

## *AN UNCERTAIN SOUND*

E-1 Thank you, Brother Sullivan. You may be seated.

I just can't hardly express myself to thank God that how grateful I am to be back here in this tabernacle tonight. I have long remembered the visit that I had the last time here with Brother Sullivan and the people, and how that the Lord blessed us, one Sunday morning in the church. And when I come up just a few minutes ago and heard them people singing, "Joy in my heart and peace in my mind," that's what Christians sing, what Christians can talk about, having joy in their heart and peace in their mind, and there's nothing can do that but God.

And it seems good to be back up here out of the smog of California, where you can get a good deep breath once in a while. That . . . They can have all of California for my part. And I like the people there, but sure not that smog they got down there in that valley.

E-2 I was borned out here on one of these ridges in Kentucky, and I just can't get away from it, you know I just . . . I . . . that's . . . It might be . . . Everybody might rush out there if they want to, but for me, I'd just rather stay up here where you can at least breathe. My eyes burnt; my throat got red.

And I—and I tell you, I believe sin kindly travels, well, it always does travel, and has traveled with civilization. Sin always come by civilization.

E-3 Before there was any of the white men in the west, when there was just Indians, they had no sin. They was—just lived a good quiet life, and had a little troubles, once in a while, with their tribal wars, and things, but as far as—as sin, it came with the white race, when civilization came. Then they come in with women, whiskey, and gambling, and killing and . . .

And as the sun has went from the east to the west, civilization travels with it. And I believe the Lord must have a great radar screen up on the West Coast, because if it goes any farther, it'll go back east again. So I think it just sets against it and falls right back like a wave. And I say that it certainly is, we're certainly living in a terrible time, terrible time.

Now, that don't only apply to the West Coast, and me bragging on these Buckeyes, and Hoosiers, and corn-crackers around here, but we got it up here too, you know, but it's just more of it out there.

E-4 These five nights that we got, just now with—here in Ohio again. . . I think tomorrow night they're going to some auditorium or something, but I—I was glad to get to come to the church. I like a church. Yes. I—I think that Brother Sullivan in—in the—the event of travel, as I find that the best meetings is always in churches. Now, I have—hope I'm not superstitious; if I am I don't know it. But then, when you go into these places where they have amusements, and gambling, and dances, and it just looks to me like that there's just little devils setting around everywhere, you know. And they just kind of a—a habitation for them. They just stay there. And then you got to go in, take about five nights to preach all them out, you know, before you can get the meeting started. But in the church house I believe the Angels of God encamp around, because of saints gathering there. It's a noted place for God, where He comes and meets with His people.

It's always seemed kindly good to me to be in a church. I like it better, so you can be a . . . It seems like at home. You know, it's—it's where we just fellowship together and have things in common.

E-5 When Brother Sullivan and we got the opportunity to come back again, I was certainly happy.

Just been across the neighbors, over here in Virginia, last week. And down at Richmond; had a glorious time down there with those southerners. "Birthplace of the nation," they call it. And they're all good old southerners too. They really love the Lord down there, and we had a wonderful time. But I was anxious to get back home again, up here, so that we could worship together awhile.

E-6 Now, glad to see my friends here from up state. How far are you away from here, Charlie? How far you live up . . . ? [He answers, "Seventy miles."—Ed.] About seventy miles. Well . . . [The brother says, "Just inside the Indiana state line."] Just this—inside the Indiana state line. Rodney and all . . . Oh, it's on this side—this side the Indiana state line. He just almost got in grace, but he just missed it a little bit, just a little—just at the state line.

Now, if you'd come down in Kentucky, you'd been just right. How many Kentuckians is in here? Oh, my. [Someone speaks from the audience.] I tell you. [Brother Branham laughs as someone speaks from the audience.] There's a—I said one time at . . . [Someone from the audience speaks.] Pardon? [Brother Sullivan asks a question.] I just don't know, Brother Sullivan.

E-7 My mother used to run a boardinghouse in Jeffersonville, and I have a tabernacle just about this size, I suppose, there. One night I was preaching, I said, "All from Kentucky stand up." Wasn't nobody

setting down. Everything—and I said, “Well, Kentuckians and ground hogs took the country without firing a shot.” I said, “They—they really got right in, come right on over and took it. Well,” I said, “they had to send some missionaries over here from somewhere so, it’s . . . from . . .” [Brother Branham laughs—Ed.] I ain’t talking about Ohio now. Now, wait a minute; I’m talking about Indiana, down in Indiana.

Well, wherever you go, around the world, you find that God’s people’s always about the same.

