
THE SEAL OF THE CHRIST



Good evening friends. That's getting here just on time, isn't it? I made the wrong turn tonight; I went around the building, come around the other way, and I had an awful time getting back. And just as I entered the door, I heard them singing *Only Believe*. I thought, "Oh, my."

So we had a little contest tonight; last night I had to wait so long, and I said, "Now, Brother Moore, if I have to wait out there a half hour again tonight, you're going to preach Monday night, Tuesday night, and Wednesday night of next week." I said, "I'm going to be there just exactly on time." That's the reason that he was on time. Ha-ha-ha. Yes, sir.

[Brother Moore says, "We're going to make you preach three days longer for that."—Ed.] Ha-ha-ha. Well, I was here on time though; you just got up hadn't you? I was . . . The man had to put this hook around my neck here, whatever it was, so I could talk from here. I guess I get to running a little bit and get away from the microphone.

² Everybody feeling good? Oh, that's fine; that's just fine. Well, we hope we can—the Lord will just bless us and we get our hands right in the honey jar now, and go to eating on God's Honey, His Word.

One of the cutest little sights I ever seen; I don't know whether I ever told you. I—I like to fish, and there was a . . . I was way up in northern New Hampshire, the home of the brook trout. I'd packed back with a pack on my back for about three days, back in the wilderness. I was fishing high in the mountains where the tenderfoot didn't get to it, you know, way back. And I was—had me a little tent setting there one morning. And I—I'd got up early and went down along the bushes, had a little hand axe, was cutting some bushes, so I could get the fly working right, catching these brook trout. And so I . . . It got up round about eight o'clock and come back . . . Sun had come up good. And when I got back to my camp, it was just laying flat on the ground. There was a old mother bear and two little cubs got in there, and they really tore that thing up. I mean it was strowed from one way to the other.

³ Well, I had an old beat up rusty gun laying there somewhere, but . . . The bear, it isn't what he eats; it's what he destroys. He just knock a stovepipe down and then jump on it just to hear it rattle, you know, and he's just a very bad fellow.

And when I come up, the old mother bear, she scented me right away and away she went. She cooed to these cubs; one little cub run

off with her. And she went on out, but the other little fellow just set there. He had his back turned to me. Well, I wondered, "What's the matter with that little fellow, he doesn't go." And she kept out there in the wilderness (See?), up on the side of the hill, she was cooing.

I wondered, she making that cub come. And he wouldn't come, you know just set there with his head down like that. And I thought, "Well, wonder what's the matter with the little fellow." And so I kept walking a little closer, and I didn't want to get too close, 'cause, she might scratch you. So she . . . I watching, and she kept cooing, raising up then cooing. And I didn't want to have to kill the old bear and leave the two orphans in the woods. So I—I kept watching her. There's a tree pretty close, but she can climb better than I can, so . . . And I knew I had to do something, and I wondered what this little fellow was doing. And when I got around to the side, so I could look at him sideways, ahh . . .

4 How many like pancakes and molasses? Oh, I tell you, that's just . . . I'm not very good at making them, but I sure love them. So I had me a bucket of honey. You know, that kinda keeps the Baptists straightened out, honey, you know, 'cause . . . So I had a bucket of honey there, and I—I usually take a big bucket, because I don't believe in sprinkling; I really baptize them; I pour it on good and heavy. So I pour that honey on those pancakes you know and . . .

This little fellow had got in there, and they love sweet stuff anyhow. And he got the lid off that bucket. He was setting there, and he had it pulled up on him like this, you know. He'd sock his little paw down, and get this honey, and then lick it like that. He was . . . He was honey from the top of his head to the soles of his feet. Just, he tried to look at me, and his little eyes stuck together, you know, and he was trying to get his eyes open, looking at me like that. I thought, "My." He looked out at me just as unconcerned, said, "Well, you want a bite?" So stuck his paw back down and started sopping again.

5 And I thought, "Well, if that isn't just like having a old fashion Pentecostal jubilee, I never seen one." That's right. Honey all over, all over top of your head, all over you everywhere, you're covered with honey. That's right. The hand's in the honey jar. That's real.

The strange thing about it, when he finally let the bucket down, after it was sopped clean. Well, the little fellow went over there to the mother and them, and they licked him; that get the honey off of him. I just hope we get so much honey that everybody wants to lick, don't you? try to enjoy some of our blessings of the Lord.

6 Now, we love an old fashion joyful meeting, don't you? Where we just . . . But you've got to get straightened out right, 'fore you can enjoy

it, you know, you got to get on the right road.

Last night we were speaking on the “Mark Of The Antichrist,” and tonight the “Mark Of Christ,” the seal of the antichrist or the seal of the Christ.

And now, trusting everybody’s feeling good. And remember, the services tomorrow morning. Go to some church, if you’re visitors here. There’s several revivals going on around different parts of the country. So we hope that you find your place to the—some good full gospel church, some good spiritual church, and—and go to church in the morning. And then, tomorrow afternoon we have our services when all, there’s no other services going on.

7 I think that’s nice of the Christian Businessmen, don’t you, ministers and laity? I appreciate that in them, to not interfere with your regular church service. And so we hope that every one will turn out tomorrow afternoon, and tomorrow afternoon is healing service also. Were going to pray for the sick. The Lord willing tomorrow afternoon, prayer cards will be given out, about one-thirty I suppose, one or one-thirty. So it’ll be out of the way of all the rest of the exercises of the afternoon. Then I’ll come in, and I want to speak tomorrow afternoon for a few moments, the Lord willing, and then form the prayer line, and pray for the sick.

8 Now, before we open this marvelous Word of the living God, I believe that every religion, every true religion is founded on this. And if this, if the religion doesn’t speak of this, then it’s not right. Up here is God’s only foundation. The only truth that we can . . . If any thing is contrary to this Word, it’s not the truth.

In the old Bible they had three ways of knowing a message: First was by the law, next by prophets or a dreamer. And when they dreamed a dream or prophesied . . . And on the breast of Aaron was the breastplate with what they called the Urim and Thummim. The teachers understand that perhaps; I know you do. And then, if a prophet, prophesied and the lights didn’t flash on that Urim and Thummim, it was wrong.

If a dreamer told a dream and it didn’t flash on that Urim and Thummim, it was wrong. And now, the devil taken a pattern of that and made a—one of those crystal balls. But God’s still got His Urim and Thummim, and This is It. That’s right. If any preacher preaches, or any prophet prophesies, or any dreamer dreams a dream that’s contrary to This, then it’s wrong. That’s right. It must come from the Word. I’m a great believer in the Word. That’s what keeps us straightened out. Come back to the Word of God.

