

LIFE

E-1 Just look at the little fellows. My, my, the harvest of tomorrow. You know, I think that perhaps we're just all the regular Tabernacle group here. But if there by chance would be somebody here that's their first time with us, we certainly want to welcome you, and we want to make plain how we dedicate children to the Lord.

You see, in the Bible many times we have people today who draw up conclusions of how that they should do these things, but we just here try to stay right with the way the blessed old Word does it. And then, and it never get old. It's always new because it's God's way of doing things.

E-2 Now, when our blessed Saviour was here, the Lord Jesus, when they brought to Him little children to do the work, or the honor that should be given little children, why, He took them in His arms and blessed them. And He said, "Suffer the little children to come to Me, for of such is the Kingdom of heaven." And they brought the little children and dedicated them, in other words, they just give them to Him, and He blessed them.

And now, we are left as the Church to carry on the work that He did when He was here on earth. And that's what we try to do. And we sure got a group of cute little fellows laying against their daddy's bosom this morning and just . . .

E-3 Brother Junie's little fellow, and Junie . . . Another Junie here, Weber's little one, and—and Brother Stricker's little . . . Let's see, I believe this one's a girl, girl, and a boy, two girls and a boy. All right, that's fine. And the little one there, did you have, or did she just come with you? Well, that's fine. Well, I'm glad and happy that the Lord has blessed your homes with these presents of these little tokens of love.

You know, when it comes to a place that—that women don't love children any more, they're not no more women in my opinion. I like little fellows, and—and I . . . There's something about them. My little fellow back there, he's . . . Meda said, "You was too old to have that."

E-4 I said, "No, when God sends them, they're just on time." That's right. They're just exactly on time. And so, I know what it means to home. And you . . . A lot of young people they say, "Well,

we can't have children. We'll wait till we get later on and so forth." Just as God sends them, receive them, because they are the tie that binds the hearts and homes together, little children.

Now, we're going to walk down with the elders here if you will to this little fellow here being he's on our right, making. . . ? . . . [Blank spot on tape—Ed.]

Wife and I back there, we searched Arizona for you a few weeks ago, over at Parker, everywhere trying to locate you and couldn't do it. And they tell me you was at the reservation on the other side of the river on. . . So I missed you. And I heard your wife was sick, and I told Brother Hooper to tell you to bring her in here so we could pray with her.

E-5 We'll pray for the sick, just. . . 'Less she's real, real sick and wants to be prayed for now. We're going to have a—a line just in a little bit soon as I speak a little. Or did you intend for me to speak, here?

One announcement I want to make this morning, and then we won't talk long, and then maybe finish it up tonight. There was this announcement that I wish. . . If anyone lives in the neighborhood that they would be sure to speak to the neighbors to this regard. The neighbors has been calling me here; especially one in the neighborhood called me day before yesterday. And it was concerning boys playing ball on the lot here. They had a broken window, a knocked-in screen door, broken down garden. Said the little fellows. . . The neighbors all know they want to play, sure. They're just kids. But they knock their ball across the way and—and break down their gardens and things. And I think that there's several little boys here in the neighborhood is included in.

E-6 And the. . . They—they've been awfully nice to us. They've never complained, the neighbors, the nights. . . And we get a little noisy around here, you know, late in the night. But there's never nothing about it, and you know how they could. They could fuss at us with it if they wanted to. And we believe in being just as peaceful with our neighbors and with—live peaceful with all men as far as possible. And so, we want to do that.

And now, if there was no other place in the city, or nowhere for the kiddies to play ball, we would see if we couldn't build us a big, high fence around so that the ball wouldn't go over and bother, and molest our neighbors. But the. . . Right here in Ingramville, right there, they have a public ball diamond for all kiddies, and

playgrounds for them to play, just up above the edge of the graveyard there. They have the whole city playgrounds there for to play ball and whatevermore you wish to play.

E-7 I didn't make a decision. I called it into the church board this morning and ask them what must we do so that we could be peaceful with our neighbors, and have our friends, and everything, and our people would understand. And they have decided that maybe it would be a good thing for us to not have the boys to play ball any more on the grounds, because that it would be. . .

Not as we care for them doing it. The church don't care. My, a little window light once in a while. But we got to think about our neighbors too, you know. We got to think about them. And we want to live like Christian gentlemen and ladies. And we just. . . They're going to. . . I told them the only way they could do would just put a little sign up that the boys not to play ball there. And they. . . We. . .

E-8 Now, if any of you neighbors are in here that you're kiddies are playing here on the lot, I'm sure you understand (See?) that we don't want our phones, and things, and the police up here or something another about breaking out window lights and things. And you little boys. . . If your little boys are out here and little girls playing ball, and they see the sign out there, don't—not to play ball, why. . . Now, we don't mean to be rude with the children, but we want to be respectable to our neighbors. Everybody understand that, I'm sure.

And I wouldn't make that decision alone. I asked the board to come in this morning and asked them. And that was their decision also, thinking that we should live peaceful with our—our friends. And now, they—they got a ball place right over here, just about two blocks from right where we are now. It's a great, big diamond. And so you can play all the ball you wish to.

E-9 Now, people walking back and forth through there that don't mean that, for them not to walk through or anything, be perfectly all right. And someday I hope to, the Lord willing and Jesus tarries, to make a—a official parking lot for the church there if we don't build a bigger church and put it. And if someday the. . . Why, return back so it'd be big, have a work here. Why, Brother Neville and I both can be into it and so forth. We'd build a. . . Just use that lot for a big church and put a great big church here and fix it up in that manner. So we—we bought that while we could buy it.

[A brother from the congregation speaks—Ed.]

Thank you, Brother Roy. That's mighty nice if that—if they can make a decision on making a . . . If they make a parking lot, that'd just be the thing to do. That's mighty nice. [The brother continues speaking to Brother Branham—Ed.]

Yeah. Yeah. Yeah, they're going to stop us from parking. We have already on one side of the street there, so we'll—we'll have to make some—some preparation.

E-10 And really this place, this parking lot right here, that's the city's. That's right. Our . . . We just got a little bitty plat there about that far till we hit the street right there. The street really comes through Breakman's house there and comes right down and catches in there. That's a bypass 'cause this was a pond and it—years ago and they filled up. And when our land was surveyed. We're right on the side of the sidewalk right here. See? So we have no frontage. That's just the courtesy of the city there now. And so this would be ours back this way.

So then, I'm in betwixt 'tweens and so forth and I . . . Oh, I'm just a—a—a westward wind. I believe they call it or something. I—I can't get settled to nothing. And but, It might be that someday the Lord might speak to me to come here and just build in here a great big tabernacle and let the peoples from the different part come in. If it would, we're going to need that. So, you see, we don't want to sell it or destroy it. If we do, we'll fill it up, and grade it out here, and put the church high, and steps to come to it, and everything; and that'll take care of the whole situation. You see?

