
LIFE



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.

2 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 ol' Word does it, and then, and, never get old, it's always new because it's God's way of doing things.

3 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."

4 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.

5 And we sure got a group of cute little fellows laying against their daddies' bosom, this morning. And just . . . Brother Junior'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 is 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 she just come with you. That's fine.

6 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, anymore, they're not no more women, in my opinion. I like little fellows, and—and it's something about them.

7 My little fellow back there, he's . . . Meda said, "You was too old to have that."

8 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.

9 And 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.

¹⁰ 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 sure. . . [Blank spot on tape—Ed.]

¹¹ 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. We'll pray for the sick, just. . . 'less she's just real, real sick and wants to be prayed for now.

¹² 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, Brother Neville? [Brother Neville says, "Yes, sir."—Ed.]

¹³ 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 knocked 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.

¹⁴ And they—they have 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.

¹⁵ 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, right here at Ingramville, right there, they have a public ball diamond, for all kiddies, and playgrounds for them to play. Just up above Eighth, at the graveyard there, they have the whole city playgrounds there, for to play ball and whatever more you wish to play.

16 I didn't make a decision. I called it in to the church board, this morning, and asked 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 . . .

17 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 . . .

18 I told them, the only way they could do, we'd just put a little sign up, that the boys not to play ball there. And they . . . we . . .

19 Now, if any of you neighbors are in here, that your 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.

20 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." Well, now, we don't mean to be rude with the children; but we want to be respectable to our neighbors. Everybody will understand that, I'm sure.

21 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.

22 And now they got a ball place right over here, just about two blocks from right where we are now, that's a great big diamond, and so you can play all the ball you wish to.

23 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.

24 And some day, 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 up. And if some day the . . . Why, return back, so it'll 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.

25 [Brother Roy Slaughter speaks to Brother Branham, offering his truck to haul some rock—Ed.] Thank you, Brother Roy, that's mighty nice, if that, if they can make a decision on making it, if they make it a parking lot, that would just be the thing to do. That's mighty nice. [Brother Slaughter speaks again.] Yeah. Yeah. Yeah.

26 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. 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, not *that* far, till we hit the street right there. The street really comes through Brakeman's house there, and comes right down and catches in there, that's the bypass, 'cause this was a pond, and, years ago, when they filled it up. And when our land was surveyed, we're right on the side of the sidewalk, right here, you see. So, we have no frontage. That's just the courtesy of the city there now. And so this will be ours, back *this* way.

27 So, then, I'm in betwixt, -tween's, 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, might be that some day the Lord might speak to me to come here and just build in here, a great big tabernacle, and let the people from the different parts come in. If it would, we're going to need that. So, you see, we don't want to sell it or destroy it. 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. And—and I'm sure the Lord will provide every cent of it, just when we get ready to build it. 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.

28 And sometimes I say to the Lord, "Well, You've got Oral Roberts and Brother Allen. And You got Billy Graham and all them out there. What good am I doing anyhow?" But just. . .

29 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.

30 Now, let's see. It's just a little bit late, so we will just put Sunday school, maybe, and preaching, together, Brother Neville? [Brother Neville says, "Yes."—Ed.]

31 And we're happy to hear about his baby, too, aren't we? My, so fine! And say it's a prophetess. [Brother Neville says, "If it's anything."—Ed.] All right. Well, we're—we're glad for these little prophetesses, you see, and everything. I just thank the Lord for them.

32 You know, the women is on the increase here in the nation, though, you know. That's what we're thinking about, you see. 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.

³³ Women are taking over. Course, that's just the trend and the prophecy of the day, that this nation is a woman's nation. It'll be run by a woman. And remember, thir- . . . 1933, I saw that come in a vision, a great powerful woman will take over the whole nation, some day, that's exactly right, before the end time, 'fore total annihilation.

³⁴ 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. [Brother Branham snaps his fingers—Ed.] Just set her, and go on like that. See, before the annihilation! Now, you remember, that's, now, that's on record. See?

