

The Influence Of Another

1 Thank you, Brother Neville. The Lord bless you. Good evening, friends. It's very nice to be out here again tonight at the Tabernacle to speak again about our Lord and Saviour, Who we are all in love with I'm sure, or we wouldn't be setting here in this hot building, jammed in the way we are tonight, if we didn't love Him. Because that's our purpose of being in, is to express to Him that we love Him. And our anticipations are—are greatly moved when we think of His approaching time. As we see the signs appearing of His advent, we are longing for that great hour that when we shall see Him.

2 Since I was here the other Sunday a week, there's been more has gone on to meet Him. One was Mrs. Ford, Mrs. Levi Ford. She was eighty years old, a precious woman. Her husband passed away some time ago. He was a veteran of the Spanish-American War. And in my life's story I mentioned her son's name. He's the one that was going to save me that suit, you know, after he wore it out, that—the—the suit of a—I believe it was a boy scout suit. And he. . . When I went to get the part of it, there was only one legging left in it.

3 Lloyd's perhaps here tonight, the same boy. And I had his mother's funeral the other day. And he asked me, said, "Billy, I wish you would speak on something that proves that my mother rises again." And the Lord gave me a message for it on a exact, positive. . . When the Bible, all nature, everything that God created speaks it, she'll rise again, who—who's going to speak against it then? God says so, proves it by His nature, proves it by His Word, proves it by her life, everything else, she's got to raise. Just—there's no way, there's nothing. . . Heavens and earth might fail, but that won't fail. She's got to come forth again.

4 Then day before yesterday, a manager that used to be with me, Mr. Baxter (Many of you remember him; he spoke right from this platform.), his wife died suddenly with a heart seizure. And he's very tore up and very sad; and I hope—trust you'll remember Brother Baxter in your prayers as you pray, 'cause he's one of our brothers. And he lives in Vancouver, British Columbia. And he hasn't been with me now for a number of years. And I heard that his wife had had a kind of a

nervous break or something, and then all of a sudden she took a heart seizure and was gone. We just can't tell what time it's going to call. And then when it—He calls, we must be ready. That's the reason that we're here tonight.

5 I was in the study there—the office, rather, talking to Mr. Moore. He'd persuaded me... I had...?... I was trying to get away from Thanksgiving; I wanted to have a meeting here for Thanksgiving Day, and then go on to Shreveport. 'Course, I'd—wouldn't hardly be able to make it. And finally he said, "Well, if you're—got three meetings now and going have them Seven Seals later, then you could give us that one day anyhow." So finally, we was going give him that Friday, Saturday, and Sunday. And now, I promised him then Thursday, Friday, Saturday, and Sunday. And it'll be... Pentecost will be fifty years old in Louisiana the—Thanksgiving Day. It fell fifty years ago in Louisiana.

6 Now, tomorrow morning we're going to kinda press that everybody that doesn't have a—a Sunday school you're attending... I see our precious Brother Don Ruddell here, and I know he has Sunday school in the morning. And perhaps there's other ministers in here from around the neighborhood that have Sunday school. Now, we want you to go to your own Sunday school if you have one. But if you have no Sunday school, and you like to be with us, I want to speak in the morning, and put out a blackboard, and teach on "The Full Statue of a Perfect Man," and draw it out in—on the blackboard, and show God's requirements and how we come to the perfect statue of—of a perfect man before God.

7 And then tomorrow night, the Lord willing, I want to speak on the subject of "My Guide." So if some of you that's out of town... And we want to try to start these services early if... I haven't talked with the pastor yet, but I wish you would start Sunday school real early in the morning. And church tomorrow night, maybe, if possible, begin at 6:30 or something. And that'll give the people an opportunity so if they want to stay... We can be out maybe by 8:30, and then some of them...

8 I met a lady today that's driving three or four, about... She said, if we got out 8 o'clock or 8:30, she'd get home around 2:30 or 3 o'clock the next morning, her husband going to work. So we won't be doing anything anyhow but loafing around, so—so let's just come on to church early. And

we don't have... You know, we don't have to have a form about this; God is without form, you know, the Bible...?... So we hope that you're all here, and—all that can be.

Now, if you have your own services, remember, this is a interdenominational tabernacle where people...?... come. And most of our crowds are made up from out-of-town people.

10 Well now, if there happens to be a stranger here, I want to show you something. And I've just walked to the platform and I don't see a—I don't see ten people that I know. How many people here is from out of the city of Jeffersonville, raise your hands. See, ninety-nine percent. See? See? It's just friends. How many's here from a hundred miles away, raise up your hands. There's fifty percent of that, from over a hundred miles away. How many's here for over two hundred miles away, raise up your hand. Three hundred miles away, raise up your hands. Looky there. Four hundred miles away, raise up your hand. Looky here. Five hundred miles away, raise up your hand. Looky there, over a third of the congregation over five hundred miles away. See, it's just friends that gathers in from around...?... we're going to be here. So we're grateful for you, and we're here to help you. We're here to do all that we can for you.

11 And now, I just was reading back there some—a letter that my son just handed me of a lady that said this—coming this time will be thirty-five trips that she come hoping to be prayed for. Thirty-five times she's drove for hundreds of miles, thirty-five trips.

And then remember, there's about six hundred and something waiting on...?... the waiting list from around the world trying to get to for interviews. You see...?... pretty complicated. When we're just thinking about right here, it isn't too much. We could just hear that... See, it's around the world. And so we are...?...

13 Wonder if that lady's in the building tonight (thirty-fifth trip), that wrote a letter she'd be here tomorrow? For thirty-five times she's been here without being prayed for. I guess she's not in the building, maybe didn't even get to come. But I was just reading her letter back there.

Now, I've always tried to when I come down here on... When I'm at home...?... to talk about something not

just to be talking, or not something that would please the people. . . I've tried to speak about something that would please God and help the people (You see?), for help, that we could all, no matter what church you belong to, what denomination, that you could be helped for a closer walk with God. And that's our reason of being here: a closer walk with God.

And when we find that the day as late as it is, and the drawing near of the Lord. . . I told my wife today, "If I don't get in a revival somewhere, I—I'm going to perish; I—I just can't stand it. I. . . Something's just inside me burning."

15 Oh, we just come through a whole series of meetings where thousands of people attending. And no matter if you had two or three million people, if there's no revival, that's just what we used to call down in Kentucky, a protractive meeting. You know, we all go out to a protractive meeting we'd call it. And we want a revival where the Spirit of the Lord is moving upon the people, and people are being saved, and great things are being done to accomplish something for the Kingdom of God.

16 And now, in the prayer services, usually, we. . . You can see why we couldn't hold a prayer line here. See, it's just so jammed up, you couldn't do it. See? But usually in the prayer lines is people who are—comes and they find the—the Lord to be real. And we find that the Lord Jesus hasn't changed one bit. From what He was, He is today, and always will be. And the Bible said in Hebrews 13:8, that He's the same yesterday, today, and forever. And in the congregations of the people that gathered to hear Him in them days, maybe they wouldn't get into a prayer line; but they would have faith to believe. And our Lord would turn, as their faith would touch Him, and would turn, and tell the people that there was certain things wrong with them that they had done, and for them to go and be healed, or go do something, make something right, or something.

17 We know about the woman at the well, and the woman with the blood issue, and, oh so many, of blind Bartimaeus, that their faith touched Him. And tonight He's still the High Priest of our confession and just as great as He ever was. Now, we got to let ourselves be His servants. He is the Vine, the—the resource of Life. We are the branches that receive that Life. And the branch bears the fruit, not the vine. And now, Christ

works through His Church. And then, if we can yield ourself in such a way that the Holy Spirit can take complete control of us in our faith in Christ, He'll do the same thing, because it's Christ.

18 And if you're here a stranger and with us... Now, usually the people here...?... in the tabernacle... Our pastor here has prayer for the sick practically every night, and you get prayed for by our gracious and beloved Pastor, Brother Neville, a man that God hears and answers prayer for, Brother Orman Neville. And—and Brother Don Ruddell, and those other brethren who pray for the sick... And Brother Jackson, I guess he's around here somewhere from the other sister church down in Howard Park...

And this time when the—it's so crowded, if you'll just believe God...?... whatever you have need for... And you're a stranger and I don't know you, you just ask God and see if He isn't the same yesterday, today, and forever. See if He can't speak right...?... He knows you; He knows what's wrong with you; only thing you have to do is just believe Him. And then, He'll use you for one instrument and me for another. Jesus said, St. John 14:7, "He that believeth on Me, the works that I do shall he do also." Now, that is a yielded vessel.

20 Now, tomorrow we're going to teach how you become that vessel, that God, the Holy Spirit...?... work through you. And so... See, He was...?... God was in a Pillar of Fire, then He was—dwelt in His Son, Christ Jesus; and now in His Church. Once He was called the Father, then the Son, now the Holy Spirit. It's God projecting Himself to the world. The only way He could get into the Church was first die for the Church to sanctify It, that He might project Himself through His Church. Then He said in St. John 15, "I am the Vine; ye are the branches." (See?) And the branch just bears the fruit. The Lord bless you.

21 And now, before we...?... For the lesson tonight... And I don't want to keep you long, 'cause I see the people standing up, and one taking his place, and then another set down, so forth. We're trying hard to get a—a permit to seat about three or four hundred more people, but the city seems to hold us back on it, because we haven't got adequate parking room. We got the permit from Indianapolis, and then the city. We have to have parking room. Oh, when we put four people in here, we got to have enough room to put a

car out here. And this parking lot here really belongs to the city, so, see, they. . . We're—our church here is just about one foot from the city line. And the—really, the highway, the reason it's built out there. . . 'Course some of you people, young fellows here, wouldn't understand this, but this used to be a pond. And I remember when I was a boy; we'd ride down here, and we had to go around out there in the field and get around the pond. They built the road right around—the road around the pond.