E-11 And—and I'm sure the Lord will provide every cent of it just when we get ready to build it of about a hundred and fifty, two hundred thousand dollar place, and have our own broadcasting rooms, and everything else right here, and services go on all the time. So we don't know what our Lord will do.

We're just praying over these things and evangelism and so forth. And sometimes I say to the Lord, "Well, You got Oral Roberts, and Brother Allen, and You got Billy Graham, and all them out there, what good am I doing anyhow?" But just . . . I just have to do what He tells me to. You see? So I'm just kind of staying quiet on that. Now, everyone will understand that I'm sure. And the Lord bless you.

Now, let's see, it's just a little bit late, so we want to just put Sunday school maybe and preaching together, Brother Neville? And we're happy to hear about his baby, too, aren't we? My, so fine. And say, it's a prophet? [Brother Neville laughs and says, "If it's

anything it'll be."—Ed.] All right. Well, we're—we're glad for these little prophetesses you see and everything. I just thank the Lord for them.

E-12 You know, the women's on the increase here in the nation, though. You know, that's what we're thinking about. You see? There's. . . I think it's—it's about three to five, three out of five children that's born, three of them are girls. And the women are getting bigger, the men are getting smaller. Women are taking over, 'course that's just the trend of the prophecy of the day, that this nation is a woman's nation. It'll be run by a woman. And remember, third—1933, I saw that come in a vision, a great powerful woman will take over the whole nation someday. That's exactly right, before the end time, before total annihilation.

E-13 The cars in that day will be shaped like an egg, running back like in this form there. And it'll be controlled by some kind of a power that they won't even have to use the steering wheel at times, just set her and go on like that (See?), before the annihilation. Now, you remember that I—I. . . That's on record. See?

And women will take over. Women will take over, and—and the doctrine of Catholic church, which I've always said would take over the United States, it's absolutely almost there right now. See? Worship of a woman, Mary, which is a goddess then which is contrary to the Bible, and interceding with the dead, which is contrary to the Bible, and all these things here, they're just moving right up.

E-14 And sometimes I think in knowing these things, that I ought to have a place where I could just settle down and start teaching, you know, and just—just keep it going like in. . .

Now, in the churches now I don't get to go, just a few hours, and pray for the sick, and gone, and just pull, and just praying for the sick and. . . There's more besides praying for the sick in the Bible, you know. We have lots of things to—to do.

I want to report the meeting in Canada, one of the best meetings we ever had in North America continent. I have never in my life, Mr. Mercier will be writing it up and them, seen anything happen like it did at the Canadian meeting. And 'course, the Pentecostal people has flatly turned me down. Everything there was Baptist and Anglican and so forth.

E-15 Everywhere the Pentecostal has turned me down because I won't accept the evidence of the Holy Ghost is blood running out of your hands, and oil running out of your hands, and things like that,

and seeing rainbows, and all those things. Sensations does not pertain to salvation, not at all. We come solemnly by faith; we believe God and—and that's it. See?

Then, so they wrote letters ahead into Canada, and the Pentecostal just simply stepped aside like that. But would not have no cooperation, or nothing to do in the meeting because I wouldn't accept that. And so I still, no matter who accepts it, or what does it, I stay with the blessed old Bible. Amen. This is God's Word, and if we have to stand alone, we'll stand alone and build a church. That's right.

E-16 Now, before we approach His—His Word, let's just bow our heads for a moment of prayer. Blessed Father, we are indeed grateful to Thee for this time of fellowship together around the Word and these holy oracles of God. And may, as we partake of them by the reading and the hearing, may the Holy Spirit inspire them to our hearts that when we leave today, we would say like those from Emmaus, "It was good for us to be here. Our hearts burned within us because He talked to us in the way." We ask it in His Name. Amen...?...

Now, I have selected today, if it be the will of God... My subject is found in—in—over in the Book of the Psalms, 63.

O God, thou art my God; early will I seek thee: my soul thirsts for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; (Just listen at the Psalmist.)

To see thy power and thy glory, so as I have seen thee in thy sanctuary.

Because thy lovekindness is better than life, my lips shall praise thee.

Thus will I bless thee while I live: I will lift up my hand in thy name.

My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips:

Now, may our Lord add His blessing to this Word. My subject this morning is found in, L-i-f-e, four little letters. And as the Psalmist here was speaking, David... Always God deals with men just according to the way that their minds run.

E-17 Now, God dealt with David like green pastures, and still waters, and so forth. And David out there, after he seen so much life, how God lived in the tree, and how He lived in the flowers, and how

He lived in the—the rippling of the brook. . . If anyone ever walked down by a brook where the little falls is, and hear that constant ripple. . . Oh, I can lay down there and go to sleep just so easy.

I never took a sleeping pill in my life. I've been tempted to do it a lot of times in my meetings when I'd be all twisted up, but God has helped me so far. But I tell you, I believe that would be better than every sleeping pill they could have in a drugstore, just to lay down by the side of a rippling little brook, and pray a little while and, "Now I lay me down," and just lay there. Oh, there's something about it that's restful. How I love it.

And David here said, "I just. . . My soul just thirsts after Thee." Just listen.

O God, thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is;

Then he goes on to say,

Because Thy lovekindness is better than life. . .

Now, there's nothing seemingly any better than life. What could we estimate this morning would be better than life? But David says, "Thy lovekindness is better to me than life."

E-18 Now, we wonder then the word "life" must have a—a—a compound meaning to it, must mean more than—than—than one thing. Life itself means an existence. So then, if Thy lovekindness is better than life, then what could be any better? Because God alone has Eternal Life. God alone has Eternal Life. If we can get that straight now, it will be easy for us to see the great picture God sets before us. How that someday that everything that isn't of God will vanish and perish and go away.

Now, everything that had a beginning has an end. There's nothing that ever began but what has an end. But something that had no beginning has no end. And—and God alone is the only One that had a never beginning. He had no beginning of days nor ending of years. And therefore, we have to become a part of God by birth to live, have an eternal existence.

E-19 Then sin and suffering and everything must come to a place where it has no existence, because it had a beginning. There was a time when there was no sickness, no sin, no sorrow, no death. And then it come by perversion. So all the perversion must end back, and all that was—had the beginning has to end so that the Eternal can ever exist. Do you see what I mean?

That's the reason it's totally impossible for any persons to ever be saved outside of the new birth, because men are borned again of the Spirit of God and become a part of God. Their existence is eternal as God is eternal. "They can never perish," Jesus said. "No one can pluck them from My hand. They are of the Father Divine, and there's no one can take them or separate them, for they are a part of God."

