Jehovah-Jireh

E-1 Lord. . . it is indeed a privilege that we have tonight to come into Thy Presence in that all sufficient name of the Lord Jesus, Thy Son. And we are now approaching Thy throne of grace in His Name, knowing that You've promised if we'd ask anything in His Name we would receive it. We ask You to take possession of us tonight, Father—of our speaking, our hearing, our understanding. We pray that You'll give blessings to every one that has come inside these doors tonight. Shut us up with Thee, Father.

E-2 And we pray not only for ourselves here, but for mercy for those who are in need all around the world, in the mission fields. We think tonight, in a lovely big building like this, that we're thankful for, nice-dressed, warm, and well fed people; and to think in the mission fields that men of God, without a pair of shoes on, eating one plate of rice a week, preaching the Gospel. O God, I pray for those men. Help, O God, I pray that You'll help them, and gallant men. What will we do? As we read in the Bible where they wandered about in deserts, and was in sheepskins and goatskins, was made destitute and all of these who the world was not even worthy of; and what's our testimony going to be up beside of them at that day?

E-3 Father God, we pray that You'll shake us with Thy Word tonight and bring us to ourselves, that we might be lively stones fitted in the tabernacle of God. Bless the pastor here, the deacons, the trustees, all the members of the church, and the members of other churches that's gathered tonight, and the pastors. Father, I pray that we'll all go away singing melodies in our heart because of Thy Presence. We ask in the Name of Thy Son, our Saviour, Jesus Christ. Amen. Be seated.

E-4 I am apologizing for holding you a little late last evening, but being a healing service it sometimes takes just a little longer. And the Holy Spirit going to working among the people, and then I had to stop right. . . Looks like when you're having a service and don't continue it on. . . This is kind of a little different routine to what I've been going through, and so I just spoke a little too long to try to get the subject over to the people, so they could see for the healing. Did you enjoy the

Presence of the Lord last night? He's—He's wonderful. He certainly is.

Now, tonight...I was thinking last evening on His Presence, and of His Presence to heal. And—and of course, we—you could...When the anointing struck, you could feel critics from everywhere, you know, but we expect that. You see? It has to be there. Wherever the sons of God are gathered together, Satan is sitting somewhere. See? Just remember. I know that from long experience.

And sometimes when you get to a place you battle—can break through that sound barrier as a...They tell me, when a plane is trying to get through the sound barrier, it just almost shakes the bolts out of it; but after through that sound barrier, it's all right. Then it can just run with ease. If we can just break through that static of—of superstition and things, then the Holy Spirit just begins to fall around, like anointing, and just blesses the people. But so many people of today are so babied, just petted, little petty.

E-5 I seen a vision one time at Tulsa, Oklahoma, where I was just holding a meeting in a big auditorium. And—and one man, being a minister somewhere, had been called out in the meeting (I believe a Baptist minister), and begin to tell him about his life. One of the local sponsoring pastors called this man up and asked him, "Was that so? Did you ever know Brother Branham?" not knowing that I'd know all about it in my hotel room. See? But the...And after the Lord had revealed to me that what he had done, well, then I looked, and—as one of the men had went down and said, "Now, Brother Branham, when he's under the anointing is a servant of the Lord, but his theology is no good." Said, "He's a prophet when the anointing is upon him." But said, "When the anointing is off of him," said, "oh, his theology is no good."

A man that would make a statement like that don't even know what the word prophet means. A "prophet" means "a Divine revelator of the Word." See? And these signs are a vindication that that's what is the truth. See? But, just there's where you come. Them denominations bind them up in such a place; it's—it's really bad. And then a man down there talking like that, and walked right down to my hotel room, and was telling him what he said. Well, you just get it that way.

E-6 'Course you can see, many people now will never know the battle till we hit the other side. Then it'll be revealed what. . .It's a price to pay. Where it sets at the table with people, and in the public with people, and see those things; and somebody pat you on the back and say, "Brother Branham, we sure are for you," and not knowing right then that I know that's a lie (See?), 'cause I'm looking right at him, telling just exactly what it is. See? And that certainly makes it hard. You think these things are very easy and a flower bed of ease, but it isn't, friends. It's a battle. Oh, my! I'd rather not know it. I—I'd rather not know it at all. I want to just feel the place where I don't even see it, or anything, just so I can just go moving on, you know. And if you know that the person's telling you something that's wrong, then you know—him standing there, or she, or whoever it is, trying to make it sound so real, and yet right there you're watching a vision: that's exactly wrong what they're saying. Then you know that, and that—it sure is a hard thing.

But each one of us has a work to do. Each one of us has a ministry, and the peculiarity of it, and so forth, it all is together to glorify God, all working together for good. Now, the Lord be with us and help us.

E-7 I was thinking. . .said a few days ago that I thought I would start on the four horse riders of Revelations, because the Holy Spirit had blessed so great on those meetings at home a few weeks ago on the four—or, the seven last church ages, the ministers or the angels of those church ages, and how He blessed it. But then I got to thinking, I had better maybe go back a little piece and—and kind of settle the church, because of some things the Holy Spirit. . .I only can speak by inspiration. That's all I know. Just wait for Him to say it, or give it to me, and I say it. That's all I know about.

And I was telling your pastor this morning in the room, that many times I say things that just nearly kills me to say it. But someone said, "You're going to hurt your ministry by doing it." How can I say but what He says say? If somebody don't tell them, what's going to happen? What kind of a. . .? You see what. . .There's been too much neglection of it now. See? That's what the church is in such a condition now. There's too much neglecting of it. Somebody's got to cry out against the wrong. It's not that you're crying out against the people; it's the wrong that the people has been smothered in,

trying to type after somebody else, or do this, or something like that, and not looking to God. See?

E-8 No matter how . . . If a person was looking to me as an example, don't you never do that. I got too many wrong things in my life. You look to the real example, Jesus Christ. He was the example. Don't look to one another; look to Him. See? He's the One to look to.

Now, then I thought I would go back tonight and kindly positionally get the church placed in the Scripture before we come into this real hard, strong doctrine of the book of Revelations. Which, the book of Revelations, the Greek word "Apocalypse" which means "the unveiling," Taking a veil off of a statue is really what the Greek means by it, taking the veil from a statue and letting the people see what's been made. And it is the revelation of Jesus Christ in His Church. It's great, because it expresses what He is in each age. And you can see it in the previous ages, was just perfectly, exactly. And so is it in this age (See?), just what He is.

Now, let's believe Him. Let's believe Him with all of our hearts. And you see, the thing of it is, it goes a past us and we . . . Then it's over, and we wonder where it went. See, and then we look back, at the hour of our death, and look back and think, "Well, if I would've—would've . . ." See, it's done too far then. Just like that's been in every age that way, and the Bible says it'll be that way in this age.

E-9 One of the most pathetic things that I ever seen in the Bible, was—the Bible predicting, was this church age. This is the most horriblest church age of all the church ages. Every church age . . . Watch Revelations in the Laodicean, the Pentecostal church age, that Christ had been ruled out of His own church, standing on the outside knocking, trying to get back in His own church. Now, it looked like a call to sinners, but that's a church age, the Laodicean age. He'd been ruled out by the organizations and things. They put Him outside, and they'd took up the things of the world. And He said, "I stand at the door, and knock." Of His own church, not another age did it, but this age. So you see where we're standing. Any true, good, spiritual mind can catch that, and pick it up, and go with it (You see?), because you see where it is.

A very, very few of this age will be taken, as we know it. Many people are looking for great growth, outpour and things.

Just remember; mark it in your Bibles: you will not see it. That's THUS SAITH THE LORD. See? You'll not see it. And it's . . . The church age is ending now. This is the hour. She's just about finished, and God's pulling His Church. And He's predicted that Laodicean, lukewarm enough to spue out of the mouth. And that's just exactly the age we're living in, everything hanging just right for the end time and everything.

We see the church in that condition: slumpy, lukewarm, enough to, "Well, it looks very nice, pretty good. Maybe I'll come back at the end of the week again." See, there it is. That's the attitude of the church. It's at that time that God picks one here and there, and one in the field and one . . . so forth, to take. So as we see we're approaching that age, let's settle ourself on God's Word. Get on God's Word, God's Spirit in the Word, and let's become lively stones, built up in the house of the living God.

E-10 Now, tonight I want to read a portion of Scripture found in Genesis the 22nd chapter and the 14th verse:

> *And Abraham called the name of the place Jehovah-jireh: as it is said . . . In the mount of the Lord to be . . . and to this day.*

Now, Jehovah-jireh means "the Lord will provide for Himself a sacrifice." Now, notice, we're going back into Genesis for a little study for about thirty minutes or forty; then tomorrow night we'll pick it up again; then Saturday night build it up. And I want you to mark the Scriptures if you wish to. And I have a few of them marked down here on a little page, on my paper, and . . . If I get to use them, where they're at . . . And we want to study and just take a Bible study like in the Word.

E-11 Now, this is, of course, where we call this God has the seven compound redemptive Names: Jehovah-jireh, the Lord will provide a sacrifice; Jehovah-rapha, the Lord that healeth; and the Lord our banner; the Lord our buckler, and so forth. He appears in His compound redemptive Names.

And that's . . . When the Angel of the Lord appeared there in Houston that time, when the Baptist minister was debating with Brother Bosworth, he just asked him that one question. He said, "Doctor Best, I will ask you: Was the compound Names of Jehovah applied to Jesus, yes or no? Just answer me,

yes or no." And he wouldn't do it. Because see, if he said, "Yes," then . . . You can't separate His compound Names. So if He's Jehovah-jireh, the Lord's provided Sacrifice, He's also Jehovah-rapha that heals all of our diseases. So . . . And if He's not Jehovah-rapha, neither is He Jehovah-jireh, our Saviour. So if He isn't God's provided Sacrifice . . . So you can't separate them. That settled it. That was just—just one Scripture it taken to settle.

E-12 Now, the reason I have chosen to go back in Genesis, because the word "Genesis" means "the beginning." And there's not a religion on the earth today, there's not a cult on the earth today, there is nothing on the earth today that can't be declared out of the book of Genesis. It's the seed chapter, goes back into the seed.

