, "It was that kind of a woman. I didn't have no children, but I was a wash woman. But me and my husband are Christians." And she said, "I—I prayed for two years for the Lord to give me a child." And said, "I promised the Lord if He'd give me a child, I'd raise him to honor Him." And she said, "One day a lovely little boy was born in our home."

She said, "Parson, I raised him the best of my knowledge to serve the Lord, but he got out amongst bad company, and he took a social disease, syphilis." And said, "And we didn't know it. Being a Christian family, we didn't know it." And said, "We just never. . . He never thought nothing about it," and said, "it went to his heart." And said, "The doctor man says that he can't live," and said, "certain parts of his heart is gone." And said, "We've give him all kinds of shots. And he's been unconscious now this is the third day." And she said, "Parson, he's laying in there dying." And said, "He hasn't knowed nothing now this is the third day."

And said, "Last night I prayed all night." She said, "I prayed, 'Lord, You give me this baby just as You did the Shunammite woman. But where's Elisha?' And she said, "I fell asleep, and I dreamed a dream that I saw a man coming, and he had a little gray hat on, and a gray suit." And she said, "I've been standing at this gate since before daylight this morning, waiting for you to come down the street."

E-25 God answers on both ends of the line. I looked at her. I patted her on her back. She was damp from standing there. I looked at her a little bit, and she said, “Won’t you come in?” And I come in, old gate with a plowpoint hanging on it for a weight to pull it back together.

When she opened the—the door a plain little old hut, just a common little hut with an old iron poster bed (How many knows what they are?), a little old iron bed, and no rug on the floor, typical southern, but she had a sign hanging on the door, “God bless our home.”

I’ve been in kings’ palaces. I prayed for King George of England, you know, when he was healed from multiple sclerosis. I prayed for other kings, potentates, monarchs. I’ve been in some of the finest homes in America, but I never felt any more welcome than I did right there, that little colored haunt that morning.

E-26 I looked, laying there on the bed, and there was a great big, fine boy, looked to be about a hundred and seventy or eighty pounds, six foot tall. And he had a blanket, little, like a little sheet blanket in his hand, and he was going, “Ugh, Ugh.” Kept complaining about being dark. He said, “Dark in here.”

I said, “He’s talking.”

Said, “He’s been saying that for two days.” Said, “He thinks he’s out on the sea somewhere, and he’s lost in a boat, and he can’t find his way back.” She said, “Parson, all my heart, if I can just hear him say he’s saved, he can go on then.”

And I said, “Auntie,” I said, “my name is Branham. I pray for the sick. Did you ever hear of my ministry?”

She said, “No, sir, Parson Branham, I never heard of you.” She said, “I’m sorry.”

And I said, “Do you believe God can heal the boy?”

She wasn’t even interested in it. She wanted him saved. She wanted him so she could meet him over there.

E-27 And I said, “All right, let us pray.” And we got down to the side of the bed. I felt his feet. Now, they felt cold, sticky, I don’t know. See? And I got down to the side of the bed to pray, and I said, “Auntie, what about you praying first?”

I’ve heard lots of prayers. I’m telling you when that old saint got to talking to God, you knowed she’d talked to Him before. The prayer that she said to that—to God that morning. . . She said,

“Lord, You know I’ve always respected You. I’ve loved You. I’ve worked. I’ve done all this for You. Not as I deserve it, Lord, but if I can just hear my boy say He’s saved. . .” She got up.

Never said nothing. I just looked at her. I never prayed; I just watched her. She got up, pulled the cover back over him again. He just had his little trunks-like on. And she kissed him on the forehead and said, “God bless mama’s baby.”

E-28 I just stood there. . . Knelt on my knees, rather, at the foot of the bed, looking, holding his feet. And I thought, “That’s right. No matter how much disgrace he’s brought, how big he is, or what about it, how much social disease, and what he’s done to the family, a mother can’t forget her baby.”

And I thought, “If a mother can’t forget her suckling babe. . . Jesus said, ‘I can’t forget you, because your name’s engraved upon the palms of My hands.’ How the love of God. . . No matter what we’ve done there. . .” I looked at that; my heart would break.

There then I said, “Now, we’ll pray, Auntie. I’ll pray too.”

She said, “Thank you, parson,” and she got down again, folded her hands, and laid her head down across the boy; I held his feet. He kept going “Ugh, it’s dark; it’s dark in here.”

And I said, “Heavenly Father, I’m now two hours late from my plane flight, but I only obeyed Your Word. This surely is the place. I don’t know where else. It’s the only place I’ve found. And I don’t know nothing about this boy and about the woman, but You led me over here some mysterious way. And she said she’d been praying, and she saw in a dream this morning. me coming to her. So the only thing I know to do is stand and offer prayer for this poor boy. She’s not interested in his healing, but she wants him to be saved. I pray, God. . .”

And about that time, he said, “Ah, Mama. It’s getting light in the room.” In a few minutes he was setting up on the side of the bed, talking to us.

E-29 I took off, flagged a cab, and I was about three hours late for my plane then, oh, maybe more than that. It was about half-past nine. I told the driver, I said, “You take me on over to the airport.” I’d missed everything. Went by there and picked up my briefcase and things, went on over. And just as I was going in the gate, said, “Last call for flight 23 for Louisville, Kentucky.”

The thing of it is, think. . . The simple faith of that (excuse me, my colored friend), the simple faith of that ignorant colored woman grounded that plane, and held it there.

E-30 About two years later I was going to Phoenix. I went out on a train. And you know, on the train you have to pay so much for them little old sandwiches, and the slice so thick it's only about—so thin, it's only got one side to it, and about fifty cents for a sandwich. I couldn't stand that: too rich for me.

So we pulled into Memphis. If you know, you come in from the east going west. The train pulled up there to switch on the turntable. And then when it pulled up, there was a little hamburger stand over there, and I jumped off and started running down through there to go get me a sack full of hamburgers enough to last me till I got to Phoenix. You get them for about ten cents apiece there. That was better than on the train.

So I run over to get me a sack of hamburgers, and I heard somebody say, "Hello there, Parson Branham."

I looked over there. There stood a little redcap standing there. I said, "hello, Sonny," started down.

Said, "Don't you know me?"

I looked back. And I thought maybe I might've tipped him sometime or something. I thought, "I never was in here." I said, "No, I don't believe I do."

Said, "You remember about two years ago, you was down here?" And said, "You come over my house one morning, and the Lord led you over down here, and you prayed for me? and I was laying dying?"

I said, "You're not the boy?"

He said, "Yes, I is." He said, "I—I—I—I's healed, and I's saved now, Parson Branham: saved now, Parson Branham."

E-31 Amazing grace, how sweet the sound. I could stand here for hours. I'm getting to be an old man now. I'm thirty-one years in the ministry, traveling around the world, sights and things. Just take meetings and testify, but . . . Oh, well.

When we get . . . When we get across on the other side, I want an appointment with each one of you. I want to set down for a thousand years with each one of you. We won't have any less time when we all get done than when we did when we started. You see? Just set down and talk about each thing, won't it be wonderful when we meet there? The Lord bless.

Now, friends, we are not pilgrims and strangers with you all; we are pilgrims and strangers to the world.

E-32 Now, there are some folks here that's visitors from out of town. Now, tomorrow is Sunday. I won't keep you very long tonight. I don't mind you missing a day's work, but don't you miss Sunday school, for whatever you do. You must go to Sunday school.

Now, there's some fine churches here. This is one of them, and these pastors back here are men that has churches that's sponsoring this meeting. They represent this Gospel. They stand here. They. . . If they didn't do it, they'd be off the platform. That's right. And they're standing here as men of God who believe and is sponsoring this meeting. They got churches here, maybe of your own denominational church, and they're—they're here. They'd be glad to have you, and I'm sure they would do you good to go hear them tomorrow. I'd do that tomorrow morning for Sunday school.

And tomorrow afternoon the services will be back here at the tabernacle, or at church. Pardon me, I keep saying "tabernacle." At the. . . Well, a tabernacle is a gathering place. That's right. So. . . it represents the tabernacle in the wilderness. And so—so we—we expect to see you here tomorrow afternoon. At what time? Two o'clock, or something like that—two or two-thirty tomorrow afternoon. Now, be sure to attend Sunday school.

E-33 And I want to tell you something. It's a sin to send your children to Sunday school. You know that? It's a sin to send them, you must take them. Always take them. See? You go too.

I seen a little cartoon in the paper not long ago: Modern America. There was the mother and father laying there, beer bottles and cans laying all over the floor, and cigarettes smoking on the floor, and things like that. About nine o'clock, and the little boy done got up, and washed his face, and dressed, knocking on the door, said, "Who's going to take me to Sunday school?" That's right. That's the way it is. God have mercy.

E-34 Friends, I'm. . . You may think I'm cruel, but I don't mean to be. I. . . Sin just tears me to pieces. When I see it creeping into my church, oh, my, I'm jealous of this church. I—I am. That's right. God called me to this church. I—I may. . . You think I hurt your feelings. I hope I don't. I hope you understand. I hope the Holy Spirit will just make you know, in the—the tone of voice that I want it to know in. See? You just believe. God bless you. Let's speak to the Author now before opening the Word.

E-35 Our heavenly Father, help us tonight now. These testimonies, how we could just stand and. . . When we get over there and see Daniel, and. . . Oh, I want to stand for a thousand years and just

listen at him. I want to see Matthew, Mark, Luke, John, Paul, Barnabas. Oh, I want to see them all. But above all, I want to see Jesus.

And when we stand there . . . When the Angels encamp around about this earth with bowed heads and hear us sing the songs of redemption, they don't know what we're talking about. They never was lost, they didn't have to be redeemed. But when we crown Him King of king, and Lord of lords, and sing the songs of Zion, redeemed by the Blood of the Lamb, what a time it will be. We're longing for that hour.

Bless us tonight. We come to fellowship around Your Word, Lord. Help us now, and anoint the Word. May It go forth like a Sword, and circumcise all the world away from us. For we know the children of God are circumcised of the heart and ears by the Holy Spirit. We pray that He will circumcise my heart and ears tonight, circumcise every heart and ear here tonight, that we might in hearing, hear, in seeing, see, and understanding, perceive, and be saved and healed for the Kingdom of God. We ask in Jesus' Name. Amen.

E-36 Yes . . . [A brother announces, "An emergency call for Pastor Wall, if he will go back to the office, please"—Ed.]