E-20 Now, we're none of us scholars. I'm—I'm a very very poorly educated person. But sometimes when I hit words like that, I search it down to find out. . . Just take that one word. I have friends, and Bible teachers who can take the Greek, or the Hebrew and just run it anywhere through the Scripture.

But I have to take it just word by word and search it out. And I find out that when He said, "I give unto them Eternal Life," comes from the word, Greek word Zoe, Z-o-e. And Zoe is God, God's own Life. And then as sure as we are partaker of Zoe, we exist eternally like God exists eternally. Therefore, by partaking part of God, we become eternally blessed and saved forever and forever, without end, without beginning. We become a part of God.

E-21 If you notice that this great beginning, you take. . . Someone has asked the question, "Who is this great Jehovah? Where did He begin at?" He had no beginning. He was forever God. And He is. . . Now, the word "forever" just means a space of time, but "eternity" means "forever." But forever, the word "forever," in the Hebrew means "space, 'lotted time" for it is in plural, forever and forever. See? That means two forevers. See? But in eternity is one complete. Eternity is a—a circle that has no end. It never had a beginning and it never will have an end.

And how that in the world, we know that there is a real true spirit of love. There is a real true spirit of loyalty. There is a real true spirit of honesty. How many knows that? We know it. We see it. Well, that is God, the—the very Fountain.

E-22 Let's close our eyes to our imaginations for a few moments and go way back into the—'fore there was anything. The great fountain of all eternity was that spirit of love, joy, that spirit of honesty, that spirit of trueness in this perfection. And then out of the existence of the Father went the Logos which was the Son, which was the theophany, which was the body of the great Jehovah God went forth in a celestial Body. That's the Logos. The Word spoke out of them great Fountains of Life and went forth. And there was the theophany, which was God made into Word.

E-23 Then that theophany was made flesh in the Person Christ Jesus. And then all the fullness of the Trinity dwelt in Him, both Father, Son, and Holy Spirit, all in that. And that's the very way we go, plumb back to the original beginning of God. There we are borned again not of flesh, borned again not of blood, but borned again by the Spirit. And in that eternal Spirit of love and honesty comes down to make Its place in us.

And then when we die from this life, we go into the body which. . . If this earthly tabernacle is dissolved, we have a theophany to go into, a body celestial.

Then at the coming of the Lord Jesus, this body is picked from the earth again and made in a glorified state to live in His Presence forever. Then all the perversion, all the things that was in—in the perversion all goes out of existence. Flesh goes to its punishment. Hell opens up her mouth and swallows in all the evil and the perversion. And God and His beloved Church, His Bride, takes their stand for the eternities to roll on. That's the great hope of the Christian Church.

E-24 And David screamed out, "O Thy lovekindness is better to me than life." Now, life, everyone wants to think of life. And life. . . The word "life" has had a perverted aspect to it, because that even life itself has a perverted aspect. And many times people want to refer to life as having a big time, drinking, riling, and going out. They say, "This is life." How mistaken they are. That's death. See? It's not life. It's death.

A few weeks ago, over in a great, famous hotel in—in Canada where they'd put me up, I went up to my room after my service. And there was young ladies, perhaps in their late teens, eighteen, nineteen, maybe up to twenty-three somewhere, three or four of them running up and down the floor with just their underneath garments on, and with bottles in their hands, running from one room to the other, lovely looking young women.

E-25 As I got off the elevator, I stood and looked. Oh, there was something in me. I thought, "O God, will my little Rebekah or Sarah ever come to that?" And I looked at them. They staggered across the floor. I just stepped in to one side till they passed, and walked on out, went the other way: drinking. And I stopped at the end of the hall and looked down again, seen lovely little ladies which could probably be a real sweetheart to some man.

And I heard one of them say. "Whoopee, this is life."

I thought, “How wrong that is. That’s death, for the Bible said, ‘She that liveth in pleasure is dead while she is alive.’”

So then we find out that life, what we call life. . . Then we see signs today such as this, “Where there is Budweiser, there is life.” How perverted that is. Where there’s Budweiser, it is death.

And we see signs like this too, “Life begins when the sun goes down.” No, death begins when the sun goes down. The people become night prowlers. They prowl at night. And if you notice, they take the nature of the evil. Evil always prowls at night.

E-26 And I read a article in a magazine one time when I was on an airplane, and it was about Hollywood. And it said that, “Life begins after midnight. You should come down on certain streets and certain things.” And they had the picture of burlesque and so forth that goes on. And I said, “How perverted that is.”

You see, if Satan has a kingdom, he’s got to have a false economy. He’s got to have something that he can present to them to make them think they are living. But it’s absolutely on the vice versa side. It’s death in the form of life. See? It’s a perversion from real life, because. . .

Let us settle this in our minds now once and forever. There’s only one way to have life. That’s right. And to know Him is Life. And that’s the only way that we can have Life and no other way for God has only promised Life through Jesus Christ.

E-27 And the great Jehovah without beginning or without ending, without—without beginning of days or ending of years has give us Life through Jesus Christ, and Him alone. Not just to recognize Him as a good Person, not to just worship Him as He would be a God, which He is, the God. But the thing to do is to know Him. That’s it. Not to worship Him, but to know Him is Life.

The devils worshipped Him, certainly. Every knee shall bow to Him. But to know Him in the pardoning of your sins, and the renewing of your life by His Spirit, that great Fountain of all the resource of goodness dwelling in you, God making you bring the fruits of love, joy, peace, longsuffering, goodness, meekness, gentleness, patience, faith, and all those great attributes which comes from God alone, that’s the only way to have Life.

E-28 So the word “life” has been misinterpreted to us. Now, we. . . What we call life, someone will get a new car, and they’ll go down the road, and they’ll just whiz, maybe with a drink in them and their arm around a girl. And a young fellow say, “This is life.”

And the young lady with her choice boyfriend, and she's got a drink or two and she'll say, "This is life."

Or maybe the man who's always wanted lots of money, and all of a sudden he falls heir to a great amount of money. He will build a great home. He will get the finest of car. He will scream, "This is life."

The poor, little wash woman with her babies, she'll get a trip to Hollywood. And she'll become queen for a day on some program, or some of those things, or win some portion of goods. It'll thrill her to a place where she'll say, "This is life."

E-29 But how perverted it is. That's death. And those will perish who have it. And we notice today . . . Now, I might be just a little bit old fashion on these things and kindly cut corners and mash hard, but it's to really . . . The intense of it is to show a point.

Now, many today, they looked on program; they listen to records. They go into the little restaurants, and you can hardly eat for the—the great records they're playing of this rock-and-roll, and—and the boogie-woogie, and all those fancy fandangle, devil made, demon inspired records. And oh, I wonder what will be the final outcome when they find out it's not connected with that eternal One.