⁹ Now, we can pull the pages back like this, but there's only One Who can open the Book, and that's He that come and took out of the right hand of the—of Him that set upon a throne, a Lamb that had been slain from the foundation of the world, none other but our Lord Jesus Christ, the Author of the Word. Shall we bow our heads just a moment now, to speak to Him.

Our heavenly Father, we're thankful for this happy group of people that's gathered in here tonight, to come and enjoy the Word. And we've come for one purpose: that's to fellowship around the Word of God, having things in common, knowing that we're citizens of the same Kingdom, the Kingdom of the Lord, the great King of kings. And we've come tonight to fellowship around the Word. Now, may the Holy Spirit come and take the Word, right from the Book, and give it to the audience, to the preacher, just as we have need of it, Father, rightly dividing the Truth, that every man might go away from here tonight, feeling that it's been good to be here. Grant it, Lord, because of His Presence.

¹⁰ Save the lost tonight, dear God. So thankful of last evening to see those sinners coming down the aisle weeping, eyes red, setting here, around the pulpit: young men, young women, old, middle age, little children, coming around the throne, to offer thanks for their salvation that Thou did give them. Last night You marvelously spoke to their heart. Many of those which were already believers come to be filled with the Spirit. Sure, Father that You granted it to every one that comes.

And now, O Lord, we pray that You'll heal the sick tonight, seeing the sick already begin to gather. Where the Gospel's preached, there has to be signs and wonders to accompany it. And we see the sick a gathering already; we pray that You'll heal every one of them. They won't even have to come back tomorrow, in the way to be prayed for, for healing, may they just come back whole to enjoy the blessings of God. May every person yield themselves now to the Spirit. And, Father, take Your unprofitable servant, and may I be able to yield myself to the Holy Spirit tonight for the preaching of the Word. Open it to us, Father, for we ask it in Jesus' Name. Amen.

¹¹ Last evening while speaking on the marking of the beast, or the seal of the beast, we call it, because it's called the seal of God. And we find out that the seal of the beast is . . . The seal stands for a finished work. For anything that's finished it's a—sealed.

The car, when it's loaded, perfectly loaded, the inspector has to come by first. Loading lumber, or what ever it is on the—the car, then the inspector comes by and looks it all over. And if the car's been

rolled up on the side track here to be loaded up, the inspector shakes everything to see if it's good and solid. And then after he finds out that everything is solid, he pulls the door together and seals it; and it's sealed to its destination.

That's the way the Holy Spirit does us, comes around and shakes down a few things that's loose in the church, loose in the individual. Just a little reckless living, the things that we ought not to do, and the little things that's wrong with us, God comes around and shakes them: First to see of you're solid on the Word, see if you're eligible, as a child or servant of God to carry on. After He finds out that everything's solid, then the door's closed and you're sealed.

¹² When the devil has finally persuaded every person to disbelieve the Gospel. . . And finally, one day after God has presented to him the knowledge of the truth, and he turns his back from it for the last time, said, "No, I just keep mine," then the devil takes him to the door, bores a hole in his ear, as it was in the type of the Old Testament, or seals his understanding, never no more to have faith in the Gospel, sealed out, and he will serve the devil forever. No more hope for him, gone, lost, without hope, without God, without mercy. . . .

And now, the tragedy of these two things, is that the seal of the enemy is a religious seal, correctly, very religious. I want to read something now out of the Scripture just before we go in, in Revelations the 9th chapter, and the 3rd and 4th verses.

And there came out of the smoke locusts upon the earth: . . . to them it was given power, as the power of scorpions of the earth have power.

And it was commanded them that they should not hurt the green grass, neither the tree; but only those men which have not the seal in—the seal of God in their foreheads.

And then we see that many places. . . You readers understand, that how many places in the Scripture it preaches—or teaches especially the book of Revelations on having the seal of God.

Now, after last night, basing and seeing what the seal of Satan was, was to reject the Gospel. . . The jubilee, the Gospel is the good news. Is that right? And that is the jubilee year for every fallen child of Adam. After they have received their great benefits of the Gospel been given to them, and they reject it, then according to the—the Testament, they are sealed outside the Kingdom; they have to serve their master the rest of their days.

¹³ Now, what is it? How was they sealed? That was sealed by the ear, "For faith cometh by hearing." And if the hearing is cut off, the hearing of the Gospel. . . I don't mean physical hearing, spiritual hearing. Your

spiritual ears to the good things of God has been marked; you rejected it for your last time. Then you're sealed out, may be very religious.

Now, you say, "Could it be possible that a person could belong to a church then, Brother Branham, going to church, and being very sincere with all their sincerity, and still be lost?" Absolutely. That's right. The most sincere people I ever seen were pagans and heathens: just as sincere, giving their babies for sacrifice, torturing themselves, and everything, all the sincerity that you could think of.

The Mohammedan's sincere; Buddha's sincere. The Jain's sincere, so sincere they wouldn't touch a little ant or nothing at all: very sincere, far beyond anything that Christianity has ever produced, that I can see, especially in this day. Sincerity doesn't mean it. The Scripture said, "There is a way that seemeth right unto a man." Seems like it have to be all right, but God has a way. And you've got to come, not the way that seems right, but the way that God says is right. Amen. That's the way of the cross.

¹⁴ Now, over in the book of Ephesians we read, now, what the seal of God is. We see what the seal of the devil is. Now, in Hebrews 10. . . First will we go to the seal of God: "For if we disbelieve willfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin."

If the truth has been presented, Jesus Christ came to earth to present truth, and not only present truth, He was the Truth. And the religious people of that day, said, "Now, we know that He is, has mental telepathy. We realize that He's reading their minds out there. But we believe that all of His healings and things that He does, is only by the devil. Because He don't agree with our denomination." So they said, "He's a devil."

Jesus said, "Now, you can say that against the Son of Man. For you've got the truth presented to you. You really know it's the truth," in other words.

Nicodemus expressed it, said, "We know, Rabbi, Thou art. . . ." We who? The Pharisees. "We know that Thou art a Teacher come from God. We know it. For no man could do the things like You do, 'less God was with him. And we know that You're a teacher come from God. And, I had to slip up here of the nighttime to get in to talk to You," in other words. A tradition, separating man by their traditions. . . Oh, my.