Now, if you wanted to see what anything is, look where it come from. Trace it back down to the seed. Now, I'm going back to trace back the church, the true church, before we start into the Revelations, if the Lord provides, to let you see what the true church is, where it began.

E-13 Now, we could go all the way into Cain and Abel. There was exactly the beginning. There was Cain, a religious man. There was Abel, a religious man. And Abel and Cain, both being brothers, came and each built an altar at the east of the Eden gate. There they both worshipped God; they both made sacrifices; they both built churches, or, altars, and both worshipped.

If building a church, making sacrifice, paying your tithes, and everything else, and even worshipping God, it's not counted righteousness unless you come God's provided way for it. For if it was just so you went to church, so you belonged, so you paid in your tithes and offerings, and made sacrifices to build your church . . . That's loyal. That's all right. That's all religion. But still God refused Cain's, every offer that he made, and Cain was just as religious as Abel was.

E-14 So if being religious, and—and going to church, and paying for the church, and making a sacrifice, and—and bringing in your tithes, and worshipping God, if that's all God requires, He was—He was— done a cruel thing to condemn a man that met His requirement. That's right. But you see "there is a way that seemeth right unto a man, but the end thereof is the ways of death." See? Now, there's a way that God comes.

And that's the only way that you're ever going to get in there, is come the way God provided for you. That's right.

And the whole Bible is built completely upon revelation. The Church is on revelation, revelation of the Word. Now, remember, how did Abel offer unto God a more excellent sacrifice than Cain? It was revealed to him. To prove it, in Saint Matthew, I believe the 12th—the 16th chapter, Jesus said, "Who does men say I the Son of man am?"

And some of them said, "Thou art Moses, and some, Elias, and some, the prophet," and so forth.

He said, "But who do you say?"

And Peter spoke up quickly and said, "Thou art Christ, the Son of the living God."

He said, "Blessed art thou, Simon, son of Jonas: flesh and blood has not revealed this to you, but My Father which is in heaven has revealed this to you. Thou art Peter, and upon this rock I'll build My Church; and the gates of hell can't prevail against it."

E-15 Now, now, the Catholic says He built it upon Peter because he was a little stone. If that's so, he backslid a few days later. See?

You say, "He built . . ." Protestants says He built it upon Himself, He is the rock. That is wrong yet.

He built it upon the spiritual revelation: revealed. "Flesh and blood has not revealed this to you, but My Father which is in heaven has revealed it." That's the reason He gave Peter the keys to the Kingdom. He had the revelation of who He was. "Upon this rock I'll build My Church; and the gates of hell cannot prevail against it (That's right.)," the spiritual revelation of the Lord Jesus Christ. When God has made Him known to you as a Person, as your Saviour, as your God, as your Redeemer, as your Healer, as your King, that's Who the—how the spiritual revelation comes.

E-16 Now, we're going back to deal with Abraham tonight, because he was the one that was given the promise. Now, I read from Genesis the 22nd chapter and the 14th verse, but we're actually going to turn back unto Genesis 12 to start, because Abraham . . .

The beginning of Abraham, he'd come down from Babylon, from Shinar, and dwelt in the valleys. And we know all about

Babylon, how that Nimrod was the first one to try to make an organization. He organized the great religious move and made all the little churches pay tribute to him, to this big city of Babylon; and built a tower there that went up into the heavens, and so forth. He thought . . . With his own thoughts he thought that he could do something that would save the people.

But see, there's not a thing that you can do to save yourself. There's not one thing. You've got to solemnly trust on the grace of God to do it. You can't save yourself. I don't care how religious you are, and how good you try to be, and keep all the commandments, and everything; that won't do one thing. There's not one thing you can do to merit anything. You're just simply lost, and that's all of it. There's not a way for you. You have to accept His provided method: that's Jesus Christ. And it's freely . . . You don't have to do one thing but just accept what's been given to you: not a thing you can do.

E-17 If I—my tie was crooked and I'd say to Brother Buntain, "Brother Buntain, I'll give you a million dollars."

And he'd say, "Thank you, Brother Branham. I'll straighten your tie up, that much." I didn't give it to him; he done something. See? He straightened my tie up for a million dollars. See, you can't do one thing. There's not . . .

People say, "I just sought God and sought God." No, you're mistaken, my brother, no man does that. It's not—it's not you seeking God; it's God seeking you. You say, "I prayed, I fasted, I sought God."

No, God was seeking you, 'cause Jesus said, "No man can come to Me, except My Father draws him first."

E-18 How could you tell a pig he was wrong by eating slop? See, he's a pig to begin with. That's his nature. That's what you was, a sinner. So you—you're alienated, cut off from God. You . . . How could you tell a leopard his spots wasn't right. See? How could he lick them to try to wash them off? He just makes them brighter. That's the way you try to do, to take a religion to polish yourself up to make a better creature out of you. You've got to realize that you are dead; you're no good at all. You're filthy, and God's the only One can help you. That's right. When you do that, then you're getting close to the Kingdom of God: when you reckon

yourself nothing, and just solemnly depend on Him and let the Holy Spirit lead you. That's. . .

I think the church has been preached to death. The thing it needs now is to come back to teaching, and get in on the foundation, so you'll know how to build yourself up in—in Christ. And we've built our churches upon sensations and upon different things, but can't build upon nothing but Christ, the revelation of Jesus Christ. That's the only thing that we could do. In Him you are complete; without Him, you're lost. There's not a way in the world for you to be saved.

E-19 Now, when God called Abraham he was just an ordinary man. I want you to know, that you don't have to be any special person for God to call. God calls you by election, and Abraham was elected. He was seventy-five years old before God called him. And he had married his half-sister Sarah, and they had been living together for years, and she was barren.

Now, he come down with his father, in the group that pulled away from Babylon, and come down here to the Chaldeans in the city of Ur. Perhaps lived in a tent, as they did in that day, most of them, the poor people. And he—his diet was probably eating berries and so forth, and go in the bush and get the animal, and—and he lived a pretty quiet life.

But one day God spoke to him. Now, there's the difference, when God speaks to a man. He might've been religious; he might've been. . .If anybody ever read Hislop's "Two Babylons" and so forth, and see the ancient history of how. . .They had a woman up there that was a priest or something, and they had roots out of trees, and gods, and all the other things that the. . .like Jacob had among him, tribe, when he went away from his father-in-law.

So they had all kinds of curious ideas. But God called Abraham as an individual when he was seventy-five years old, and made a covenant with him.

E-20 Now, I want you to notice: when God made His first covenant, the Adam covenant, the Adamic covenant, was—He made it between Him and Adam. And man turned right around and broke His covenant. And every time that a man makes a covenant with God, he breaks it.

But this covenant was not made between God and man. God made this covenant with Himself. It's altogether grace.

There's no—no law to it at all. He never said, "If you'll do a certain thing . . . " He said, "I have. I have blessed thee. I have made thee a father of nations. I have." The covenant is altogether grace, no law to it at all. How beautiful it is.

The only thing that Abraham . . . Not only did He make it with Abraham (now listen), He never only made it with Abraham, but his seed after him: Abraham and his seed after him. The covenant was made unconditionally to Abraham and his seed. You say, "Well, that would be Jews?"

No, sir. That's the nations. "I've made thee a father of many nations."

E-21 Did you notice His Name was A-b-r-h-a-m, Abram, A-b-r-a-m, Abram. Then when He changed His Name, He give him a name of A-b-r—A-b-r-a-h-a-m, Abraham, taking in His own Name, Elohim (See?), making him a father. He's Elohim, and He changed and put part of His Name on Abraham, because he, through the promise was to come through his seed, father of nations: Abraham. Changed His Name, put part of His Name onto his, now, making him a father of nations . . .

Now, notice: to Abraham and to his seed after him, now, not to his seeds, but seed after him. Abraham had many sons. But the promised one was through Isaac, and through Isaac came Christ, the royal Seed, the real Seed of Abraham.

E-22 Now, notice. You say, "Well, Brother Branham, then what are we?" If we are in Christ (in Galatians 3), if we are in Christ then we are Abraham's seed, and are heirs with him by the promise. How do you become in Christ? If you are dead to yourself, borned in Christ, you're Abraham's seeds and heir of the promise with Abraham. Then if you are Abraham's seed, you can only be as you have the faith that Abraham had. (Oh, now we're—we're getting ready for a real healing service. See?) When we can think of our—our promise, God can . . .

Say, "Was you prayed for last night?"

"Yes, I was at the meeting; someone laid their hands on me."

"Are you well?"

"No, I missed my healing." You're not Abraham's seed. Abraham believed it. The Bible said he staggered not at the

promise of God through unbelief, but was strong, giving praise to God.

E-23 When Abraham was told he was going to have this baby by Sarah. . . The first. . . I imagine the first few days, or the first thirty days, he said, "How you feeling, dear?"

"No different."

"Going to have it anyhow."

They got ready, made preparations for it. And as the days gone by, went on, on, and on, and on, and on, Abraham, "How you feeling dear?"

"No different."

"We're going to have it anyhow."

The more impossibility it seemed to be, Abraham praised God, 'cause it was going to be a greater miracle than it was if it happened back when she was sixty. Amen. And then we say, "Yeah, I'm Abraham's seed, but I missed my healing." Abraham called anything contrary to God's Word a lie. He refused to look at anything but what God had said; that was the truth. No matter what the world said about him, what anybody else said, he knowed what God said, and he held onto what God said. And then we say we're Abraham's seed. Oh, mercy.

E-24 "I went through Brother Roberts' prayer line. I'll go through Brother Allen's when he comes. Then when Brother Branham comes, and the rest of them, I'll go through the line, see if I get my healing." Abraham's seed? Mercy. No wonder He said He'd spue it from his mouth. It made Him sick at his stomach. Yes. Oh, my!

Abraham's seed takes God's promise; anything contrary to it's a lie, walks right on. Now, we see whether we're Abraham's seed or not. I could tear the thing apart with that if I just wanted to right now. Yes, sir. How did Sarah obey, herself, as Abraham's wife?