E-30 I'd imagine on that day when the sun refuses to shine, and all time stands still and melts into eternity. I'll imagine Elvis Presley will be all shook up on that morning, sure enough. Yes, his record will be a reality when he hears the bleating of the millions of souls that he sent to hell.

The thirty pieces of Judas' betrayal, silver beaten on the platter will be a pleasure up to side of Elvis Presley's doomed time on that morning. For Judas did it because that it was to fulfill a Scripture to redeem man. But Elvis Presley perverted the right thing, when he was a Christian, and sold his birthrights to a million souls in hell.

E-31 I imagine Arthur Godfrey with all of his little Godfreys will be there that morning too, with his blondes, brunettes, and redheads. And it'll take more than a "Hail Mary," to ever clean his dirty soul and his conscience in the Presence of God. When he feels like that the dirty cracks, and jokes, and the things that he's led the millions to hell by it. And they call that life. Why, it's death, and they don't know it.

Now, notice. In this—this thing that you call life becomes so miserable till many times people take their life. So that could not be

the life that God is speaking of, 'cause you cannot take God's Life, and neither can you give God's Life; that lays by sovereign grace in the hands of God alone.

E-32 But this little mortal, perverted thing that you live in called life, you can take that when so desired. But to show that that isn't life, how miserable it becomes. This what we call life now is only a shadow or a negative.

We all like to rejoice, but we can rejoice over the right thing. That shows that we're hooked up with the real thing, when we rejoice over the right thing. But when we rejoice over the wrong thing, it shows we're hooked up with the wrong thing. So our life can tell right now what we are, which way our emotions are running. Do you see?

We are . . . If we're rejoicing over the world, and the evil things, our minds and our souls are inspired by below. Boogie-woogie, dances, heartaches, drinking, all these other things that we run after, it's from below. But if we rejoice in the Spirit, that we have Eternal Life, and we raise our emotions to God and praise Him, then we have joy. Then we have joy. Jesus said, "I . . . That your joys might be full . . ." But not full of the perverted life, but full of Eternal Life, above. So you can see, it depends on what you look at.

E-33 Now, just for instance for the psychology part of it: psychiatric. Now let's notice just a moment this psychic view. Here is the picture of Christ and here is an electric fan. It depends on which one I look at. See, if my emotions is moved this way, or my emotions is moved that way . . . If I look at that, and long for that, and desire that, my emotions is set towards the fan. But if I look this way, my emotions and my desire is set that way. That's the reason Jesus said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart." See? It's where your emotions is set, where your thoughts is.

E-34 And then we can rejoice on, because that we are the children of the promise, on the great eternal Church of God who has Christ's own promise it can't fail. That's right. The world thinks that we're crazy. "Oh, this is life. Whoopee."

I am, this day, to see a young lady who went to a—a psychiatrist. She's thirty-five years old, never smoked, never drank in all her life, a very fine girl. Her people are Christians. Her father's a doctor. And she was—gave her life to Christ at early stage. And what did she do? She goes out, and she finally gets to a place, to a college where she was teaching and a psychiatrist there.

E-35 He set down to talk to her and he said, "You mean that you have never been kissed by a boy?"

She said, "Not one time in all of my life."

"You mean you've never had a little drink and been in a party?"

"Never."

Said, "Girl, you don't know what you are missing." Now, him being a psychiatrist, he swung the girl's mind until now she has become so evil and so bad, till she don't even want to hear the Name of Jesus spoke in her—in her presence. And even her father and mother can't even see her no more. And she's lost her mind and this next week will go to the institution for shock treatment.

E-36 It's because that she turned her thoughts from Christ unto what that psychiatrist was a moving her mind. And that's what we're here for this morning, is to move your mind, and your thinking from the things of the world unto the things of God which is eternal. And that's what preaching is for is to pervert the thinking to a higher, and better, and to the place where Christ is, until you become converted, then your mind reaches for those things which are above.

Now, but life in this other place gets to a . . . The girl, they're thinking she might take poison at any time. Sure, life becomes so miserable, that type of life, until they kill themselves, take poison and everything.

E-37 Now, but God in His great economy for mankind, has made man in the way that He wanted man to be. Now, He made man to thirst. Did you notice David here said, "My soul thirsteth for Thee (Oh, I love that.) as in a dry lands where there's no water." Just imagine. Said, "My soul is so thirsty, God. I'm thirsting for You just like I was in a land where there was no water." He must find water or perish. "My soul is thirsting for Thee."

Now, God made a man with a thirst. That's a part of the human being, is his thirst. But God made the thirst in man to thirst for God. And the devil has perverted it, and make it thirst for his kingdom, for the world. Do you get it? The thirst in man is godly, for God made the man to thirst, thirst for God.

E-38 And how dare some of you who would be so little as to quench—try to quench that blessed thing of thirst by trying to satisfy that with drinking, and smoking, and television, and—and running, and carrying on, and reveling around trying to satisfy that godly thing that God put it in you to thirst for Him. You are polluting the

fountain that God has placed in you to receive His Spirit, and you're drowning it with the things of the world. And they do not satisfy. They never will satisfy.

And that's the reason you put a pistol to your brains to blow them out is because that things go the way they do. And the world's on a great suicide, on a perversion and homosexual. And the crying that's in the land the way it is, is because you're perverting the very thing that God give you, and trying to satisfy it with the evil of the world.

E-39 Take that blessed Holy Spirit that God placed a thirst in your soul to call for, and you satisfy it with a nightclub somewhere. No wonder you got a headache the next morning. Then you'll take a—a case of beer, and go to your house, and set down, and drink it, trying to satisfy that godly thirst that God put in your soul to thirst after Him, and take the devil's slop, and try to satisfy the—the thirst that God put in you to thirst after Him. How can you receive anything but eternal separation from the Presence of Almighty God, when He made you to thirst after Him.

And David surrendered himself and said, "My soul is thirsting like I was in a dry land where there's no water. I thirst for Thee, O God." There you are. David said, "I seen Thee in Thy sanctuary and my soul thirsts for that power." Well, there you are. That's the difference.

E-40 That's what makes things different is the thirst that God give you if you satisfy it with the water. "Come unto Me all ye that's thirsty. Come and drink from the fountains of life freely without money, without price." There is a fountain open in the house of God in the city of David. There's the fountain that you're thirsting for. Certainly it is.

Don't try to pervert it by trying to say, "I'll satisfy it by drinking. I'll satisfy it by having a date with this girl. I'll slip out a little on my husband. And I'll go out a little on my wife." You're only heaping judgment.

You say, "I'm not satisfied, Brother Branham." No wonder, it's God dealing with you, God trying to bring you to something. And you take the devil's suggestion, and go off with it, and that's the way sorrow comes. That's how death comes. And that life is not life. It's death. "For the wages of sin is death, but the gift of God is Eternal Life to them that will receive it."