¹⁵ And I look at that, and I see then that great Christ standing there, He said, "Now, you can say that against the Son of Man," because the atonement had not yet been made, Christ was there, but He was in the Blood Cell of the shell. But when that Blood Cell was broken

by the Roman spear, because of sin at Calvary, and the Holy Spirit was released then to every believer that would come through the shed Blood, He said, "Whosoever speaketh a word against the Holy Spirit, has no forgiveness in this world, or the world to come."

In other words, "You Pharisees, the Holy Spirit isn't in the world now, so It's loosed to every believer, so you'll be forgiven of it, but one day that Holy Spirit is coming, and then let that generation *then* say something against It and call the very same works the devil, and they'll never be forgiven in this world, or the world to come."

¹⁶ There it is, Paul picks it up. Over in Hebrews 10 it said, "If we disbelieve . . ." or sin, and what is sin but unbelief: "He that believeth not is condemned already." "If we disbelieve willfully, after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking to the judgment, the fiery indignation which shall devour the adversary."

Awful strong isn't it? But that's what we need. If we have served the Lord, you Christians, all these years, it's time we were getting off of a milk diet, time we were able to eat some strong meat. The strong meats is here for us; and the Holy Spirit will feed it to us, if—if we'll only open up and let Him do it.

¹⁷ Now, to reject truth when it's presented, then your ears are sealed, you'll turn away from God, very religious. The Scripture said, "Heady, highminded, lovers of pleasure more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good; having a form of godliness (all the forms, very fundamental), the forms of godliness, but deny the power thereof; from such turn away. For this is the sort that go from house to house and leads silly women laden with divers lust, never able to come to the knowledge of the truth."

That's right. That's the Scripture; that's what the Bible said. That's where my faith is anchored, is in God's Word, not in tradition of men, but in God's Word. That's where I put my stand twenty-three years ago; that's where I want to be standing when Jesus comes, or when death comes to set me free from this old pesthouse I live in. Amen. Standing on the Word, heavens and earth will pass away, but It'll never fail. It's immortal, eternal.

¹⁸ Then, people think just because you go to church. Said, "Oh, that's all I have to do, is just go to church, be a pretty good fellow." That's wrong, brother, you're deceived. That's right.

Esau was a pretty good fellow too. So was Cain a good fellow; both of them worshippers, believers. Cain was not an infidel; he was a believer. He come up, and built a church, and made an altar, decorated it up, and knelt down and prayed, and worshipped God. And God

rejected him, because he didn't have the spiritual revelation. He come with a sincerity of his heart. Could you imagine a man coming up, knowing that it was between death and life, that his eternal destination rested upon his sacrifice, and would come willfully ignorant? No, sir, he come with the integrity of heart and laid out . . . But, you see, brother, all your sincerity doesn't mean it. God has only promised one way.

¹⁹ How do you think that Abel knew to bring a lamb in the stead of a apple, or whatever you want to call it? How did he know to bring a lamb? Because no Bible was written in them days; it was revealed to him by the Lord.

Jesus said after coming off of Mount Transfiguration . . . Here it is; I want you to get it. Coming down off of Mount Transfiguration, Jesus said, "Who do you say I, the Son of man am?"

One said, "Well, some say You're Moses; and some say You're Elias; and some say You're the prophet."

He said, "That's not what I asked. What do you say I am?"

Peter said, "Thou art the Christ, the Son of the living God."

²⁰ Now, the Catholic church says it was a rock there, and the rock was Peter. And they built the church upon Peter. The Protestant church says, "No, it was Jesus." I different with both just plainly. It was not either one. For Peter had just said, look . . .

He said, "Who-who do you say I am?"

Peter said, "Thou art the Christ the Son of the living God."

He said, "Blessed art thou Simon Barjona, for flesh and blood has not revealed this to you," you never learned it in some school of theology, you never learned in any other way, "but My Father which is in Heaven has revealed it to you. And upon this rock I'll build My Church, and the gates of hell can't prevail against it." Spiritual revealed truth of Jesus Christ. If you're just all worked up and emotional, that won't work. It's got to be a direct witness, that God Himself by election has called you and revealed Christ to you. Amen.

²¹ Some people come to church just for the emotional part. Some people come to church just to sing. Some people come in church just to enjoy the good singing, that's all right. Some people come to church, and join church just to hide their meanness, make themselves a little better name in the neighborhood. Some come to church sincerely, but don't never have a touch from God. But when God calls a man, "No man can come to Me except My Father draws him first. And all that comes I will give him everlasting Life, raise him up at the last day."

Oh, I hope you see it. Brother, it's the work of the Holy Spirit revealing to the individual, not upon some emotion, not upon

something you should do, or shouldn't do, or this, that, or the other. All those things are all right, the moves and works, and shouting and dancing, and speaking in tongues; all those things are all right. But the first thing, it has to be a spiritual revelation that God has give the individual, that Jesus Christ is the Son of God, calling. That's right. Without that, brother, you're only impersonating, only pretending.

²² Over in Ephesians here we'll see what the seal of God is. Ephesians the 1st chapter, 12th verse, 13th.

That you should be . . . the praises of His glory, who first trusted in Christ.

In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation: . . . also after you believed—after you believed, you were sealed with the holy Spirit of promise.

Ephesians 4:30 said, "Wherefore, grieve not the Holy Spirit of God, whereby you are sealed until the day of your redemption." How long? Now, Arminian brother, I just want to pinch your toes just a little bit, but you excuse it, you see. How long? Until the day of your redemption, not from one meeting to another, from one revival till their carried about with every wind of doctrine, pillar to post, but a man once filled with the Holy Spirit has a promise of everlasting Life, "and I'll raise him up at the last day." Amen.

²³ "He that heareth my Word, and believeth on Him that sent Me hath," present tense, "everlasting Life, and shall never come into condemnation; but is passed from death unto life." Rub that out. Saint John 5:24, Jesus Christ's Word inspired. Though when you believe, and you cannot believe unless God calls you first, and then it's revealed to you by the Holy Spirit in your heart saying, "Change," then you're a new creature in Christ Jesus. Old things is passed away, and you be- . . . all things have become new.

There you are, not tossed about with everything. If you're tossed from *this* way and *that* way, a Methodist one week, and a Baptist the next week, and a Presbyterian the next week, and you running from mission to mission, I got one thing to say: You're not stable yet.

Oh, say, "Brother Branham, but look, I've got a lot of. . ."