E-8 I noticed down in Africa and the other countries where I’ve been, some of those people wouldn’t even which is right and left hand, but you know what happens when they get the Holy Ghost, what they do? The same thing you do when you get the Holy Ghost, act the same way. And they will—they will speak with tongues.

And they—you’d think if they was speaking themselves when you’d hear their language, like maybe, there’s one kind there that I always was amazed at, they kindly click their tongue as they talk. I believe it’s called Bazutu, I think it is—no, Xhosa. And if you just say Xhosa, it isn’t right. You have to click it, [Brother Branham makes a clicking sound—Ed.] Xhosa, like Xhosa. And everything you say has got a click to it, but when they begin to speak with tongues, they sometimes speak English. See? And just . . . You, just whenever the people in them heathen countries receive the Holy Ghost, they act just like anybody else, no matter where it’s at, they . . . It shows it’s for “whosoever will may come.”

E-9 Now, our—many of our brethren now are standing, and I—I kindly have—feel sorry. Wished I could furnish them place to set down, but we just don’t have it. So I’ll—won’t talk no more than three hours or something like that, I guess. And I was just teasing. But just quick as we can have—feel the Lord blessing us and saying it’s sufficient, well then, we’ll want a—we’ll dismiss. But to have this time of fellowship around here, a fellow just don’t know where to begin at. It’s just so wonderful and fine.

E-10 Been having great meetings on the West Coast, as I was saying. The Lord did bless mightily out on the West Coast this time. I got up around Visalia, up there, and that’s Bakersfield, and Fresno, and through there. They were really hungry hearted people down through those valleys.

I believe the reason I—I’m hungry, because God has calling His church together, feasting upon the Word of God. Now, before we start, we ought to talk to the Author, I think, before we read His

Word. Don't you think so? So let's bow our heads now, and lay aside all of our little childish things and look to the most stern, sacred part, the Word.

E-11 Our heavenly Father, as we are gathered here tonight in this church, the church that's called by Your Name, the people that are assembled here are called by Your Name. And You made us a promise in Your eternal Word, "If the people that are called by My Name shall assemble themselves together and pray, then I'll hear from heaven." Now, that's Your promise, and we know that You keep all Your promises to Your people. We thank You for the church, and for every person that's represented here, and every church that's represented. And we pray, Lord, that You'll bless us together as Your believing children.

Tonight we'd ask especially for our gracious, loyal Brother Sullivan, that You'd bless him exceedingly, abundantly, seeing his heart's desire is to serve You, and to do something for You, and to make all of these hours count for the Kingdom, bringing into the city, ministers, different ministers with different types of ministry, that they might serve the purpose, and they might feed the flock to which the Holy Spirit has made them overseer. We thank You for this.

E-12 And as is our choice now, if it be Thy will to feed the flock for the next four or five days here, we pray that the Holy Spirit will furnish the—the sheep food, the Word, bring It forth with power and manifestations of the Holy Ghost. Bless us as we wait on Thee.

Save all those that are savable, Lord. Fill the believer that's waiting patiently to receive the Holy Ghost. We pray that You'll let every one in that condition go away from here tonight, happy, both saved and filled with the Spirit.

E-13 Heal the sick, Lord. Thou hast give us the commission, "Go into the city, heal the sick that's in that city or—and preach that the Kingdom is at hand." And God we pray that You'll grant these things to us as Your servants, as Your ambassador, because we do believe that the Kingdom is at hand. And help us to bring forth that Word in that manner, that people might see and believe on Thee. And at that great reckoning day that's coming to all, may, because of our efforts, there'll be literally hundreds stand there, redeemed by the Blood, because of the efforts that we're trying to put forth now.

Father, as we come together, we talk as children. We are happy. And now, we pray that You'll let us lay aside that, and move into the Kingdom work, and be subjects to the Holy Spirit, for we ask it in Jesus' Name and for His sake. Amen.

E-14 Now, by way of little context, I might call your attention to I Corinthians, the 14th chapter and the 8th verse.

*For if the trumpet gives an uncertain sound, who shall prepare himself for battle?*

We are living in a uncertain time. Almost everything that we look at today is uncertain. We're living in a time when, seems like, you can't hardly put your hand on anything that's certain.

Our national security, very uncertain. . . We find that in that, why we—the whole, I say the international security, because that we're just at the end of the age.

E-15 A few days ago in California there was a message that was given when a Baptist brother come up to lay—or shake my hand, after the Businessmen's meeting at the—at the Clifton's Cafeteria breakfast. It's Marilyn Monroe's brother, I think it was, the movie star. He's a Baptist, and he started to shake hands with me, when he did, he went to talking in unknown tongue. And there happened to be present, a woman from Louisiana. And she understood French, and she said, "The boy spoke French."