Now, but Abraham's seed believes—believes the promise. When God says anything, that settles it forever.

E-25 And remember, now, the next thing we find out, that Abraham, when this promise was given to him or his seed, the only thing they had to do to keep their covenant was to stay in the promised land. As long as Abraham stayed in the promised land, the covenant would work. Now, that's all they

had to do. That's all Abraham's seed has to do. That's all you have to do. If you have been filled with the Holy Ghost, then you're Abraham's seed. Then if you have Abraham's seed, which is the Spirit of God in you, making you believe like Abraham, calling everything contrary to God's Word as though it was a lie, God's Word's true, stagger not at any promise just keep holding on to it, there it is. If you're Abraham's seed, then everything contrary to it is wrong. It's the Word and the Word alone—there I stand.

As Eddie Perronett wrote, "All hail the power of Jesus' Name, let Angels prostrate fall. Bring forth the royal diadem and crown Him Lord of all." "On Christ the solid rock I stand, all other ground is sinking sand." That's Abraham's seed. Not stagger, "No matter what the condition looks like, what science says, what anybody else says, it's God's Word and I'm holding to it." That's Abraham's seed.

E-26 Now, you see where the Pentecostal church is today? Is weak as branch water. That's right. Just droop along like flies are falling off of them. Revival start, "Well, I can't stay up so long. That preacher preaches over an hour. How can I do it?" Oh, you poor excuse, you poor, miserable thing. Call yourself Abraham's seed, when Abraham longed to hear the Word of God. He prayed, and he held on until he got a promise. There he stayed. That's what his seed does too.

Now, when did Abraham's seed lose this great fellowship? When he went down into Egypt, he never lost his covenant; he lost his blessing. And that's what I'm trying to get to you people tonight. The Pentecostal church has lost its former blessing. There's something wrong. We know that. Anybody that ever read the history of the church knows that there's something wrong with the church. Now, you haven't lost your covenant, but you've lost your blessing. Come back in the promised land. Come back on the Word. Come back to the Christ.

Stop looking, saying, "Our denomination is bigger than theirs. They're old buzzards' roosts, and we're something." Stop doing that. Come back to the Lord Jesus. Come back to the real church. Reach out your arms for every fallen brother. There you are. Come back. God hasn't taken His covenant away from you, but your blessings is gone, because you've got worldly, went out in the world and begin to flirt with the

world. Then you're out of the promise. But the covenant still holds. Only thing you have to do is come back, and then . . .

E-27 And when God made this covenant with Abraham, remember it was unconditionally. And God called you, not because you was a good person, but because unconditionally He called you, and by His grace He give you the Holy Spirit. You were a Lutheran, Presbyterian, Catholic, and by His grace He called you and gave you His Spirit. And the only thing you have to do is maintain in Christ, for that's where you . . . in the promised land. All that's in Jesus is safe, and as long as you're in this tower of refuge in Christ, then you're safe from the things of the world. But when you go to looking outside and flirt with the world, the first thing you know you begin to walk out of Christ. Now, you still have the covenant, but you've lost your blessing.

They've lost the Spirit in the meeting. The piano can play, the drums can beat, and women with their clothes tight enough—like skinned over a wiener, running up-and-down on the floor like that, jumping up-and-down. Let the music stop and they stop too. Earrings, and all kinds of fancy things of the world. Looks like some kind of magician, instead of a—instead of a saint.

E-28 Here not long ago I was talking to some man taking me over, a great church, and he said, had—he said, "My wife is going to play the piano."

I said, "That'd be very nice." Come in, and my, that poor lady the way she was dressed, and she set down there. I said, "Is she a saint?"

Said, "Yes."

I said, "She looks like a hain't, instead of a saint." I said . . . And that's right. Oh, my! Things like that don't belong to the Church of the living God. That don't belong to Abraham's children. That's the things of the world. "If you love the world and the things of the world, then the love of God's not even in you," said the Bible. That's right. Get away from the things of the world. Come back to God. Come back to prayer meetings. Come back to—to the real thing. Circumcise yourself. Cut off the things of the world. Pray until God sends down His blessings upon you and those things become as dead as door nails. Then come back into Christ.

E-29 Now, now, that covenant lasted Israel on up till they made their final mistake. Exodus 19, hundreds of years later, when God had. . .Look what grace had provided: the unconditional covenant, not on any grounds at all, but just on grace it was provided. When they were taking their journey to the promised land, as God had promised back here—Abraham, his seed, would sojourn in a strange land for four hundred years under bondage, but would come out Look, they was already out from under the bondage. God, by grace, had provided them a prophet, a Pillar of Fire, a sacrificial lamb, a greatest revival they'd ever had; and they was standing on the banks dancing, beating tambourines, and having a real Pentecostal jubilee. Everything, their enemies all killed behind them, and everything, and yet they wanted something to argue about. They wanted to get a law so they could have something to do into it.

That's just exactly the way Pentecost has done, just perfectly. 'Cause that was the type; it had to be that way. Notice, forty years ago when your fathers was shouting and your mothers out there with the real Pentecostal blessing, God working signs and miracles and great things, how—why, you thought the millennium had set right in. But what did you do? If you'd just let it go, just let the grace of God lead you. . .But somebody rose up with a new issue. So this group pulled off, "We don't believe that stuff."

This other one, "We don't believe that stuff."

And one said, "He's coming on a white horse."

The other one said, "He's coming on a white cloud."

"Well, you get you an organization, make Him on a white horse; and I'll make Him on a white cloud."

E-30 See, what did it do? It divided the church; it—it cursed the very fellowship of God. It took saints of God and strowed them apart, and pulled them apart. And what you done? Set right here for forty years in your organizations, fattening them up, and making great big things, and what have you got now? And what have you got now? Just keep on and remain right here in the land if you wish to.

But there come a time when God rose up a Joshua and said, "Let's go over to the promised land. Let's go over." I think that's the hour now, that God is trying to get a little minority of the people to "let's go to the full promises of God."

When God let you speak with tongues, you stopped on that. Don't stop there. That's just one thing. My, there's the—the great garners of God is full of bountiful blessings of everything, all the promises. But we had to stop. "Yeah, we're Pentecostal."

E-31 Well, they made an issue. They started baptizing in Jesus' Name. The other one said, "There's two gods."

One said, "There's three."

One said, "There's one." Oh, my! They . . .

Why don't you leave it alone? If it wasn't of God, didn't Jesus say, "Every plant that My Father hasn't planted will be rooted up." Just let it alone. Keep your fellowship going anyhow. If it ain't of God, it'll come to naught anyhow. Don't break your fellowship and bring yourself over here on a little tree of your own. Let's just throw out our arms and love the brother. If he's in error, let's pray for him. Get him back into the fellowship again. Let him alone.

But no, we had to go just the same thing that the Exodus did in the 19th chapter. They wanted a law so they could make doctors of divinity and have their theology, after grace had provided everything they had. See? When undenominational had brought the Pentecostal blessing to the people, but then they had to go and make denominations out of it. See? Just the same thing it did then. And you set forty years, and there you are.

E-32 What did they do? Did you ever think what they done in them years? Oh, God blessed them. They raised families and good crops and prospered them. Sure they did, and everything. But still they were short of the blessing. They wasn't in the promised land yet. Now, but one day they went over to the promised land. A new generation come up, and God sent them over in the promised land.

Now, the grace message of God, the unconditional covenant, existed from when the time that God gave it to Abraham. We'll get to it directly, and show how He confirmed it to him. And then it lasted on up until Exodus. And then when they got to be legalists, and lawgivers, and so forth, that fell upon themselves, so that they could have something to do into it, so they could have something to do . . . Just like

Nimrod, he had to have something to do, so he built him a tower; but God just showed Jacob a ladder, grace.

E-33 But that's the way it's been. That's the way it is today. We got to do something. Some of the churches say, "Now, wait. You know Dr. So-and-so is our pastor. Dr. So-and-so. Now, we haven't got one of these little two-by-four preachers down there (little Acts 2 and 4, you know). We got Dr. So-and-so, Ph.D., LL.D. He's a—he's a Hartford graduate (or something like that). Why, I'd rather have a man with my child that didn't know split beans from coffee, and but knowed that he's been filled with the Holy Ghost, than a man with all kinds of degrees that knows no more about God than a Hottentot would know about an Egyptian knight. Yes, sir.

What we need today is back to the real message—right back to real plain, down, old time, heartfelt, God sent, salvation of Pentecost. Back to the message.

Got too much compromising today, letting down. Ministers with great programs . . . ? . . . say, "Can't say that to the people because they wouldn't sponsor me." Why, God's our Sponsor. Why, my, you tell the truth and watch what God will do for you. But you see, we got too much of that in the land today.

E-34 Now, we find out after this dispensation, then it lasted on, that legalistic dispensation, until the real royal Seed come. Then He taken all the legalism upon Himself, and paid the price of redemption, and God's Church is back in grace again. Not under the law and legalism, it's under grace and the promise of God, the true Seed of Abraham. He taken the law upon Himself and the law nailed Him to the cross—of what we must do, and must not do, and must do, and must not do.

You know the thing of it today, when a sinner comes to the Lord, we don't treat them like Paul did when the Philippian jailer said, "What must I do to be saved?"

Now, what would we say today? "You got to quit smoking; you got to quit drinking; you got to quit doing this."

That wasn't what he asked. He said, "What must I do to be saved?"

And Paul told him, "Believe on the Lord Jesus Christ."

Believe on the Lord Jesus Christ, not, "Come, join our congregation, and stand up before the church, and say this,

and we'll sprinkle you, immerse you, or whatever you want to do, our way. And if you're not in our church, then . . . " That wasn't it.

He said, "Just believe on the Lord Jesus Christ and thou and thy house shall be saved."

If you can believe for yourself, you can believe for your house also. Have enough faith in God to believe for yourself, then believe for your children also. That same faith will save your children that saved you. If you just keep praying. God will answer prayer, don't worry. Just ask Him, and believe it, and get it anchored in your heart, and just keep moving on. That's the way it's done. Yes, sir.