Oh, I can't help it, brother. I have to stay with the Word; that's what the Word says. Up today, and gone tomorrow, backslid the next day, come back the next day and, "Oh, we're out gambling," and everything. For if you love the world, or the things of the world, the love of God's not even in you. Amen.

²⁴ It's time Pentecost had a straightening up then, don't you think? Look how worldly they got. So worldly, just like the rest of them. The

old generation has died off. And the kids come in to frolic around and put it all out in theologies and everything else, and pattern themselves till people act just like the rest of the world. You are a separated people when you come to God, a royal priesthood, a holy nation, giving praise unto God, the fruits of the lips, giving praise to His Name. Amen. That is right.

²⁵ The seal, the seal is a finished work; God has completed His work in that person. Amen.

And the devil's seal is a finished work. The devil has took him over; God couldn't do nothing with him. He knocked at his heart; he wouldn't listen, so he kept turning away. God's not willing that any should perish, longsuffering He sent another Gospel preacher, showed signs and wonders and so forth. The Holy Spirit said, "You better listen to it." He turned his head away for the last time. Then his master stops up his spiritual ear. He become heady, highminded.

"So I got a doctors degree, or a Ph.D., or LL.D., so why do I have to listen to them crazy people." We'll get to it in a few minutes, and you'll find out that the same thing happened in the early days. Yes, it is.

²⁶ "I belong to the best church in the city; I stand with the best class in the city; I got this. I'm so-and-so." Who are you anyhow? Stick to the Word. Amen. That's all; all made the same. Amen.

Wrap up a hundred dollar suit around a body that's worth eighty-four cents, and act like you're somebody. That's right. The chemical research shows that a man weighing a hundred and fifty pounds, is worth eighty-four cents, the woman less than that. Yes. Now, that's not a joke; that's the truth. And you'll put a hundred dollar suit on it, or a great big fur coat, and walk down the street with your nose stuck up, because you belong to so-and-so's church. Time you hit the sawdust trail back to the altar, got right with God, before Satan seals you out of the Kingdom. Amen. That's the truth; you know that's the truth. Your conscience even tells you that's the truth, unless you've crossed the separating line. You cross the separating, then you've got a—you've been given over to a—a mind of the devil, a delusion, to believe a lie and be damned by it, thinking you're right.

²⁷ Remember Esau thought he was right. He was a twin brother to Jacob. Jacob was a little shyster in one sense of the word. But one thing that he did have, he had recompense to that birthright. He had his whole soul set on the core of it. That's what the church needs tonight. It's not so much whether you can drive this, or have the best place in the city, or the biggest church and so forth. Put your mind on the core of it, the birthright. Amen.

Oh, my! I—I just feel religious. Look. I think today . . . Some people say, “Well now, Brother Branham, wait a minute now. I’m Pentecostal too, and I—I’ve shouted, and I’ve spoke with tongues and things.” That’s a gift of God (That’s right.), not a . . .

²⁸ Here, my cousin give me this suit, but that didn’t make me a Branham. That was a gift. I was borned a Branham; this is a gift from a Branham. Amen. What if my name was Jones, and I had a gift from a Branham, that wouldn’t make me a Branham. You have to be borned a Christian by the Holy Spirit, not by some demonstration (Hallelujah!), sealed, a finished work of God into the Kingdom. Amen. I know I get noisy, but if you felt like I did, you’d be noisy too.

Notice, Anything without emotion’s dead. Your religion hasn’t got a little emotion about it, you better bury it . . .? . . . That’s right.

²⁹ God sealing, finishing His work . . . The Holy Spirit, God, before the foundation of the world, predestinated us to be sons and daughters of God, finished the program, set the whole thing in order, give it a call, then He knocked at your heart. [Brother Branham knocks—Ed.] You heeded, come to Him. Sent the preacher, preached the Gospel, give you understanding. You accept Him as your personal Saviour, come up and said, “Lord, now put me in Your service.” And the Holy Spirit of promise come down and finished the work. Then He sealed you until the day of your redemption, sealed in the Kingdom of God. It’s all over; door’s done shut, and you’re inside with Christ. The Holy Ghost has sealed you in there, and you are gone to your eternal destination. Amen. Aliens to the world, pilgrims and strangers, confessing that you know nothing or care nothing about the world. You got one alternative: That’s your destination to meet the Lord Jesus in peace. Amen. That certainly is the truth.

³⁰ Look at Calvary. When that Blood Cell was housed up, God Himself coming down, building around Himself a Blood Cell in the womb of Mary, that Blood Cell developed another cell, a cell on a cell, and It was born, the virgin born Son of God, God was inside of Him, the Spirit. Then at Calvary He become a Blood sacrifice. And a cruel spear embalmed His body, and broke that Blood Cell, out come the Life breaking forth from life: water, Blood, Spirit.

And now that man coming to Jesus Christ today, and coming through the Blood, comes into the Blood Cell in fellowship by the Holy Spirit, becomes a part of God, has God’s Life in him, becomes a son and daughter of God. It’s just as impossible for that man to be lost, as it is for God Himself to be lost.

³¹ “For I will give them everlasting Life.” *Everlasting* comes from the Greek word *Zoe*, “God’s Own Life.” God’s Life is in the individual.

And you're sealed by It until the day of redemption. That's the seal of God. And when you do, you become Christ-like: you love those that hate you; you're for one purpose, do the will of the Father; bring in all the brothers; put your arms around your enemies and love them; and the great works of the Holy Spirit; rejoice not in iniquity, but rejoice in truth, and . . .

³² See what I mean? Your cage of the: "Oh, glory to God, we outdone them. Hallelujah. Look over yonder, the old buzzards roost; they ain't got nothing today. I'll tell our Sunday school's a bigger than one than theirs, and we've done this, that, and the other. Glory to God, look at all of our class coming up in Cadillacs. Look what they got over the old T model Fords." They might be a lot better off than you are. Rejoice not in iniquity, but rejoice in truth. Amen.

Oh, my. Believeth all things, hopeth all things, endureth, longsuffering, goodness, gentleness, patience, that's the Holy Spirit. The fruit of the Holy Spirit is love, joy, peace, longsuffering, goodness, gentleness, patience; that's the fruit of the Spirit.

³³ We put it over on something else. Because you lay hands on the sick and they get well, they say, "Well, brother, he's really got it." Because someone can speak in tongues, and someone give the interpretation, "Brother, he's got it. Yes, sir. I know I heard him speak in tongues; I know he's got it, I seen him heal the sick. He saw a vision; he had a revelation. Oh, preach, you never heard a man preach like that." None of those things are the sign you got it.