And I bought this lot here. Praying right here where this is, the Lord told me to buy it about thirty years ago or thirty-two years ago, that is, I think. Right here in a great big swamp and horseweeds over my head. . . And I bought the lot for a hundred and sixty dollars, this corner—corner right here, and built the church.

23 Now, the Lord bless you. I want to (if it would be called a text, for some of the. . .) read some of the context on notes; I would like to speak to the audience tonight upon the subject of "The Influence of Another." And before we speak or read the Word, let us bow our heads and talk to the Author of the Word.

And now, with our heads bowed and our hearts. . .? . . . too in His holy reverence, I wonder if there's some. . .? . . . tonight would have a request that they—is burning on their heart, that they might just raise up your hand before God and say in your prayer, "Lord Jesus, I have needs. Speak to me tonight. Heal me. Give me my financial needs," or whatever it is. He supplies all our needs. God bless you. About ninety percent of the congregation.

25 Our heavenly Father, we are approaching Thee. Now as we leave this little tabernacle of clay that we dwell in, this little ship that's sailing life's solemn main, by faith we're coming up above Mars, Jupiter, Venus, the moon, the stars, the milky. . .? . . . way, and arriving now by faith at the throne of the Father. See setting there, His pierced hands and His feet; may that Blood now make intercession as we lay our gifts upon the altar of gold around His throne.

We thank Thee first for Jesus, Who made all these things possible to us through our faith that we're going to ask. Thou did see the hands. You knowed what was beating beneath the hearts of the people. And I lay my faith Lord on the sacrifice

in the great golden altar of God where the incense is being burned daily. I pray that You'll hear and answer their prayers, Father. Give to them the desires of their heart.

27 And now, as we assemble, Lord, tonight for these three gatherings, we are here in this hot building tonight for no other purpose but a closer walk with Thee. Knowing what to do...?...Lord, what to do...As the prophet said, "They that wait upon the Lord, they shall renew their strength. They shall mount up with wings as an eagle. They'll run and not be weary; they'll walk and not faint." Lord, teach us how to wait after we have asked and...?...have faith to know that You heard, and in Your own good time You'll send our answer right down the golden stairs from the corridors of Heaven right into our soul. And we shall receive what we ask for, because we believe it.

Sanctify our ears tonight to hear and our hearts to receive; and may when the service is over, may we say like those who came from Emmaus, "Did not our hearts burn within us as He spake to us along the way." For we ask it in His Name. Amen.

29 I would like to read tonight a portion of Scripture found in the Book of Isaiah. Tomorrow, be sure if you have a paper, I want you to...I'm going to have a chart up here or a blackboard to kinda draw out the lesson. And I want you to get it if you possibly can, because you can study it after you get home.

30 Isaiah the 6th chapter, I wish to read a few verses out of this chapter to draw the context to—for tonight.

In the year that king Uzziah died I saw also the Lord setting upon a throne, high and lifted up, and his train filled the temple.

Above, it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

And one cried unto another, and said, Holy, holy, holy, is the LORD God of hosts: the whole earth is full of his glory.

And the post of the temple moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a

*people of unclean lips: for my eyes have seen the King,
the LORD of hosts.*

*Then flew one of the seraphims unto me, having a
live coal in his hand, which he had taken with the
tong from off the altar:*

*And he laid it upon my mouth, and said, Lo, this has
touched thy lips; and thine iniquity is taken away,
and thy sin is purged.*

*Also I heard the voice of the Lord, saying, Who shall
I send, and who will go for us? Then said I, Here am I;
send me.*

31 This is quite a—a undertaking when we think of the—what it's going to mean as we study this vision of Isaiah. It's... I've always liked Isaiah. He was one of the major prophets. Isaiah wrote the complete Bible. There is sixty-six Books in the Bible, and Isaiah wrote sixty-six chapters. He begins with the beginning of creation; in the middle of the Book he brings forth the New Testament and John the Baptist; and at the 56th and 60th chapter he ends up in the great millennium: Genesis through the New Testament into Revelation. Great man was this Isaiah, finally died as a martyr under capital punishment.

32 Every spirit-filled man of the Bible died or was persecuted under the federal government. Every one of them that you can think of: Moses, the Hebrew children, and Daniel, and Isaiah. Isaiah was sawed to pieces with a saw. And on down, John the Baptist, every one of the apostles, Jesus Himself, all died under capital punishment or punishment from the federal government. And according the way things are heaping up, there's going to be more testimonies added to theirs one of these days. See? And if there ever was a time that we must stick together, it's now.

I guess you hear of the meeting going on in Rome, and we're having—they're having a great time over there. And they're going to start a revival. It'll be a worldwide revival, surely.

34 Back to this subject (We'll get that in the Seven Seals.) to this subject of being influenced.

King Uzziah was a shepherd boy. He was raised... And he loved the outdoors. And he reigned during the time of Isaiah's prophecy. Isaiah had learning from—from one of the other

major prophets. And I believe it was Zechariah, that Isaiah had understanding through him, who was a prophet as Isaiah come on the scene. And Isaiah was called, and he was a—prophet. Prophets are not just made of men; prophets are born prophets.

Now, there is a gift of prophecy that comes into the church, that people give a prophecy. Many member of the Body of Christ could do that, that's under inspiration. But a prophet is set in the Church by God, predestinated to the gift of—of prophet—or the gift to be a prophet, not a prophesier.

36 Now, now, we find out that this young man taken the throne. If you want to take some of the Scriptures down, it's II Chronicles the 26th chapter. You can read where tells that King Uzziah after his father died A-m-a-z-i-a-h, Amaziah—after he died, being a righteous man and had turned from the Lord, and was slain by his own people—Uzzikiah taken his—or Uzziah, rather, taking his place as king. And he was set on the throne and anointed at the age of sixteen years old, just a boy; but he was in line to be king, yet being just a lad. And he did well. The Bible tells us that he had a godly father and a godly mother, and he could be nothing else hardly with such influence as to be a godly boy, because that had been what had been placed before him at all time.

37 You know what I think? Everybody has their own opinion. But one of the greatest, and to my opinion, the greatest president that we ever had in this nation was Abraham Lincoln. Now, not because he was a Republican, but because he was what he was, a godly man. And he was raised, and he—to serve God. And he said, “If there's anything that I want to give praise to,” he said, “or my life was influenced by, was a godly mother who taught me to pray and to know Jesus as my Saviour.”

Oh, your family's what you are. You raise your child in a certain environment; it's got a ninety-eight percent better chance to go right than it has to if you bring it up in the wrong way. “Bring up a child in the way that it should go, and when it's old it'll not depart from it.” Be brought up right, teach your children to do right, to be honest, to be square and fair even when they're in school.

39 Now, many times children are prone to copy off of one another, and—and try to press their way through school. But

you know, I think if you'll just get it yourself, then it's something that you—you can appreciate your good graded paper.

You know, if you're going to have a test the next day, instead of running around all night, getting up the next morning, and think, "Well, I'll set next to So-and-so; they're smart. And then they'll—I can copy off of them," if you'll just before dad returns thanks at the breakfast table, if you'll just say, "Dad, remember me today; I got to take a test in chemistry," or whatever it is. Then you, when you pray, dad, say, "God, bless John, Mary in their test today." I tell you; it'll turn the tide.

41 Remember, we can have what we want if we will ask in faith believing. Jesus said, "All things are possible to them that will believe. You have not because you ask not, and you ask not because you believe not." He said, "Ask abundance that your joy may be full." I like that.

Our teaching right: say the right thing; do the right thing; think the right thing; always be thinking right. And I have a little slogan:

Do right, that's your duty to God.

Think right, that's your duty to yourself;

And you're bound to come out right.

You can't be going east and west at the same time, nor you can't be going right and wrong at the same time. No matter how much you think you're going the other way, if you're not traveling directly west . . . You're not going east if you're going west.

44 So this young king, being influenced by his father when he was a young man and—taught Israel the precepts of God . . . And then all at once he turned in his last days and taught against God. And his own people . . . He was slain by his own people. It looked like that would've been a great lesson to Uzziah about this. But we find that when Uzziah taken the throne, that he started right in the way his daddy did, bringing back the things of God, bringing Israel back to the worship of God. He strengthened himself.

And I want to always be thankful for him in his young days, because he never played any politics. Although politics might've been against him, but yet, he stayed right on the line

of God. And it thrilled this little, young prophet so, till he become a hero. He was an example to Isaiah the prophet.

46 And Isaiah went to the castle to stay with him, to the king's palace. He called him in; he liked Isaiah. Isaiah was young also, and—and he. . . They was chums together. And how that king. . . When he would go out there, and they—some of the men of politics would come in and say, “We must do so-and-so,” King Uzziah first sought the Lord. “Lord, is it Your will that we do it thus-and-thus?” God, give us a president like that, not only that, but give us preachers. “Seek first the Kingdom of God and His righteousness, and all other things will be added.”

This must've been a great influence, because Isaiah loved him, because he seen that he was a great man, and he—he stood firm and solid for God. And you know, each time in the days that we live, in the things that we do, remember, the public don't only look at the pastor, the way he looks—lives, he—they also look at the laity.

48 Oh, how it's too bad when we think of the church. Sometimes if the pastor belongs to a certain organization or a clan, and this organization sends him to a certain church, and sometimes that pastor's hands is tied by that organization. And the little fellow wants to serve the Lord, and he thinks—been taught that's about the only way he can do it, is by serving his organization. And if he got up and preached what the Word said, the church would vote him out; and then he's afraid he wouldn't have a chance then to preach the Gospel.