E-41 Oh, do not be deceived. Then the devil has another way. We just have a moment left for this. The devil has another way

to pervert, besides saying. . . You say, "Well, I don't drink, Brother Branham. I don't smoke. I don't gamble. I wouldn't run out on my husband, or my wife. I—I'll do. . . I—I live a good life." But the devil has perverted that. He lets you think to satisfy your guilty conscience, that you go join a church, and you're all right. That's wrong. That's perverting.

You can't get satisfaction by joining a church. You only become mental. It's an intellectual affair. But you'll never be satisfied until you know Him, as the forgiveness of your sins, where the sin question is settled, and you have that lovely, peaceful, quiet, eternal, everlasting fellowship with Him, when the peace of God that passes all understanding has sanctified your soul, and has made you a new creature in Christ Jesus.

E-42 Joining church won't do it. No, sir. That's only perverting the real cause. If the devil can't get you out on those things, he will take you to this other. But don't settle for nothing less than an old fashion experience of the new birth to be born again of the Spirit of the eternal God, when your soul and God locks together and you become one.

David also in the Psalms being a—a woodsman and a hunter. . . In the south they still use it. Bunches of wild dogs get after the deers lots of time. And in Africa I've noticed it. And when the deers get to running, the wild dogs nip at them. And they got real sharp front teeth. And they're very sneaking like sin. They lay in the ambush for the little deer. They get against the wind so that he can't smell them.

E-43 And they come out all of a sudden, and they cover the little fellow, and they rip him to pieces. That's the way sin does. It gets you off on the wrong ground, when you think that you—you, "Boy, I'll just try a little bit of this. I'll get by with this. I. . . They'll never know nothing about it, this, that." Don't you worry. There's an all-seeing eye watching you.

And sin lays at the door. Be careful. It'll find you out. And then sometimes when a little deer is grabbed at, maybe sometimes they grab them sometimes in the flanks, maybe not get them high enough to jerk them down, grab them in the flank, and jerk a whole piece out, and maybe then he will grab him to break the hamstrings in his hocks back here which will break him down. Then he can't run; he's helpless.

E-44 But sometimes it'll go too high and get him up on the hip and jerk a whole piece out of him like that, where the dog just reaches,

and grabs him, and throws his weight against it, and jerks a whole piece out. Maybe he will miss the jugular vein at his throat, and grab into the brisket and tear a whole chunk out.

And that poor little fellow jumping and running as hard as he could, and the first thing you know, he's missed the dogs and he's fooled them. The dogs run after something else and he runs. He knows it isn't going to be but just a little bit until those dogs, as soon as they kill the other one, will be right after him. And he takes off just as hard as he can.

E-45 Now, being a hunter, I'm acquainted with deers; I'm acquainted with the action of them. And if you notice, as long as the deer can get to water, brother, he can revive in a second. But if he can't get to water, he's finished. But if he can get to water, you could follow him all day long, and he will just keep going. He will take a stream; he will cross it this way; he will go back this way. He will go back this way. He will get down in the stream and walk. He's trying to fool the dogs.

Now, David said, "As the hart panteth for the water brook, so my soul thirsts after Thee, O God." He's wounded. The hounds of hell is after every one of you. He only wants to get you away from the Shepherd once. And they grab them, and they jerk a handful out of here, and a mouthful out of here to spoil you.

E-46 And David said, "As the hart is panting for the water brook. . ." Oh, he has got to find the water brook or perish. God, let that be our soul today, wounded. If I can't find the water brook, the hounds will get me pretty soon. But if I can only find Thy water brook, O God. . .

The little deer knows it's either; it's death or the water brook. And David said, "Just as that deer knows it's death, or the water brook, that's the way my soul's thirsting after Thee. I've got to find You or perish." Oh, if we can only get to that kind of life.

"Blessed are they that hunger and thirst after righteousness, for they shall be filled." May that be the motives of this church this morning. May your affections be turned from the things of the world, the cares of the world. Whether it's your house being cleaned, whether it's your farm being weeded, or whatever it may be. . . May it be turned to God.

E-47 "O Lord, Thy lovekindness is better to me than my own life. My soul thirst after Thee, like I was in a dry land. And like the hart for the water brook my soul must find Thee or perish." When the Branham Tabernacle gets to that place, the little isms will drop out

the doors. The differences will be all settled out and Christians will be Christians and there. . . This will be a spot that'll be talked of around the world when any congregation of people will thirst for God in that manner. "Thy lovekindness is better to me, O Lord, than life." Let us pray.

Our blessed Father and God, as we come to Thee now at the close of this little message, we pray that the hungering, and thirsting, will be in this little church this morning like never before. May men, women, boys, and girls today in the—in under the roof here, and outside, or wherever they may be, may they hear the Gospel, and know that there's something that—that makes them thirst for something. Oh, such an unrest. You said it would be a time like this, unrest, perplexed of time, distress between nations. Oh, if they would only take that craving for more power, craving for more bombs, craving for those things, and convert it into a crave for God's righteousness, then the Sun of Righteousness would come with healing in His wings.

And when Israel travailed, then children was born. And I pray, Father, that You'll put that thirst in our hearts today, that there's no satisfaction nowhere in the world, only at the noise of Thy waterspout. O Lord, let the deep call to the deep." Grant it, Father. We pray in Christ's Name.

E-48 And while we have our heads bowed, I wonder in the church this morning if someone would raise your hand and say, "Brother Pastor, pray for me, I. . ." while Brother Neville and I look. God bless you, brother. "I want Christ. I want a thirst in my heart like that. I'm just so sick and tired of going here and halfway this way, and that way. I really want to thirst after God. Pray for me, Brother, Pastors." Will you raise. . . God bless you, sis. God bless you, lady. God bless you, brother. Someone else, raise your hand, say, "Pray for me as. . ." God bless you, sister. All right. Someone else now, just before closing. Raise your hand. Say, "Pray for me." God bless you, lady. Certainly. I want it, too. God bless you, sister, back there. Let. . . At the noise of Thy waterspouts. . .

E-49 O God, make—make—make me to know that I'm a frail person, that I don't know just what time these little fragile threads of life is going to break, and I'm going out into eternity. But let me be so, O God, that my soul is so thirsty for Thee, that I'll want no more drinking, no more smoking, no more lying, no more to do with sin. Let my affections be set on things above. Grant it to me, O God,

as I raise my hand.” God bless you, and you, and you, and you. God bless you. Father sees your hands. Certainly, the—the omnipresent God. God bless you.

Just confess it right now while you’re setting there. Just confess. Say, “Lord, put that thirst in me.” Children, do you know this, that you’re not going to reach God anything less than that? Is that—that deep thirst, that—that something that longs for God. . . Just like the poor little deer. Could you imagine him? He’s wounded, he’s dying. It’s either the water brook or death. And he must. . . Could you see him raising his little head, and he’s sniffing. He’s smelling the air. The blood’s running down. He’s got to get to that water brook. He’s got to do it. Every little speck, every little green twig, he’s going towards it. He must have it. Are you that thirsty for God?