Paul said, "Though I speak with tongues like men and angels. Though I have the gift of prophesy, I understand all the knowledge and wisdom of the Bible, and everything, I am nothing."

Jesus said, "Many will come to Me in that day under this same theology in faith."

And say, "Well now, haven't I cast out devils in Your Name? And in Your Name have I preached, prophesied? I've done many mighty works."

He will say, "Depart from Me, you workers of iniquity, I don't even know you."

³⁴ You see it? God is our eternal Judge, whether you have the Holy Spirit or not, no one can judge you, God alone. But we have a sign that says, "By their fruits you shall know them." Not by their church affiliation, but by their fruits you shall know them. Nowhere in the Bible does it say that affiliation with church is a sign. Nowhere in the Bible does it say that shouting is a sign. Nowhere in the Bible does it say that speaking in tongues is a sign. Nowhere in the Bible does it say that healing the sick is a sign. The sign of the believer is the

fruits of the spirit. And the fruits of the Spirit is not seeing visions, not healing the sick, not speaking with tongues, not shouting. The fruits of the Spirit is love, joy, peace, longsuffering, goodness, meekness, gentleness, patience. Amen. That's the seal of God. Amen.

That may sound just a little flat-footed, but we're going on down the Old Testament in a few minutes. That's right. Bring it out to the New and find out that isn't just right. That's the truth. Brother, if you get back on the right foot and get started, God will shake this nation with a revival. But you got to get back to God, lay aside every weight the sin that so easily besets you, and run with patience the race that's set before you, looking to the Author and Finisher, not to your church. . . . [Blank spot on tape—Ed.] . . . On the coming on . . .

³⁵ [Blank spot on tape—Ed.] . . . the seal of God. In Ezekiel the 9th chapter (you who's got your papers, marking it down,), Ezekiel the prophet was caught away in a vision, way years before, about fifty years, or sixty years before the coming. . . . I don't mean that; I mean about five hundred year before the coming. And then when he did, he was caught away in a vision. And he saw things that wasn't right: men setting with their backs turned to the altar, and so forth. And he took him up into the city to the higher gate, and watch now. He said. . . . And He showed him the city, and the iniquity and everything was going on in the city of Jerusalem.

Notice now He designated a city, a place. And He said in the city of Jerusalem where this was going on. And then he saw six men coming with slaughtering weapons in their hand. Listen, when man spurns mercy, there's only one thing left, and that's judgment. God's loving, not willing that any should perish. But if you do any perishing, you do it yourself. You do it by free moral agency; you do it by desire. God don't want you to, but you do it anyhow. You fight your way into it.

³⁶ Notice, then, what he saw, six men coming with slaughtering weapons, there came forth the Man from the altar dressed in a white all over with a writer's inkhorn at His side: 3rd verse.

And notice, before the men could go through and slaughter in the city, he said, "Go ye first. . . ." God's mercy first before judgment. . . . I'm sure that's what America's hearing now, God's mercy presented to the people before judgment. Then when he seen this Man went forth, Writer with a inkhorn at His side. He said, "Go into the city and set a seal upon the forehead of those men in Jerusalem that sigh and cry for the abominations that's did in the city."

Otherwise, before the great destruction of A.D. 96, Titus sieging the walls of Jerusalem, the city, the Holy Spirit went forth first, the Man dressed in white with the markers, pencil on His side, to put a

mark upon the men who sighed and cried for the abominations that was done in the city. God foretelling it, so they'd be sure to get ready.

³⁷ I want to ask you something. If that same Angel came to the city, which was the Holy Spirit, dressed in white, like to His purity. If that Angel come to this city tonight and went through the Pentecostal churches, where in the world would he find men that sighs, and cries, and begs all night long in prayer for the abomination that's done in the city. Who would he mark? We're going to find out who's got the Holy Ghost pretty soon. Sighing and crying. . .

Why we become so brazen, so indifferent, have a little bitty prayer, maybe when we get up, and "God bless me, and Mary, and Martha and all the rest of the family." The rest of them do the best they can. And men and women on the street sinning. . . You know that's true. No more burden for the lost, just let them go any way, as long as we can proselyte a little bit and help our cause out, fix our denomination up so they could be the biggest, and get more people into the church, then we just satisfied. Brother, that's good old fashion castor oil, but it'll fix you up. That's right. Amen. I hope you get it.

³⁸ "Just so that my organization, I—I become the chief presbyter next year, and maybe I'll be a district man or something." That's all the preacher about cares about any more. Come on, preacher, we're going to take it with them. That's right. Oh, my, pulling feathers in the hat and so forth, when we ought to be on our knees crying for the sins, and the abomination, and the disgrace that's done into the city. We seem to be so unconcerned about the lost. Amen. Amen. That's right. You know that's the truth. Unconcerned about the lost. . . "Just so our church makes it, so we have the greatest congregation Sunday." All stay home Sunday night and look at the television.

Today I was in one of the biggest churches in the city. One of the members said, "We have three thousand people here on Sunday morning; Sunday night we don't have half of it." They all come to church to do their religion, and go back home, look at the television, take a little ride out in the country. Why, it's a disgrace. It shows there's something lacking in the heart. Amen.

³⁹ When I was a lineman for the public service company, one day I went to a room to collect the electric light bill. A little old woman come to the door, about enough clothes on to go in a aspirin box, and she was dancing across the floor. And some guy with a little old fiddle was going on the radio. And she danced across the floor. Said, "What did I want?"

And I said, "The electric light bill."

She said, “Oh,” she said, “I was fixing to take it down.” So she danced back across the floor. And that guy started playing some kind of a little old silly music, like this old boogie-woogie stuff that you can’t even eat in a restaurant any more for the cause of it. That squeaky, ungodly . . . Oh, my. No wonder the world’s polluted. Their whole mind’s on sex, and filth, and ungodly things; even preachers do it. Amen. It’s a disgrace.

⁴⁰ People call themselves with the Holy Ghost and playing them old nasty dirty tunes and things. Brother, that’s the buzzard inside of you feeding on that; you need the Holy Ghost in there. That’ll feed on the Word of God. Amen. I’m not angry with you, but, brother, you’ve got to know the truth. Amen. That’s the reason you can’t have a prayer meeting; you ain’t got no time for it. Only interested in one thing: that’s bettering the church a little bit better, teaching your people, wear a little better clothes, drive a little better car, get a little better job, pay more tithes. That’s it. Live in mansions and so forth . . . Oh, mercy.