But, oh, what we need in the pulpits today is men like Uzziah was. No matter what the politics of his church or politics of anything else, he played the hand of God through. He waited till he found **THUS SAITH THE LORD**, then he did it.

Little. . . That little prophet (young fellow about his age) in the temple with him, they'd get down together and pray, no doubt, and ask the will of the Lord, and then compare it with the laws of the Bible. Then if it was all right, Uzziah passed it; if it wasn't all right, he condemned politics on it. God give us more like that. And that thrilled Isaiah because he was borned a prophet.

And Uzziah become a—a hero to Isaiah. You see, he was . . . Because of his—his stand for God, he became a hero in the eyes of the righteous. And there might not have been too many righteous. See? But the thing we want to do, is make our life count for God. Somebody's watching you.

51 I was getting after somebody the other day. In a certain neighborhood they'd had a . . . A great denominational church had a big rock-and-roll party down here, and they were dancing till about 1 o'clock in the morning. And they'd been teasing someone that comes to the Tabernacle, and said they were holy-rollers that came down here, because we have no denomination. And, oh, did that give me a chance. You can just about imagine what happened. But the thing of it is . . . Now, those people . . . No doubt, that the young lady that made the remark, if she only knew what was Truth . . .

52 I was in the mountains a few weeks ago. And way back when I was coming home, we went back (the family and I) to rest a little, where we're going again, the Lord willing, next week. And then, back there one night, I saw a vision. And it was a—a lovely, pretty woman, looked young woman running; she had her hand here, and she was perishing with a heart attack, a beautiful woman. And she dropped and was gone. And the Angel of the Lord said, "Now, when you hear of this, remember, they're going to say that she committed suicide, but she died in a heart attack. And it's almost 4:00, so you just say 4 o'clock," and then He left me.

53 And I didn't wake the family up in the little cow camp (or where the cowboys stay, where we'd go back there to round up the cattle), I—I just let them sleep until morning. And then, the next day I mentioned it, and I said, "Some young woman, very attractive, is going to die in a heart attack." And on the road out two days later, there it come in on the radio that this Miss (I can't think of her name.) Monroe, Mrs. Monroe. I think that was her stage name, or whatever it was; her name was something else. And she had died, and they said she committed suicide.

54 Now, it don't make any difference how much I'd say it; they're still going to say she committed suicide. But the child did not; she died in a heart attack. And if you'd watch, she had her hand, trying to get to the phone—the phone in her hand. She'd had a heart attack. They said sleeping pills was there; she'd been taking them for a month (See?) or more, out

of that bottle. She died in a heart attack, and she died about four or five seconds before 4 o'clock, exactly.

And I read of her life's story in the magazine of how that her . . . She was a illegitimate child; and how that she'd washed so many dishes; and her mother in a insane institution; and she had longed (But she was the most perfect bodied woman, I guess, in the world.)—but she'd longed for something that money wouldn't buy. I thought, "Oh, I wished I could've got to her. I know what she needed." There you are.

56 Maybe members of the churches of fame, finest—famous Hollywood, where all the decoration and tinsel is on . . . But they seen those people . . . She could see they lived no different life than what she did. It takes influence. It takes the power of the resurrection of Christ amongst the people, that they see that Christ is not a statue hanging in a building, but He's a living Being in the form of the Holy Spirit, living in men and women, bringing peace, and contentment, and happiness. Oh, if we could've only got to the young lady before she left the world.

57 Now, influence . . . We find out that—that Uzziah's life influenced this prophet and till such a place that Ukkiah—Uzziah, rather, built walls and strengthened himself, and took back the grounds and the possession that belonged to them from the Philistines, and so forth, until his fame went all the way to Egypt. And I tell you, of all—the chronicles of the kings, there was none of them outside of Solomon, that spread forth like Uzziah. Why? Because he set the example. He stayed with God, no matter what his people thought, what anybody else thought, what his politicians that tried to influence him. He stayed directly with God, and God blessed him. It was a great help to this young prophet.

58 How God blesses a man that will be true to the Word of God. Now, he may not be very popular, but he'll be blessed. And now, people has to take their choice, whether you want to act like the rest of the fellows or whether you want to be blessed of God. Now, you can just take your choice. If you're going to live like the rest of them, you'll be blessed of them; but you turn your—all your desires to God, and you'll be blessed of God. So you have to "Choose you this day who you serve," as the prophet said. "Always remember thy Creator first, always."

59 Now, but the . . . When this king got to a place, being such a great man and influencing Isaiah and the righteous, of course, of his kingdom, he got to a place—he got feeling self-secured. And there's where you make your mistake. There's where so many righteous men bite the dust of shame, bite the dust of defeat, is because they begin to feel self-secure. You begin to think that you have lived so long for Christ, that no matter what He presents before you, you'll take your choice whether you want it or not. You've got to continue to serve God. No matter what you was back ten years ago; it's what you are now.

60 The king got to a place that he thought within himself, that he got lifted up. Pride got in his heart. And that's what happens to us. If you'll pardon this expression, that's what's happened to our churches throughout the country. They're fine people in there; some of the best in the world goes to church. I think the best in the world goes to church. But the thing of it is, the—the organization system gets lifted up. That's what's happened to the—the Methodists; that's what's happened to the Baptists; that's what's happened to the Nazarene, to the Pilgrim Holiness, to the Pentecostal: lifted up, self-willed, self-centered, pride, that you can't tell nothing to. God can't find a way to get into their hearts. It's because they become so know-it-all that nobody can tell them anything. And by building themselves around reasoning with brethren, they build themselves around their creed. And when they do, they leave God in the back.

That's what happens to doctors. When they get so self-centered that they don't need any help from God, that's when I don't one—want one fooling with me. When you leave God out of anything, you just—I want you to leave me out too. See? Because you must always remember God first. He got lifted up.

62 So many today . . . You take a—a family of people that'll start going to church. And God will heal the little family. He'll bless them, and give them the Holy Spirit in their lives. The little children will pray around the table; they'll pray before they go to bed. Mother and father will join hands and pray. And as long as they continue like that, they'll stay a family; but you let them get . . . First thing you know, they didn't have nothing, an old junk car, maybe, riding around in it, or maybe walking. Finally they'll get a good car, a better

home. And the first thing you know, then they want to get to what they—the world calls, a better class to associate with. They move into a different neighborhood, and in there they find out they become influenced by the wrong influence. You must always stay where the Kingdom of God is and where the glory of God is pouring out. Stay where you can be spiritually fed day and night. Then the first thing you know, separations comes in the home, and worldliness, and they get lifted up. Uzziah did that; he got lifted up, much pride.

63 And now, we see what he tried to do. Now, what really got him when he got lifted up in his heart (we're told in the Bible, in Chronicles the 26th—we find out—II Chronicles 26), we find out that he went into the temple of the Lord with a censer in his hand to burn incense unto the Lord. And when he did, the minister of the temple with fourscore other ministers followed him and told him, "Don't do that; you're wrong. You are not a minister. You are a king, not a minister."

And he was wroth, and he flew up. And his temper got away from him, and he lit the censer to go anywhere. And God smote leprosy on him right there while he was standing there in his anger; and he died a leper. They had to take him out of the temple.

65 There's where we want a lesson now. If this man which God had blessed in his capacity. . . But he wasn't satisfied with that, he wanted to take somebody else's place. You can't be nothing. . . As Congressman Upshaw (You remember him, the one that was—was crippled for sixty-eight years and was healed in the meeting out there, you know. He was a Congressman of the United States.) He said, "You can't be nothing that you hain't." So that's about true. You've got to stay in your calling, where God called you to.

Now, as long as he remained king, and—he was a blessing to the people being a king. But when he thought he was a minister, then. . . He thought because God had blessed him, he could be anything he wanted to be. But he was a blessing to the people as a king, but not a blessing. . . He become a curse upon them as he tried to take the minister's place. And we have a lot of that. Everybody wants to pack the ball. See?

67 When you're playing a ball game (as it's football season), the thing we want to do, is not everybody try to take the ball away from the man that's got it; it's trying to guard

that man. Protect him; let him get through. We're trying to make a goal. See?

But could you imagine a team so untrained as to find one man—their own man with the ball running to the field goal, and then instead of trying to knock the enemy away from him, the opposing team, to let your own man that's got the ball take off with it, every man trying to take the ball out of his hand? Why, you're bound to lose.

And today, we have the same thing. When we see God come on the scene, and going to bless a certain thing, let's keep all the enemies away from it. Let's use our influences as—as tackles, not runners, tackles that protects the runner, lets him pack the ball through, because there's no opposition; all you have to do is just keep running. And we should be tackles.

70 I speak worldwide, you know, for the Full Gospel Business Men, around the world, organizing chapters. And not long ago when, I believe, it was at Kingston, Jamaica, when they had Castro and all of them up there at this meeting (Or we'd been down to his place, that's the way it was.), and the celebrity of all through the islands was up there; and those businessmen was trying to preach the Gospel. He's out of his place. We preachers have hard enough time to keep it level. And they use every little influence they can find, and every little technique this way and that way, and it keeps it so scrupled up you don't know what to do.

71 Many times at a—in a church—a little church can have a revival going on; someone will want to go out here and lead a prayer meeting, And then, he's got a different idea from what really the Bible says, but he believes it this way anyhow; and he'll start an influence and draw others away from it. The thing to do is protect this Message the way It's a-going, stay right with It, and block everything away from It, if we're ever going to cross the goal line.