If it's sickness, announce it on the platform, pastor. Announce it here to us. We'll pray immediately. While he's gone . . . We don't know it's an emergency. It's bound to be something.

[The brother says, "There's a man dying in his church that's calling for him. We might have prayer for him"—Ed.]

Oh. Yes, a man real sick in state of death in his church. Pastor Wall, God bless him. Let's bow our heads.

Our heavenly Father, this gracious pastor now, going to the phone to hear one of his congregation calling . . . Heavenly Father, no doubt that pastor now remembers that the hours and the altar calls, and the things that he's did, trusting now that everything's all right. Not a bad thing, when we're ready to go, Lord. It's wonderful. "Precious in the sight of the Lord is the death of His saints."

Now, Father, if it be possible, spare him, won't You, Lord, for the service tonight? Let it be some other time. If the man's time's called, let him live a little while longer, Lord, just in an answer of prayer. Grant it, Father.

Comfort the hearts of those who are looking upon him. Let us remember, Lord, that our bodies are frail. Dust we are, dust we return. But let us remember our Creator now while we have our

right mind and can come sanely and sensibly to the altar and receive Christ as our Saviour. Bless Brother Wall, Lord. I pray for him, and I pray for the one that's dying, in Jesus' Name. Amen.

E-37 I have some Scriptures and contexts here that I would like to talk on just for a few moments. Can you hear me all right from here? That's fine. I want you to turn with me for a Scripture reading now.

And I want to announce also for a—a great healing service tomorrow again. Would you—would you like another healing service tomorrow? How many would be in favor? We want to do just what the Lord would have us do now, and in the congregation. . . How many up in the balcony thinks we ought to have a great healing service tomorrow, pray for the sick? We don't know about healing, that belongs to God.

All right. I'll send Billy down to give out prayer cards in the afternoon, just before the. . . You say, it's two-thirty it starts? Well, he will be here by one-thirty then, or quarter to two, or something like that, so he can give the cards out before we pray for the sick. All right.

E-38 Now, in I Corinthians the 14th chapter, the 8th verse, I wish to read this for a context:

For if the trumpet gives an uncertain sound, we should prepare ourself for battle.

I'm going to preach upon the subject, or talk a few minutes upon the subject of "The Uncertain Sound."

E-39 Now, we live in a day of uncertainty. It's an uncertain time. And I want to ask you something. And as we. . . I try to teach just for a moment and refer to these contexts that—here, and Scriptures. I'd like to ask you. . . Anything that's uncertain cannot be trusted. If it's uncertain, you can't trust it. Paul said here, "If the trumpet gives an uncertain sound, how shall we prepare ourselves for battle?"

Now, uncertainty. There never was a time that things was so uncertain as today. And anything that's uncertain cannot be trusted. Just remember that. Anything that's uncertain cannot be trusted. If there's a question, don't do it at all.

E-40 A lady come to me not long ago, a woman out of my own church, young girl. And she said to me. . . They got some kind of a fashion out about girls wearing scandal skirts, or something that showed the little piece up, cut up like this, that wore a—showed their underneath skirt. And she said, "Brother Branham, do you think it's wrong for us Christian girls to wear scandal skirts?"

I said, "Why are you asking me that for?"

She said, "I was just wondering."

I said, "If it's a question in your mind, don't do it." I said, "If it's a question, leave it alone. You can't be certain. Dress the way you know you're certain. See? Don't take any chance."

And I said, "By the way, what would a . . ." I said, "What is a scandal skirt?" I didn't know what she was talking about. And she told me what it was, and I said, "What in the world would a Christian girl want to show her underskirt for; I can't understand it." See, see? That's right. I—I just can't get that in my mind. Don't make sense to me. Christ is our Life. All right.

E-41 Now. But if there's a question . . . Men come, said, "Do you think it's wrong to smoke?"

"What are you asking about it for?" If it's a question in your mind, leave it alone. For anything you don't do by faith is sin. That's right. Got to be by faith. So how can you smoke and have faith? See, it's right in your own conscience shows you that you're wrong. So if it's uncertain, you better leave it alone, 'cause that might be the one thing that keeps you out of the Kingdom of God.

"Oh," you say, "Brother Branham, one little thing like that?"

One little thing like that will do it, just disobeying one commandment of God. One little disobedient, one commandment, caused all sickness. And look, Jesus said in His own text in His sermon, "Remember Lot's wife."

Now, she had a lot more excuse than what we have today, doing the things that we do. That woman's children and grandchildren was burning up in the fires of hell sent down from God. And the poor thing, screaming and crying going up there, and she merely turned to look back, and she turned to a pillar of salt, and stands there yet today. And Jesus said, "Remember Lot's wife." We've got to keep every Word of God. See? Just one little thing . . .

E-42 That's the reason sometimes people think I—I—I get rough with people, bawling them out. It's not 'cause I don't love you, it's because I do love you. What if your little boy was setting out in the street, and you said, "Junior, dear, I—I . . . You shouldn't set out there. Daddy don't want to hurt . . ." You'd better strip the hide off of him, if you love him. Keep him in off of that street. Real love is corrective. Genuine love is corrective.

What if your wife was running around with some other man, and you said, "Dear, I—I hope you have a good time, but really I don't think you should do it." She ought to kick you out the door. That's right. Yeah. Real love is corrective. That's right.

E-43 Now, uncertainty. . . The American home today is uncertain. A man marrying a wife, it—it sure is a problem, certainly is. Or a woman marrying a man, it's certainly an uncertain thing. They even got it in the—the marriage ceremony now, "I take him for better or worse." There's a question on it, uncertain. Be good to pray through on it, don't you think so? Think that would be better. Pray through. But it's uncertain.

Homes are broke up, remarriage, constantly all the time. Uncertainty of home life. America leads the world in divorce cases. All the rest of the world, America leads it.

Business, uncertainty in business. You don't know whether to start a business or not. There's so much competition; there's so much everything; you don't know whether to start or not. It's kind of questionable.

And another thing is national life. We don't know whether to build a home or not. Might be blowed up before morning. You can't tell. Russia's standing there. They got a—a—a bunch of missiles set. The only thing. . . They don't need an army. Just one man with a little too much vodka to pull a line, and we go to dust. No way. . . They got it set on everywhere. That's all.

E-44 And remember, we've got it for them the same way. And every little island and every little nation's got it. They don't have to fight any more wars, just press the trigger and they'd send enough bombs across here, there'd be no way of stopping it. You can't get away from it. They'll blow a hole in the ground. They got them hydrogen bombs that will blow a hole in the ground a hundred and fifty yards deep, I believe it is, and a hundred and fifty miles square. How would you ever get away from it? And thousands of them set to explode at one time. . . The world couldn't stand it.

And we run over there and huddle up our fist, and they run back this way, and run back. It's scared, every nation's scared. Might as well. . . Like the White House, we're. . . Like a little boy in the nighttime passing a graveyard, whistling in the dark, acting like we're big and brave. But all behind, everybody's shaking in his boots. It's uncertain. That's right.

Our nation's treaty of peace, and everything else, it's just shaking. The U.N.'s a shaking, everything's shaking. The Bible said it would. Everything that could be shook would be shook. But we receive a Kingdom cannot be shook. See? Everything's shaking. It's uncertain.

E-45 The seasons are uncertain. You don't know whether to plant your crop, if you haven't got some kind of irrigation. The season's so irregular. Frost, rain, anything else can happen right in the summertime. Look what . . . Sometime here they was having a freeze down in Florida last year and a heat wave in Alaska: uncertain.

Science says the earth is pushed out. I forget how many miles it's pushed out around the earth, swelling out in the middle. Finland is almost one third, or one-eighth bigger than it used to be a few years ago. It's raising up. The middle of the earth is pushing out. Oh, brother.

E-46 What is it? The—the red signal's down. He's coming. Be ready. She's right at the door. You don't know where to go to find security. You buy life insurance. How do you know there's going to be any life from here after? How do you do . . . You—you do everything, but it's all so just a gamble-like, so uncertain.

Church life is uncertain. Churches, denominations, are so uncertain. One don't know what to do with the other. They're so uncertain, till they're bundling themselves all together, and going into the World Council of Churches. How you going to do that when you mix yourself up with believers, make believers, and unbelievers, people who deny the virgin birth, deny the baptism of the Holy Ghost, deny Divine healing, and everything, and yoking yourself up amongst unbelievers, trying to do it for security.

E-47 Security? You know, the Bible said let the wheat and tares grow together, and He would bundle up the tares at the end. They are. They're getting bundled up in one great big bunch, all of them coming together to form the image of the beast, an ecclesiastical power, an image like Rome.

Oh, it's coming. Don't you worry. It's going to be here, and you're going to see it. You won't die of old age, none of you I don't think, till you'll see it. We've got the head of it setting here now, Jezebel, turning every Ahab's neck, and . . . Remember the days of that, don't you? How many of you ever heard my tape on "Jezebel Religion"? Scatters a whole lot. You know what I'm talking about. All right.

E-48 Now, uncertainty, church life, people belonging to church, they're so uncertain they'll join the Methodist this week. "Is this it?" They'll go over and join the Baptist next week, go back to this, and finally wind up in the Catholic. That's right. Uncertain, they don't know where to go. Catholics running here, and there, and everything else. Nobody knows what to do, just uncertainty. Whole thing just seems to be crumbling, no foundation.

E-49 But is there anything that's certain? Yes. Hallelujah. Is there something that's positive? Sure. Yes. Jesus said, "Both heavens and earth will pass away, but My Word shall never." There's something that's certain. Yes, sir. "Heavens and earth will pass away, but My Word shall not pass away." Then that's certain.

One thing's sure: that's God's Word will never fail. No matter how critical critics might criticize It, how educationals might explain It away, how they might do this, that, or the other. But it won't stop It one bit. It'll happen just the same. As John said, "God's able of these stones to rise children to Abraham." God's going to do it. His Words are going to be fulfilled in their season, and nothing's going to stop it. I'm so glad of that, oh, how glad I am.

E-50 Paul, here, was talking in Corinthians 14:8, of training a soldier. He's trained to a sound. That soldier, if he's a trained soldier, he knows every sound of that trumpet just exactly what to do. He's trained to that trumpet. When that trumpet sounds . . .

He said, "If a trumpet gives an uncertain sound," then the soldier don't know what to do, because he's only trained to the sound of the trumpet. He knows exactly what to do, because the trumpet sounding tells him what to do.