And women will take over. Women will take over.

³⁵ 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, and which is contrary to the Bible. And interceding with the dead, which is contrary to the Bible. And all these things here, and just moving right up.

³⁶ And sometimes I think, in knowing these things, that I ought to have a place where I could settle down and start teaching, you know, and just—just keep it going, like. And now, in the churches now, I don't get to go but just a few hours and pray for the sick, and gone; and just pulling, just praying for the sick. And there's more besides praying for the sick, in the Bible, you know. Yeah. Lot's of things to—to do.

³⁷ 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. Everywhere, the Pentecostal has turned me down, because I won't accept "the evidence" of the Holy Ghost, as 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. . .

³⁸ 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, build a church. That's right.

39 Now, before we approach His—His Word, let's just bow our heads for a moment of prayer.

40 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.

41 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 loweth for thee in a dry and thirsty land, where no water is;

42 Just listen at the psalmist!

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

Because thy love kindness 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:

43 Now may our Lord add His blessing to this Word. My subject this morning is found in *L-i-f-e*, four little letters.

44 And as the psalmist here was speaking, David, always God deals with man just according to the way that their minds run. Now, God dealt with David, like a 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.

45 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 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 drug store. 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!

46 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;

47 Then he goes on to say:

Because thy love kindness is better than life, . . .

48 Now, there’s nothing, seemingly, any better than life. What could we estimate this morning would be better than life? But, David says, “Thy love kindness is better, to me, than life.” 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 love kindness 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, some day, that everything that isn’t of God will vanish and perish, and go away.

49 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.

50 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 a 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?

51 That’s the reason it’s totally impossible for any persons to ever be saved outside of the new Birth. Because, men are born 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.

52 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.

53 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. If you notice, that this great beginning, you take . . .

54 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 . . .

55 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?

56 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.

57 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.

58 Let’s close our eyes, to our imaginations, for a few moments, and go way back into the . . . ’fore there was anything.

59 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 a 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—the Theophany, which was God made into Word.

60 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.

61 And that’s the very way we go, plumb back to the original beginning, of God. There we are born again, not of flesh; born again, not of blood; but born again by the Spirit. And in that Eternal Spirit of love and honesty, comes down to make Its place in us.

62 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.”

63 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.

64 Then, all the perversion, all the things that was 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.

65 And David screamed out, "O Thy love kindness is better to me than life."

66 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.

67 A few weeks ago, over in a great, famous hotel in—in Canada where they had 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.

68 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?"

69 And I looked at them. They staggered across the floor. I just stepped in, to one side, and they passed and walked on out, went the other way, drinking. I stopped, through the hall, 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."

70 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 . . .

71 And we see signs today, such as this, "Where there is Budweiser, there is life." How perverted that is! Where there is Budweiser, it is death.

72 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.

⁷³ And I read an article in a magazine, one time when I was on an airplane. It was about Hollywood. And it said, that, "Life begins after midnight. You should come down on certain streets and certain things." And it had the picture of burlesque, and so forth, that goes on.

And I said, "How perverted that is!"

⁷⁴ 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.

⁷⁵ Because, let us settle this in our mind now, once and forever. There's only one way to have life. That's right. "And to know Him is Life." That's the only way that we can have Life, and no other way, for God has only promised Life through Jesus Christ. 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.

⁷⁶ Not just to recognize Him as a good person; not to just worship Him as He would be, a—a—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.

⁷⁷ 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.

So, the word *life* has been misinterpreted to us.

⁷⁸ Now, we, what we call life, someone will get a new car, or 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 boy friend, and she's got a drink or two, and she'll say, "This is life!"

⁷⁹ Or, maybe the man who has always wanted lots of money, and, all of a sudden, he falls heir to a great amount of money. He'll build a great home. He'll get the finest of car. He'll scream, "This is life!"

⁸⁰ 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 till she'll say, "This is life!"