E-35 Now, we find that Abraham was just and ordinary man. And God called him, and said that through him He was going to make him a father of nations. "No matter what you do, Abraham . . . You don't have to do one thing; I have done it." Oh, I like that. Oh, I love that so well, that I . . . It just thrills my heart to think it's nothing I could do. If there was anything I could do, I'd never got it; but it's what He done for me. Not what I am, what He is. It ain't what my promise is; it's what His promise is.

That's the way . . . The people today, they have to have . . . Now, many of the brethren laying hands on the sick. That's all right but that's a Jewish tradition. That was never meant for the Gentiles. The Jew said, "Come, lay your hand on my daughter and she'll be well."

But the Gentile said, "Just speak the word; my servant will live." That's the difference. Just say the word.

Jesus turned around to the Jew, said, "I don't find faith like that in Israel."

E-36 See, in the meetings, every one that comes into the meetings are supposed to believe on the Lord Jesus Christ. And if Jesus has already healed you . . . He was wounded for your transgressions; with His stripes you were healed. Already past tense, it's already finished. You just . . . Faith cometh by hearing, hearing of the Word.

You say, "What about them discernments and things that you was doing, Brother Branham?" That's a confirmation. That proves that He keeps His Word. He promised that He would do those things. Here He is doing it. If He keeps one

Word, He keeps all of His Word. If He don't keep one word, He don't keep any of it. He keeps all of His Word.

He cannot heal you. If He was walking right here now right in this building, He couldn't heal you. If you could see Him visibly, as you'd see me or the pastor, or someone else, He couldn't heal you. He's already done it. But He might show you some reason, to prove that He was your Lord, 'cause He'd do something like He did back there to prove that He was your Lord.

E-37 Now notice, we find that Abraham, God told him, said, "Now, separate yourself from your kindred. Separate yourself from all of your kindred. Come out, be with Me and I will bless you. (Oh, isn't that wonderful?) I'll bless you if you'll separate yourself." But there's where the trouble come.

That's where the trouble comes. People don't want to separate themselves. They don't want to separate from their card parties, the things of the world. You try to bring that right into church with them. You have to separate yourself from unbelievers. Don't yoke yourself up with unbelievers. "Come out, and be separated," saith the Lord.

Now, the world's looking for mixers. You know many times, when I was in another denominational church, they used to tell me, say, "Now . . ." They'd say, "They—they . . . He's a real good mixer. I believe if we'd send him down there . . ." And sure, he takes all the ladies and their husbands and goes swimming; he—he plays bunco with them, and they have a dance down in the basement, and oh, a good mixer. God don't want mixers; He wants separators. "Separate Me Paul and Barnabas . . ."

E-38 God wants separators. The world wants mixers: some little Hollywood, kinky hair and so forth like that, can stand up and mix with the crowds. And the—the people want youth. They want some little fellow that's just got out of college, that knows all the cues and everything. They'll take a little fellow like that. But let them have to be operated on one time, see if they get a new doctor that's just come out, that's his first experience. Oh, no. To cut on that anatomy you want an old surgeon that knows what he's done, that's been a long . . . That's right. 'Cause you're very particular about this body. But what about your soul, letting some cut on that? Your

body will die; it'll perish. That's right, but you got a soul that's eternal.

But you don't want to take the man that's been in the ministry a long time, and been through the battles and had the experiences, and stood by the dead—and the dying, rather, and watch them when they were dying, and see the—them little old experiences don't amount to a thing. They'll vanish, like everything.

When death strikes a person. Doctor shoots a hypo in them, and hear them scream for mercy and cry out and everything. That don't work. But I tell you, a good old case of salvation, look in the face of Jesus Christ with a clear heart, and praise God, die speaking in tongues...Yes, sir, a real saint of God, that's what holds at the day, the hour of the death. See? And that's...Some fellow just knows a lot of theology, and knows nothing about God...We got to know what God is, know Him by a personal experience.

E-39 Now, He said, "Separate yourself." But did Abraham do it? No, sir. And God never did bless him until he did fully obey what God said do. Now, I'm going to say this to the church. The church will never go no further until you fully obey what God said do. You just can't do it. God makes a promise. Abraham wandered about, and so forth, and God never did fully bless him until we get over in the 13th chapter of—of Genesis.

And we find out then that there rose up a little fuss between the herdsmen, and so forth; and God seen that coming on. So Abraham, being a Christian, like, he said to his nephew Lot, he said, "Let there be no quarrels between us, because we are brethren." He said, "Now, you take your choice. If you go east, I'll go west; and if you go west, I'll go east. Just take..." That's a real Christian gentleman. See? "You go one way, and I'll go the other one. Let's not fuss with one another. Let not our herdsmen fuss."

E-40 Well, Lot, being greedy, showed what he was. He looked down there and he saw the great things already built up. He didn't want to walk with God alone; he wanted to get mixed up with the world.

That's just what the church did. Instead of walking on with God, it had to pull itself off and mix it up with the world. See where we're at tonight? See where the church is? That's

exactly right, friend. Lot was down there, greedy, and went down in Sodom, and kept leaning his tent that way, 'cause perhaps Mrs. Lot wanted them kind of dresses that they were wearing down in Sodom, and she wanted to be like that. And Lot wanted to become a great businessman, be influenced in the city, because he thought maybe be could make a few extra dollars or something. And we find out he got a good position down there, but he was backslid. He was backslid. Now, that's the church carnal.

Went down into Sodom. And he got down there and become mixed up with the world, where perverts and everything else was. And he took his daughters down there, and he took all of his children, his wife and everything, and put them right in the midst of a bunch like that.

E-41 And when he separated himself (because that was in him at the beginning), and when he fully separated himself, then God blessed Abraham. He said, "Abraham, you took the way with the Lord's despised few. You separated yourself to stay out here on the barren lands. And now, I'll bless you, because I'll give you every bit of this land, to you and your seed after you. I'll give it all to you." Now, He said, "Just rise up and look east, north, west, and south, and walk throughout the land." Amen. I like that. "Walk around. It all belongs to you."

Oh, I like that. It's just like a great big arcade that we're baptized into; for by one Spirit we're all baptized into one body. And in that body is the Christ Jesus, and by one Spirit we're baptized into that body and become members of that body. There you are.

See, now, like if a . . . It's a great arcade. Now, a lot of people just come in, say, "Well, I'll accept Jesus as my Saviour. And I don't want Him to send me to hell, but I—I'll accept Him as my Saviour. I'll stand right in here." But that's not the way to be. If you own a big arcade, go in and see what you got.

E-42 Now, to you Baptists, Methodists, and Presbyterians, if you don't believe the Holy Ghost is right, if you don't believe Divine healing's right, why don't you look through the arcade? Look around; pull out this drawer. If somebody give me a big house, I'd go around and see what I

owned. I'm nosy; I like to get around and see what belongs to me.

Well, when I come into Christ, I wanted to find out what I had. Amen. I found out Divine healing was mine, joy was mine, rivers flowing of Life Eternal, power, Eternal Life, grace; all these things belonged to me. Something looked a little high, I got me a ladder and climbed up and pulled up and look at it. That's right. If I see something that I can't reach, I just keep on praying on Jacob's ladder till I get up there and look at it. Yes, Lord.

I see where He give visions. "The works that I do shall you also. The things that I do, you'll do it. I'll be with you. Ask what you will, I'll give it to you." That's all mine. I'm an heir (Amen.), a heir. Through the death of Jesus Christ I become an heir to everything, every promise. I'm an heir, so I got a right to look around and see what I heired.

E-43 What if somebody said you had a big estate down here in California somewhere that you heired; somebody willed it to you? Would you say, "Oh, I guess it's all right." Oh, no. You'd take off up there, brother, and you'd take attorneys and everything else, and you'd see what you owned. You all take about this life, this natural life. But when it comes to Eternal Life, when you've accepted Jesus Christ as Saviour, why don't you see what you're heir to? Amen.

Every promise in the Book is mine. Every chapter, every verse, every line. That's right. I'm trusting in His love Divine, for every promise in the Book is mine. I'm an heir to all things through Christ. I'm an heir to my healing. I'm an heir to my joy. I'm an heir of salvation, purchased of God, borned of His Spirit, washed in His Blood. Yes, sir. I'm an heir, a child of the King. I'm a son of God. Amen. Everything that God promised is mine. I'm joint heirs with the Lord Jesus. Amen. I like to look through.

E-44 Said, "Abraham, go out and look around through the land, see what belongs to you. See that, that's all yours." Oh, I love that. Look around, see what you got coming to you. Why don't you go tomorrow and look in the Bible and see—see what you're heir of? Just see what all these great blessings that He promised you. You're heir of it. It's yours. You never merited anything, but it was heired to you through the righteous Seed of Abraham, which was Jesus Christ. We,

being dead in Christ, take on Abraham's seeds and are heirs with Him of the promise.

Then if you're Abraham's seed you believe everything God said. God said, "He was wounded for our transgressions; with His stripes we're healed." I'm an heir to that. Amen. I heired that. Well, all these blessings that He promised, I'm an heir to it. Then I'm—I'm that—that's my possession.

E-45 When God saves a man, He gives him a whole big check book. Now at the bottom it's got everything . . . the Name of Jesus wrote on it at the bottom of the check book. "Whatever you ask in My Name, that will I do." Abraham's seed believes that. Just fill out the check and send it in. The deposit's already made. It's in the bank.

How did it come through? Not through your righteousness, but through the righteousness of the righteous royal Seed, Christ. He was the one put the deposit in there. The deposit's in the bank. I believe it, don't you? Then don't be afraid to write out the check. The bank will pay it off. The bank of heaven will pay off every check. Yes, sir.

First thing it has to go through the clearing house. That's right, to see if you really believe it or not. If you believe it, it'll pass the clearing house, don't worry about that. And the funds will return to you just as soon as she passes through the clearing house. That's right. If down in your heart you truly believe that's the promise of God, and you've accepted it in your heart, asked for it in the Name of Jesus Christ, it's coming back. God promised so. That's a heir. We're heirs of salvation and joint heirs with Him. And we're heirs with Abraham, because we are Abraham's seed.