E-50 David said, “That’s the way my—my—my thirst is, God. I just got to have it or I’ll perish. I want Life. And you’re lovekindness to me when I feeled Your Presence, see my life is tallying up to Your Word, it’s better to me than all everything else, all other life, and everything, Thy lovekindness.” Confess your fault now as we pray.

Now, Lord, You seen the hands. You know the people. And I pray that You’ll forgive every sin. Create in them this great thirst that comes, that they desire. Their hearts are hungry. Every person in the world today. . .

I think of this our country, pleasure mad. O God, movies, televisions, old filthy stories. And hearing it takes three or four psychiatrists to keep Elvis Presley on the screen, and Arthur Godfrey, and many of these others. It just exposed last week by this New York journalist that he visit them, and know that three or four psychiatrists to each one to try to bring this world down to a place of vile, dirty, foul, indifferent jokes and—and women on the street. How the men lose their minds, going into places, and pattern vulgar clothes to put on them. And realizing, Lord, that that poor little misses out there on the street with their little body stretched out in a vulgar looking clothes. . . And that man yonder in the barroom this morning, knowing that he’s trying to satisfy the thirst that God give him to thirst after Him, after God, he’s trying to satisfy it with worldism, worldly stuff.

E-51 We pray, God, that somehow or other, I don’t know how, but I guess it just has to be this hour. . . But to those who have called and has raised their hand, give to them, Lord, that thing in their heart that they need. That blessed thirst, may it be quenched today by the renewing of the Holy Spirit, bathing into their souls and giving them that which they desire. I ask it in Christ’s Name. Amen.

There's a land beyond the river,
 That we call that sweet forever,
 And we only we reach that shore by faith decree;
 One by one we'll gain the..
 There to dwell with the immortal,
 When they ring those golden bells for you . . .

Now, hum it really . . . ? . . .

Don't you hear the bells now ringing?
 Don't you hear the angels . . . (That's when all
 blends to one.)
 . . . the glory, hallelujah Jubilee.
 In that far-off sweet forever,
 Just beyond the shining river,
 When they ring those golden bells for you and me.

How many love Him? Raise your hand. Thank the Lord. Now,
 reach right over, shake hands with somebody by you and say, "God
 bless you."

. . . those bells now ringing?
 Don't you hear the an . . . (Sure, we're citizens of
 the Kingdom.)
 That's a glory, hallelujah Jubilee.
 In that far-off sweet forever,
 Just beyond the shining river.
 When they ring those golden bells for you and me.

E-52 Now, Father, receive our spirits and our worship as we commit
 it to you. And we're just fixing to pray for the sick children now. We
 pray that Your Spirit rests upon us, that we might be able to pray
 a prayer of faith for those who are in need at this hour. Grant it,
 Father. For we ask it in Christ's Name. Amen.

Now, may the sick gather around the altar while we anoint
 them and pray with them. We'd be glad to help you. We will be
 dismissing the service. If you can't stay for the next ten, fifteen
 minutes . . .

Will, give us—give, Sister Gertie: "There Waits For Me A Glad
 Tomorrow."

. . . waits for me a glad tomorrow,
 Where gates of pearl swing open wide,

And when I cross this vale of sorrow,
 I will camp upon the other side.
 Someday beyond the reach of mortal ken,
 Someday God only knows just where and when,
 The wheels of mortal life shall all stand still, (What
 will happen then?)
 Then I shall go to dwell on Zion's hill.
 Someday beyond the reach (Think of it.) mortal
 ken,
 Someday God only knows just where and when,
 (What will happen?)
 The wheels of mortal life shall all stand still.
 Then I shall go to dwell on Zion's hill.
 Swing low, sweet chariot,
 Oh, coming for to carry me home;
 Swing low, sweet chariot,
 Coming for to carry me home.
 It's the old ship of Zion,
 It's the old ship of Zion, (Glory.)
 'Tis the old ship of Zion,
 Get on board, get on board.
 It has landed my old father,
 It has landed my old father,
 It has landed my old father,
 Get on board, get on board.
 'Tis the old ship of Zion,
 'Tis the old ship of Zion,
 'Tis the ship of Zion,
 Get on board, get on board.

E-53 Brother Craig . . . [Blank spot on tape—Ed.] Brother Junie, you all come on up, pray with the sick. Rest of you, Brother John, any of you that wants to come along, come right ahead.

Oh, oh, won't [Blank spot on tape—Ed.] it be
 wonderful there,
 Having no burdens to bear?
 Joyously singing with heart-bells all ringing,

Oh, won't it be wonderful there?
 Won't it be wonderful, wonderful there,
 Having no burdens to bear?
 Joyously singing with heart-bells all ringing,
 Oh, won't it be wonderful there?
 Walking and talking with Christ the supernal One,
 Won't it be wonderful there?
 Gloriously singing with Christ the Eternal One,
 Won't it be wonderful there?
 Won't it be wonder there, (Wonderful there)
 Having no burdens to bear? (Over there.)
 Joyously singing with heart-bells all ringing,
 Oh, won't it be wonderful there?

E-54 When we think about those things, how great and wonderful. Oh, He's real to us. Won't it be wonderful there? The great Physician is now present. He wants to heal the sick and the afflicted. He wants to make those who are weary to be strong. He wants to make those who are afflicted be well. Now, let us bow now just in His Presence as we're offering Him our praises.

O Thou great Physician, as our hearts bleat out. We bleat like Thy sheep. And we hear Your Spirit moving back to us. "My sheep know My voice." And we love to shout Thy praises. We love to weep in Thy Presence for joy. We like to express our feelings to Thee because we love You with all that is within us. Our whole soul, mind, and body loves the Lord. And we pray, God, that You'll give us this deeper and deeper continually. May it become so real to us, that the world will fade in all of its folly. Then there'll be no more thoughts of it. It'll fade out into a—an eternity. It had a beginning, now may it have an end also. We know it will.

E-55 And now, we pray, God, as we Your children stand here making intercessions for each other in the Name of the Lord Jesus, for the infirmities that is in our body caused by sin of the past, and of the wickedness of the world, and our mortal flesh, so subject to all the enemy because it's still sin. And we say that the Bible declares unto us plainly that the Holy Ghost helps our infirmities in intercession.

And we come to Thee, Father, this morning, humbly believing that You will make intercessions for us now that as we confess our sins and our wrongs and our desires for Thee, our hearts are hungering to be well, so that we could serve and do the work that

You would have us to do. Grant, Lord, as Your elder goes forward anointing, I come laying hands upon the sick, may the Spirit come forth healing. We ask this to be through Jesus our Lord.