81 But how perverted it is! That's death. And those will perish who have it. And we notice, today. . .

82 Now I might be just a little bit old-fashion on these things, and kind of cut corners and mash hard, but it's to really. . . The intents of it, is to show a point.

83 Now, many, today, they look 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, fang-tango, 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!

84 I 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 beating on the platter, will be a pleasure, up the 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.

85 I imagine, Arthur Godfrey, with all of his little Godfrey's, will be there that morning, too, with his blonds, 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.

86 And they call that, "Life." Why, it's death, and they don't know it.

87 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. But this little mortal, perverted thing that you live in, called life, you can take that when so desired. But, you show that that isn't Life! How miserable it becomes!

88 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's 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. . .

89 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.

90 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.

91 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.

92 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.

93 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.

94 The world thinks that we're crazy. "Oh, *this* is life! Whoopee!"

95 I am this day to see a young lady who went to a . . . And a psychiatrist . . . She is thirty-five years old, never smoked, never drank, in all her life, a very fine girl, her people are Christians, her father is a doctor, and she was . . . gave her life to Christ, in 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, he sit 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 my life."

96 "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."

97 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 has lost her mind, and this next week will go to the institution for shock treatment. It's because that she turned her thoughts from Christ, unto what that psychiatrist was a moving her mind.

98 And that's what we are here for, this morning, is to move your mind and your thinking from the things of the world, until the things of God, which is Eternally. 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.

⁹⁹ Now, but life in this other place, gets to 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.

¹⁰⁰ 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.

¹⁰¹ 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."

¹⁰² 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 a 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.

¹⁰³ And how dare some of you, who would be so little as to cry . . . try to quench that blessed thing of thirst, by trying to satisfy that with drinking, and smoking, and television, and running and carrying on, and reveling around, trying to satisfy that godly thing that God put 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.

¹⁰⁴ 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 is on the great suicide, on a perversion and a homosexual, and the crime is 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.

¹⁰⁵ Take that blessed Holy Spirit, that God placed the 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 sit 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!

¹⁰⁶ 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.” There you are. That’s the difference. That’s what makes things different, is the thirst that God give you, if you satisfy it with the Water.

¹⁰⁷ “Come unto Me, all you that 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.”

¹⁰⁸ There is 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. I’ll go out a little on my wife.” You’re only heaping judgment!

You say, “I’m not satisfied, Brother Branham.” No wonder!

¹⁰⁹ 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.” Oh, do not be deceived.

¹¹⁰ Then, the devil has another way. We just have a moment, yet, for this. The devil has another way to pervert, besides saying, you might 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 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.

¹¹¹ 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. 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’ll 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 unites together and you become one.

¹¹² David, also, in the Psalms, being a—a woodsman and a hunter . . .

¹¹³ 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. And they come out, all of a sudden, and they cover the little fellow, and they rip him to pieces.

114 That's the way sin does. It gets you off on the wrong ground. When you think that, you, "Well, 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.

115 And then sometimes when a little deer is grabbed at, maybe sometimes they grab them sometimes in the flank. 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'll grab him, to break their hamstrings in his hocks back *here*, which will break him down, then he can't run. He's helpless.

116 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'll miss the jugular vein at his throat, and grab him in 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 has missed the dogs and he has 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.

117 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 is finished. But if he can get to water, you could follow him all day long, and he'll just keep going. He'll take a stream; he'll cross it *this* way, and he'll go back *this* way. He'll go back *this* way. He'll get down in the stream and walk. He's trying to fool the dogs.

118 Now, David said, "As the hart panteth for the water brook, so my soul thirsts after thee, O God." He is 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 *here*, and a mouthful out *here*, to stall you. And David said, "As the hart is panting for the water brook!" Oh, he's got to find the water brook, or perish.

119 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!"

120 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 is thirsting after Thee. I've got to find You, or perish."

¹²¹ Oh, if we could only get to that kind of Life! “Blessed are they that hunger and thirst after righteousness, for they shall be filled.”