E-46 Now, if you've done things wrong, if you've got off the old beaten road and got over onto the worldly side, you haven't lost your covenant, sister, brother. You haven't lost the covenant; you've just lost the—the blessings of the covenant. Come back; get out of Egypt. Come back up here in the promised land. Come in where God said that you should abide. "If ye abide in Me (Saint John 15), and My words abide in you, you can ask what you will, and it shall be given unto you." But stay in there. "If ye abide in Me and My Word abides in you . . ." How many knows that's true? It's the promise of God.

"If ye abide in Me . . ." That means stay there. Don't be running over Egypt and running after the things of the world.

"If ye abide in Me, My words abide in you, you can ask what you will, and it shall be done unto you." That's His promise. If you're Abraham's seed, then stay in that promise. If you're out of it, come back to it. You'll get in trouble down there in Egypt. Come on back into the promised land.

E-47 Now, we find out then he separated himself. And God never did completely bless Abraham until he fully obeyed Him and separated himself. And God will never bless an individual or a church, or a congregation, or a denomination, until it fully surrenders itself in obedience to God.

The denomination is all right if you'd write it like this: "We believe in this, comma." But when you write up an organization, "We believe this, period. You come to this or you don't come at all."

If you read it, "I believe this, comma, plus what God will show me," then it's all right. That's right. "If I'll believe . . . We have . . . We believe this, plus whatever we can find out of God that's better." See, but you end it, "We believe this."

E-48 What happened to Luther as soon as Luther saw the Pillar of Fire? Why, he followed It. But what did he do? After Luther's day, they organized a church called Lutheran. Then it died right there on the organization, 'cause it's just like the Catholic church.

Then, the first thing you know, along come Wesley. The Pillar of Fire moved right out of the organization and went on. Wesley saw it, and away he went after it. And as soon as the first round died out, they organized it, called it the Wesleyan Methodist, or the—the Methodist church. When they organized it, it died right there.

Then the Pentecostal seen it, going out, not from justification, under Luther, and sanctification under Wesley, but they saw the baptism of the Holy Ghost, back to the original blessing. Here they went after it (Oh, my.), went out and begin to speak with tongues and the power of God working through them. But what did they do? Organized it. It died right there. But now the Pillar of Fire is moving out. It's moving again. It'll never . . .

E-49 Never one time did an organization ever rise up that didn't die and never come back again. I challenge any historian. I'm looking in the face there of one of the best there

is in the nation. That's right. A historian of the historians is setting right with us. And I'll ask that man, or any other man, to ever show me one time that a church ever organized, but it didn't die and stay dead. It never did rise again in the history of the churches of the world: never did. God don't want that. God wants us to be free in Him. He wants us to a place where we can accept all of God. Not stay on this mountain; move out. Abraham's seed.

Now, you say, "You're against organization?" No, sir. Organizations is all right, but you draw a boundary line, cut everybody out but the fellow that don't believe just like you do. The thing we got to do is stretch out our arms to Lutheran, Methodist, and all, to a place where we can have fellowship one with another, while the Blood of Jesus Christ, God's Son, cleanses us from all sins. Till we get to that, we'll just die. Sit right here and shrivel up like and old shriveled-up apple. And there you become as puckery as a persimmon, and sit around, "Well, I belong to So-and-so." Oh, my. No more life coming into it. You see? We just can't do that. No, we've got to come and be in Christ Jesus. We're heirs, joint heirs with Him. Now, till we separate ourself from the things of the world . . .

E-50 Now, see, each church begins to get itself . . . Now, you say, "Are you just speaking about the Methodists?" No, I'm speaking about all, every one of them, our Pentecost, just the same as them. And there's not an honest-hearted person in this building but what knows that the Pentecostal church is getting just like the rest of the churches. How many believes that? Raise up your hand. Thank you for honest hearts. That's right. It's just like the rest of them. Well, then, that's wrong. That's not right. No, sir. God cannot be organized. What He's got to be is believed on. Hallelujah. Oh, brother, how that . . . how . . .

Well, God will raise up all kinds of things if the church will just get in condition to receive it, but He will never build His foundation upon something man has laid. "For there's no other foundation can be laid than that which is laid, Christ Jesus, the Son of God," and the revelation He'd build His church upon of Christ Jesus. Yes, sir. Make Him the same yesterday, today, and forever. He's just as much Abraham's Seed today as He was then. And we in Him, we're heirs with Him, with father Abraham, for He's the seed of Abraham. Christ was the seed of Abraham.

E-51 Now, full separation, we've got to come out. You say, "Shall I come out of my organization?" No, stay in your organization, but let the world come out of you. That's it, not your organization. Say, "Well, I belong to the Assemblies." That's as good as any of them.

"I belong to the Presbyterian." That's as good as any of them.

"I belong to the Oneness, the Twoness, or whatever it is." That's as good as any of them. They're all man-made institutions. Right. But that ain't the thing. Do you belong to Christ, are you His seed? Are you dead in Christ and are Abraham's seed? Then you've got faith in the living God. You'll be an example to the rest of them people that's in there. Stand up, make yourself a real Christian. Shake yourself, the dust off of you; wake up, come to yourself. We're in the battle.

We're in the Laodicean church age. How many would recognize we're in the Laodicean church age? Oh, brother, let's do something about it then. Let's do something about it. Let us not be caught in that kind of a condition with Christ outside trying to knock to get in. Let's let Him in. And we being in Him, then we're heirs of everything. All belongs to us. Oh, I love that. Every promise . . .

E-52 Oh, in a couple nights later, after I get through with this, I want to bring Him down on Mount Transfiguration and show what God did to Him there, the placing of His Son. Watch how He takes other sons out and does the same thing. Oh, my, what great riches is in this Bible. Quit reading the old funny stories, and looking at old no good television programs, and get back to church, to praying, and so . . . You say . . .

A woman said, "Well, I just can't find time to read my Bible to my children." Why, Susanna Wesley, she had seventeen children and she spent three hours a day, with no modern convenience . . . She didn't press a button, wash her dishes. She didn't turn on a tap and get a little water out, like that. She packed it from a spring in an old wooden bucket and a gourd dipper, packed it from the spring. And raised seventeen children and could spend three hours a day in prayer. What did she raise up out of it? A John and a Charles (Hallelujah. Yes, sir. Certainly.), men that shook the world in their days.

E-53 What we need today is no more—is mothers and people consecrated; put God first. That's it. We put everything else first. "Well, I belong to the society down here." Oh, I belong to a society too; it's up there. See, that's the society to belong to, society of Jesus Christ: poor, degraded, outcast people. I'm so glad I can say I'm one of them. That's right. So glad to belong to that society. Separate yourself; come out from the world. Don't be partakers with them. Abraham separated himself and God blessed him, and give every promise that He give him; He confirmed them to him when he separated himself.

And when you separate yourself from the things of the world, the unbelief . . . There is only one sin. There's only one sin; that's unbelief. Smoking cigarettes is not a sin. Committing adultery is not a sin. Taking the Lord's Name in vain is not a sin. That's the attributes of unbelief. That's because you don't believe, the reason you do that. See? Sin is unbelief. "He that believeth not is condemned already." You can't even get to first base unless you believe every word of God and call anything else to It as though it was a lie. Amen. [Brother Branham knocks on pulpit—Ed.]

E-54 O God, I wish there was some way I could—could just take the people, and have it in a jar, and pour it down their throat, and then stop it up so it couldn't get out. Yes, sir, so that they could see it. I don't mean to be rude, but I'm—I'm trying . . . This . . . I didn't say it for a joke. This is no place for jokes. This is the pulpit; this is God's house. It's a place that's dedicated to Him, where the Gospel and manifestations of the Holy Spirit should be made known.

I don't stand here to be seen, or yell to be heard. It's the Holy Spirit through the Word. See, that's what we want to do, is to get people back to God again, see the people off the streets and out of the world into the house of the Lord, sweetly and mellowly in the Holy Spirit worshipping in the Spirit, the Holy Spirit moving through the church with signs and wonders and gifts.

E-55 Oh, every word is belief. If you're the—if you're a son and daughter of God, there's not one word in this Bible but what you'd hang your soul on it.

[Blank spot on tape—Ed.] ". . . prayed for last night, but you know my crippled hand ain't any better. I must've missed

it." That's not a child of Abraham. No. When Sarah. . . Didn't make any difference, when she was sixty-five years old, she was no more like women should be that was going to have children. And the first month, second month, third month, instead of Abraham getting weaker and weaker, he got stronger and stronger (Amen.), kept moving up. "Oh, hallelujah, will be greater than it ever was." See, till twenty-five years passed by, twenty-five years, and he was stronger at the end of twenty-five years than he was back there when he first started. He waxed strong all the time, saying, "Praise God, just keep the booties ready. It's coming. Yes, sir, going—the baby's going to be born."

"How do you know, old fellow? (A hundred years old) How do you know?"

"God said so." That's it. That's right.

E-56 Now, if we're Abraham's seed, and then we say, "Well, I was prayed for yesterday but I'm no better." Oh, Abraham's seed, Abraham's seed. . . Take God at His Word. God made a promise. God keeps His promise or He's not God.

God made a promise He'd show these signs in the last days. What does He do it for? So people will criticize it, like they did last night. When they do that they seal themselves off forever from God. Jesus said so. "One word against it will never be forgiven in this world or the world to come." See? And something like that has to go forward, so that God. . .

A just God could not pour out His wrath upon a just people. It has to come upon a unbelieving, rejecting people. It's exactly. The world has to see that thing before they can reject it; and reject it, then God's just, to pour out His wrath. That's exactly right.

E-57 That's the reason He did upon Israel. And they all died in there. When—when Titus come in and taken the wall, why, the blood flowed out up to the horses bits, almost, they said. Women killed their own children and eat them, eat the bark off the tree, the grass off the ground: Israelites, church members, loyal, holy men, knowed the Word real well. But what did they do? They failed to believe the true sign that God give them, the Messiah, and they paid for it.