72 And I said, "Brethren, there's something wrong. You fellows are businessmen. The first place, you don't understand the approach. You don't understand the approach to the ministry, because the ministry is a God-called gift. God hath set in the Church first apostles, prophets, teachers, evangelists, and pastors." God set them in there for the perfecting of the Church. Businessmen should testify. Women,

housewife, no matter if you're the maid in somebody's house, testify. Do everything you can for the Kingdom; but don't ever inject your own ideas; just say what the Message says and keep going on. (See?) And then maybe you'd have some influence. Well, don't try to preach now until God, you know calls you. Just stay right with that, your testimony, because if you don't, you'll get off in the wrong category; and then you'll mess up everything. That's it. And it doesn't please God at all. This proves it here.

73 When this king. . . Now, when he was rebuked and told the truth by the minister of the building, and tried to tell him that he was wrong, that God called that for Aaron's descents only, and they were consecrated to that service only. . . That's all they was to do; they were consecrated for that. And a king, no matter how righteous he was, or how much God had blessed him, he had no right to burn incense. He was taking the priest's place, and he should not do it. And when he was rebuked, he got wroth; his temper flew up, and right while his temper flew up, leprosy appeared in his face. He broke out with leprosy, and then he dropped the censer and run out the building. See? Trying to impersonate somebody else, we shouldn't do that.

In his anger he done wrong, and he was smitten. Oh, it was certainly a lesson to this young prophet to see now, no matter how great the man was, he had to abide in his calling.

75 I realize this is being taped, and I know it'll—goes all over the world, back into the jungles, and Hottentots, and everything else. This message here tonight will be translated into languages. But I say this with all my heart, how could. . . Many people saying, "Why don't you join certain organizations? Why don't you come on with the Pentecostals? Why don't you come on with this group? Why don't you just let these little things go?" How can I do it? I've got to stay with that Message.

When the Angel of the Lord appeared down on the river in that Light there as you see, and when it's proved by the government and everywhere else, with science—scientific research that it's the truth. . . And He told me to stay with this Word. Then how could I swap It for a creed? If those men are out there to do that, let them do it. But we was called to preach the Word. Don't compromise; stand on the Word.

77 So now, you see the reason that it's a dangerous thing to try to compromise and do something else, or try to get lifted up within yourself, and say, "Oh, I can do this and make more money. I can do this, and all the brethren will agree with me." I can compromise on this Word, and—till ninety-nine percent of the ministers will turn right. "Oh, that's fine, that's good." And I know now, many of them call . . . What is it? Loaves and fishes, seeing the people healed, and the discernments, and the powers of God, and so forth, manifested. They get you there to get meetings and to get people in the—their churches and things; but when it comes to agreeing upon the Word, they'll get away from It. See? You can't do that. Stay with the Word.

78 Now, this was a lesson to this young prophet, that no matter what he tried to be, he must stay in his calling. Oh, my, he learned the—the God's order of men. God's order to men is stay in his place. God's order to women is stay in their place too. You can't take a man's place. They're trying to do it, but don't do it. Men, don't take women's place; don't dress like women. And women don't dress like men. The Bible says it's wrong to do that. The Bible says, "A woman that puts on a garment pertains to a man, is filthiness before God, an abomination." See? But now you can hardly tell one from the other. See? Now, how you going to do, but just call out against it? Well, then when you do that. . .

79 Did you see this court order this week here in Indiana? What a shame. Less than fifteen years ago a family here in Port Fulton (I think some of the family's setting here tonight.)—here in Port Fulton, they sent a little girl home from school for wearing shorts to school. And to—this week they're trying to sue and put out of the school (and they did it), a little girl that refused to wear shorts in school. What's the matter with our nation? I thought this was a land of free; I thought we had a right—religious freedom.

This father stood up and said, "It's against our religious belief for our children to wear shorts, our little girl of sixteen, seventeen years old, to wear shorts; it's against our religious belief." And they dismissed and expelled the child from the school.

81 I understand that everybody that won't agree and come into the—to the—the international agreement of this fellowship that they're trying to form to put—and unite all churches together, the federation of churches, that all that

won't come in and unite with it, they're making them a little province; they're going to send them to Alaska. You might as well get ready for cold weather, 'cause it looks like it's coming. So what a disgrace.

82 My lifelong friend, Jim Poole, his son stands here tonight. I wished his dad would only come and do what his son did. And we were talking today by telephone conversation, and he was remarking about a, I believe, a news commentator or someone (I don't remember just who it was now), but said, "It used to be that—that the American people taken a bath once a week and prayed every day," and said; "now they take a bath every day and pray once a week." I believe I'd rather do without the bath. But just shows how we have fallen. What's happened to this nation?

83 About five years ago I was in Ohio, and I was having a meeting up there at the (What is the name of that place where I had it out there on that?) [Someone says, "Chautauqua"—Ed.]—Chautauqua. And I was listening to a newscast in the hotel, and it said, "The flower of freedom died this afternoon in a court here in Ohio. The Amish people, they don't believe in sending their children to these public schools. They have their own schools. And in this certain neighborhood where these were at, they didn't have any high schools. It's the law of Ohio and Indiana (I think a national law) that all children must go to school till they're sixteen. And this man had a couple of children, boy and girl, that wasn't sixteen; and they refused to send them to the public schools where they teach the ethics of Darwin (that man descended from a single cell, be a monkey; that's all he is, just a glorified monkey and. . .). And so, they didn't agree with that, and they won't let their children hear it. And so the courts pulled them in. And this little smart-aleck judge said to the old aged father and mother, with his crock haircut and his overalls on; he said, "Sir, this state of Ohio has a law that says that the child must attend school till it's sixteen," and said; "you refuse to send your children. What do you answer?"

84 He said, "Honorable sir, I respect the laws of this lovely state in which I am a native." He said, "But we come here years ago, our forefathers, for freedom of religion, and that's why we are here for freedom of religion. Our religion teaches us that we don't believe that we come from animals to be man that. . . We believe that we were created in the image

of God. Therefore, it's against our religious beliefs to send our children to a school that teaches such. Therefore, we don't have any high school here for our children to go. And it's not because we don't respect you; we respect what you believe; but for us, we don't believe that, and we don't want it taught to our children."

He said, "You'll either send your children to school or you and your wife will spend two years in the state penitentiary." Said, "What's your decision?"

He said, "Mother and I will spend the two years." And they turned and started to walk out.

The old judge must've felt a little bit condemned, so he said, "Remember, don't your Bible say, 'Give Caesar what's Caesar's?'"

And the father turned around, and he said, "And to God?"

The man on the news said, "Well, then the freedom . . ."

And the judge said, "I sentence you to two years."

He said, "Then the freedom—the flower of freedom died in that courtroom this afternoon."

85 After all, the Dunkards—or the Amish, rather, no matter how peculiar they are, they believe in holy living. And there's not one record nowhere in the United States to where they ever had any juvenile delinquency. Not one person, one child, from their religion was ever a juvenile delinquent. Let them be peculiar whatever they want; they're raised right. I don't blame them.

But listen, the flower died there right then, but about ten minutes it revived again. The prosecuting attorney, all of them, pushed back their books, and said, "Then we resign from our job, for if you break that Constitutional right, they'll break the rest of them."

87 Did you notice the other day when that wise old Methodist Bishop, what he said about that—saying that prayer in—in church—in school? That wasn't the Methodist Church. That Bishop was wise enough to know that. That was another group seeing how far they could get to force a certain prayer in—in schools. If they'd pass on that, they'd pass the other just as quick as they could. They're probing every outlet they can. Don't worry, they'll get it.

88 Oh, we want the cross. We want Christ now while we can. Don't be influenced by men who maybe can send a—more pottage down. Don't be influenced from men that'll give you a better machine to ride in, or a better home to live in, and sell your birthrights to Christ. Don't you do it. Watch what you're doing. Always follow that one who's influenced and is backed up by God, that you know what—God is with them. Don't follow wrong influence. Yes. All right. Don't try to take another's place.

89 The vision at the temple, he saw on—on a throne God lifted up, God being lifted up. Now, you see, this king that. . . He had made an example before Isaiah, and Isaiah seen that that king as soon as he got out of his calling was—God smote him with leprosy. Then Isaiah thought, "What must I do?" Uzziah was dead; he'd leaned heavy on his arm. And he thought he was gone; what would he do? Life itself was gone for him nearly. So what did the young prophet do? He made his way down to the temple to pray. He fell down at the altar, and he cried out.

Sometimes God lets the very props be knocked from under us. Sometimes He lets sickness strike us. He lets disappointments, heartaches, strike us. Sometimes He does that to get you where you'd be influenced by the Gospel. Be wise enough to catch it. Don't be stupid enough to walk away from it. See?

91 Notice, Isaiah knowed that he must find something different. So what did he do? He went to the temple; he raised up his hands, and he cried out to God. And he fell into a vision. And as he fell into the vision, he saw God, not on a throne down here, but lifted up, way up. Oh, my. His train was following Him and lifted up into the heavens. And he saw back and forth through the temple, Seraphims flying. Oh, my. "Seraphims" it means "burners," the word "Seraphim" means. Which it is next to the altar. Actually, the Seraphims is the one who receives the sacrifice, and cleanses the worshipper, and then presents him to God, the Seraphim does. Now, this Seraphims was angelic beings, and they are the very next ones to God, right at the altar. And they receive the sacrifice. It shows the justice of God, that sin cannot come in His Presence unless it's been atoned for. See? And these Seraphims. . .

You remember in the Seven Church Ages how they guarded them Gospels, one on either side? You remember, we took them back to the garden of Eden with a flaming sword standing there? They guard the altar.

93 And Isaiah, that great prophet, when he fell into the Spirit, he saw first God setting way up into the heavens, above any earthly king. Said, "I saw the King, the Lord setting high and lifted up (Then he saw the real King), and His train was following Him."