¹²² 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 clean, whether it’s your farm being weeded, or whatever it may be, may it be turned to God. “O Lord, Thy love kindness is better to me than all life. My soul thirsts after Thee, like I was in a dry land. And like the hart for the water brook, my soul must find Thee, or perish.”

¹²³ 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 the . . . This will be a spot that will be talked of, around the world, when any congregation of people will thirst for God in that manner. “Thy love kindness is better to me, O Lord, than life.”

Let us pray.

¹²⁴ 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 is something that—that makes them thirst for something.

¹²⁵ 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.

¹²⁶ 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 water spouts. O Lord, let the deep call to the Deep. Grant it, Father. We pray in Christ’s Name.

And while we have our heads bowed.

¹²⁷ I wonder, in the church, this morning, if someone would raise their hand, say, “Brother, pastor, pray for me,” now 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 half way *this* way and *that* way. I really want a thirst after God. Pray for me, brother, pastors. Will you . . .”

¹²⁸ God bless you, sis. God bless you, lady. And 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 water spouts."

129 "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."

130 God bless you, and you, and you, and you. God bless you. Father sees your hand; certainly, the—the omnipresent God. God bless you. Just confess it right now, while you're sitting there. Just confess, say, "Lord, put that thirst in me."

131 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?

132 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 raise his little head? And he's sniffing. He's smelling the air. The blood is running down. He has 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?

133 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 Your love kindness to me, when I feel Your Presence, see my life is tallying up with Your Word, it's better to me than all, everything else, all other life and everything. Thy love kindness!"

Confess your fault now, as we pray.

134 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.

135 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.

136 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 missus out there on the street, with her little body stretched out, and a vulgar-looking clothes. And that man yonder in a barroom, this morning, knowing that he's trying to satisfy the thirst that give God him to thirst after Him, after God, he is trying to satisfy it with worldlism, worldly stuff. We pray, God, that somehow or other . . . I don't know how, but I guess it just has to be this hour.

¹³⁷ But to those who have called, and has raised their hands, 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 reach that shore by faith's decree;
One by one we'll gain the portal,
There to dwell with the immortal,
When they ring those golden bells for you . . .

Now hum it, real easy now.

Don't you hear the bells now ringing?
Don't you hear the Angels singing? (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.

¹³⁸ How many love Him? Raise your hand. Thank the Lord. Now reach right over, shake hands with somebody by you, say, "God bless you."

. . . those bells now ringing?
Don't you hear the Angels . . . (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.

¹³⁹ 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 rest 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.

¹⁴⁰ Now may the sick gather around the altar while we anoint them and pray with them. We'd be glad to help you. We'll be dismissing the service, you can stay for the next ten, fifteen minutes.

¹⁴¹ Well, give us—give us, 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'll camp upon the other Side.

Some day beyond the reach of mortal ken,
Some day, God only knows just where and when,
The wheels of mortal life shall all stand still, (What'll
happen then?)

Then I shall go to dwell on Zion's hill.

Some day beyond the reach. . . (Think of it!) . . .
mortal ken,

Some day, God only knows just where and when,
(What'll 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.

Tis the Old Ship of Zion,
Tis 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 Old Ship of Zion,
Get on board, get on board.

¹⁴² Brother Craig, [Blank spot on tape—Ed.] Brother Junie, you all come on up, pray with the sick. The 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 burden 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 burden 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?
 Walking and singing with Christ, the supernal One,
 Won't it be wonderful There?

Won't it be wonderful, (wonderful) There,
 Having no burden to bear, (over There)?
 Joyously singing with heart-bells all ringing,
 O won't it be wonderful There?

¹⁴³ 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 afflicted. He wants to make those who are weary to be strong. He wants to make those who are afflicted be well.

¹⁴⁴ Now let us bow now just in His Presence as we're offering Him our praises.

¹⁴⁵ O Thou Great Physician, as our hearts bleed out, we blat 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.

¹⁴⁶ And we pray, God, that You will give us this, deeper and deeper, continually. May It become so real to us, that the world will fade, and all of its folly, then there'll be no more thoughts of it. It'll fade out into an Eternity. It had a beginning, now may it have an end, also. We know it will.