He said, "Now, if the trumpet gives a uncertain sound, then he don't know what to do." Now, that was training in natural soldier. And the Christian soldier is trained to a trumpet, a sound of a trumpet. And that's the Gospel trumpet, the Gospel, the sound of the Word of God, the Gospel trumpet. And if one never knew the sound of the Gospel trumpet, he'd be a bit confused. If he didn't know what the Word said, and what the Word taught, just what the church said, he'd be a bit confused when he heard the sound of the trumpet. He wouldn't know how to prepare himself.

E-51 And I think that's where we've got to, the world today. The trumpet is sounding exactly with the Gospel, and the people don't know how to act. They don't know how to stand in line and make ready to battle. They're confused because they have been listening to different trumpets: creeds, denomination, sectarianism, all kinds of stuff. And when the true Gospel, with the true Word made manifest, proved in there that people don't know what to do. Some of them walks back, and says, "It—It—It's the devil."

The other one says, "It's telepathy."

"It's a . . . They're excited."

"There's no such a thing as the Holy Ghost. Dr. So-and-so said so."

I don't care what Dr. So-and-so said. What did God say? That's the only thing that's solid. His words will fail, but God's Word will never pass away. His word's uncertain, but God's Word's sure. That's the reason I build my hopes on nothing less than that Bible. It's got to be that.

But it's strange. As I go about and preach the Word, and testify of things, maybe taking a simple thing, one statement of the Bible. . . Usually it's better to do that. I could stand here for weeks and go through things to show you that the Scripture pointing right to this time, and they don't believe it.

E-52 Now, here other night, I scolded you women about having short hair. Did you know the Bible speaks of that for the last days? Right. Do you know in the Bible, it was the disobedience of a woman that started with the feminish, a woman back there, when this thing first issued in of death? And when it's going out the same way? The Gentile nation was issued in with King Nebuchadnezzar with unknown tongues and interpretation, and goes out the same way? Issued in by a worship of an image of a man, and go—holy man, Daniel (which was Belteshazzar), the image of Daniel, to make everybody worship that image of a holy man, and go out the same way?

You know, every Scripture has a compound answer to it, repeats Itself? Certainly It does. And we're in that day. How we could take hours on that, and show you just exactly it's the truth. And you can explain it to people, and show it to people, and they don't know which way to go.

E-53 I. . . One way, you feel like you want to scold them, yet you're sorry for them, because they've been listening to something else that's contrary. But always come back and see if it's **THUS SAITH THE LORD**. If it's the Bible, then that's certain. And every ounce of It is certain. Not even one little phase will ever fail: as much as Lot's wife would turn her head at her own screaming children and grandchildren, burning up in the flames of hell. God's wrath and judgment poured out upon Sodom, and the poor grieved-heart mother just turned her head and looked back. But the Angel said. . . Now, the Angel, the Messenger of the hour to their people said, "Don't even look back," and she disobeyed that Messenger and just turned her head. And she stands yet today.

See, friends, that's the trouble. I've noticed it amongst our people. We just don't have the—the sincerity, the reverence and respect to that Word that we should have. And that's the only thing that's going to stand, is that Word.

E-54 Now, if one doesn't know the sound of the trumpet, doesn't know what he's talking about, then it's—it's—he's a bit confused. Now, today we find people confused. Looky here. Presbyterians, Episcopalians, Lutherans by the hundreds is coming in seeking the Holy Ghost. Strange. . . That's right. Hundreds and hundreds of denominational people coming in, seeking the Holy Ghost. And the Pentecostal people that ought to know what's happening, doesn't do it. Instead of grabbing a hold of their congregation and shaking them down to the Gospel, they let them go right on living as luxurious as they want to.

When don't you know Jesus said when the sleeping virgin come to buy oil, it was that very hour that the—the bridegroom come? When she come, and said, "Let us have some of your oil," said, "We just have enough for ourselves. Go buy." And when she went to buy the oil (the sleeping virgin) then the bridegroom come, and the bride went in. Now, there's never been a time that we've ever knowed that the denominational world has been wanting the Holy Ghost until right now.

E-55 The evening Light, signs, wonders, miracles, everything's setting right here ready. Sure. They're a bit confused. They don't know. . . Say, "Oh, hallelujah. Hallelujah," going right on to it, and letting everything run loose. Well, we ought to be checking up. It's going up time when that takes place, when the sleeping virgin cried out for oil.

Evening Light sounds coming on. What is the evening Light sound? According to Malachi 4, it's the message to restore the faith of the people to the. . . the faith of the fathers to the children, a message.

E-56 Now, notice. Jesus. . . There was two trees in the garden of Eden. One of them was Life, and one was death. One of them was the woman, the other one was the man. And life that come by the woman dies. But the life that come by the man lives. Jesus said, "I am the Bread of Life that come from God out of heaven." The Angels. . . The Seraphims guarded the Tree of Life, which was the Bread of Life that come from God out of heaven.

And notice that they wouldn't take it without an atonement. And the atonement had to be made, and then they could take the Bread of Life. There was that perfect tree, bore perfect fruit. David saw it in the Psalms and said, "It's like a tree standing by the rivers of water." Sure. The rivers, many of them of one water; many gifts, the same Spirit. And He bore every fruit perfectly. And then, the Romans cut Him down, hung Him on a man-made tree.

But when He come back, He ordained on the day of Pentecost. . . What did He ordain? A Bride Tree with the Spirit of Himself in that Tree to bear the same fruit. It come up for the first three hundred years, doing fine.

E-57 Then organization set in it, and the Roman Catholic church today was first the Pentecostal church. Anybody that knows church history knows that. I've just went through it all: Pre-Nicene Fathers, and Nicene Council, post-Nicene Council, Hislop's "Two Babylons," Foxe's "Book of the Martyrs," oh, Pember's "Early Age," all—all that. I've taken it all. And the Roman Catholic church was first Pentecost.

The Roman Catholic pope has just said, "All the churches come back now to where the churches began, in Rome." I want some scholar, some theologian, some historian to tell me that the church begin in Rome, or show me. I'll go back with him where the church begin. It begin in Jerusalem, on the day of Pentecost.

Now, I will admit that the Catholic church, the denominational church begin in Rome. Denominations started in Rome, and that's where they're going back, the old mother harlot, and her daughters. It's truly. He will go back there.

But the original church begin in Jerusalem, A.D. 33, on the day of Pentecost. That's where we'd have to go back to. I'm trying to get back there. But see that antichrist move, trying to make that antichrist, when the real Spirit of God's trying to move them back to the original faith again? Looky there. "What the palmerworm left, the caterpillar eat, and what the caterpillar left the cankerworm eaten," on down, down till it get down to a stump. Joel saw it. But he said, "I will restore, saith the Lord, all the years that they eaten."

E-58 Now, it was about a thousand years there, there was nothing but a stump. But you cannot, because the Life of that tree's predestinated to bring forth a Tree. . . Up come Luther, started It growing. What did it do? Organized. The husbandman pruned the branches. Come up into the Methodist. What did it do? Organized, just like the mother: prune the branches. Come on up into the Pentecostals. It's done the same thing, organized. God's pruned the branches.

But that life in the heart of that tree has to live. God said, "I will restore," for the evening Light's to—to ripen. In the middle of that tree stands the heart of God. That's the Bride Tree to meet the—the—the Bridegroom Tree, just like was in the garden of Eden originally—the tree, the two trees of life. Take Adam and Eve as—as a shadow of the two trees that actually stood there, life and death.

And there's where it goes to today. Oh, they're a bit confused. They don't know what to do about it. When they hear the trumpet sound, they don't know which way to go. They say, "Well, I—I—I don't know." It's pitiful, it's pathetic. That's right.

E-59 The churches of His day, they knew not the sound. Look what the churches had done. They'd become ecclesiastical, educated, smart, shrewd, and had took all the commandments of God and made traditions out of them. Jesus said, "You take the commandments of God, and make them of none effect by your traditions." They were holy, righteous men, couldn't lay a finger on one life. He'd be stoned if he done something wrong. Their great-great-great-grandfathers was priests.

But Jesus said, "You're of your father the devil." And when Jesus came and sounded forth the trumpet of the Messiah, they didn't know it. It was an uncertain sound. They didn't know what to believe. Believe me, it's the same thing again. It's repeated itself. The Gospel sounds in the purity of its Word, and of its manifestation. And still they don't get it.

They can't understand it. They're not trained to that sound of the Bible. They're try—trained to some denominational creed instead of the sound of the Bible. Therefore, when the Bible sounds it out, they don't know what you're talking about. That's right. If the trumpet gives an uncertain sound, who knows how to prepare himself? People just go on, live just like the others. But if they could only see the sound, God moving.

E-60 I come into India. Here some time ago Billy and I . . . When we went into India, where we had our greatest meeting we ever had, was in Bombay, the largest one. And I guess there was . . . I don't know—there was probably hundred thousand, two hundred thousand people accepted Christ at one time. We didn't know how we could control them (just like miles of just black hands going up, accepting Christ), when a total blind man on the platform received his sight, was made well. And there they was.

But because no churches would cooperate with it, then what did they do? When they . . . They—they misunderstood the sound of the Gospel. When that Methodist bishop stood there, and he said to me, he said, "Sir, we believe you to be an honorable man. We disagree with you. You've got a good name; we respect you. But to sponsor you . . ."

I said, "Sir, somebody's got to pick up out there. Here's the mayor standing here, that told me that there's at least, going to

be at least five hundred thousand people in that gathering.” I said, “There’s going to be something happen. Come on in and get those people. Lead them to know Christ, if it’s only by the book.”

But you see, the trumpet was sounded for them, but they . . . It was an uncertain sound to them. They didn’t know—they didn’t know that Gospel trumpet. You see? They only knowed their ritual trumpet, their ecclesiastical trumpet. That’s all they knowed, and lost it. And they’ll pay for it at the day of the judgment. That’s exactly right.

E-61 Jesus sounded His trumpet. He showed them by His signs and wonders that He was the Messiah. Yes, sir. The Christian soldier is trained to hear the Word-sound of the Gospel. The real Christian soldier is trained to that. Jesus said, “My sheep know My voice.” What is the Voice? Jesus is the Word. “In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us.” Then a real sheep of God hears the voice of the Word. “My sheep hear My voice, and a stranger they don’t follow.” Get it?