And he saw Seraphims flying through the building. They had wings over their face, wings over their feet, and they were flying with two wings. And they were crying, "Holy, holy, holy, Lord God Almighty. Holy, holy, holy, Lord God Almighty." What a—what a music, what a rhythm. You say, "They must've been saying it very lightly. "Holy, holy, holy, Lord God Almighty. [Brother Branham imitates—Ed.]"

Isaiah said, "When they spoke, the pillars of the building shook at their voice."

They wasn't just saying now, "Holy, holy, holy. . . [Brother Branham imitates—Ed.]" Oh, what a voice. And said, "And the pillars moved and shook at their voice." They were screaming, those angelic beings standing next to the side of God, screaming, "Holy, holy, holy is the Lord God Almighty." What a vision. Whew. Oh, my.

97 Notice again, Isaiah who'd been leaning on Uzziah's arm and saw him die under the judgment of God, and then saw these holy beings that was next to the side of God, the Seraphims crying, "Holy, holy, holy, Lord God Almighty." . . . And them holy Angels covered their face. Holy Angels covered holy faces in the midst of a holy God, then who are we? And now . . .

Oh, you Methodist, and Baptist, and Presbyterians, and Pentecostals, who are we? When holy Angels hide their holy faces under the wings to stand in the Presence of God, when Angels, a Being that's actually beyond Angels. . . The Angels don't stand there, only the Seraphims. They're beyond Angels. And God's so holy until they cover their face in the Presence of the holy God. And the only thing they could say was, "Holy, holy, holy is the Lord God Almighty." Whew. A special covering for them to stand in the Presence of God. . . What kind of covering do we need? They had to be covered.

99 Now, I want to say this right now: the Blood of Jesus Christ is all-sufficient. See? Christ never died for them Seraphims. No, no. But they were created beings; He never died for Angels; He died for sinners. See? He never died for holy people; he died for unholy. And long as you think you're holy, He never done you no good. But when you realize you're nothing, then He died—He died for you. See? When you realize that you're nothing, then He's the One—you was the one He died for. God's all holy. There's nothing to Him but holiness; that's all, purity.

100 Now, let's note these wings for a few minutes. We find out that two wings he covered his face with. My, think. Even holy Angels covered their holy faces in the Presence of a holy God. And the only thing they could say was, "Holy, holy, holy is the Lord God Almighty. Holy, holy, holy, Lord God Almighty." And we're told that they cried day and night. That's the first step from God coming down. Day and night, no letting up, and you think that we make a lot of noise. What do you think about millions of those around the throne with a voice that shook the temple pillars when only one of them cried, "Holy, holy, holy"? You know, his voice shook the temple, when millions of them crying around the throne of God: "Holy, holy, holy, Lord God Almighty. Holy, holy, holy, Lord God Almighty," with wings over their faces, wings over their feet, with wings in reverence, respects. Oh, my.

101 Now, there's no reverence or respects for anything that talks about holiness. You talk about holiness, you're called a holy-roller. There's no reverence, no respects for neither God, His people, or His Word.

Now, where's this bunch going to wind up at? (I think you're right, Ben. You hit the nail on the head that time, son. Yes, that's about right.) Where will this irreverent group wind up at then? Where will this irreverent bunch wind up (That's it.), the ones that hasn't got no respect at all for God?

103 You know, it used to be if a woman or a man said they was a Christian, people respected it; but today they just like to see how much fun they can make out of it. See? Irreverent group... My. Why? You know what? This is the reason. They're not conscious that that's the Truth. They're not conscious of God. They don't remember that the Bible says that the Angels of God are encamped about those who fear Him. They don't only just come and visit them; they—they

stick their tents down. Amen. The Angels of God are encamped about those who fear His Name. They stay there day and night.

The old colored brother sang that song, "The Angels Keep Watching Over Me." Said . . .

All day, all night, Angels keep a watching
over me . . .

That's right. All day and all night, Angels keep watching over me. Jesus said about them little ones, said, "Take heed that you don't offend one of them, for their Angels always beholds My Father's face which is in heaven." See? They're always camped about, watching those. And they don't even believe that, ungodly people. We're going to get on what godliness and ungodliness is in the morning, if the Lord willing.

105 Now notice, they don't even believe that. They've lost all decency, all respects, all reverence, and yet go to church. The most irreverent bunch there is is them that goes to church. That's right.

An old bootlegger, moonshiner, coming down the street, passing around, and half drunk, you talk to him about the Lord, he'll stand and talk to you. Some of those moss-backed, so-called believers, church members, will laugh right in your face, 'cause you don't belong to their...?... That's right. Certainly. They're irreverent. You think you have to belong to their little clique or you don't even live on their side of the road. See? It's the truth. Irreverent . . .

107 Now, these Angels, when they're in God's Presence, they was . . . Believed it . . . David said (You remember we had here a few nights ago when I was preaching on something.), and he said—David said, "I place the Lord always before me, that I shall not be moved. Moreover," he said, "then when I do that, my flesh shall rest in hope." Yes, sir. "Because I know what . . . He will not leave my soul in hell, neither suffer His Holy One to see corruption. For the Lord is always before me."

Wherever you go, place God. If a man get angry and cusses you, place God between you and him. If a guy calls you a holy-roller, place God between you and him. If the wife gets angry with you, place God. If the husband gets angry, place God. If the children aggravate you, place God. See? Whatever you do, place God. If papa and mama gives you a little spanking and

corrects you, place God. Remember what God said about that? “Bring up a child in the way it should go.” See? Always remember, place God. Put God before you, and you’ll have reverence for God and respects for Him. That’s right.

109 Now, watch. Two wings he covered his face and two wings. . . That meant reverence, reverence before God, bowed—covered his face. Now, we—we don’t have any wings to cover our face with; we bow our head at His feet, bow our heads and pray in reverence, respects. Yes, sir. Recognize it. And two wings he covered his feet, His feet. . . Covered, his feet—represented humility and respects.

Like Moses, Moses in the—the respects of God telling him he was on holy ground, he took off his shoes. See? He done something to his feet. Paul in respects to God, reverence. . . When the Angel of the Lord come before him in that Pillar of Fire, he fell on the ground on his face: respects. John the Baptist, he had such respects when he saw Jesus coming, he said, “I’m not even worthy to touch His feet.” See? The feet, showing respects. See?

111 Oh. Be conscious, here’s only one thing to be conscious of: your littleness. If you want to get somewhere with God, make yourself real little. Don’t make yourself big like Uzziah. He got in there, and he—he said, “I’ll do this anyhow, whether I. . . You ain’t got no business telling me.” See? He should’ve made hisself humble. “Yes, servants of Christ, pardon me.” He’d have never took leprosy. No. “I know that’s your job; God called you. That’s your office. You go ahead and do it, sirs. I’m very, sorry.” Backed off, there’d been a different writing in this Book. But when he was corrected, he got angry.

You can correct people about something or tell them about their wrong doing, they’ll leave the church. They won’t none. . . Go to somebody, tell women they shouldn’t wear short hair, “Well, I’ll go somewhere where they can wear it.”

113 A lady went here some time ago. I sent my wife down. We was in a meeting; she didn’t have time to wash her hair, and she. . . I told her to go to one of them there beauty shops and get her hair washed. She went over there, and that lady didn’t even know how to put her hair up. She had to twist it around on top of her head. “Come on,” said, “I never did wash anybody’s hair, with long hair.” She didn’t know anything about it. I don’t know. Oh, my. See?

They don't know what it's all about. Why? It's because of weak pulpits they been setting under (That's right. It's exactly right.), the weak pulpits that won't tell the truth. They compromise with it. See? Better. . . It would've been better if you'd hear it. . . And you was to talk to one of them, they'll get up, and blow up, and say, "I'll never hear that holy-roller again." See? Go ahead, Uzziah. That's right.

115 Leprosy, why, I'd rather have leprosy any time than that kind of leprosy; well, that's leprosy of the soul. See? When you go up and broke out. . . You're right there broke out again in leprosy: sin, which is worse than leprosy. It's a leprosy of the soul.

Uzziah probably went and slept with his fathers the Bible said. Which he was saved, because he just did something wrong. But when you do it, knowing better, then you break out leprosy of the soul. And then there's no way to take a leper's soul in; you know that.

So then, make yourself little. Humble yourself before God. Recognize. . . Don't get all puffed up and blow up; search the Scriptures and see if it's right.

117 I told someone not long ago. . . They said, "Brother Branham, I understand that you're Jesus Only?"

I said, "You understood wrong." See? I said, "I am not Jesus Only."

Said, "Well, you baptize in Jesus' Name."

I said, "That don't make me Jesus Only." I said, "Jesus Only doctrine; they baptize to regeneration; I don't believe in that. I don't believe in—soon as you're baptized in Jesus' Name remit—remit your soul—your sins; I believe Peter said repent first; turn around, you missed the mark; go back. Repent and then show to the world that you been—you been baptized. I believe that. . . I don't believe in being borned again is the baptism of the Holy Ghost. It is not the baptism of the Holy Ghost; it's being reborn again. We're reborn by the Blood. Blood cell comes from the—I mean, life cell comes from the Blood. You're baptized by the Holy Ghost into the body, but you're born by the Blood. Absolutely. You're born by the blood of your father. I'm borned again by the Blood of my Father, and by your—our Father, Christ. Yes, sir.

But you see, we don't believe that stuff. Because we baptize in the Name of Jesus Christ, don't make us Jesus Only; not at all. No, sir.

120 Yes, sir. Moses humbled himself in the Presence when he heard the voice of God come forth like that, said, "Take off your shoes." Moses reached right down and jerked his shoes off. See? That's right.