God was just in doing it. His holiness requires it. There's no justice without punishment. Well, you say, if there's a red light out there, run the red light, "You ought not to have done

that." That's not just. There's a penalty for running that red light, a penalty and you're fined for it. Law without justice is not law. You've got to have justice, and God's holiness requires justice. And His Son paid the price to redeem you, and if you refuse to take it, and take some churchanity, or something another, little formal outside like that, you cannot blame God. The red light's swung before you. It's swinging right now. Yes, sir. Don't step over that. You're in a danger line.

E-58 You're children of God, come back to your covenant. Come back into the promised land. What is the promise? Peter said on the day of Pentecost, "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." The promise is to them. Yes, sir.

Now, we find out when Abraham separated himself, God come to him, said, "Abraham, all this is yours." Now, He never had said that before that. But, you see, he was still tied down with his hanging on, little thread here, too many loose ends. He had Lot still with him, and the fussers, and so forth. So then when he separated himself, and got really where God told him to, Abraham, then God appeared to him, said, "Now, Abraham, get up and walk through the land. Look at it; it's all yours. I give you Divine healing; I give you salvation; I give you the baptism of the Holy Ghost; I give you all these promises. Every one of them is yours, Abraham. Look through them, see what all you got. (See?) Just see what's yours. Now, they're all yours, Abraham."

I can see father Abraham just looking, saying, "Praise God, I own that mountain; I own this mountain; I own that; I own this; I own that. It's all mine." Amen. That's the way it is. Everything in the Bible belongs to me. I'm Abraham's son; I'm Abraham's seed. You're Abraham's seed.

E-59 But, you see, you have to come to the clearing house first. Get it right. Get back over into the promised land, where the Holy Spirit's just melody in your heart every day, and you're living a life, oh, my, the glory of God pouring upon you the sweetness of the Lord Jesus. Oh, that's real. Then it just something in your heart holds you. "My anchor holds." You got something out here pulling you; you know you're stirring right.

Watch the Bible, see how you—what they did in that day. Look back and see if the same things are with you. See if the same experience that they had back there is your experience. If it is, then all right. Just ask anything you will. Stay right in the Word and ask what you will; it will be given you.

E-60 Now, I want to go to one more verse. I don't think we'll have time to get to the other one. I'll get it maybe tomorrow night. Here's one more place I want to go to. After the separation, in the 14th chapter we find a great outstanding thing before the confirmation of the covenant. Maybe I'll get it tomorrow night. But the confirmation of the covenant . . .

Now, Abraham come out of the land, sure, crossed over the river Euphrates (many of you did, was baptized), come over into the land. Now, don't take right back down to Egypt. Stay right here in the land. Obey, stay right in the promise of this spot. See? Stay right under the Holy Spirit, no matter . . .

Don't pattern yourself after somebody of the world; you pattern yourself after Him. See? Watch Him. Watch His life. Don't act like So-and-so does, Sister Suzie, or Brother Jackson, or whoever it might be. Don't—don't look like—don't act like them. You just walk with Him. "Fill my way every day with love, as I walk with the heavenly Dove." Just stay right with Him. Watch how it sweetens you and cuts all the world away. Oh, my, you don't care what the people says; you're walking with God.

E-61 Here not long ago wife and I went over to the grocery, and we were in my country. I . . . Oh, 'course, they wouldn't do that in California, but over in my country . . . We . . . I come in from somewhere I'd been, I believe, out in the islands, the Caribbean Islands. I come back, and she said, "Well, Honey, I'm glad you're in," said, "we got to go to the store," said, "to get some groceries."

I said, "All right, we'll take off." And I went out and cranked up the old car, and so we got started, went down. Well, I went along, and I'd notice, and I'm—I—I—I looked. And after while we seen one of the most mysterious sights that we'd seen. It was along July, August, something like that, in our country. I seen a lady had a dress on. And I thought, "Isn't that strange?" See? She had a dress on. All of them had . . . wore little shorts. Whether they were to be mothers or not, they went with them on. And—and some of them . . . She

said. . . I said, "Looky, doesn't that look like a lady? She's got a skirt on." I said, "Isn't that strange? I haven't seen one since I come back, I don't think." (See?) And I said, "Isn't. . . "

She said, "Bill, I want to ask you something." She said, "Now, you know that girl standing right there on the corner. You know where she goes to church."

I said, "Uh-huh."

"Well," said, "why is it that we. . . ? They're—they are—they're people like we are."

I said, "Sure, just like we are exactly."

She said, "Well, what—why is it that they don't. . . ? They're—they—they're religious. They go to church, and things like that." Said, "Why is it something in us won't let us do it?"

I said, "Well, we're—we're. . . "

She said, "Why, they're just Americans, just the same as we are."

I said, "That's what it is. They're Americans; we're not."

She said, "What?"

I said, "No, we're not Americans, no."

E-62 If you go to Germany, you get a German spirit. See? Germany has a national spirit. You go to Sweden, you get a Swedish spirit. Now, when I was in Germany we was having (Brother Arganbright's here somewhere). . . And we had a great meeting. We was averaging about ten thousand converts a night, and fifty thousand in five nights they registered of Germans, communists, and so forth, coming to Christ.

And then I'd go down the street, and here was these saints with a great big schooner of beer in their hands, hollering, "Glory, Hallelujah. Praise the Lord." And I went over there, and set down at the table, a saintly, godly home, they was all pouring that beer around. I thought, "My goodness." Around like that, and they. . . So I was eating. All of them started talking in German one to another. They looked at me. And Doctor Guggenbuhl said, "They're wondering why you don't drink your beer."

And I thought "Oh, oh." I said, "You say what I say." I said, "I guess it's all right," I said, "But, you see, I was born under a Nazarite birth. I wasn't supposed to smoke, chew, or drink anything."

Oh, that was all right, "praise God," just went right ahead drinking. That's Germany.

E-63 Went to Italy. They won't set you out water; it's wine. And I went down to the drug store and got me some of this here distilled water. It was in a jug. It had one of these . . . like vines, wrapped around it. I guess everybody thought I carried my own brand. So I just went around drinking out of this jug all the time (See?), this distilled water. I didn't want their wine. No. But, you see, that's—that's the Italian spirit.

And you go over into Finland. I was in there and they took us over to give . . . They said, "We're going down to the YMCA and—and have a sauna." That's a Finnish bath. When I got down there, I thought something felt awful funny. I said, "I don't believe I want to take one." And somehow another when all the brethren went in there, here come a little blond-headed woman out with a big bunch of towels, going around where them men was stripped. I said, "Hey, hey, don't do that." And she looked at me and kind of laughed, and went on in. And here they was out there, with them women scrubbing those men out there. I said to Doctor Manninen; I said, "That's not right."

"Oh," he said, "they're just scrub women, like your American nurses." Something like that. I said, "I don't care what it is; God never intended it to be that way." That's right. But that's Finland. See?

E-64 And you come to America. When I . . . Was ever anybody ever in—in Europe and Rome, and went down to Saint Angelo's? A disgrace to our nation even in Italy. It's got a sign, right there by the side of Saint Angelo's catacomb, said, "American women, please put on clothes to honor the dead when you come in here." Oh, my.

Brother Arganbright and I was setting there eating, doing pretty well with a good steak till Miss United States happened to rise up, with enough jewelry on her hands for this ten cent store, a cigarette out about that far, and a pair of glasses out like this, and a poodle dog, and set it on the table. Oh, it makes you ashamed: a nation that's supposed to be a Christian nation.

That don't make it Christianity. No, sir. We're not Americans. We live here. As nationally, human beings, we are

living under this, and it's the greatest nation in the world, as far as that's concerned. But I'm telling you . . . Just like Joan of Arc in the time of the French revolution. France needed a revolution, but then it needed a counter-revolution. And that's what America needs. It needs a revival and a counter-revival (That's right.) to straighten up some of the things that's in the churches and the lives of the people. Democracy's right, but then we need a revival in democracy to straighten it up. That's exactly true.

Oh, if we're Americans, if we're born free Americans, what we're thankful of.

E-65 I said to my wife, "But, you see, we are from another land, honey."

She said, "What other land?"

I said, "From heaven. We are born from above. Therefore, up there . . . " I said, "Americans? Sure, everybody does that. They get out and smoke cigarettes, wear immoral clothes; men whistle and carry on at them, and gawk at them, and have wrecks, and everything else." I said, "That's Americans." That's right. That's Americans: buzzards. See? That's right. Come out and gawk, and looking dirty, filthy, ungodly, indecent. Go to church, deacons, even preachers (Yes, that's right.), go into the church, and act . . . And call themselves Christians, and acting like that? What happened? They're Americans. That's the spirit of America.

Why do you stay at home at night and watch jokes on that television that oughtn't to be told in a bunch of drunken sailors, uncensored programs and all this kind of dirty tommyrot? Some of the old mothers and daddies almost ready to die, and give them a television to stay home from church. What they need is back into prayer meeting, back to God. Right. No wonder we're ready to have an atomic bomb with our name on it. We justly deserve it. That's exactly right. We've wronged and we've sinned against God. God can send His Holy Spirit along through the country . . .

E-66 Here not long ago in our city there was a woman going around. She had a little boy. And she was going around . . . And she was in a ten-cent store. And she'd shake little things and say, "See it, honey? See it, honey?" The little kid just set and stare, stared. Said, "See it, honey? Look here,

ain't this pretty? See it?" The little boy just stared. Finally she got so hysterically she fell across the counter.

Some of the people in the store went to see what was wrong with her. And so she said, "Oh, no, it can't be right." Said, "My little boy," she said, "he just taken. . . Something went wrong with him about a year ago, and he just sets and stares. And anything that ought to attract the attention of a little boy his age, it don't attract him any more." Said, "He just sets and stares." And said, "Now, the doctor said he was better but," said, "he isn't. I can show him things that really a little boy ought to be attracted to"; said, "he don't notice it." Said, "He just stares."