Creeds and dogmas, and so forth, is injected into It. They won’t follow that. They’ve got to hear the unadulterated Word, and see It manifested. Watch just a little bit here in the Gospel in a few minutes, see if it is or not. They’ve got to . . . “My sheep hear My voice.”

E-62 Look. All of Israel, of the tens of thousands that there was in them days (around four million) . . . And there was a hundred and twenty heard His voice, out of four million. If the rapture would come tonight, it would be scary if I’d tell you what I think would happen. It’s true.

There’s a lot, as I said to a brother this morning, there’s a lot of so-called Christianity bloomed all over the earth. It’s only a filler in a garden pointing to a statue. The statue’s the thing to look at. Christ is that Image. Right. And the true borned again church is what He will take with Him. The rest of it’s filler. That’s right.

E-63 Now, the church didn’t know Him. Why? Because they hadn’t be— been trained to the voice of the ecclesiastical systems of that day. It was an uncertain voice. They didn’t know what to do when Jesus walked out there and foretold things, and prophesied things. And yet their own Scripture telling them that when He come that’s what He’d do . . .

But they had made traditions out of it, and said, “Well, the Messiah will be so-and-so. Now, Dr. So-and-so and Rabbi So-and-so said, ‘So-and-so.’” See, taking man’s word. It’s uncertain. But God’s Word is positive the truth.

God said to Moses, His prophet (And the Word always comes to the prophet.), and said that He would be a prophet like him, and they were looking for that. And those who looked for it received it. See? “My sheep know My voice.”

E-64 But today . . . Them days it was trained, educated church men of His days didn’t know the sound. They were good men. You couldn’t lay your hand on them. You couldn’t say they committed adultery, they lied, they stole, they done this. No, sir. You couldn’t say they wasn’t smart. They were plenty smart, just as shrewd as they could be.

But they didn’t know the sound, and they didn’t know what to do. They were flusterated. Oh, how I’d . . . Just holding something back. I’d like to blast them. Talk about a flusteration . . . Yes, flusterated, they didn’t know what to do. They seen something happen, and they knowed they had to answer to their people. And instead of taking the Gospel and searching it out, when He stood there and perceived their thoughts, and He . . . They said . . . They was going to tell their people He was Beelzebub. They just cast it off and said, “Oh, it’s of the devil.”

And Jesus turned around and said, “I forgive you for that. But someday the Holy Ghost is coming to do the same thing, and one word against It will never be forgiven.” The uncertainty, and the certainty: when the certain sounds, the uncertain’s confused, and when the uncertain sounds, the certain’s confused until he sees where he’s—what’s sounding. Yes.

A man who knows where he’s standing, he can hear what—hear the uncertain sound, but he won’t listen to it. That’s right. A stranger they will not follow.

E-65 All right. What happened? What made them that way? What did they do it? How did they do it? They denied the Word. And when you deny the Word, there’s only one thing to build upon, and that’s the educational system. When the truth is denied, education is accepted. That’s exactly right. They took education.

Same thing today. Look at our Pentecostal churches, brethren. Now, we might as well open our eyes and say it’s the truth. Our churches is not what they used to be. Now, your churches are my

brethren. They're fine. I love them. That's the reason I'm with them. If I didn't believe in them, I sure wouldn't be around here saying what I'm saying. I love them. But what's happened?

Instead of them experiences we used to have with God, we send our children over here to school somewhere, and get a Ph.D. and a LL.D., and bring him home. And he knows no more about God than a Hottentot knows about Egyptian night. Right. We take our children to—in the Sunday schools. God don't have any grandchildren. God has sons. That's right. But we take them in, say, "Well, they're Pentecostal 'cause their mother was Pentecost and raised them up Pentecostal." That don't make them Pentecostals.

E-66 God don't have any grand-kids. He only has sons and daughters, not granddaughters and grandsons. He only has sons and daughters. That little Ricky's got to pay the same price that grandpa paid, do the same thing that grandpa had, get the same experience that grandpa and grandma had. If he don't, he's lost.

Don't turn your head to look back. Keep on going. Don't look at the world, and some of these fashionable things, and some of these hands full of denominational stuff they're handing out. We're all guilty. That's right, don't know that certain sound. We accept little dogmas and keep them.

E-67 Jesus, when He come, He couldn't even get any of them. He took fishermen, somebody that didn't know nothing that He could show something by. Yes, sir. In I Timothy the 14th chapter . . . I beg your pardon, I Timothy the 4th chapter it says that in the last days the Holy Spirit speaks, and there would be an intellectual conception of the church. That's right.

I Timothy the 4th chapter said, "Know this: the Holy Spirit speaks that in the last days (That's these days. See?) they'd be heady, high-minded, lovers of pleasure more than lovers of God, trucebreakers."

It used to be a shame for—for women to go in bathing with men. Now, it's very popular. Our Pentecostals, sure . . . See? All right. "Trucebreakers, false accusers, incontinent, and despisers of those that are good."

You say, "Brother Branham, that's communist."

That was church members. Watch what he said next: "having a form of godliness . . ." That was Pentecostals, can shout, jump up and down, speak in tongues, bob hair, wear immoral clothes.

Preachers go by and put people in the church, deacons with four or five wives, anything else. Just money and dress, and popularity, and get the best there is in the town, the society in town.

The best in the town sometimes is on skid row . . . ? . . . God some honest-hearted woman or man that wants to serve God. Look in the Bible time. Some of the best that come was Mary Magdalene, out of who He cast seven devils, and so forth. We begin to come prissy, high-minded.

E-68 That's the reason we're losing, because we're taking our boys and teaching them education, in the stead of the principles of the Bible, and the salvation of God, and the power of the Holy Ghost. That's the reason on this great revival, what have we done? The Assemblies has hatched a great big group, like Oral Roberts. The other one, Church of God. Billy Graham, the Baptists, and so forth, thousands and thousands. But where is that church that Christ spoke of? Where is them great powers of God that He promised?

E-69 Borderline believing. Israel was in the wilderness forty years, walking around and around with the blessings of God. But brother, over in the promised land laid the fullness of God's blessings for them. And today we're walking around and around in circles, like that, and the power of God ready to take us in too. But what are we doing it? Sowing intellectual seed, intellectual talks. No more prayer meetings all night—have to hurry and get away. Sincerity's gone. Where is those things? Then let God raise up something, then they criticize it—the church of the living God. Think of it. Uncertain sound. . . They don't know it. Sure. All right.

E-70 He spoke of this. Listen what He said too, in II Timothy. He said, "These would be the sort that would go from house to house, and lead silly women, led away with divers lusts, never learning, never able to come to the knowledge of the truth, laden with sin (lust). Want to pattern after some movie star, some television program you stayed home from prayer meeting to watch, making that your example.

Half the kids can tell you more about Davy Crockett than they can about Jesus Christ. Go downtown, and you can buy anything from David Crockett, but you hardly hear the Name of Jesus Christ mentioned. Oh, it's a shame.

E-71 I know you think I'm crazy, but some of these days at the judgment bar when I stand there by your side, you're going to find different. Now's the time. Don't wait till there. It'll be too late. Judge it with the Word, see if it's the right. Then you'll know. Intellectual—

they don't want somebody to really stand up and pull the Scripture out and show it. They want somebody that's trained to bypass It. They don't want to know that. Oh, they just can't stand that.

Fish and loaves is fine. But Jesus done the same thing. What a wonderful prophet. The little prophet of Galilee was healing the sick, and He was a great man. But one day He set down and begin to pour the truth to them. The whole group walked up and left Him. Even the seventy went, and He turned to the twelve and said, "Do you want to go too?"

That's when Peter made those notable words, and said, "Lord, where would we go?" Certainly. Then He begin from that very hour. . . Long as He was healing the sick, it was fine. But when He went to interfering with their individual life, then that said something different. From right there His ministry begin to diminish, right on to the cross. And every true servant of God will follow the same example. Certainly, the people wants patted and played with. But when it comes to truth, they don't want it. Now, remember, these are tapes going around the world. All right.

E-72 Education: I'll say this, that education has been one of the most damnable things that the Gospel's ever received. And today education is a must. That's right. You must have it. Look at Cain's children at the beginning. Cain's children were smart, scientists, and per—and—and could temper-metal, build buildings, so forth. They were scientists. But Seth's children were humble shepherders and so forth. That's right.

Jesus said the children of the world, of the night, are more brighter, more smarter than the children of the day. Jesus said so. And yet, we put so much upon that intellectual. Some man can say "Ah-h-h-men" just right, some man with a Hollywood hair cut, or something or other. He talks so cute. . . Mixed bathing, goes out, and have everything, bunco parties in the church, and little social parties. And make them vote back for your pastor.

Paul said He wanted separators. God told Paul. . . "Separate Me, Paul and Barnabas." Today they want mixers, let them get by with anything they want to. But God wants separators. That's right. It's not easy to do, but yet, it's fulfilling what God requires.

E-73 Sheep are trained to follow the shepherd's voice, and the shepherd's voice is the Word. Today education is so great, it's a must. One of our greatest assemblies, one of our greatest denominations of the Full Gospel people, I'm told, have to take a missionary and stand him before a psychiatrist to find out whether he's mentally right to go out in the fields or not. What a disgrace.

Today you have to have about four degrees in college, or two degrees before they even ordain you to preach the Gospel. Takes you ten years for some kind of a degree. God done more in ten days than they can do today in ten years. That's right. Men who couldn't even write their own name. . . He never told them to go to school, He. . . When. . .

E-74 I believe it was Hudson Taylor, the great missionary in China. . . There was a Chinese boy got saved, and come up, and said, "Mr. Taylor, where shall I get my Bachelor of Art? How many years will it take this? How many years will it take to get my doctor's degree?"

Mr. Taylor said, "Go now. Don't wait till the candle's half burned."

That's what I say today. What we need today is men with experience that knows what God means, and takes God's experience by God's Bible, and preaches God's Word, has God's signs, and God's a vindication.

If you don't know beans from split beans from coffee, preach anyhow. There's one thing you know. If your candle got lit, go tell somebody how it got lit. Maybe theirs will get lit too—light off of yours. That's what we need today. Certainly it is. We have too much psychiatrists, and so many things we have to do in the line of education. Yes, sir.

E-75 God made two—three covenants. The first covenant He made He made with Adam. Broke it. The second covenant was Noahic covenant. It was broke. When God made His covenant with Abraham, He never said, "If you'll do certain things, I'll do certain things," He said, "I have. . ." Unconditional covenant, God determined to save man. No uncertain sign about that.