Paul, when that Light smote him to the ground . . . He said, "Saul, Saul, why persecuteth thou Me?"

Said, "Lord, Who are You?" See, right down to the ground. "Who is it?"

Said, "I'm Jesus (that Pillar of Fire)—I'm Jesus. It's hard for you to kick against the pricks."

Said, "Lord, what must I do?" He was ready.

John the Baptist saw Him coming. One of the greatest men, Jesus said, "There never had been a man born of a woman as great as John."

And when John saw Him, he recognized he was so little, he said, "I'm not worthy to take His shoes off." Amen.

123 Always notice, a big man humbles himself. The way up is down always. Make yourself little, and God will bring you up. "He that exalts himself, shall be abased, but he that humbles himself shall be exalted." Oh, my, I like that.

Make yourself little; always be little. Don't be the big shot; be the little fellow. See? God's the only One among us that's big anyhow. That's right.

You always say, "It's a holy church, the holy people." Oh, no. It's a holy God (That's right.) and an unholy church and unholy people. That's right. Ain't no such thing as a holy church; it's a holy God in the Church. It's not a holy people; it's the Holy Ghost in the people. Then you're talking not of the people; you're talking of the Holy Ghost that's in the people. Amen, amen. That's the right words. Amen. That struck home; I felt that one. Yes, sir. He liked that; I know that. Glory. Yes, sir. All right.

126 Make yourself little, He covered his face with two, reverence. He humbled himself by covering his feet. Now thirdly, with two he did fly. He put himself in action with two of them. He was reverent before God. He was humble before God. Not only that, he just didn't set there, but he put himself

in action. Talk about a Church. Amen. Put hisself in action. Whatever he had, he was ready to go with it. Yes, sir. Only thing he could say was, "Holy, holy, holy is the Lord God Almighty"; but he put hisself in action with that. That's right. He got in action. That's what the church needs tonight, is first be reverent, next thing, be humble, then get yourself in action. Yes, sir.

127 He showed the prophet. When He showed the prophet how He represented His servants, how He was going to do, what did this guy do, this Angel? They see. . . Prophet saw his voice shake the pillars in the temple when he hollered, "Holy, holy, holy, Lord God Almighty." And the building shook, and the. . . He hollered again, "Holy, holy, holy, Lord God Almighty," and the building shook.

Isaiah said, "Woe is me!" A prophet, a vindicated prophet, borned a prophet, the major prophet of the Bible; and he said, "Woe is me, for my eyes have seen the glory of God." Look at that prophet humble himself, a prophet, the man that the Word of God came to. But when he saw a vision in action, he said, "Woe is me, for I'm standing so close till I see the Lord's Presence."

Our modern American people can see it happen, and walk away, and laugh at it. Yes. That's right.

130 When he saw a vision be made manifest, a manifested vision (Oh, God, have mercy on this sinful world.)—a manifested vision, he cried out, "Woe is me, for I'm a man of unclean lips, and I dwell among a people of unclean lips. I'm all undone; there's nothing good about me."

Well, you say, "Bless God, I belong to the Presbyterian, Methodist, Baptist, Pentecostals; I don't have to set and listen to such stuff." What a difference there is, what a difference.

And you remember, this prophet, called from his birth, and vindicated, predestinated to his office, and was seeking Truth, and he'd been with a king. He'd saw the works of God be manifested, but when a open vision come, instead of exalting him, he said, "Woe is me; I'm all undone. I'm in for it now, for my eyes have seen the glory of God."

133 And we can see the glory of God, and we'll go around and say, "A bunch of holy-rollers, people that's crazy." No wonder we don't get nowhere.

Now remember, I told you when I come down here to say something, it'll help people. See? Yes, we must reverence that. We must just give it just every bit of respect that we can, when we see an open vision from God speak forth, and know it's the Truth.

135 "Woe is me," said Isaiah. "I'm in a building here tonight (or today or whenever it was), and I see the glory of God. I see an Angel speak, and I see something move. And I look up there, and I see God manifested right here. Woe is me, because I'm a man of unclean lips, and I dwell among an unclean people."

Watch what happened. Oh, what did He do? He showed the—Isaiah the prophet that man shall be honorable, shall be reverent in His Presence. Reverent, and humble, and then get in action. That's right. Strike in action.

137 Like the woman at the well, when she saw something happen, brother, she had two wings. She got away with them right quick. She come out there at Jacob's well to get some of that contaminated water that they was arguing about; but when she got a drink out of that Fountain of Life, she went in action right quick. She didn't say, "Sir, please tell me where you got your education. Where did you get this stuff at? How'd you learn it?" or, "How'd you know that I had five husbands? How'd you know what was wrong with me? How'd you know I was a woman of Samaria? How'd you know these things?" She never questioned. She said, "Sir, I perceive that You are a Prophet. We know when Messiah's comes, He'll tell us these things." Oh, my. She recognized it by the Scripture. And she said, "I know when the Messiah cometh, He'll tell us these things."

He said, "I'm He."

138 She went in action. Right down into the city she went as hard as she could go, said, "Come, see a Man Who told me the things that I've done. Isn't this the very Messiah?" When she saw Truth, she didn't try to pack the ball, she—but she was sure giving It some—some—a lot of respects. And she was sure giving It a lot of support, 'cause she went down in the town and saying, "You, come see. If you don't believe it, come, go with me."

Glory. I feel like a holy-roller tonight. Yes, sir. My, if that's the way you feel being a holy-roller, let me be one. Yes,

sir. I know He's right. I know He's here. I know that same Messiah, I know that same God, that same Christ, is right here in this little old hot building tonight. I can prove it to you. Amen.

140 Look at that Angel of the Lord standing there in the corner right over a man setting over here. His name's . . . He's a reverend, Mr. Witt. He's from up in Virginia (Right.) suffering with a nervous breakdown. If you believe with all your heart, you can go home and be made well. Do you believe it, sir? All right, go home and get well; your nervous breakdown's finished . . . ? . . . That's right.

Setting right there; his name's Morriah. He comes from Illinois. He's got rectal trouble. If you will believe that, sir . . . Do you believe it? I'm a stranger to you. If you believe that, she will leave you. Hallelujah.

When the coal of fire had touched the
 prophet,
 Making him as pure as pure could be;
 When the Voice of God said, "Who will go for
 us?"
 Then he answered, "Here am I; send me."

142 No matter what the persecution is, no matter what the cross is, "Send me, Lord; here am I." No matter how many turns you down, how many this, that, or the other, "Send me."

He's that same Messiah; He's right here now. I see Him again. Amen. What is it?

That woman went in action. She got them wings and begin to fly. She got in action right quick.

When the apostle Peter, when he took God at His Word one day out on a sea . . . He'd fished all night and hadn't taken nothing. And Jesus come to him; He said, "Cast your net on the other side of the boat."

He said, "Lord, I'm a fisherman; I know when they bite and when they don't. I know where they are and where they're not. But I've fished all night and haven't even take a minnow. Now, if You say cast over there . . . I know there's no fish there, but at Your Word, Lord, I'm going to let down the net." What did he do? He went in action. Amen.

147 There's a pool full of water here. If you've never been baptized in Jesus' Name, it's time to get in action. If you're

just a church member and don't know God by the baptism of the Holy Ghost, it's time to get in action. Right? Cover your face in reverence. Cover your feet in humility, and bow your knees and go in action. If you don't know God, get in action.

When the blind man who couldn't see, when Jesus spoke to him, and spit on some mud. and put it in his eyes, and got him to heal—heal. When he did, he went in action. He spread His fame. He didn't try to pack the ball; but, brother, he spread His fame throughout all the regions around about. What did he do? He got in action.

149 One time a blind man was healed and said. . . "That man's a sinner; you don't even know him."

He said, "Whether He's a sinner or not, I don't know; but this one thing I do know, wherein I was once blind, I can now see." What did he do? He got in action.

That's what the church needs. Get in action. We got too much form; we got too much world dignity; we need to get in action. Amen. He spread His fame abroad everywhere.

151 The people at Pentecost, they didn't know very much. They couldn't sign their own names, some of them. They was scared. They got in the upper room. But one day what'd they do? They went up there in obedience to His Word. They took His Word. Oh, if the people today would just take His Word, then they'll get in action. "Tarry ye in the city of Jerusalem." Luke 24:49.

"You shall receive the Holy Ghost after this the promise—after this the Holy Ghost come upon you; then you'd be witness to Me." Acts 1:8.

152 Luke 24:49 said, "Behold, I send the promise of the Father upon you: but wait up at the city of Jerusalem until you're endued with power from on high." How long? One hour, two hours, ten days, four months, six months, didn't make any difference: until. How long's that? Just until. When you ask God for anything, stay right there until. Amen...?...Stay until. Until what? Till it happens. Claim it. Believe it. Hold on to it. Go in action. Testify about it. Yes. Testify. Don't be afraid. Get in action.

They were in the upper room what? Praising and blessing God. What for? The promise; they knowed it had to come. There you are; get in action. Go to praising God till the promise is fulfilled. You've got the promise.

154 If you believe God heals, stay in action. If you believe He's going to call you out now, and you're holding on to Him, stay in action. Amen. Stay in action. You got two wings, so use them. Stay in action. Wave them back and forth. "Lord, I believe; Lord, I believe." You can't just holler, "Holy, holy, holy" yet, say, "Lord, I believe." Stay in action. Amen.

They stayed in action until there came a sound from heaven like a rushing mighty wind. Then they really was an action. Then they went in action.