And heathens are dying, a hundred and forty thousand a day without knowing Jesus Christ. Pull all kinds of money for everything else, the poor missionary on the field bleeding his life out, starving to death. For they’ll raise up at the day of judgment, and condemn you, and send you away. Their testimony will condemn them. Amen. Then talk about the Holy Spirit seal. Amen.

⁴¹ All right. There you are. She danced across the floor, and she forgot I was even standing there, she got so lost in that song, this little, some kind of a little old song. And then she said, “Oh, excuse me,” she said, “I just love to dance.”

And I said, “I see you do.” So I assigned the bill and went on up. A few minutes I was coming down a pole, and Doctor Brown’s little group, fine church there in the city.

Said, “Hey, Billy.”

And I said, “Hello, Doctor Brown, how are you this morning?”

Said, “Just fine.” Said, “Billy, how you coming along over at the Tabernacle?”

I said, “Just fine and dandy.”

Said, “Still having a good crowd?”

I said, “Yeah, uh-huh.”

Said, “I hear that your congregation holds up pretty good.”

I said, “Yes, by the grace of God.”

He said, “You know what I done, Billy?” Said, “This church here has got five thousand members.” He said, “Some of them’s in

California, some's in everywhere." Said, "That's been from fifty years. Some of them's dead and everything, but they're still members of the church." That's just about as far as it goes. Said, "You know what?" Said, "I sent out a thousand cards, and asked people if they would pledge that they would come to Wednesday night prayer meeting, at least for six months in the year. That would let them miss every other service, and come for six months in the year." And said, "You know how many responded to it?"

I said, "No, I don't."

Said, "Five."

I said, "You know what?" I told him this story. I said, "Do you see that—that little ol' girl down there was dancing across the floor with no clothes on hardly, hollering, 'toodled-ee, doodle-ee, doodle-ee,' like that, when that guy, oh, Clayton McMichen was fiddling that ol' Wildcat thing, ever what it was?" I said, "You think . . . She got out the radio and threw a kiss to him in the radio and said, 'Good-bye, Deary, I'll see you at the ol' Brier Patch,' ever what it was, over there that night." I said, "Do you think Mister McMichen will have to make her sign a card to come over there? She'd pawn what clothes she had on to get there. Right, for in her heart, she couldn't live without it." And I said, "You get that bunch of lukewarm church members down to the altar and let them pray through, till the Holy Ghost sets their soul afire, there'll be no signing cards. God's in their heart, God goes to church. He loves to worship. Amen.

"Well," you say, "that was the Methodist and the Baptists." That's Pentecostal too. Amen. That's right. There you are.

⁴² "Set a seal upon those who sigh and cry for the abominations; the rest of them don't come—come near them. They were very religious, but don't get near them; just let them alone. They're not interested, and they wasn't interested in my work; I'm not interested in them now." God give them their chance, they wouldn't listen to it, so go on.

So when that was fulfilled, then all the Angel returned back and said, "I got everyone that was crying and sighing, burdened for the sins of the city."

He said, "All right now, Angels, you with the slaughtering weapons, go forward and slaughter utterly everything." And that was fulfilled.

⁴³ In the day that when Jesus Christ was crucified, sent back. He said, "Did you . . . Blaspheme Me, you'll be forgiven. But when you blaspheme the Holy Ghost, it'll never be forgiven." For the people wasn't sealed; the work of God wasn't finished yet; the sacrifice wasn't made; Jesus hadn't been crucified; the Holy Ghost hadn't come. But on the day of Pentecost when there came a sound from heaven like a

rushing mighty wind, and those Jews that had been crying and sighing for the abomination did in the city. . . They were in a upper room all in one accord, not saying, “My church is better than yours. And I—I belong to this over here, and our church has the best steeple.” They were all in one place cooperating in the revival, and all in one accord. For they had the promise of something.

God got His people together. And there came a sound from heaven like a rushing mighty wind, filled all the house where they were setting. Out into the streets they went, not speaking an unknown language now; God made a preacher out of every one of them. When they went out they preached in a language that every man heard everything he said. That’s right. And when they went out there preaching in every dialect, God had to do it. That was the only day He could do it. You shall. . . “The Gospel will be, begin going forth from Jerusalem. Tarry ye in the city of Jerusalem till you’re endued with power from on high.” And it went forth from Jerusalem to the Jews, then to the Samaritans, and then to the Gentiles. It was the only way God could do it. Not a bunch of confusion, no, it was very different from Babylon. Babylon they couldn’t understand one another. But here He straightened up Babylon, so they could understand one another. I think today is time when God ought to straighten, when men ought to let God straighten up their hearts, where they can understand one another. Amen. Amen. God, be merciful.

⁴⁴ Oh, friends, I love you; but look, we’ve got to get back to the Word. That’s right. You say, “Brother Branham, you don’t believe in speak. . . ?” Sure, I believe in speaking with tongues. But you got to put it in its place. I believe in Divine healing, certainly, you got to put it in its place. I believe in shouting, certainly, put it in its place. It all goes in its place. That’s right. But we get it out of place. Amen. That’s awful strong. But just search and see one time, and see if that isn’t right.

⁴⁵ Notice, when the Holy Spirit come, God sealed them people into the Kingdom of God. And those Jews stood up there and laughed at them, made fun of them, said, “These men are drunk on new wine.” They come out of there with lighthearted, all the fear left them, their hearts on fire, burning with the love of God, going out and preaching, even they couldn’t speak their language, and God was speaking through them to the people, telling them about the resurrection of Jesus Christ. God Himself speaking the. . . Yet they spoke in tongues as the Spirit gave them utterance. The Holy Spirit was uttering the language of the people that was listening to them, was preaching the Gospel to them.

⁴⁶ At the day of Pentecost where tongues was confused with Babylon, He brought them back into one fellowship at Pentecost. Amen. What the devil did at Babylon scattered brotherhood, God brought

brotherhood together at Pentecost, the Holy Spirit Himself speaking through the people, to the people. And again they say . . . ? . . . Said, "Well, what do you know about that, we hear them in our own language, what do you know about that?"

And some of them say, "Ha-ha-ha we heard that in Pershing Square today, still Babylon." Said, "We . . . Why, they're all drunk on new wine." Brother watch out what you've done there. God gave them a call, and they refused it and rejected it.