"Abraham, I have saved you and your seed after you, and I'll swear by Myself that I'll do it." Amen. Nothing uncertain about that. "I've done it, already done it." See, man's rotten to begin with. Anything he does is rotten—anything he does.

E-76 A brother back here in the church (I met him the other morning.), his car. . . We both bought new Fords, and when we come down, why, mine went wrong, his went wrong. Billy bought a new Chevy and it went wrong. I said, "Anything that man builds is corruptible. There's only one thing that's incorruptible. That's Christ. Amen. He lives forever."

E-77 Noah broke his covenant, or Noahic covenant was broke. Adam's covenant was broke. Anything that God makes with

man. . . But God was determined, and would save man, because He foreknew man. And He was determined to save him, so He saved man by an unconditional covenant. Amen. No uncertainty about it. He said, "I will." It's wholly by grace, and unconditional, which makes it by grace. Not, "If you will", "I will". Oh, how glad I am for that. Not what I am, but what He was. Amen.

E-78 Abraham, when he heard that covenant, he was so glad and so happy, even being an old man, and God told him he was going to have a baby by Sarah. Years passed, and he didn't have the baby. But he kept saying, "We're going to have it anyhow."

"How do you know?"

"God said so." Nothing uncertain about that. "We're going to have it anyhow. God said so. That settles it." If God said so there's nothing uncertain about it.

E-79 Noah, his message that day didn't meet with the church's education. You remember they were smarter then than they are now. They could build a pyramid and a sphinx. They couldn't do that now. We haven't got nothing to lift them up there, them boulders. It's correct. They could make a mummy in that day, or embalm a body to make it last for hundreds and hundreds of years to look natural. We've lost that art. They had a coloring that we don't have today. They were much smarter then than we are now.

What do you think of an old man going out there and saying, "Well, get ready. I'm going to build an ark out here because it's going to rain?"

The scientists would shoot up to the radar, to the moon and back and forth, and say, "There's not any more—any rain between here and there. Where's it coming from?"

Like that Russian in the orbit the other day, he said, "I went around the earth seventeen times. I didn't see no God, nor no Holy Ghost, nor no angels." Ignorance, that's all. God just sets and laughs at them.

Why, Noah's message didn't qualify with scientific specifications. But Noah said, "It's going to rain anyhow, 'cause God said so." Yes, sir. There's no uncertain sound about it. "It's going to rain."

E-80 Moses was in question. That runaway prophet back out there at the backside of the desert, he didn't know what to do. Oh, he was all flusterated. Said, "Lord, I can't speak. I stammer. I—I can't do it. I can't go down there."

But when God said, "I'll be with you," (Amen.) no uncertain sound about that. "I'll be with you." Amen. That settled it. Moses was on his road, nothing uncertain about that.

E-81 David, when he stood there by the side of Goliath, looking at him, and seen that bunch of tin soldiers (supposed to be God's army) standing there, cowards, backing off, David said, "The God that delivered the lion into my hand, and I slew the bear, that same God will deliver that uncircumcised Philistine in my hand." Now, not, "I hope He does, probably He will." He said, "He will do it." Nothing uncertain about that.

There is a sound that is certain, and that certain sound is God's voice. Hallelujah. Nothing uncertain about that. David said, "He will do it."

E-82 John was so sure, out there in that wilderness, that he'd see Jesus Christ. He was so sure he'd see Him; he said, "He's standing in your midst now, and you don't know Him." He was positive. Not, "I hope He's out there. Perhaps He will come while I'm yet living."

John had a message straight from God. He didn't go away to school to learn anything, he went to the wilderness to his knees. His message was too important to take some school's idea. So he went till he found God, and God told him, said, "Upon Whom thou shall see the Spirit descending and remaining, He will baptize with the Holy Ghost and fire."

John was sure of it. So he was so sure he said, "He's standing in your midst now, One that you know not." Amen. He was there, but He hadn't manifested Himself yet.

E-83 How I'd like to say something right here. Amen. I believe He's here, but He hasn't manifested Himself yet. I believe Christ is here. I believe in the form of the Holy Ghost, He's right here now in the fullness of His power to do anything that we ask Him to do. He said so. But when He manifests Himself. . . Remember, He appeared before He come. But we'll see Him come one of these days, that glorious One that we've looked for. Yes. Amen.

E-84 Jesus was positive of what He done. In Saint John the 5th chapter, the 19th verse, Jesus said, "Verily, verily, I say unto you, the Son can do nothing in Himself." That's the flesh that God created, His own Son. You believe He was the Son of God, created? Sure. God created Hissself a body, a tabernacle, to live in. He was the Son of God. And He said, "The Son can do nothing in Himself. But what

He sees the Father do, that doeth the Son likewise.” Then He was positive, because God was showing Him what to do. He was certain of Himself. Oh. . .

E-85 How Elijah was certain. Went out there and cut them bullocks and laid them up down there, told them, “Call your god, Baalim.” Said, “Go ahead, call a little longer. Maybe he’s pursuing. Maybe he’s on a fishing trip somewhere. Maybe he just got hard to hear all at once.” Walked up and down there. Why?

They said, “Cause, oh, he’s a man of faith.” He’s a man saw a vision. No man done anything without seeing it first in a vision: Jesus never Himself. He said He didn’t.

But what did he say? When he laid all them out there, he said, “Lord, I’ve done this at Your command.” Amen. He was certain. Said, “Now, Lord, let it be known that Thou art God, and I am Your prophet.” And the fire of God begin to fall according to his prophecy: “Let the God that speaks by fire answer.” No uncertain about that. He knowed what He was doing.

E-86 Let the God that be God speak like God. Let the God that answers by fire be God. Let the God tonight. . . If your systems is better than the Word, then let them speak and heal the sick, and discern the thoughts, and do what God said He would do. Amen. If your denominational systems is better than the Word of God, then let them speak. Let’s see them raise up a church in their Roman dogmas, and so forth, and produce something like Jesus Christ. Let’s see them with the dogmas make the Word live again.

They bypass the Word by their dogmas, their creeds today, because they’re afraid to meet the issue. And they bypass it and base the people upon intellectual education in the stead of the power of the resurrection of Jesus Christ, and the manifestation of His Being. Amen. Nothing uncertain about that. Try it. Certainly it’s the truth. Yes, sir.

E-87 Jesus said, “I do nothing till the Father shows Me.” Yes, sir. Jesus was so certain of His ministry that He said, “Search the Scriptures.” Now, a man ain’t going to say that. “Search the Scriptures, for in them you think you have Eternal Life: and They are They that testify of Me.”

In other words, “Don’t you know that I am the Word? and I’m here to make manifest the Word that was promised? What God promised that Messiah would do, I’m here to confirm it.”

Why not that Pentecostal church tonight then? The very works that God promised the church to do, we ought to rise on our feet in the Name of Jesus Christ and do it.

E-88 When Elijah the old prophet, represented Christ, Elisha, the young prophet, followed him across Jordan. When he come back, he had a double portion. And the church followed Christ to Calvary, and the mantle of Christ fell down with the baptism of the Holy Ghost. And Jesus said, “These things that I do shall you do also, and even greater than this shall you do (more), because I go to My Father.” Amen.

Where is the God of Jesus Christ? Where is the God that made this promise in the Bible? We need more Elishas. Right. We need more believers on it. We need more believers in truth, because there’s been so many twisting creeds and things, it—it’s an uncertain sound to the people. I’m trying to tell you, get back to the Bible.

E-89 Don’t let nobody tell you the days of miracles is past. Don’t let nobody tell you the Holy Ghost ain’t just the same as It ever was. Don’t you let nobody tell you that Jesus Christ is not alive, and right here in His church tonight, doing the same things that He did. Nothing uncertain about it, He promised it.

But the people with their ecclesiastical wind-up, they begin to think, “Oh, well. You know, that’s some kind of a . . .” just like they did with Jesus. They said, “Well, He’s Beelzebub. He’s a fortuneteller, a devil.” Beelzebub was a devil spirit. They said He was doing that like a fortuneteller, a Beelzebub. And anybody knows that fortunetelling is a devil. Sure it is. Any of that seance, and black magic, and stuff, is the devil. Sure it is. It’s the devil trying to impersonate Christ. Because there is a devil, that shows there is a Christ. As long as there’s a wrong, there’s a right it come off of. Amen. As long as we’ve got a fortuneteller, it shows we’ve got a real prophet somewhere. That’s right. Oh, how I thank God for His goodness.

E-90 “Search the Scriptures. In them you think you have Eternal Life, and They testify of Me.” Listen what again He said. “If I do not the works of My Father (if My works don’t sound that certain sound of the Gospel), then don’t believe it.” Whew. He was . . . There’s no uncertainty about that. “If I don’t do the things that God said I would do, then don’t you believe Me.” There’s nothing uncertain about that.

“You claim to be a Scriptural group,” He said, “and if I don’t do the things that God said that for—that I would do, then don’t believe Me. If the Scriptures don’t testify themselves through Me,

well, then don't believe Me." Oh, there's nothing uncertain about that. No, indeed. "If I do not the works, then don't believe Me. But if do the works, then believe Me." There's certainly is no uncertain sound again about that.

And again, He said this. Listen now. "I have power to lay My life down, and I have power to take It up again." Amen. Not nothing uncertain about that, was there? (I'm bypassing lots of Scriptures 'cause it's getting late.) "I have power to lay My Life down. I have power to take it up again."

E-91 Listen. Jesus said, the Bible, Christ, in John 14:12, "He that believeth on Me (not make-believeth), but . . . he that believeth on Me, the works that I do shall he also . . ." Shall, not perhaps, will, ought to. He shall do it. Nothing uncertain about that. He said they shall. What kind of works did He do? What kind of works did He show? What was He called by? A devil for doing it. "If they call the Master of the house Beelzebub, how much more will they call them of His disciples?" No uncertainty, He said, "If—if he that believeth on Me, the works that I do shall he do also." Nothing uncertain . . .

Again, He said in Saint John, "If ye abide in Me, and My Word abide in you, then ask what you may, and it'll be done for you." Not no uncertain, "It shall be given you. It shall be done: Nothing uncertain. Oh, let's crawl out of that turtle shell.

E-92 Brethren, men of God, women of God, what's the matter with us? There's something needs to move. We're turtling.