Now, elder, if you'll start down here, and just come right up. Everyone in prayer now, slowly singing.

The great Phy . . . (Everybody singing softly.)

E-56 [Brother Branham moves from the microphone to pray for the sick—Ed.] God, be merciful to . . . ? . . . begin in the heart . . . ? . . . both of them, You always speak that Divine . . . ? . . . it is to know that . . . ? . . . thirsts for God. May that fountain be open . . . ? . . .

God bless our dear . . . ? . . . You have been so kind to her. And I pray, God, that with all my heart that this day the prayer of faith will intercede now as we lay our hands upon her . . . ? . . . have bound in a chair for so long, cannot moving. Now she's up and around. We're so happy. Pray that You'll continue to work, Lord, until she's perfectly normal and well in Jesus' Name. [Blank spot on tape—Ed.] . . . ? . . .

I'm not mistaken, you're Sister Craig. I understand your condition, Sister Craig, that you got so sick and had to leave down again . . . ? . . . may go on for as much as . . . ? . . . But God can . . . ? . . . Now, look. Way out there in those deserts, you've labored away with your husband here for the cause of Christ. The very thing that you stood for, Sister Craig, is the only thing that can help you now. And as God's servant, and know that we love you and Brother Craig here, and all of us here at the church. And we appreciate your work in the desert with the Indians . . . ? . . . And if you come now. This is the hospital this morning. Here's where the Physician stands, that great One Who can perform an operation, take those kidney stones without any . . . ? . . . The Word of God is sharper than a two-edged sword even going plumb down take them away. Don't have one shadow of a doubt, Sister Craig. Just . . . ? . . .

E-57 Dear heavenly Father, here's a minister's wife, coming far . . . ? . . . in a hot desert . . . ? . . . those Indians and the unconverted . . . ? . . . and standing here at this little altar today. O merciful Father, as we with our hands laid upon her as signs believing that the Bible is still the infallible will of God, we lay hands upon her . . . [Blank spot on tape—Ed.]

Oh, white as snow;

Nothing but the blood of Jesus,

What can make me whole again?

Nothing but the blood of Jesus.

Oh, precious is . . .

[A sister speaks to Brother Branham—Ed.] . . . ? . . .

E-58 God bless you. Brother George Calvin's wife's in the Norton's Infirmary hospital in Louisville, to you who's making visits to see them. And—and Mrs. Calvin who had cancer of the stomach, her—her mother-in-law is better, so we're thankful for that.

Now, just to you people who are sick and was prayed for. I'd like to say this, just a little word. We're just a little late, but just a little something concerning Divine healing. Oh, it's such a wonderful thing. And it's so simple to—to approach it if you just take the right attitude towards it. See?

E-59 Now, the vision that I had and explained it in the church here about the water, you remember that? And the dam being on the left-hand side and the river running back that way? Every bit of it unfolded right there in Canada just perfectly. And the Saskatchewan River runs east instead of west, and the falls was on that side instead of the other, one end. And it cold, blowing, and snowing, come back out and there wind—sun was shining. Went right in there and found the old stump, everything, just as perfectly as it could be, and a turn around in my ministry. Exactly.

The Lord revealed here a few weeks ago what to do for the discernment, and so forth, has begin to be the greatest blessing. And we can pray for the people more.

E-60 And now, on the platform after the visions was over . . . We called the visions in the plat . . . first to begin with. And then when the people come up, was first, you'll see the testimony now . . .

Now, here's the reason, right here, if—if we hadn't have been raised together. See? We're just kids here together that we've been raised together. That's the reason, you know . . . Oh, you know that I like to hunt, and fish, and so forth; and that—that's what takes it away. Brother Bill is just your brother. See? That . . . You love me and I love you. See?

And you come out here and well, if—if you wanted your lights fixed, you wouldn't care to call me to come do it, try it. And if I couldn't, I'd call Brother Rodey, so then we just . . . or something, you know on that order. See? And that's just common among you. Somewhere else it seems to be different. When we . . . Well, now, we don't . . .

[Blank spot on tape—Ed.] That's one of the makeups just like brown and blue eyes. See? It—it's just one of the makeups. We can't help that.

E-61 In Canada, when I got there, well of course, I told you what had happened. We had several thousand people out, but they were mostly all Anglican and Baptist, and so forth, which has sponsored my meeting. Pentecostal people has flatly turned me down. So then, but that's all right. I . . . That . . . I love them just the same. See?

But in there that night, a woman come to the platform the first in the meeting. And she'd been blind I don't know how long, just like the lady that comes here we pray for. They had to lead her to the platform. She couldn't tell daylight from dark. She had been that way for years. And standing there praying for that woman, her eyes come open on the platform. And she goes down and gets a typewriter and types her own testimony to me.

E-62 The next through was a little boy that was absolutely . . . The little lady here who come here and prayed awhile ago about a little child was a mute. We had that child there on the platform. I think it was about, oh, I'd say about eight or ten years old. Couldn't . . . Didn't know one word, couldn't make a mutter, couldn't hear a thing, never did, was born that way, absolutely no hearing, no speech. Stood there, and cried, and praised the Lord, and could hear anything, and run off the platform rejoicing.

The next come was a spastic child about twelve years old. Billy helped pack him up to the platform and two men. He was in such a fix, just like this. See? Reminds me of little Edith Wright. And they brought that little thing there. And while I was praying he said, "Let me down. Jesus has healed me." Well, what could we do but let him down? And when he did, he walked down through there going like this praising God, and shouting, and walking up-and-down that place like that. And people fainting almost in the audience like that.

E-63 Then come a little hunchback, big hump in his back. And he was a Catholic. 'Course we understand they believe in healing. Now, to you Catholic people, nothing against you. That's all right. See? It . . . But they believe in like the statues and so forth. You see? And—and I said, "Now, look, sonny. We do not believe in healing that way. We don't believe in touching statues. We believe that we are by grace of God, sons and daughters of God. See? And God's Spirit is in us."

And I said, "Now, here's the way we believe it. Here comes along. . . Jesus came by one day, and there was a tree standing there. And He said . . . And He looked for fruit and there was no fruit. He said, 'No man eateth from thee from forevermore.' Went on away. And the next day when they passed by, that tree was withering."

E-64 Peter said . . . Why, you know Peter, how he was; he—he said, "Why, look at the tree. Behold it."

And Jesus said, "Have faith in God, for if you would say to this mountain, be moved, and don't doubt, but believe that what you say shall come to pass, you have what you say."

I said, "You get that?"

"Yeah."

"When you pray, believe that you receive what you ask for. You shall have it." And I said, "See, we, after receiving the Spirit of God. . . Now, God made the world out of nothing. It's just His Word. He just created. His Word is creation, so He just spoke it, and the world was created because it was the object in God's mind in His heart. He just spoke it, and it come into existence. He was a Creator."