Brother, sister, what we've seen happen in this last days ought to put us in action. Amen. We should be in action. That's exactly right. We set around as if it was something. . . And well, people set around, Pentecostal people; the Lord will perform something; they say, "Um. That's pretty good." Oh, my. Don't look very much like a Seraphim that lives close to God. That's right. A messenger, that's even closer to God. . . You become His child on beyond the brazen altar.

157 The Seraphim's at the brazen altar. But you as the son or daughter go right into the Presence of God. You don't have to go through any priest and all these things. He is your Priest. See? Right there in His Presence as sons and daughters. . . Brother, I believe we got more than two wings. Amen. We got the Holy Ghost. That's right.

But we ought to be in action with reverence and humility, not in action to try to push something on somebody, but with such reverence and humility that we could go into action and say, "Woe is us; we have seen the Presence of the Almighty. We've seen visions happen, just what He said. 'The works that I do, shall you do also. More than this shall you do, for I go unto My Father.'"

159 We've seen more happen that's ever wrote in. . . Why, we seen more happen in one meeting with them things than that wrote in the Bible. That's right. More in one meeting than was wrote in the thirty-three and a half years of His Life. That's right. Think of it. We seen it with our eyes. We seen it happen. We seen it foretold, come to pass, watch it. Lame, blind, halt, withered, things foretold that happened exactly on the dot, never failed. Brother, that ought to put us in action with humility and reverence.

From plumb back yonder in the Bible times when the Pillar of Fire hung over Israel, and It was made flesh and

dwelled among us. . .” I come from God and return to God.” St. Paul saw It and fell on his face. A great teacher like Paul, taught under Gamaliel, wallowed in the dust and cried, “Lord, Lord, Who are You? I’m ready to go.” A great man, what he was, a scholar, and he humbled himself, because he saw the Pillar of Fire. Not only do we see It with our eyes moving among us, but we even got It in scientific. That ought to put us in action.

We see It do the same things It did back there. It does it yet today. The promise of the Father. My, what is it? It come to vindicate the Word, to prove the Word is so. That ought to put the Church in action, don’t you think so?

162 With two he covered his face in reverence. Two he covered his feet, humility. And with two he went to work. Away he went, put it in action.

Now, we ought to be in action in respect of the Word. We ought to be telling people.

Signs of His coming appearing, everywhere we see it push out in the Word. We hear the Holy Spirit come tell us certain things that’s fixing to happen.

165 No more than twenty years ago right from this same building, It told of President Kennedy coming in. It told exactly what would take place, that the women and so forth would put this fellow in, and exactly what he would be. And we knowed it all along, and told just exactly what would happen. And here it is today. And here is that conference coming up, the Federation of Church and all coming together. Why don’t that put us in action? That’s right. Uh-huh. Word by Word as He spoke, has been fulfilled right by us. It should put us in action.

Like the prophet, we have seen the out-coming or the on—oncoming of the going away, the denial, exaltations of the denominations, lose their places.

168 Like Isaiah stood there, he was a—a denominational man to start with. He leaned upon the king, because he was a good man. But he seen what self-exaltation did to him. It took him off forever. And we’ve seen what self-exaltation of denomination has done to the church. It’s took the so-called denominational church out of the ring forever. Tell me when one ever rose up after it fell. Where’s it at? Look back through the histories and see any church that ever fell. As soon as it

organized, it fell, and it never did come back again. Uzziah never did return to the—to the temple again. He was a leper the rest of his days and was buried a leper. Yes, sir.

169 Now, the prophet saw what that did. He saw that—what that exaltation did. “Why, we are. . .” or, “Nearly every. . . Nobody can come into our denominations ‘less it takes a—a test before the psychiatrist to see if his IQ’s right or not. He has to have a D.D.D., Ph.D. before he can even come to—talk to us. Our boards will not have him if he doesn’t.” Oh, my. “The best—best crowd in the country comes to. . . Look at the cars that set around our places; they’re Cadillacs, and Rickenbackers, and so forth.”

We’ve seen that thing die. We see it dead, and the whole thing has become full of—of imputed—made sores—putrefied sores, rather, as the Bible calls it. It’s all sores altogether. It stinks. That’s right. (Spiritually speaking I’m saying it. See?)

171 We see them loose their hold on—grip on the Word of God and exalt creeds. What did we see it do? Struck with leprosy, unbelief. Huh. My, oh, my.

Like Uzziah tried to take the place of his anointed—of anointed office after he’d done been struck, and he found he’d failed it. And we’ve seen these churches try to take the place of the anointed office to preach the Word of God and become bumfuzzled with it. They don’t know what to do. Put the Word out before them; they don’t know what to do. It’s all. “We believe that was for another day.” What is it? They’re confused. How can you hold the office of God’s anointed and deny His anointed Word which is Himself in Word form? How can you deny the Word is right and then still say that you’re anointed with the Spirit?

The only thing that’ll manifest the Word of God is the Holy Ghost Itself. “When He the Holy Ghost will come, He’ll take these things of Mine and show them to you.” That’s right. How can you take the place of anointed office and belong to a creed or denomination? They’re dead. The thing to do is fall down and cry out, “Lord God, I’m a man of unclean lips.” Yes, sir.

173 Them denominations try to take the place of the holy church. “We believe in God the Father, Almighty, Creator of heavens and earth, and Jesus Christ His Son. We believe in the

holy Roman Catholic Church,” and all these different things. “We believe in communion of saints.”

I believe in the communion of Christ. Yes, sir. I believe saints are in glory, sure. And I believe we have one Mediator between God and man. Yes, sir. Poke that stuff. . . Here, the Bible contradicts that. They say, “Well that’s the Bible.” That’s God. The Word was God, and the Word was made flesh and dwelled among us. Now, the Word’s in our flesh, making Itself manifested, anointed by the Holy Ghost. Time to go in action. That’s right.

175 The effects of the vision upon the prophet (oh, my.) caused him to confess that he was a sinner (anointed prophet). He said, “I’m a man of unclean lips; I’m wrong. I’ve done wrong. I’m unclean myself.” He was a sinner. He confessed his sins. Yes, sir. ‘Caused a prophet of God to confess that he was a sinner; that’s what the vision done. Some D.D.D., Ph.D. will laugh at it, supposed to be some hierarchy of some church.

Did you hear what the Cardinal said in that newscast today? He said, “There is some that teaches that the return of the Lord is coming soon.” He says, “But of course, we’ll have to get rid of that bunch. We want to unionize world religion.” Just exactly. You people, don’t you fall asleep now. The thing’s closer than you think. This fellow’s just about that one that doesn’t know Joseph, you know.

177 Watch, come in just as tricky as it can be. They got the hold right here in that last place, where they’d form an image to it by taking the Confederation of Church, and making it speak just the same as the beast did, and give it power to persecute all the godly people, and will change the times and laws of God. Just exactly what it said. We’ll get to that later; it’s too late tonight, but we’ll—you know it anyhow. Yes, sir.

It caused him—caused him to confess himself to be a sinner, when he said. . . Why, if it’d be a so-called today, they’d say, “Well, I’m Doctor So-and-so.”

I heard a bishop say, “When I get up to heaven, you know what I’m going to do?” Said, “I’m going to—to Jesus and say, ‘You know who I am? I’m Bishop So-and-so.’”

He said, “Yes, I’ve heard my mother speak of you.”

Said, “A people that believe the Bible is like wading through muddy water; you don’t know where you’re going.”

179 Don't you think that. He is my Guide. (I'm preaching on that tomorrow night.) Yes, sir. He'll guide you through all the muddy waters there is to go through, all the dangerous shoals, and all the high places, and low places. Wherever it is, He will guide me over death's river. Amen. Oh, yes, sir. He'll guide. "When death comes I'll fear no evil for Thou art with me. Yea, though I walk through the valley of the shadow of death, I'll fear no evil; Thou art there."

"If I make my bed in hell," David said, "there He is. Oh, if I take the wings of the morning, fly away, there He is. He's always before me, so I'll not be moved." Amen. Oh, my. Take them wings and go in action now. Yes, sir.

This prophet went in action right quick too; he went to his knees. And he said, "I'm a man of unclean lips." Then as soon as he confessed, then come the cleansing. You got to confess first.

182 Um-hum. I want you to notice, when this prophet... Think of it, a—not... A man that stood with the federal government, a vindicated prophet, and as soon as he saw that first vision... He'd never saw visions before; he'd had otherwise. He'd felt the leading of God and went according to the Word. But this time was an open vision, and he screamed, "I'm a man of unclean lips and I—all these people are unclean. Woe is me, 'cause I see the glory of God made manifest." And we just look at it. We ought to be flying away. See, see?

183 "I'm a man of unclean lips." He went down to the altar, and he said, "I'm a man of unclean lips, Lord. What can I do, what can I do, for I have seen You manifested right here? I see an Angel shake the thing. I seen him speak, and something moved back yonder." Amen. (I hope you're not asleep.) Oh, my. Speak and something happened. Glory. What happened?

Then we find out he confessed his sin, and just as soon as he done it, this great voice that'd been speaking flew down, took his hands—took the tongs, picked up a coal, placed it upon his hands, come laid up on Isaiah's lips, and cleansed him.

185 Notice, he never sent him off to get a Ph.D. degree. He never give him a book of rules to learn; but He—God was showing the prophet that His cleansing power was by fire off

the altar. Amen. God's cleansing power today is not recite a creed or join a church; it's the power of the Holy Ghost and fire that comes down and cleanses a man from all of his unbelief. Amen.

God's way of cleansing a prophet is by fire, not by creed. What would a prophet know about a creed? He's going to be used of God. The Word was going to be made manifest through him, so He couldn't give him a creed. He'd be holding on to that creed. So He took the fire off the altar and cleansed the prophet.