When I was a little boy . . . You know what a turtle is, tortoise? We have them back east. An old terrapin, we call them.

Me and my brother saw one one time. We was little bitty fellows. And it was the funniest looking thing you ever seen, he was moving like that. And when we got to him, went "shuptth" drawed up. Just reminds me of some people, preaching the Gospel to them. You go to throwing the Gospel out, and they "Shuptth, days of miracles is past. No such thing as that." Old turtle . . .

You know what? I said, "I'll make him walk." I went over and got me a switch and begin to whip him. That didn't do no good. I just whipped him, he just smothered up. You can beat them, whip them, do anything you want to, and it won't do a bit of good. I said, "I'll fix him." I took him down at the creek, and I baptized him. I put him under the water, till bubbles just bubbled up. And that's all there was to him. Water will never do it. You might as well quit your fussing. I just held him there till all the bubbles just bubble, bubble, bubble, and he never done a thing.

But you know what I did? I got me a piece of paper and made me a little fire, and set the old boy on it. He walked then. That's what we need tonight, is the baptism of the Holy Ghost and fire, and not so much church creed backing the thing. Back like the forefathers had it, we need another Pentecost that will line you up with the Holy Ghost, that'll send people to their knees, send people to their Bible, to search the Scriptures and look for them.

E-93 It doesn't give an uncertain sound. It gives just exactly what the Bible said it would do, what Jesus said it would do. "Ye abide in Me, and My Word's in you, then ask what you will." Why? You're in Christ by faith, and the Word is in you. That's the Holy Ghost in you, and It is the Word. Then this printed word makes Itself manifest, brings It to life. Sure.

Mark 16, after His death, burial, and resurrection, He was commissioning His church. He said, "Go ye into all the world, preach the Gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be damned. And these signs shall follow them that believe. . ."

No uncertainty. Not maybe they will, they ought to; they shall follow them that believe. Not they'll shake hands with the preacher, and take the kosher every once in a while, and lick out their tongue, the priest drink the wine. Never said nothing about that. It said, "These signs shall follow. . ."

Oh, they'll pay their debts, and pay their tithes into the church, and they're good, prosperous people. He never said that. He said, "These signs shall, shall follow them that believe; In My Name shall they cast out devils; they'll speak with new tongues; if they take up serpents or drink deadly things, it won't harm them; if they lay their hands on the sick, they shall recover." Amen. Nothing uncertain about that. It was true.

E-94 The Bible prophet tells us that it shall be Light in the evening time. The Bible predicts that there will be a Son of the God shining in the last days in the evening time, just like It shined at the former time, a Bible church, a Bible Gospel just like it was. It shall be.

Jesus said in the Scriptures, "As it was in the days of Noah wherein eight souls were saved. . ." As it was in the days of Noah so shall. . . Not no, "Maybe, I guess I. . ." I'll hold on that for a little bit. I'm going to let it soak in. "As it was in the days of Noah, eight souls were saved, so shall it be in the coming of the Son of man. 'Cause strait is the gate, and narrow is the way, but few there'll be that find it." O God. Let us. . . Let us be that few.

What are we going to do? Are you going to be filler, or are you going to be the object? There's only one way you do it: you become Word, and Word become you, God in you. You abide in God, and God in you.

E-95 Again, Jesus promised in the last days that it shall be so that the Gentiles at the end-time will receive the same sign that they did at Sodom, before its burning. Now, look on this West Coast where sin has come in waves. It comes in like this. It's coming from the east always.

When the Indian lived here . . . Somebody . . . Was talking to a missionary out here awhile ago, or somewhere. I thought I'd see him again, was talking to him, a missionary to the Indians. When they lived here it was peaceful. Only thing they had was a little tribal war. No immorals among them. When the white man come in, he come in with drinking, and women, and immorality.

And it's coming from the east, heaping to the west. It can't go no farther. There's a sound barrier right here God has. When the east and west is meeting, it's coming in, haunting this West Coast and hanging up, hanging up, banking up. And every time it comes like that, begins to get wickeder and wickeder.

Like the Lutheran day, then come the Methodist day, then come the Baptist day, and then the Church of God, then the Nazarenes, then the Pentecostal. Every time the enemy comes in like a flood, the Spirit of God raises a standard against it. All that, until we're at the end time now, that last sign that He give. We've had healings, and miracles, and speaking in tongues, and casting out devils, and all, before. But here we are.

E-96 As that Angel set with His back turned to the tent where she was in there, and told exactly what she was saying there, Jesus said, "So shall it be at the coming of the Son of man." It shall be that way. Israel received it there. The Gentiles . . . The Jews, Samaritans, and now the Gentiles . . . It shall be. Why? The Bible said Jesus Christ is the same yesterday, today, and forever.

No uncertainty about it. He is the same. And when He's coming in His fullness in this last days, manifesting Himself, He proves Hissself the same. Amen. "I do nothing except the Father shows Me first." Oh, how I wished I could just make people see it. I wished I could. All right.

E-97 Nothing uncertain. Jesus Christ is the same yesterday, today, and forever. Hebrews 13:8. Is that right? Certainly it is. You say, "Well, Brother Branham, I don't know what to do." The Bible said

in Acts 2:38, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost.” Not you may, you shall: nothing uncertain about that, not a bit uncertain.

He said you shall receive it. “For the promise is unto you, and to your children, and to them that’s far off, even as many as the Lord our God shall call.” He promised to do it. There’s no uncertainty. You shall receive it; nothing uncertain.

E-98 Little old Zacchaeus in the Bible. . . His wife, Rebekah, she was a—a follower of the Lord Jesus. It was her influence that helped bring him down there, we’re told by history. He want. . . She wanted Zacchaeus to believe Jesus so much, that He was a prophet. And she told him, told him, said, “Honey, that Man is a prophet. I’ve seen Him stand there and say what that person—perceived in their heart. Now, look here, the Scripture said. . . Here’s the exactly vindication that He. . .”

“Aw, Rabbi Kabinski (I hope there’s none here like that, but. . .), Rabbi Kabinski told me that it wasn’t nothing but a bunch of illusion. What follows Him? A bunch of ignoramuses that never went to school a day in their life.” That old devil never did die. That’s right. So he said, “What are they? I don’t believe it.”

E-99 But you know, she prayed constantly for him. And the day that He come to town, he thought he’d meet Him, and see what He looked like.

He didn’t believe He was a prophet, so he said, “I’ll just deceive him. I’ll climb up in a tree, and watch Him when He passes.” And he covered hisself up, and got up in a tree.

Here come Jesus walking down the street, walking along like this. He come right under the tree, looked up in the tree, and says, “Zacchaeus, come on down.” Nothing uncertain about that.

Zacchaeus said, “Yes, Lord. Here I am. If I’ve done anything wrong, I’ll make it right.” Knowed who he was, and knowed he was up there in the tree too.

“Zacchaeus, come on down. I’m going home with you for dinner.” He let loose the limbs, and here he come. He knowed that was the Messiah. There’s no uncertain sound about that. He knowed it was.

E-100 But today that same thing can happen, say, “Oh, well, it was a pretty good meeting, I suppose.” Oh, men, this unadulterated Gospel

being preached to a perverted generation, it's such a pitiful thing. But yet, the grace of God constrains It to go on anyhow, not willing that any should perish, but that all might come to repentance. Yes.

E-101 He not only knowed he was in the tree, but He knowed who he was. "Come on down." That took all the starch out of him. You know, he become a full-fledged member of the Full Gospel Business Men's Association down there, I believe, down at—down there. Why, sure. He was convinced that that was the Messiah. No matter what Rebekah done, or what Rebekah said, he saw it for himself. Yes, sir.

E-102 Nathanael, that well-trained scholar we was talking about the other night, when he walked up there, said, "I'll go see for myself."

And when he come, He said, "Behold, a—an Israelite in whom there's no guile."

Said, "When did You know me, Rabbi?"

He said, "Before Philip called you, when you were under the tree, I saw you."

"Thou art the King of Israel. Thou art the Son of God." No uncertainty about that. He knowed exactly he was under the tree. Oh, yes. He never said, "Why, them Pharisees said that's Beelzebub." But not Zacchaeus. He knowed he was the one under the tree. No uncertain sound to Zacchaeus. His name's immortal tonight, and always will be because he was saved.

E-103 That little woman at the well, she had seen so much scruples about all their religions, and churches, and—and theology of that day till she was sick and tired of all of it. She didn't go to none of it. Don't know but what she was just as well off. Poor child was maybe, by bad parents, laid out on the street, and she become a prostitute. Maybe the poor little fellow didn't have . . .

Let me tell you, there's a lot of bad women. We know that. But you can't be a bad woman without being a bad man, you know. So there has to be somebody to make her bad. So . . . And sometimes them kids are turned out by a bad mammy, run out to barrooms and everything.

E-104 You talk about juvenile delinquency, I say it's parent delinquency. You talk about the ignorance of the Kentucky people, some of them old mammies out there . . . Let their daughters come home of a morning with lipstick all over their face, and hair all twisted up, and clothes half off of them, half . . . ? . . . with a cigarette in their hand, they'd take a barrel slat, or one of them hickory saplings out there, and she'd know when she went out the next time. Then you say illiterate. They can teach this bunch of hoodlums how

to raise children. That's . . . Oh, maybe I oughtn't to have said that. Well, no. I don't take it back. I said that when the Holy Spirit was anointing me. That's right, exactly right. Yes, sir. Today, huh . . . Oh, my.

E-105 That little woman, she wandered out to the well that morning, maybe her curls all hanging down. Maybe she'd been out all night. I don't know. She come out about eleven o'clock to get the water for the day. And when she looked over there and seen that Jew, that Jew said, "Go, get your husband."

She said, "I don't have any."

Said, "You're telling the truth. You've got five, and the one you're living with is not yours." My goodness.

Said, "Sir." No uncertain sound, nothing uncertain about it. "I perceive that You are a prophet. Now, I know that when the Messiah comes, and all of us down here in Sychar we're taught, we Samaritans, that when Messiah cometh He will do this. I'm wondering Who You are."

Jesus said, "I'm He." No uncertain sound. He said, "I'm He."

Somebody said He never confessed to be the Son of God. What about that? Said, "I'm He that speaks to you." Watch.

Brother, she didn't say, now, "Shall I go to school and learn some theology?" She run into the city and said, "Come, see a Man that told me the things I've done. Isn't that the very Messiah." Nothing uncertain about that. No sir. She knew. She said, "We're taught when the Messiah cometh that's what He will do."