E-67 That's just what the church has done. God has sent every gift into the church that could be thought of. He's had a Oral Roberts, a Billy Graham, and all kinds of signs and wonders; and the church just sets and says, "Well, I belong to this, though. You see?" just set and stare. There's something wrong, mentally, spiritually, wrong with the church. Yes, sir.

You're too—you're too earthbound, like a chicken, not an eagle, a chicken down on the earth, a earthbound brood, scratching in the barnyard; not eating eagle's food of the skies, a heavenly bird. See? But the church has become down like chickens, become to a place where it's just the world and the things of the world, gawking on such stuff as that, bringing it into the church, and socialized religion, and every. . . Oh, it's terrible!

You might not love me after this but, brother, at the day of the judgment your blood won't drip from my hands. And that's one thing. That's right. You'll know the truth. You do with it whatever you want to; it's to you, but to—that's. . .

E-68 I said, "Citizens of the Kingdom of heaven is born from the Spirit that's up there, not from down here. Whether it's Jewish, French, or American, or what it is, they're not of this world. They are natives of that Kingdom. For we who profess to be Christians, we clearly declare that we're seeking a city whose Builder and Maker is God. We're looking for a Kingdom that's to come. And we profess to be pilgrims and strangers in this world, wandering about, watching for that Kingdom to come in earth as it is in heaven, watching for the promises of God to be fulfilled: Abraham's seed.

Abraham separated himself from all the things of the world and walked in a strange country, professing that he was a pilgrim, a stranger. He didn't belong to this place. He was looking for that city, and he wandered about through the deserts and things, watching for this city. And every seed of Abraham is doing the same thing, laying aside every weight and professing that we're pilgrims. We're not church members; we're pilgrims. We don't act like the world. We're pilgrims and strangers. We act odd to the things of the world. We're seeking a city whose Builder and Maker is God.

E-69 I ask you, Christian friend, ask you, sinner friend, what if you was dying tonight, could America save you? Where will you be ten thousand years from tonight? Where will you be, maybe be in the morning? Your destination might be sealed tonight. You don't know. Let me warn you: Get right with God. Get a spirit. . . Get acquainted with the heavenly things of that Spirit comes down from heaven where holiness stands, where Angels of God stand, where Jesus Christ stands at the right hand of God in majesty, and glory, holiness, and power of God. Then you walk as a stranger here, because you're an alien here. You're not of this world.

"Ye are not of this world, little children. Neither am I of this world. I pray for you." See, Jesus prayed for His church, that they would not be of the world. They are not of the world. I don't care; you're not American; you're not Swedish; you're not European; you're a Christian. And if you're a Christian, your spirit is from up there; so it makes you live holy, want to be holy, want to act like Christ, act like God. Your whole desire is on heaven and not of the world.

E-70 (One more comment, if you will, just a moment. We got exactly ten minutes to get out in time.) Then what happened to Lot when he took his choice? What happened? Chaos set in right away. What was it? Some kings come down, and took Lot, and took him (Sodom), and took their wives, and took everything, and left with it.

Watch Abraham in the 14th chapter now. The blessed Spirit of Christ upon him, he went after his fallen brother. The Spirit of Christ on Abraham, he went after his fallen brother and brought him back. Abraham, the preacher of righteousness, went after his fallen brother, the denominational brother, and brought him back. Brought him

back so he'd have another chance after Satan had took him out, brought him back to have fellowship again.

E-71 And what—what great regards did Lot give to it? Did he go . . . ? . . . on out with Abraham saying, "Father Abraham, I've been wrong. I know now I've missed the blessings. I got carried away out there, went out in the world. Now, I—I know. I know you—you've brought me back. I appreciate it. I'll go and take the way with the Lord's despised few." No, he went right back down in Sodom again and there polluted—into Sodom. Is that right?

But watch Abraham (just in closing now). What a beautiful thing it was. When Abraham returned from the slaughter of the kings, watch what happened. Melchisedec come out to meet him. Melchisedec, which was the King of Salem, the King of peace, the King of righteousness.

E-72 Who was He? He had no father; He had no mother. He wasn't Jesus, 'cause Jesus had both father and mother. But this Man had no father, had no mother. If you want to run that down, take Hebrews, 7th chapter. He had no father, no mother, never did begin Life and never did end Life. He was the King of Salem, which was the King of Jerusalem, which is King of peace, which is King of righteousness; without mother, without father, without descent, with neither beginning of years or ending of Life.

It was God. Sure it was. He came down in the form of Melchisedec, and He met Abraham (Watch, this is a beautiful part.) after the battle was over. Abraham, the preacher of righteousness, that had went into the formals, and out in the ungodly thing, and snatching for his brother, to bring him back. "Come back, brother, come back." Did it do Abraham's revival any good? No. Lot fell right back over in Sodom again. There he perished in disgrace with his daughters, and so forth. He perished there.

E-73 But after Abraham (the true, righteous one of God), when he'd had the revival, after the battle was over, Melchisedec met him; and Abraham gave Him a tenth of the spoils. And what did Melchisedec serve him? Wine and bread, the communion, after the battle was over. Jesus said, "I'll not eat it any more with you, until I eat this anew with you in My Father's Kingdom." When the battle's over, servant of God, someday Melchisedec, the great King of peace, the great King

of heaven, without father, without mother, without beginning of Life or ending of Life—without beginning of days or ending of Life, He will meet us after the battle's over, and serve us communion.

Oh, seed of Abraham, bless your heart. Aren't you happy that you can be a seed of Abraham, a servant of God battling against the things of the world? Oh, how it makes your heart feel to see the very church that you love falling out into the world; and you reach for it, and pull for it, like that, and try to shake it and show it. It'll drift right straight back out in the same thing. See? But remember,

When the battle's over, we shall wear the crown!

We shall wear the crown, yes, we shall wear the crown!

And when the battle's over, we shall wear the crown

In the New Jerusalem.

Wear the crown, wear the crown,

Wear a bright and shining crown.

And when the battle's over, we shall wear the crown

In the New Jerusalem.

E-74 Back down in Kentucky, where I come from, in the old Missionary Baptist Church, the only difference I seen between them and Pentecost was the initial evidence of speaking in tongues. I'd see those old mothers, them old bonnets on, like that, and old hairpins up in their hair, and like that. They'd stand there, and stand up and sing that, swing them old bonnets, and the tears running down their cheeks, and scream and cry and see visions of God. "When the battle's over, we shall wear the crown!" They're waiting there in that old sod tonight somewhere down there for the resurrection, for:

On that bright and cloudless morning when the dead in Christ shall rise,

And the glory of his resurrection share;

When the saved of earth shall gather over on the other side,

When the roll is called up yonder . . .

I want to show some battle marks. I want to . . . Don't you want to help get somebody saved?

E-75 One time Caesar was going to make a great feast and a great parade, and he said, "I want to get a man of honor to set by my side to ride." All the officers polished their—their shields, and trimmed their plumes, and made their swords real glittery, and they marched by Caesar like this, with their great denominational garments on, walking by like that. "Caesar, see who I am." Caesar set and looked at them, looked at them.

Directly a little old footman come by all battered and scarred, kind of bowed his head. Said, "Wait a minute. Come here." Said, "What are you doing all scarred up like that." Said, "Where'd you get them scars?"

Said, "Out on the battlefield fighting for you."

Said, "Climb up here; you're the one will ride by me." That's right.

Paul said, "I bear in my body the marks of Jesus Christ." When the battle is over, when one day we will preach the last sermon, close the Book for its last time, sing the last hymn, pray the last prayer, and when it is . . . The battle will end for me some day; the battle will end for you. Don't have no worry, because then we will meet Melchisedec, the great High Priest, the great High Priest of God, our Lord Jesus Christ, Who will serve us communion, set down after the battle is over. While it is time, let's grab them Lots and things that we can and try to pull them out of Sodom, because we've got to do it.

E-76 May the Lord bless you when we bow our heads just a moment for prayer. While you have your heads bowed and your eyes closed, I'd like to ask you one sincere question, just ask you one thing. Are you a Christian? If you're not, would you raise up your hands, say, "Brother Branham, I've fallen by the wayside; I would like to come back to God. I'd like to—I would like to renew my fellowship. I've went down in Egypt. I—I'm—I want to be renewed, I want to come back in the promised land. Pray for me, Brother Branham, tonight as you're closing." Would you raise your hands? God bless you. God bless you. God bless you. In the balcony? Is somebody up in the balcony would say, "Brother Branham, I once had the victory. I once was a godly person, but somehow

another the weeds and the thorns and things has choked me down. I'm not where I ought to be; I know I'm not. Pray for me, Brother Branham."?

E-77 All right. God bless you, sir. God bless you. Would there be another?

Is there one here that's never made a stand for Christ, don't know nothing about being born again, never received the Holy Spirit? You're not a child of God and you know if God would come tonight, send Jesus to the earth, that you certainly would not go with Him in the rapture, and you want to be remembered in prayer as a sinner? Would you raise your hands and say, "Pray for me, brother?" God bless you, young fellow. God bless you. That's good, that's fine. God bless you. Would there be another would raise your hand, say, "Pray for me, Brother Branham, I don't want to leave this world like this?" Now, look, no matter what you ever do in life, you've got to leave it right here on earth. It's only what you send ahead of you in glory that counts.

E-78 And if you're not a Christian, why not just do as much as raise your hand? I seen a teen-age boy, right in this time where the crossroads of life, raise their hand, "I want to know Jesus as my Saviour." Pray God will make a preacher out of the boy. Seen a young lady back there raise her hand, just a teen-age girl. Right when everything . . . right here in the mess of this conglomeration of sin and folly of the world, and yet a young man and a young woman raising their hands, "I want to know Jesus as my Saviour." The Holy Spirit knows His own. Now, you couldn't do that, brother, neither could you do it, sister, without God spoke to you. There's something there.

Now, remember, when you raised your hand you broke every scientific rule that science ever had. Science says that your hands has to hang down. Gravitation holds your hands down like it holds you down on the earth. So when you raised your hand, that showed that there was a spirit in you that could defy gravitation. There's a spirit in you that made a decision, "I want to know Christ." And up went your hand towards your Maker. You could not do that without Him standing by you. "No man can come to Me, except My Father draws him first. And all that the Father has given Me will come to Me; and he that comes to Me I'll in no wise cast out. I'll give him Everlasting Life and raise him up at the last day."