¹⁴⁷ And now we pray, God, as we, Your children, stand here, making intercession 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 infirmity, and intercession."

¹⁴⁸ And we come to Thee, Father, this morning, humbly, believing that You will make intercession for us now, that, as we confess our sin, and

our wrongs, and our desires for Thee, our hearts are hungering to be well, so that we can 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.

149 Everyone in prayer, now, slowing singing *The Great Physician*. Everybody singing softly.

150 [Brother Branham prays for the sick, many of his words are indiscernible—Ed.] . . . ? . . . [Blank spot on tape—Ed.]

151 I'm not mistaken, this is Sister Craig. [Sister Craig says, "Yes."—Ed.] I understand your condition, Sister Craig, that you've got so sick, you had to leave . . . ? . . . [A sister speaks to Brother Branham.] . . . ? . . . 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 have stood for, Sister Craig, is the only thing can help you now. And as God's servant, and know that we love you and Brother Craig here, all of us here at the church. And we appreciate your work in the desert, among Indian people. And that you come now, this is the hospital this morning. Here is where the Physician stands, that great One. And to perform that operation, we're going to give you some . . . ? . . . The Word of God is sharper than a two-edged sword. He may want to come down and take him away. Don't have one shadow of doubt, Sister Craig! Just like . . . ? . . .

152 All right, Brother Neville, go and anoint.

153 Dear Heavenly Father, here's a minister's wife, wanders far, there in a hot desert, those Indians and the unconverted, trying to win them to You. And standing here at this little altar today, O merciful Father, as we, with our hands laid upon her, as a sign, believing that the Bible is still the infallible Will of God, we lay hands upon her . . . [Blank spot on tape—Ed.]

. . . white as snow,
Nothing but the Blood of Jesus;
What can make me whole again?
Nothing but the Blood of Jesus.

Oh, precious is the flow . . .

154 [A sister speaks to Brother Branham—Ed.] . . . ? . . . God bless you, sister.

155 Brother George Colvin's wife is in the Norton's Infirmary Hospital, in Louisville, to you who is making visits to see them. And—and Mrs.

Colvin, who had cancer of the stomach, her—her mother-in-law is better. So, we're thankful for that.

¹⁵⁶ Now, just to you people who are sick, and was prayed for, I'd like to say this, just a little word. And we're just a little late, but just a little something.

¹⁵⁷ 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.

¹⁵⁸ 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. Went in, and it cold, blowing and snowing, come back out, and the sun shining. Went right in there, found the old stump, everything, just as perfectly as it could be. And a turn-around in my ministry. Exactly.

¹⁵⁹ 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.

¹⁶⁰ And now, on the platform, after the visions was over, we called the visions and the plat- . . . first, to begin with. And then when the people come up, was first, you'll see the testimony now.

¹⁶¹ Now, here is the reason, right here. If—if we hadn't have been raised together. See, we're just kids here, together, that we been raised together, that's the reason you don't know . . . You know that I like to hunt and fish, and so forth, and that—that's what takes it away.

¹⁶² 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, come do it, try it. And if I couldn't, I'd call Brother Rhody. 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 . . . [Blank spot on tape—Ed.] That's one of the make-ups, just like brown and blue eye. See, it—it's just one of the make-ups. We can't help that.

¹⁶³ In Canada, when I got there, well, of course, I've told you what had happened. We had several thousand people out, but they were mostly all Anglican and Baptist, and so forth, which had 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?

¹⁶⁴ But in there, that night, a woman come to the platform, the first, in the meeting. And she had been blind, I don't know how long. Just

like the lady that comes here we prayed 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.

¹⁶⁵ The next through, was a little boy that was absolutely . . . The little lady here, come here and prayed a while 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, 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 on the platform, rejoicing.

¹⁶⁶ The next come, was a spastic child, about twelve years old. Billy help 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*, [Brother Branham claps his hands—Ed.] praising God and shouting, and walking up-and-down that place like that. And people fainting, almost, in the audience, like that.