E-106 Now, the Rabbi thought He had to do so-and-so. This denomination thought that, and this had their way, and they was all segregated and everything, and all starched up, and educated out, and put in . . . And oh, like some of these women trying to stretch themselves in these modern dresses like a skinned wiener, or some way like, going down like that, in and out and out and out . . . I ain't saying that for a joke. This is no place for joking. This is a place to make truth, truth. That's right. It's a shame and disgrace.

And that's no more disgrace than people who are trying to take some kind of a dogma and push it down a fellow's neck. If you went to the restaurant and got a bowl of soup, and it had a spider in it, you'd sue that restaurant. But you let some of these old cold morgues in here with their spiritual thermometer a thousand below normal, and inject you with some of that embalming fluid they got in there, when you—keep you dead all the days of your life; and

then say nothing about it: when that body's got to die anyhow, but that soul lives forever somewhere. What's the matter? There's an uncertain sound to it.

E-107 Jesus said, "He that believeth on Me, the works that I do shall he also." Nothing uncertain about that. "These signs shall follow them that believe." That's right. "He that believeth on Me, though he were dead yet shall he live, and whosoever liveth and believeth in Me shall never die." Nothing uncertain about that. Resurrection is sure. Right.

"He that eats My flesh and drinks My Blood has Everlasting Life, and I'll raise him up at the last day. But he that eats and drinks It unworthily, eats and drinks damnation to himself, not discerning the Lord's Body." No uncertainty about any of it. Right. If you eat it worthily, walking in the Word, in the faith, God promised the resurrection. If you eat it unworthily, you're dead right then when you're living. The Bible said the woman that lives in pleasure is dead while she's alive. Exactly. The Bible said that. That's the infinite Word of God. It can't change. Certainly. Oh, no uncertain sound.

E-108 Here not long ago I was down in Mexico (closing). We was having a great meeting. General Valdena, many of you know him, that great Mexican general, he went to the governor, got permission for me to come in. And the bishop in Rome, or Roman bishop, Catholic bishop, went to him and said, "Sir, this man coming in is not a Catholic." He said, "Our government shouldn't permit such as that."

"Oh," the bishop said, "General Valdena is bringing him in. I guess he's a reputable person. He . . . They say he has great crowds of people and so forth."

"Oh," he said, "nothing goes out to hear them things such as that but the ignorant and unlearned."

The gov—the president said to him, said, "Sir, you've had them for five hundred years. Why are they ignorant and unlearned?" Said, "As far as I'm concerned, he can come."

E-109 Oh, my. I could walk down through there, say, "Uh-huh." Walked on in, went in there, and had the meeting. Them poor Mexicans . . . Just about three nights is all. We had room, the place to stand, where thousands times thousands . . .

How many knows Brother Espinosa, the Mexican inter . . . down here, the brother down here in California? He was my interpreter. I seen some of your hands go up. He was doing my interpreting.

That night coming on the platform. . . They'd never seen anything like it. There they all stood: no place to set down. They stayed there at nine o'clock that morning till nine that night, when I'd get there leaning against one another, piling their sick in piles like that. Have Brother Espinosa show you the pictures of carloads of wheelchairs and stretchers.

E-110 Coming across the platform that one night, an old Mexican man come, and he was going. . . He's blind. He had an old hat sewed up with twine cord. No shoes on his feet, like a bear's foot on the bottom, pants legs way up, tore up, an old ragged coat on, dust all over him, coming up blind. He reached in that old ragged pocket and got out a little crucifix. He was going to say a "Hail, Mary." I told him by Brother Espinosa, "Put the thing in your pocket," and he come over there.

And I looked at the poor old fellow. I thought, "My." Blind as he could be. I thought, "If my daddy would've lived, he'd been about that age." Here I was with a good suit of clothes on, a good pair of shoes, and there stood that old man with nothing. I thought, "Maybe he never had a decent meal in his life, and I eat good."

I put my foot up beside of his to see if my shoes would fit him. Thought I could slip them off, and the congregation wouldn't notice. I put my shoulders beside of his, see if my shoulders would fit—would fit him for my coat. Of course, he was much bigger, and his feet was much bigger, and I couldn't. "O God. Look at there." Before you could ever pray for people, you've got to feel their—their condition. You got to have a feeling for them.

E-111 That's what I can't understand today, our denominations widening themselves, and building millions of dollars of buildings, and preaching the coming of the Lord is at hand, and poor little missionaries over yonder don't even got shoes on their feet, packing this Gospel of Jesus Christ.

When he made a offering over there, a little old woman walked up. Had nothing but a little pair of sandals on, and she put them in for an offering, thought some other woman might could use them better than her.

And tonight, we with our much. . . O, God, don't let me get started on that. Yes, sir. How can we put millions of dollars. . . Say, "Well, they don't belong to our group." God have mercy. When a man gets his mind off of the group, it's. . . There's what we're talking about. . . there, stand on this Word. Them poor people don't even know which is right and left hand, and want to know Christ.

E-112 There them poor Mexicans standing there, leaning against one another. I looked at the old fellow, and I thought, "God, have mercy." Only one thing I can do. I can't talk his language. I just pulled him over next to me. I said, "Heavenly Father, I pray for this poor old man." They don't interpret the prayer. I said, "I pray for him." I said, "Please . . ."

And I opened up my eyes, and there he was standing before me, looking at me. Nothing uncertain about that, brother, no, no. In a moment I heard him scream, "Gloria a Dios." (Means "Glory to God.") There he was, could see as good as I could. On up and down through there he went, shouting and praising God.

E-113 And the next night (there was about three or four times across this platform), there was piles of old shawls and ragged coats that high to be prayed over. Here they could . . . They had to let me down over that bull ring of a thing, with a rope around me like this, to get into where the people was at. I got down there, and it'd been raining all day long, and there they stood, laying, piled on top of one another, and everything, all day.

And there'd been a little woman there that night, a little Catholic woman, the night before. Had a sick baby. She couldn't get in to where it was at.

And the next morning she had her baby at the doctor. It died, right in the doctor's office at nine o'clock with pneumonia, and they brought the little baby. She'd come on back over there, about ten thirty. Stood there in that rain all day long, and when the brother give out the prayer cards. . . (A brother, I called him "Mañana," because he was so slow. He never did do anything. And he come—was supposed to get me at seven o'clock, and get me about nine. I said, "Mañana"—means "tomorrow," you know.) So he was giving out the prayer cards. And he give his prayer cards out, and she didn't get one.

E-114 When they let me down on the ring, I come out there on the platform. I started speaking. "Faith is the substance of things hoped for." I said, "Now, Jesus Christ in the Bible . . . Many of you people have read the Bible" (Brother Espinosa giving the interpretation). I said, "What He was, He has to remain the same. What He was . . . He said He did nothing till the Father showed Him. Whatever the Father showed Him, that He did. Other words, He acted in a drama. It's positive." And as I said that, I said, "That's His faith, because the Father had showed Him. He knowed exactly what to do."

And about that time Billy come, pulled me on the coat, said, "Daddy, you're going to have to do something."

I said, "What's the matter?"

He said, "I've got six hundred ushers standing down there, and there's a little woman with a dead baby in her arms, and she'll climb over their back, and run between their legs. And she ain't got no prayer card, and we . . . There ain't enough ushers (six hundred) to keep her off the platform.

E-115 Brother, she was determined. That's right. She was perseverant. She really meant to get there. That's all. She believed. There'd been a sound strike her, and it wasn't uncertain. She knowed if God ever was God, He was God yet today.

I said to Brother Jack Moore (Many of you know him, of Shreveport.), and I said, "Brother Jack, she don't know me. Go on over there, and go down through them ushers, and pray for the baby. She'll never know the difference. Go on."

He said, "All right, Brother Branham." He started.

And Brother Espinosa said, "What shall I say?"

"Just go on and say as I said." I said, "As I was saying, Jesus said He did . . ."

I looked. Standing in front of me, there setting right in the shadow, right in front of me was a little Mexican baby, no teeth, just his little gums, grinning at me.

And oh, brother, nothing uncertain about that. Said . . . I said, "Wait a minute, Brother Jack. Tell her to bring the baby here."

The ushers moved back, and this little, pretty little woman come running up there, and fell on her knees and hollered, "Padre." ("Padre" means "Father.") And I said, "Stand up."

And Brother Espinosa told her, "Stand up." And she was holding this little baby, a blanket over it, a little stiff form just wet as it could be—been standing there since ten o'clock that morning. It was about this time at night, about ten o'clock. She'd got in there.

E-116 And I said, "Brother Espinosa, don't interpret this. I just saw a vision. I don't know what it means. I seen that little baby, looked like it, standing right here." I laid my hands upon that little cold form. I said, "Heavenly Father, I don't know what this means, but You spoke. And I was just saying You said You did nothing till the Father showed You. What did that little baby mean when it was smiling in front of me?"

About that time the little baby went "Whaah. Whaah. Whaah." No uncertain sound. Everybody begin screaming and

falling. They put the ropes around me, lift me out of the pen again, to get me away from the massacre coming like it was, the people coming as hard as they could go.

I said, "Brother Espinosa, don't you publish that. First, everything that we publish must be documented." Yes, sir. I said, "I don't know what the woman. I just saw the baby."

And he put a man with the woman. And the next morning he got with it, went to the doctor, and the doctor signed a statement. It was in the Full Gospel Business Men's "Voice." When them things are published, it has to have something to back it up. And there was a doctor signed, "I pronounced that baby pulse gone, dead, that morning at nine o'clock. And the next morning it was in my office very much alive." What is it? That's no uncertain sound. That means that Jesus Christ is the same yesterday, today, and forever. How I believe Him. You believe it?

E-117Let's bow our heads then. I just won't go on. I'll come back some other time to get the rest of these Scriptures for you. You believe. If the trumpet gives an uncertain sound, who shall prepare himself for battle? Oh, there's a battle coming to every one of you, and that's the battle of death. You've got to meet it. Remember last night? But there was one great warrior who went before you and pulled the stinger out for you. He raised up from the dead. He's alive forevermore.

No uncertain sound, alive forevermore, He's right here now. He doesn't fail. He's Christ. Do you believe Him? Just have faith. How many in here doesn't have prayer cards? I'm too late to run a prayer line right now. I want to get them tomorrow. You without a prayer card, raise up your hand so I can see. All right. It's just about, generally, everywhere. Believe.