⁴⁷ Paul come along preaching; Peter, James, John, all of them preaching the Gospel: the baptism of the Holy Spirit, the finished works of God, the Seal of the living God. The Angel had done marked off every Jew that would receive it and cried. Look at Paul said, "I've not . . . ? . . . received anything, but day and night through tears I have warned you, and preached to you, holding nothing that's profitable to you."

Look at that. What we need today is some more men down on their knees, not some of these dry-eyed professions, but a real good birth of the Holy Spirit. What do you think John Smith would think tonight, if he could resurrect and see our Baptist church in the condition it in. John Smith prayed all night long and cried till his eyes was swelled shut of a morning; and his wife would have to lead him to the table to eat his breakfast. Crying, I wonder, where we mark a Baptist preacher tonight doing that?

What about Alexander Campbell? What about John Wesley, to you Methodist? Now, you Pentecostals, what about Azusa street? What about the beginning, when you went back there all of one accord and one place, and prayed until God laid you out under the power of the Holy Spirit? You couldn't even have a song book; you said it would be too much worry. What would Azusa street say today to see you raise up here with a painted, and fixed up, and running around from place to place, and proselyting; it'd be a disgrace to them saints. Amen. I know that's kindy hard, but, brother, it's the truth. Amen.

⁴⁸ Now, that's when the Jews received the Holy Ghost. And those people who had a chance to hear it, God speaking through the preachers under inspiration, preaching the Gospel to them, even when they didn't even know what they were saying. They were preaching the Gospel to those Jews, and they rejected it. God preached the Gospel down through the age for about, from A.D. 33 to 96; still the Jews rejecting it. God turned to the Gentile, and then the mercy of Angel—Angel of mercy left all those Jews, and one of them went to the Gentile church; Paul said, "Lo, we turn to the Gentiles, they will hear it," and went to preaching to the Gentiles.

Then when the great time come, all the big confederation of churches come together and went into the city, and Titus besieged the city, and for years he kept them in there two or three years, till they starved to death, and boil their own children, and eat it. And then they slaughtered them when they come in, so they didn't have pity on nothing, to fulfill what Ezekiel said. Utterly destroyed, the blood run down, the city was burnt, and the stones not one left on another, because God sent the finished work from Calvary, and people turned a deaf ear to it, and the devil bored their ear; and they are that way yet today. Amen.

⁴⁹ You said, "That's . . . Now, what about the Gentiles." Let's turn over here to Revelation the 7th chapter, and we'll see where the Gentiles was prophesied for this day. Watch, 7th chapter of Revelation, the prophecy given for the Gentile church.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds . . .

And I saw another angel coming from the east, having the seal of the living God: . . . said to the four angels . . . hold the wind . . . until we have sealed the servants of our God in their forehead.

And I heard the number of them was sealed: and there were sealed an hundred and forty-four thousand . . . all of the tribes of the children of Israel.

Of the tribes of . . . of the tribes of Dan . . . twelve thousand . . . tribes of Aser . . . twelve thousand . . .

. . . tribes . . . Zabulon . . . twelve thousand . . . (And twelve tribes of Israel, and twelve times twelve is a hundred and forty-four thousand, all of the children of Israel.)

⁵⁰ Notice. You say, "Brother Branham, what does that seal?" Last night someone . . . Now, to you brother, that said on the radio that the seal would be a tattoo across your head, the seal of God would be a tattoo on your head. What was the seal of God in the first place? The seal of God was the baptism of the Holy Spirit, not a mark on your head, but a mark on your heart. Amen. Not some certain mark, apostasy seals you itself. Your own works prove what you are. "By their fruits you shall know them." If they're Christ denying, Christ rejecting, they are sealed in apostasy by the devil. If they're God-fearing, God-loving, borned again Christians, they're sealed with the Holy Ghost to Eternal destination. Amen. Brother, I just love this; this is just for me. Amen. Kept me all these years, I love it tonight; I only wished I was twice as big as I was now, so I could have twice as much. Amen. It's life to me . . .

⁵¹ Oh, looky here now. And he said, “Now, the angels were standing on the four corners of the earth, holding the four winds.” What does “winds” mean in the Bible, any you Bible interpreters here? “Winds” means “wars and strife, trouble.” When was the world altogether going to war? One time since then, one time the whole world was at war; and that was World War One, when all the nations were marching together. And look what he said upon this world war time. All the angels coming forth, the destroying angel to destroy the world in a war. . . You get it? The Angels of God with destroying weapons, coming forth to destroy the world. . . And what did the Holy Spirit say? “Hold the four winds (hold the world war until, this global destruction,), hold it until we have sealed the servants of our God in their foreheads.” The Gentile never was a servant; the Jew’s a servant. And John recognized them every one: a hundred and forty-four thousand of the Jews.

⁵² Look, God over-shooting now, saying, “Hold these wars here; don’t let total destruction, total annihilation come until we have sealed a hundred and forty-four thousand Jews.” Then at that time. . . Oh, watch what taken place. All the world was going to war; and all of a sudden, it stopped. And I’ve read the decline of the World War One. No man knows today why it stopped; no man give any orders for it to stop. But it was stopped on November the eleventh (That right?), the eleventh month in the year, the eleventh hour in the day, the eleventh minute after eleven. What was it? That the eleventh hour people could come in. He said, “Some come in at one received the penny,” and on down. And the eleventh hour people got the same kind of a penny that they got at the beginning—eleventh hour people.

And along about that time, I want you to notice, John recognized every Jew; he knowed their military rank; he knowed their names by tribe. John being a Jew himself, he said, “All these are children of Israel.” After this the 9th verse, “I looked and behold a great multitude, which no man could number.” No time when they were marked.

⁵³ The Israel, the Jew is ready to be sealed right now. They’re setting in Jerusalem right now. They’re waiting for somebody to come and prove to them that Jesus is the Christ. That’s right. You can’t teach them some kind of a dry-eyed theology; the Jews seek signs and they got to find a sign working ministry, or they won’t believe it.

The Stockholm Church sent a million Bibles to them. They turned over, and begin to read, and said, “If this Jesus of Nazareth be the Messiah, let us see Him do the sign of a prophet, and we’ll believe Him.” Waiting for the hour. . . And, brother, when the Jews receive the Gospel, the Gentile day’s done. God will return back to the Jew as certain as I’m standing here.