What a promise! What you did when you raised your hand, it was for God.

E-79 Now, while we bow our heads for prayer, if you feel led to come a little closer to God, if you'd like for us to pray with you, if you watch and you'll see in the healing services while . . . He knows the hearts of the people, makes the blind to see, the deaf to hear, the lame to walk, gives salvation. He's the same God tonight. Will you walk up here at the altar? Could you walk up here and say, "Brother Branham, I now accept Him, the greatest thing that could be done. I want to accept Christ as my Saviour," while we pray.

E-80 Our heavenly Father, the Word is sharp, truly, Lord, and it cuts, but the people has sat just as patiently and sweetly. And, Father God, laying this foundation back to let these Christians know that they have not lost their covenant. It was given to them unconditionally. But they'll lose their reward if they don't come back into the promised land. Lost the joy, the world begin to creep into the church, we see how it's getting. And it's according to Thy Word. There's no way we can stop it, Father. But we're trying to get those who are willing to come, for we believe this is the eleventh hour call, the midnight cry is fixing to be given. Science says it's less than three minutes till midnight, when the whole world will be blowed to pieces. What if some fanatic would let one of them bombs loose tonight and it'd come into one of the radar screens? Every nation in the world would turn loose bombs. The world can't survive it, Father.

But before this happens, You made a promise that we'd be gone. So if it could happen before morning, the Sputniks . . . and the world could come to a end just in a moment, and we see it scientifically; then if it's that close, how close is the coming, when it'll come before that? The rapture of the church—we won't have to stand the judgments. You paid for that for us. We're in You, free from judgment. "When I see the Blood, I'll pass over you."

E-81 Father God, bless your church, and let them know that we're trying with all of our heart to see a real Pentecostal church, filled with your Spirit, working miracles and signs. Many of them raised up their hands tonight in witness that they'd fallen away from the old pathway. I pray, Father, that You'll bring them back tonight out of Egypt, out of the garlics and leek of Egypt, to eat angel's food out here in

the desert with God. Grant it, Father. We're on our journey to glory.

I pray, Father, for this young man and young woman that held up their hands tonight, this teen-age boy and teen-age girl. O God, them tender hearts, I pray that You'll snatch them from the fires of eternity. Grant it, Lord. May they come sweetly to You and offer their lives to You. Grant it, Lord. They're yours. Somehow another the harsh and hard words that was preached out tonight, believing that I was led to do and say what I do and say by your Spirit, I pray, Father, that You'll bless them now and may they come sweetly to You. Grant it through Jesus Christ.

E-82 While we remain with our heads bowed, I want to sing one chorus, "I Can Hear My Saviour Calling." And now if you want to walk up here and let us pray personally with you, we'll be glad to do it. Just keep your heads down. All Christians who know how to pray, pray.

I can hear my Saviour calling.
I can hear my Saviour calling.
I can hear my Saviour calling,
Take Thy cross and follow, follow me.
Where He leads me I. . . (Will you do it? Will you come here with this aged man?)
Where He leads me I will follow.
He leads me I will follow.

(Sinner friend, will you come?)

He leads me I will follow.
I'll go with Him, with Him all the way.
Where He leads. . .

E-83 Will you come? Just kneel down. You children, seed of Abraham, who's took a little worldly journey and went down into Egypt, we're not asking you to join this church, now; we're asking you to come back to the promise. Will you come back? You young women out here, your old mothers used to have that experience that she talked about. You've heard her when she cried and begged to God. Maybe you followed her to the grave. That mother will be surprised if you're not there. Come now will you, sinner friend? Make your way up to the altar tonight.

with Him, with Him, all the way.

I'll go with Him through the garden.

I'll go with Him (If you'll go with Him through the garden, why not come to the altar with Him?) garden.

I'll go with Him through the garden.

I'll go with Him, with Him, all the way.

E-84 While you got your heads bowed now . . . This young man and them has come up to the altar, knelt down. Now, I wonder how many in here . . . if some of you Christians still have a burden for lost souls. Now, if there's any more sinners, or any more seeking God, would you come; and you that are interested in the souls of these people now that the Holy Spirit has brought to the altar, will you come up? Some of you mothers and fathers, put your arms around these children and show them that you love them, and you want them to be citizens of the kingdom of God. Will you come while we sing again? "I'll go with Him all the way." Will you come kneel around the altar? Sinner, come with them now. Backslider, you come with them also. Just come kneel around the altar if you will.

I'll go with Him through the judgment.

I'll go with Him through the judgment.

I'll go with Him through the judgment.

I'll go with Him, with Him, all the way.

E-85 Now, not to speak back to the church, but I just want to show you Christians what I mean. With sinners on the altar, with at least three hundred people here raising up their hands that they were Christians, and me begging for people to come to the altar and about two or three responded. Don't you see the church is dead? There's no more ambition in the church for lost souls. If that would be in the old Missionary Baptist Church down in Kentucky, when that woman raised back there to come to the altar there'd be fifteen or twenty of them old mothers around her screaming and crying and thanking God for it. See, we've lost our interest. We got cold and faded away, just waiting for the judgment, that's all, that'll be poured out.

. . . through the judgment,

I'll go with Him, with Him all the way.

Where He leads me I will follow.

Where He leads me I will follow.

Where He leads me I will follow.

I'll go with Him, with Him, all the way.

E-86 While the music continues to play, let's bow our heads then for prayer. Now, around the altar, lay your hands upon those children, upon those people. Let's bow our heads. Lord Jesus, come, merciful God. Come quickly, Lord. I believe that the hour is about finished, the revival in America is over. We're only gleaning in the fields of a burnt-over revival. Lord Jesus, I pray that these children that come around the altar tonight, that the Holy Spirit could find an honest heart, and pull them to the altar. It's written in your Word, "He that comes to me I will in no wise cast out." Send your Holy Spirit upon them, Lord. Bless them, I pray, Father. Give them the baptism of the Holy Ghost, forgive their sins.

Forgive the transgressions of the church and the people, that we might become an "on fire" church, Lord. Not just a denominational half-breed, but a real born-again son and daughter of God. Grant it, Lord. Send us a revival, or wipe us from the earth, Lord, that's our prayer. Let the revival come, or take us away, Father. Our hearts can't stand it.

E-87 Send us to the mission fields afar where tens of thousands are waiting to hear one word of Jesus, that would blacken the altar, screaming and crying for mercy. And tonight in our own homeland, dead, starched, gone, gleaned over, burnt out, down in Egypt, carried away by divers lusts, never able to learn or come to the knowledge of the truth. Father God, save those who are savable, I pray, as I go down to lay hands on them. May the Holy Ghost come, Lord, waken these young folks in the Name of Jesus Christ while we pray. Continue to pray, pastor. I'm going down to pray for them. [A Brother speaks, and leads the congregation in song—Ed.]

With Him, all the way.

Where He leads me I will follow.

Where He leads me I will follow.

Where He (That's right, young man, raise up
your hands and believe and accept Him.
That's the Holy Spirit there with you.)

I'll go with Him, with Him, all the
way. . . ?. . .

E-88 What made you come to the altar? God brought you to the altar. What can you do but confess your sins? He that will confess his sins God is just to forgive them. Believe on the Lord Jesus Christ. Now, accept Him as your personal Saviour. Know that He forgives your sins. Young man, the Lord Jesus forgives you your sins if you'll accept Him as your Saviour. You could not have come to the altar by yourself. . . ?. . . you could not come on your own power. Sir, you come repenting there, the first man to come to the altar. . . take your habit from you and make you a new creature in Him? Do you accept Him now. . . ?. . . Do you accept Him as your Saviour, believing He will give you the baptism of the Holy Spirit?

E-89 Do you, young man, do the same thing? Do you accept Him as your personal Saviour? Raise up your hand, say, "He's mine. I now believe on the Lord Jesus Christ." That's it. That's the way. That's it, that's the way to do it. The rest of you here around the altar. . . can believe on Him, believe that He takes you at his Word, He takes you. . . Whatever you confess to Him, believe that He will do it. . . ?. . . pardoned and ready to do it. Do you believe it? If you believe it, stand up on your feet. "He that will confess me before men, him I'll confess before my Father and the holy angels." That's right. God bless you. Amen. There's your confession. Praise be to God. When the battle's over we shall wear the crown. When the battle's over we shall wear the crown.

And when the battle's over, we. . . (now come
around the altar shake hands with these
people. Come, around shake hands with. . .)
we shall wear a crown,

And when the battle's over we shall wear the
crown

In the new Jerusalem.

Wear a crown, wear a crown,

Wear a bright and shining crown.

And when the battle's over, we shall wear a
crown,

In the new Jerusalem.

E-90 I want to ask you something. As long as you see people coming to the altar, getting right with God, there's hopes for us yet. Now, look, what could these people do? What can wash away my sins? Nothing but the Blood of Jesus. What brought them to the altar? "No man can come to me, except my Father draws him first." God drawed them. What can they do? Come and confess, "I'm a sinner. God forgive me for Christ's sake. I'll be yours, You be mine." Then turn to the public, and say, "I accept Jesus as my personal Saviour. He's mine."

"He that will confess me before men, him will I confess before my Father and the holy angels."

E-91 You tonight that come to the altar that wants to accept Him and believe, and have accepted Him, and from this hour on pledge that you'll live for Him, turn around to the audience and raise your hands. Each one of you that come to the altar, this young man and the young lady, down in here, and the elderly man, raise up your hand, say, "I now believe, I accept Him." Now, I want the church to come around, shake hands with them and tell them that you're happy that they are Christians. Come around. You can do that much. It won't take you but just a second. Shake hands and tell them you're happy, you'll be praying for them. Take your church of choice.

> And when the battle's over we shall wear . . . (You'll get communion too when the battle's over) the crown, yes, we shall wear . . .

Now, I turn the service to your pastor. God bless you.

Last line