E-65 I said, "Then if we have Zoe, God's Life, in us, we become sons of God and amateur creators." I said, "'Cause He said, 'Whatever you say, believe that what you say, you shall have.' And I've noticed that. A lot of times I'd say things that I couldn't hardly think myself, but I'd say it anyhow. I come to find out, it did happen just that way. I'd say things that I didn't hardly didn't mean for it to happen that way, but it did anyhow because I'd said it."

I thought, "Wait a minute." So I said, "You see, when we speak anything, if something is anchored to us, we shouldn't never speak it till we believe it. Then when we believe it, we speak it, and that creative word goes out. It's a part of God. See? And it creates."

E-66 Said, "I understand." I put my arms around him, prayed for him.

Knowing him being Catholic, I said, "Now, you just wait. Tonight when you go home, you put a little string around you like this and pull it up tight, let mommy do it. And cut it off, and then tomorrow night if it hasn't shrunk three inches, then I'm a false prophet. Bring it back and bring the same string, cut it off, and lay it up here."

After that I thought, "What'd I say? What'd I say?" What if that would been some criticism there. You see?" I thought, "But if God said it, 'cause I didn't know I was going to say it. So I'll just leave it right like that, let him go ahead." Next night it was just about that long. See, where he. . .

E-67 So the next, couple after that was a little boy come through, a little hump on his back, come way out like that. There'd been a whole bunch of little French Canadian Catholic had come down, and was saved and filled with the Holy Spirit there. See? And this

little boy had a arm down like that, a little hump on his back, a little bitty fellow about like this. He come through, and I was just going to pray for him.

I said, "Honey, you see what I told that other boy about his little shoulder, and his. . ." See, the little hunchbacks they can't raise their arms like that, see the hump. Something goes in the back here.

He said, "Yes, sir." Said, "I can't come back." And find out, he was a real poor family from way over in British Columbia. See? Didn't have any money to stay any longer.

E-68 I said, "Well, God will heal you, honey." I put my arm around him. Now, I—I—I don't want to—to say something isn't right. I—I want to say what is right. You see? And I had my arm around the little fellow, and my hand over that big hump, and it felt to me like that hump moved and my hand went in. So when I quit praying I looked at him, his little eyes part. . . I said, "Did you feel that?"

He said, "Yes, sir, I did." I looked around, there wasn't any hump there.

I said, "Raise up your hand." And here he went just perfectly normal right before the audience there. And oh, that was just, oh, I don't know how many great things our Lord did every night of the deaf, dumb, blind.

E-69 And you know that little girl I tell you about in Germany that had that. . . You know how she come up the platform, and it made the Communists taking the sales away down there and say. . . That story repeated perfectly. A little girl come up, had long plaits, little peaked looking face, blind. They led her up.

And I said, "She looks like the little German girl," little eyes white. I said, "She looks like the little German girl that was in Germany." I said, "How many in here ever read or heard on the tapes and so forth?" And oh, hundreds and hundreds of hands. I said, "It looks just like that little German girl." And I said, "Are you her father?"

He said, "Yes, sir."

I said, "What are nationality?"

I said, "I'm German." Said, "We're—we're German," both he and his wife both.

E-70 Well, the little German girl exactly, them little plaits hanging down her back like that. . . Oh, I thought, "Lord, if You just do it again." See? Now, what is it? I thought, "Now, I. . . If I can just give me that faith to know that it's going to be that way, I can speak it, and I believe it'll happen. But first, it has to happen here first. See?

So I got it with all the sympathy I could with the little thing. And I brought her up like that. And I said, "Can you see anything?"

"No, sir." Said she hadn't seen... Oh, I don't think she... Maybe she never did see. I don't know just how long it'd been since she'd seen, maybe never. Her little eyes just was like little white balls over them like that.

E-71 And so, I held the little thing like that and prayed for her. And she was smiling when I turned her loose. I said, "Do you see, honey?"

Said, "Yes, sir." And she started smiling, little tears running down her little cheeks, just a little thing about like that. I said, "Do you really see?"

She said, "Yes, sir."

I said, "Now, you come over here where I am, and put your finger on my nose." And here she come smiling like that and went over and put her finger on my nose. And I said, "How many fingers I got up?"

She said, "You have five." And her father just like to fainted.

I said, "What'd you say, honey? How many fingers?"

She said, "You only have one now." And there she was totally blind, received her sight. Oh, He is wonderful. It's—it's almost unbelievable.

E-72 But friends, I might get back tonight. If I not, maybe next Sunday. Don't forget our meeting in Indianapolis starting now.

Look, I have something I want to speak to the church. It's a message on the times. We are at the end, folks. Look. Look at these cyclones, and these tornadoes, never was heard. Look at the earthquakes, everything, every nation.

E-73 And brother, they're talking about this disarmament program. That's exactly what the devil wants. Just stack them up over yonder so he can blow the whole thing up. That's just exactly what he wants. See? Oh, we're living on the top of the powder keg, and the fuse is at the end.

What I spoke of this morning, life. Oh, you seek that with all your heart. It—it... I couldn't... If you too... tell people too many things, they get all mixed up, and they don't know what you're saying then. You see? It's... You can't talk to people, but just one thing at a time is the best way to get it. And I don't have but just maybe one meeting now and then with you, and I can't tell you like I want to. You see? And you get all muddled up when I get to telling you too many things.

E-74 But this one thing remember this morning; seek Life. Oh, pursue after It. Thirst for It. Just keep reaching for It. Don't let nothing stand in your way. Seek for It. Until we do that, as we leave, we must do what?

Take the Name of Jesus with us,
Falling prostrate at His feet.
King of kings in Heaven we'll crown Him,
When our journey is complete.

All right. Up to our feet.

Take the Name of Jesus with you,
Child. . . (Whatever you want.)
. . . will joy and comfort give you. . .

I tell you what let's do. Turn right around and shake hands with somebody there, saying, "How do you do, brother? I'm sure glad that you came."

(Precious name). . . (O how sweet)
. . . and joy of Heaven;
(Precious name). . . O how sweet!
Hope of earth and joy. . .

E-75 Now, look this way again. We're glad to have with us this morning Brother George Craig from Arizona, one of our brethren. We're glad to have Brother Whitney here from St. Louis. He will be at Brother Cauble's tonight in a teaching of prophecy from the chart at Brother Cauble's church. And—and then our Brother Junior Jackson's back there. And also a Brother—Brother Collins, and Brother John O'Bannon, and—and many of the other ministers here. We're all happy to see you in now.

At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown Him,
When our journey is complete.
Precious name, (O how sweet.)
Hope of earth and joy of Heaven;
(Precious name,). . . (O how sweet)
Hope of earth and joy of Heaven.

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