54 Now, notice this if you will for a minute. Notice. When these people come up, and after this, no certain time . . .

After this I behold . . . a great multitude, which no man could number, of all the nations, kindreds, tongues, stood before the Lamb, clothed with white robes on . . . palms in their hand;

And crying with a loud voice, Salvation to our God that setteth upon the throne, and to the Lamb.

And all the angels stood around about . . . the twenty-four elders, and fell down to worship God,

Saying: . . . Blessings, wisdom, glory, might, power, be unto our God for ever and ever. Amen.

55 If that ain't a old fashion Holy Ghost meeting, I never seen one in my life. Right! Who are this great multitude? Between the times of the Jews being sealed, foreseen, John see them . . . But between this time (no time set where they were sealed), the Holy Ghost begin to fall fifty years ago here in Azusa street, and scattered all over the world with the old fashion apostolic blessings of God upon them. And that's where those white robed saints come from, out of that great revival that swept the land not long ago.

And now we've got lukewarm and run out, and God's going to turn to the Jews, as certain as I'm standing on this platform. The people has rejected the Holy Ghost; they're laughing, making fun of It. And the people going along, pretending to have It. And the church has got patterned after the worldly church. They go out, and they used to, they dressed different. Nowadays, I tell you, you can't hardly get people to come to the altar. Used to be people come to church . . . "Well, I ain't got . . ."

56 Here not long ago a little old girl was going to sing in a choir for me. And she said she wouldn't come because she couldn't get one of them kinky manicures for her hair. And she had to sing in a choir. And when I heard that, I said, "You couldn't sing if you wanted to now." That's right. Brother, I'm an old fashion preacher that believes this: that a man's got to be proved before he walks behind my pulpit. You take some of these guys our here in a roadhouse playing their guitar tonight, and tomorrow night come to the altar, and the next night preaching the Gospel; it's a disgrace to the Holy Spirit. Amen.

John said, "Bring forth fruit meet for repentance." We need some more Baptist preachers like John, that'll lay the hewing line to the Gospel, let the chips fall wherever it may be. Amen. We've got Hollywood out in the church, and it needs to be shook out of there by the baptism of the Holy Ghost. You know that's the truth. The Holy Ghost church dressing, acting, why it's got to the place it's horrible.

Call preachers to the platform, they—they'll go down to the altar to pray, and they can't do it; they got their clothes all tailored made and creased up in their suits, paying a hundred and fifty dollars for a suit of clothes, they can't even bend. Amen. You know it's the truth.

⁵⁷ And women out there with your painted up fingernails, a five—fifty dollar coat wrapped around you, and a hundred dollar dress on; you can't kneel down. You won't even have children, practice birth control and pack some little snotty-nosed dog around, calling it something, giving it the love of a baby. Then call yourself the Holy Ghost church! You need to be ashamed of yourself and repent! Amen! That's the truth. What we need tonight is this bunch of impersonating the Holy Ghost, this bunch of people impersonating the Pentecostal church, ought to hit the sawdust trail down here and mourn under that until God comes down and gives you the Holy Ghost. Hallelujah! Amen!

That's what we need tonight. The blessed Pentecostal impersonators, the altar's open, the sawdust trail is ready. Amen. If you want a revival, start it in your own soul. Amen. The shame impersonating, acting like the rest of the churches, went out after the Babylon, that little old associate, half cousin you running around with. Amen. God bless you, friends. You know that's the truth.

⁵⁸ They told me I preach two hours. I done done it again tonight. Let me tell you something, brother, that's the truth. You're either marked in or marked out. And if you've got a bit of Spirit about you tonight, that you know that you're wrong; here's the old sawdust trail and a mourners bench down here for you to stay here and moan and groan under the labor pains, until God comes down and fills you with the Holy Ghost. Amen. Hallelujah.

You say, "You're excited." Say, "How do you know about Azusa street? You're not fifty years old, what are you talking about Azusa street." I know I don't know very much, but I know Somebody Who knows everything, and He's able to tell us. Hallelujah! That's the reason I know the Pentecostal church needs a Holy Ghost revival, not a bunch of "gape around," a bunch of music, with a bunch of painted-up clowns. You need to get out of your shackled, turtle shell, and come down to the altar and repent like the rest of the sinners does. Amen. Hallelujah! Praise be to the living God! Oh, God!

⁵⁹ I know you think I'm beside myself, but I'm not. How many here'd like to have an experience like that, raise your hand. Everybody in here'd like to have an experience. This altar's open; you're invited to come here and kneel with me. And, preachers, get yourself ready and get the starch out of you. Get over here and let's kneel around. God bless you, let's have a revival. When all's been said . . . Come on:

“Whosoever will, let him come and drink from the fountains of the water of the Lord freely.” Hallelujah!

Preachers, get up here and kneel down this altar like preachers ought to do. Amen. Come on, seekers. I invite you in the Name of Jesus Christ and challenge your faith. If you want to see a real revival, come start it in your own soul. Amen, and amen. Come, oh, ye of sin oppressed, there’s mercy with the Lord. And surly He will give you grace by trusting in His Word. That’s the way. Forget about that old dress, and that old pair of britches. You ought to have a calico dress on, and I’m the preacher that ought to have overalls. That’s right. Amen.

⁶⁰ Make your way; hit the trail. Amen. Oh, Hallelujah! Praise God forever! Die out to yourself! Hallelujah. Come on, preachers, get down here. Hallelujah. Come on, brothers. “Whosoever will, let him come and drink from the fountain of the streams of water.” Don’t stay down, get up; stand right there till God sends revival in your soul.

Oh, God, be merciful, Father. Let Thy Holy Spirit . . .? . . . from the God of heaven. Come down, Lord Jesus, and bless this people, and give to them the baptism of the Holy Ghost. Praise God . . .? . . . and come, Lord God. I pray, that, in Jesus’ Name, that the Spirit of God will fall. Oh, God, deliver . . .? . . . And oh, the power of the resurrection of the Lord Jesus Christ, fall into the midst of this people, and the Holy Ghost take a hold of every heart, Lord, and send fire down into the midst of the people until Jesus Christ is formed in the heart of every believer.

Oh, You Son of God, the Author of life, the Giver of every good gift, send upon this people Thy blessings, Lord, and let the power of God bring them in. Hallelujah. Hallelujah. Grant it, Lord Jesus, Oh, God . . .? . . . Oh, God, come . . .? . . . take us. Oh, merciful God! Come, Jesus, now, Lord, send the blessing; send the Holy Ghost, Lord Jesus, upon this Thy people, Lord . . .? . . . 

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