E-118Do you believe that He's the same yesterday, today, and forever? The Bible said that Jesus Christ is a High Priest that can be touched by the feeling of our infirmities. Is that right? No uncertain sound about that. That's the Bible. Do you believe it gives the right sound? Every word of It is true. Don't need any interpretation. The Bible said that It's. . . The Scripture is no private interpretation. It's already interpreted just the way It's written. It don't need any dogmas added to it to make It this way. It needs to be just the way It is. "Whosoever shall take one word out of It or add one to It. . ." You believe.

If He's the same yesterday, today, and forever, the same High Priest, you have faith and touch the border of His garment, which

sets at the right hand of the Majesty of God in heaven, and see if He don't answer you back. Now, what I've taught will be words in vain if God's—if Christ died and didn't raise again, if He didn't raise.

E-119 You see, I'm trying to tell you, friend, this hasn't been . . . There's no record of it. Ask any Bible reader, ask any—any historian. There's never been a record of this being done in the Christian church since the death of the apostles, nowhere in history.

But here it is in the evening time. It's the Gentile's time now. God promised it. Can't you see It's the Scripture? Now, believe. Look on me. Believe with all your heart, that Jesus Christ is the Son of God, and He sent me as a messenger to you. And I have not said my own words; I've said His Words. I do not believe my words; I believe His Words. If my thought is contrary to His Words, my thought is wrong.

And if His Word's abiding in here, and the promise that He said, "The works that I do shall you also . . ." And the Bible said that the Word of God is sharper than a two-edged sword and a discerner of the thoughts of the heart. You believe.

E-120 How many saw the picture of that Angel, that Light? I guess you've heard the story. The manager and them's told you about it. It's not two foot from where I'm standing right now. There's no uncertain sound about that. It's the truth.

I can't heal. Nobody can heal. There's not a doctor can heal. There's no doctor will tell you he can. Medicine don't heal. It's only an aid. Mayo Brothers said, "We do not profess to be healers. We only profess to assist nature." There's one Healer; that's God."

The doctor can set your arm, but who heals it? Who creates the cells? A doctor can pull a tooth, but who heals the socket it come from? A doctor can take a growth off of you, but who heals the place? take a rib out, but who heals the hole where it come from? God's the only Healer. He's the Creator, and it takes a Creator to do it. They cannot multiply cells. That's only God. Just have faith.

E-121 Someone without a prayer card now, that won't be in the line. Just believe. There's a lady setting right over here, kind of a middle-aged woman, elderly, wearing a pink dress. She's bothered with a bronchial cough. If she'll believe with all of her heart, the cough will leave her. You believe it, will accept it? Raise up your hand, and then say, "I accept it." God bless you. I never saw the woman in my life.

Can't you see that Light hanging over the woman there yet? Now, here It moves, comes up here. Be reverent. Be reverent, please. Don't move. See, each one of you is a spirit. And when that

anointing comes on, when you move. . . See, It—It's—It's subject to every spirit. See? How many knows the Bible said the subject of the prophet is subject. . . Be real reverent. Hold still. It left me.

E-122 It's a man that's bothered with heart trouble. Mr. Bailey, if you'll believe with all your heart, God will make you well. Accept it? All right, sir. Stand up on your feet and accept it, and your heart trouble will leave you. There he is. I don't know the man. I've never seen him in my life. We're total strangers. But that man was setting there praying then for the Lord Jesus to touch his body. Is that right, Brother Bailey? Believe with all your heart now, and it'll be gone.

Here, just a minute. Here's another man appearing, somebody praying. It's a man with a stomach trouble. Mr. Cooper, believe with all your heart. Your stomach trouble has left you, sir. It's been a nervous stomach bothering you for a long time. It's gone now. I don't know the man. I've never seen him in my life. Ask him and find out. You know him? All right. Is that what's the trouble, and whatever It said is the truth? That's your pastor. Believe. Don't doubt.

E-123 Man setting here looking at me got trouble with his eyes, trouble with his legs. He's a stranger to me from British Columbia, Canada. If he will believe with all of his heart, it'll all leave him. If you want to believe, all right, God will grant it to you.

Little woman setting over here praying, got a stomach trouble. She's got something like thyroid of the stomach. I'm a stranger to the woman. It's a swelling, water in the glands. I think they call it thyroid of the stomach. I don't know you, lady. You seem to be a believer. Are we strangers to one another? You believe me to be God's prophet? Look at me then. You're not from here. You're from Idaho. That's right. Your name is Mrs. Smith. Return back home. The thing will leave you, if you'll only believe it in the Name of Jesus Christ. You believe it?

E-124 Listen, audience. One day there was a little shepherd sent out by his father to herd sheep. A lion come in and got a sheep and took it out. He didn't have very much to go after it, but he had faith in God. He took a little slingshot and he went out and got that sheep, and he brought it back, because his father needed that sheep.

I'm just a small shepherd. The Father sent me up here. Cancers, and diseases, afflictions caught His sheep. I ain't got very much to come after you; I got prayer and faith, but I'm coming after you. I want to bring you back tonight to the shady green pastures of good health. I'm coming for you now in prayer. Are you going to believe me? Lay your hands over on one another then.

E-125 There's no uncertain sound. Jesus said, "These signs shall follow them that believe." Up here too, there's a lot of sickness up here. I've held you back. I've held you back, 'cause you're ministers and singers. You're not. . . Don't think I don't know what you're doing. Put your hands on one another. Don't you doubt. Every believer, don't pray for yourself, pray for the man you've got your hands on. He's praying for you. Pray the way you'd pray. Jesus said, "These signs shall follow them that believe. If they lay their hands on the sick, they shall recover." There's no uncertainty about it. That's a certain sound.

E-126 Heavenly Father, little David of old, he knowed the father loved them sheep, and he was responsible for them, though he had to take his stick, and push them back into line, and sometimes bruise them up a little. But they were the father's sheep. God, one day a lion come in and got one, and he went after it. You was with him and brought him back. God, sickness, diseases, affliction has come in, and got some of these little lambs, and he's taking them out to kill them. I'm coming to You tonight, Lord, got them laying their hands on one another, the certain sign that God said would follow the believers. They raised their hands they were believers, and we're coming to bring them back.

Satan, in the Name of Jesus Christ, turn them loose. Let them go. In Jesus Christ's Name, I command the devil of unbelief to depart from this building.

E-127 Keep your hands on one another. The prayer of faith shall save the sick. God shall raise them up. Hold your hands on one another; keep praying; keep shut in with God. It'll be all right. Oh, shut in with God, no uncertain sound. That voice that's telling you, that voice that's talking to you is God. It's no uncertain sound. You Pentecostal people ought to know that voice of the Holy Ghost. It's no uncertain sound. That's His virtue coming into you. Believe it. Have faith in God. Don't you doubt it. Don't doubt it. Break that spell of unbelief from around you. Let the Holy Ghost take possession.

Lord, these handkerchiefs, in Jesus' Name anoint them for the sick and the afflicted.

E-128 While you have your hands on one another, if there is one here that never believed before, that wants to confess his faith tonight in God's Son in the Presence of the Holy Ghost, just. . . I won't ask you to come to the altar. Stand to your feet. Just raise up to your feet, saying, "I want to confess my faith tonight. It was very weak, but now I'm strengthened. I believe Him with all my heart." Stand

up to your feet, anybody that wants to make that confession and say, "I used to not believe, but now I am a believer." God bless. . . if there's any of you. . . some of you standing up there. . . God bless you, sir. God bless you, sir. God bless you, sir.

Someone else stand, say, "I stand as a testimony." Oh, how you'll want Him to stand for you on that day. "He that will bear record of Me. . ." God bless you. Somebody else stand to your feet, say, "I. . . now my faith is strengthened." God bless you. "Now, my faith is strengthened." God bless you. Raise to your feet, and say, "I now believe. I want everybody to know that I believe that I'm right now in the Presence of Jesus Christ. I've seen His Word made manifest. I believe we're in the last days. I'm standing here as a witness. I want Him to be good to me, and take all away from me that's unlike Him, and make me wholly His."

God bless you, sir. Another, another.

E-129 Come on, raise up, men, women. How many of you people confess that, "I've been wrong. I want to take God now." God bless you. God bless you. God bless you. God bless you. Now, preachers, all standing.

God bless you. Up here, anywhere you want to be, up in the balcony, stand to your feet and say, "I now believe. I now accept it. I've been a little skeptical, but now I believe."

There's no uncertain sound. Christ saves sinners. Christ died for that purpose. Stand up. God bless you. God bless you. God bless you, you, oh, the whole group, many are standing. God bless you. Another? Keep standing. "I believe. I believe. I now accept It. Without any shadow of doubt, I now believe in the Son of God. I now believe that we're living in the last days. I now believe that I'm in the Presence of Jesus Christ. I now believe that His Word is being confirmed. I believe It. I accept It." Stand up. Anyone else?

E-130 Heavenly Father, I pray the prayer for them with all my heart. I give them to You. They're trophies of the message. They're trophies of Your visitation, being here tonight, seeing You walk among us doing works that never has been done since the foundation of the world until these last days. Here they are. They're Your children.

I commend them to You, Lord. You give them to us, and we give them to You. In the Name of Jesus Christ watch over them and raise them up at the last day. I may never be able to shake their hands on this earth. But when the battle is over, and the last trumpet has sounded, and the dead has risen from the grave, and the live has been caught up together with them to meet the Lord in the air, then

may I have fellowship with Jesus Christ and them around the throne and through the Eternal ages that is to come. Grant it, Lord. They are Yours in the Name of Jesus Christ. Amen.

E-131 All that wants to welcome them into the fellowship of Jesus Christ, stand up on your feet around them and shake their hand. Stand right up by them, and shake their hand, say, "Welcome, brother. Welcome, sister. Welcome, into the Kingdom of God." Amen. Amen. Wonderful. That's good. Praise be to God.

Find some good church now, be baptized, and call upon the Lord for the Holy Ghost. Now, let's all raise our hands to God and sing, "I love Him, I love Him, because He first loved me."

I love Him, I love Him,
Because He first loved me,
And purchased my salvation
On Calvary's tree.

You feel good? Say, "Amen." You feel like all scoured out in the Presence of the Holy Ghost here? Now, while we sing it again, let's shake hands with somebody at your side, each side, front of you, and back of you, as we sing it again now.

I . . .

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