¹⁶⁷ Then come a little hunch-back, a big hump in its 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. 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."

¹⁶⁸ And I said, "Now here is the way we believe it. Here comes along . . . Jesus came by, one day, and there was a tree standing there. And He said . . . He looked for a fruit, and there was no fruit, and He said, 'No man eateth from thee, from . . . for evermore,' went on away. And the next day, when they passed by, that tree was withering. Peter said . . . Why, you know Peter—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'll have what you say.'" I said, "You get that?"

"Yeah."

¹⁶⁹ "When you pray, believe that you receive what you ask for, ye shall have it."

¹⁷⁰ 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." I said, "Then, if we have *Zoe*, God's Life in us, we become sons of God, and amateur creators," I said, "because He said, 'Whatever you say, believe that what you say, you shall have.'"

¹⁷¹ 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. And I come to find out, it did happen just that way. I'd say things I didn't hardly didn't mean for it to happen that way, but it did, anyhow, because I had said it. I thought, "Wait a minute!"

¹⁷² 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."

¹⁷³ Said, "I understand." I put my arms around him, prayed for him.

¹⁷⁴ 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 isn'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."

¹⁷⁵ After he left, I thought, "What did I say? What did I say? What if that would have 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.

The next night, was just about *that* long, see where it is.

¹⁷⁶ So, the next, couple after that, was a little boy come through, a little hump on his back, come way out like *that*. There had been a whole bunch of little, French Canadian Catholic had come down, and were saved and filled with the Holy Spirit there. See? And this little boy had an arm, down like *that*, a little hump on his back. Little bitty fellow, about like *this*, he come through. And I was going to pray for him. I said, "Honey, you see what I told that other boy about his little shoulder?" And, then, see, the little hunch-backs, they can't raise their arms like *that*. See, they're humped, something goes in their back here.

¹⁷⁷ He said, "Yes, sir." Said, "I can't come back." And find out, he was a real poor family, way over in British Columbia. See? Didn't have any money, to stay any longer.

¹⁷⁸ I said, "Well, God will heal you, honey." I put my arm around him.

179 Now, I—I—I don't want to—to say something isn't right. I—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.

180 So, when I quit praying, I looked at him. His little old eyes spark. I said, "You feel that?"

He said, "Yes, sir, I did."

181 And 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.

182 And, oh, that was just . . . Oh, I don't know how many great things our Lord did, every night, of the deaf, dumb, blind.

183 And you know that little girl I tell you about, in Germany, that had that . . . You know how she come up the platform, that made the communists . . . taking the sails . . . wind out of their sail? 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, "Looks just like a little German girl." And I said, "Are you her father?"

He said, "Yes, sir."

I said, "What her nationality?"

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

185 Well, the little German girl, exactly, them little plaits hanging down her back like that. "Oh," I thought, "Lord, if You'd 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?

186 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."

187 Said, "She hasn't seen." Oh, I don't think she . . . Maybe she never did see. I don't know just how long it been since she had seen; and maybe never. Her little eyes, just like little white balls over them, like that.

188 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?"

189 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."

190 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.

I said, "How many fingers I got up?"

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

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

192 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.

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

194 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. And, brother, they're talking about this disarmament program. That's exactly what the devil wants. Just stack them up over here, so we 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.

195 What I spoke of, this morning, *Life*, oh, you seek that with all your heart. I couldn't. . .

196 If you 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. . . Just one thing at a time, is the best way to get it. And I don't have 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.

197 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.

And till 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 of sorrow and of woe;
 It will joy and comfort give you,

¹⁹⁸ I'll 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 to be acquainted with you."

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

¹⁹⁹ 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'll be at Brother Cauble tonight, in a teaching of prophecy, from the chart, at Brother Cauble's church. And—and then Brother Junior Jackson is back there, and also 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! (O how sweet!)
 Hope of earth and joy of Heaven. 

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