187 Confession first, then cleanliness by the fire. Glory to God. Oh, watch. Confession first, cleansing second, commission third. Amen. There you are. First confessing, "I'm wrong." Second, cleansing: justification, Sanctification, and the Baptism of the Holy Ghost. See? Confession, cleansing, commissioning: "Go ye into all the world and preach the Gospel. These signs will follow them that believe." Amen.

After confession come cleansing; after cleansing comes commissioning. Preach the Gospel, heal the sick. No matter what people said he . . .

Finally that precious little prophet died under persecution by being sawed to pieces with a saw.

190 Remember, it was when Isaiah made his confession that he was wrong. He'd been altogether wrong; he'd been leaning upon his creed (See?), leaning upon the—the man, a man-made affair. He had saw a king that was a great man; he was a religious man. But he saw that all men will fail. See? But when he changed that, and looked up here, and saw a vision Who God was, then he said, "I want to confess that I'm wrong. Them old creeds won't work no more, 'cause they're done dead and failed. (See?) They're leprosy stricken, but I've seen the glory of God made manifest." A creed can't manifest that. A creed can't say it that way. A creed can't do it that way. It takes Christ to do it that way. And as soon as he saw that, he said, "Now, I've been altogether wrong, Lord." And then come the cleansing; then come the commission. Oh, my.

It was then that the cleansed Isaiah . . . When God called, "Who will go for Me," and it was Isaiah that said, "Lord, here am I; send me." The cleansed prophet . . .

192 Oh, don't you see "Influence." Don't take the influence of Marthela. (I hope that's not a name in here.) Don't take the

names of—of—the influence of some little girl that goes to high school with you, or common school, or the next door neighbor that cuts her hair and wears shorts; don't take that influence. Don't take the influence of some creeded pastor that would deny the Word of God and give you a creed; don't take that influence. But stand there until you see the glory of God fall, see something move by it's effects, and see it happen just the way that God said it. Then cry out, "Woe is me, Lord; I been wrong. Cleanse me now, Lord. Cleanse me. Spirit of the living God, fall fresh on me."

When the coal of fire had touched the
 prophet,
 Making him as pure as pure could be;
 When the voice of God said, "Who will go for
 us?"
 Then he answered, "Master, here am I; send
 me." (He was ready. He had saw something.
 Yes, sir.)
 Millions now in sin and shame are dying;
 Listen to their sad and bitter cry.
 Hasten, brother, hasten to their rescue;
 Quickly answer, "Master, here am I."

193 Something's got to be done. It's later than we think it is. May the vision of God so influence the people, that they might see that the same God was in the temple with Isaiah is the same God in His holy place today. He's in the holy place of the Holy Spirit. He is the Holy Spirit. He once was flesh; now He's Spirit moving among His people, showing Himself alive, not a dead creed, but a living Christ, same yesterday, today, and forever. Oh, Isaiah, quickly answer, "Master, here; send me."

Let us pray. With our heads bowed . . .

When the coal of fire had touched the
 prophet,
 Making him as pure as pure could be;
 When the voice of God said, "Who will go for
 us?"
 Then he answered, "Here am I; send me."
 (Together.)

Speak, my Lord; Speak, my Lord.
 Speak, and I will be quick to answer Thee.
 Speak, my Lord; Speak, my Lord,
 Speak, and I will answer, "Lord, send me."

194 Now, it might be your neighbor; it might be the woman you work with, the man you work with, but they're . . .

Millions now in sin and shame are dying; (In
 creeds and denominations)
 Oh, listen to their sad and bitter cry.
 Hasten, brother, hasten to their rescue;
 Quickly answer, "Master, here am I."
 Speak, my Lord; Speak, my Lord. (I saw a
 vision from the Lord; I saw it happen.)
 Speak, and I'll be quick to answer . . . (He's
 already spoke now.)
 Speak, my Lord; Speak, my Lord.
 Speak, and I will answer, "Lord, send me."

195 Now, with your heads bowed, I wonder tonight, as I told you coming down, I try to study something I think would help you. You seen that prophet; he was a great man. He was born for the purpose of being a prophet. He found out that he'd took the wrong road; he was leaning on the arm of Uzziah, a king. He saw you can't lean upon the arms of flesh. It's perishable. It's wrong. But look high and see God setting high upon His throne. Look up there at Jesus; He said, "I'm the same yesterday, today, and forever." Let Him pick you up in the Spirit. Watch and see if He ain't the same yesterday . . .

196 When that little Isaiah saw God's vision move down and into that temple, he was ready to confess his wrong. He was ready to confess that he hadn't did nothing right. And did he fly to the nation then; did he do everything that was right then. Everything that he could do, till finally he sealed his testimony with his blood.

I think that would be the feeling of all of us. How many feels that you'd like to say—hear God say—that you'd like—you'd say to God, "Here, am I; send me." Raise your hands. "Here am I; let me testify to the milkman. Let me testify to—to anybody that I can, do something. Let me do something. Lord, I'm a no—ask to be a preacher. I don't ask to

be this, but, Lord, if I'm a farmer, make me a farmer that can testify to my neighbor farmer. Let me be a farmer that when I sell my grain, I can testify to the grain operator. Let me be a farmer." If I'm a—if I'm a woman, let me testify to the insurance man. Let me testify to the milkman, to the paper boy. Let me do something, Lord. Let me go in the neighborhood and find favor with my sister here next door who's evil and wrong. Let me give her a testimony with sweetness. Let me cover my face with my wings of humility; let me cover my feet likewise. Let me be reverent in Your Presence, but send me with two more wings, Lord, quickly to somebody, 'Here am I; send me, send me.'"

198 In this respect let's all stand then and make ourself a consecration service to God. The Almighty is here. Do you believe it? We're in His Divine Presence. Don't forget that now. His Presence is right here just the same as it was. . . . Frankly, since I've been standing here, I saw four or five visions already happen. That's right. That's right. There's been over two or three people that belongs here at church that didn't say nothing; but It's here just the same. All right.

Now, what we want to do, each one of you in your own way, let's consecrate ourselves to God.

We see the sign appearing of His blessed
coming;

Lo and behold, the fig leaves now becoming
green.

The Gospel of the Kingdom has gone to every
nation,

And we're near; the end can be seen. (That's
right. Is that right?)

Then gladly away; we'll herald the Message of
His blessed appearing;

Soon He's coming in glory to tell to one and
all.

Then awake, ye saints of the Lord,

Why slumber when in the end is nearing,

Let's get ready for that final call. (Amen.)

Nations are breaking; Israel's awakening;
(She's a nation now.)

The signs that the prophets foretold,
 The Gentile days numbered,
 With horrors encumbered, (You see it coming
 right yonder, not only nations, but
 churches.)

Return, O dispersed, to your own.

The day of redemption is near;

Man's hearts are failing for fear;

Be filled with His Spirit,

Your lamps trimmed and clear;

Look up, your redemption is near..

False prophets are lying;

God's truth they're denying,

That Jesus, the Christ, is our God. (You know
 they are.)

And—but we'll walk where the Apostles have
 trod.

For the day of redemption is near;

Man's hearts are failing for fear;

Be filled with the Spirit,

Your lamps trimmed and clear;

Look up, your redemption is near.

199 Wipe off that denominational smoke. Wipe off that worldly smut. The Blood of Jesus Christ is more than sufficient to cleanse you. Look up. Let your lights be shining. Take those wings and fly to somebody right away.

Let's raise our hands now and say, "God, here am I; send me."

200 Heavenly Father, consecrating myself to You tonight, Lord, with this church, after this message, stern and hard. "Here am I, Lord; send me." Here's my church, Lord. May they cover their face with reverence. May they cover their feet in humility. May they have the courage to fly with the Message, quickly, to somebody else. Grant it, Lord. May they testify with sweetness, be the salt of the earth with its savour in it. Lord God, this is our sacrifice. This is our offering. This is our thanksgiving. This is what we long for, Lord. Send us tonight to somebody that's lost. May we pull them into church

tomorrow somewhere. May we teach them the way of the Lord. May they be saved, Lord, for it's later than we think. Grant it, Lord.

201 May we mean this in our hearts. And as we speak it, Lord, take a coal of fire of the Holy Ghost off the altar at Calvary; touch each heart and lip tonight, Lord, that we speak no lies, that we speak the Truth. Take us tonight, Lord, just what we are. All of us are not preachers. All of us are not prophets. All of us are not speakers with tongues. All of us are not miracle workers; but all of us have something to do. Show us where it is, Lord. Testify, sing or pray. And like bread upon the water, it will return some glorious day. Grant it, Lord. Here we are. Send us to our neighbors to wherever we can, to our fellow man, and tell them of the coming of the Lord. Grant it, Father.

202 Bless us now. May we have good rest in our bodies tonight. May we rise and come to church in the morning; and may You speak so—so powerful tomorrow, that You'll not leave one stone undone, that every man will know how to enter into this. Teach us, Lord. We're waiting. Teach us in the morning how to come to this full measure where we can be sons and daughters of God. We wait on Thee, Lord, with the coal of fire ready to be put on our lips. We're waiting, Father, in Jesus' Name.

203 Now, with our heads bowed. I'll ask the pastor then to come forward for the dismissing service. God bless you. Hope to see you in the morning now. God be with you, heal all the sick and afflicted among us. Make every one of you. . . I feel filled with the Spirit right now. I feel the Holy Ghost. I feel His Presence. I know He's here. I'm positive He's here. I see Him; I know He's here. I see Him moving, that great Pillar of Fire. Glory. See the manifestation of His Being, the deity of His Presence, great august Being. God, hover over this people; let not one of them be lost, I pray. Glory to God.