He said, "I don't know one word of French."

And then when she gave the interpretation to what he said, the interpreter of the U.N. was there, and come to the lady, and to the—the Businessmen, and said, "The lady interpreted it exactly right." Said he interprets at the U.N. Giving a message to me. . .

E-16 And then, I believe it was the Senator of some state was just talking to Brother Shakarian. And up in Greenland where this nation is prepared from Greenland to destroy the earth with atomic weapon. Just one touch and any nation will go plumb off the earth. See, the only thing we hear is just, "They got a bomb will do certain-certain things," but they got it bigger than that, you know. They don't—you don't let your. . . all your secrets out when it. . . in national affairs.

And this man is coming to Miami in July, where I'm to hold a meeting at Miami, Florida. And there was a—a missile got in the screen and they. . . something in the screen. And this man had orders to pull the lever and that would been it. But he said himself, that he could not pull it, which would have loosed, I don't know how many big rockets of bombs and whatevermore. And the battle would've been on. But something wouldn't let him pull it. I wonder if that was God, that there's somebody here that's not saved yet? That it just can't happen till that takes place. That just shows how close we are.

E-17 See, the Angel said to Lot, “Get out of here, because I can do nothing till thou hast come hither.” He has to get out first before he could do anything about it.

So years ago, the big nations were predominant, those who had great ships and many men, like China, and Russia, and United States; they were predominant nations. That’s no more. Any little nation can just destroy the whole earth. So it’s no more in size of it; it’s just waiting for time.

Now, let’s not look at that too lightly. “Oh,” you say, “Brother Branham, I’ve—I’ve heard such things as that before.” I know it. But you’re going to hear it one time, the last time. And everything else so close at hand, I’m just listening for it most any time. And what kind of a people should we be at this time? The sinner ought to be screaming for mercy. And the Christian ought to be shouting the praises of God. Right.

E-18 Someone said, one time said, “Brother Branham, you scare people by saying Jesus is coming so quickly. Oh, it’s a horrible thing to think that our world is coming to the end.”

I said, “Not for the Christian. It’s the most glorious thing he can have on his mind, just to think that our Lord might come at any time. It’ll all be changed then. It’ll be over.”

I believe the boys has got a little book here that the Businessmen printed, the vision that the Lord just gave me recently. I hope you get to read it.

“Yes,” Paul said, “I have fought a good fight, and finished the course, and kept the faith. Henceforth there’s laid up for me a crown of righteousness, the Lord, the righteous Judge, will give me at that day, and not only me, but to all who love His appearing.” Oh, when you love the Lord it takes all the fear out. You’re just going to meet Him.

E-19 Recently, when old friend of mine, Dr. F. F. Bosworth, died down in Miami, I went down to see him. He was about—way close to ninety years old. And I said to him, I said, “Brother Bosworth, what was the happiest time of your life, you’ve been preaching now for about fifty-five or sixty years?”

He said, “This is the most glorious hour I’ve ever lived.”

And I said, “What would—why would you say that?” just question the old saint.

He said, “Brother Branham, all I’ve lived for since I was a young man, has been Jesus Christ.” And he said, “At most any minute, I’m looking for Him to come in the door to take me with



Him.” Said, “It’s the most glorious . . . All I could ever think or the most glorious expectations that I could ever have, is to know that soon now, I’ll be in the hands of my Lord, to be with Him forever.” That’s real Christian dying. That’s not real Christian dying; that’s real Christian dying to be with Him.

E-20 Like Paul Rader said, when he was dying . . . Los Angeles. As we call death . . . He called his brother, Luke. He said, “Think of it, Luke. We’ve been a long time together, but,” said, “in five minutes from now, I’ll be standing in the Presence of Jesus Christ, clothed in His righteousness.” Squeezed his brother’s hand and went to meet Him. Oh, that makes me think of Longfellow’s “Psalm of Life:”

Lives of great men all remind us  
And we can make our lives sublime.  
With partings, leave behind us,  
Footprints on the sands of time.  
How that encourages the Christian.

E-21 I had a book; I suppose I’ve got it somewhere at home, of great men’s last words before they left the world, both sinner and saint. I got Dwight Moody’s and many the other great saints that left the world.

Moody, when death struck him, he said, “And you call this death?” He said, “This is my coronation day.”

And queens . . . One queen of England, very wicked, said that she would give her kingdom for fifteen more minutes of life.

See, in the end of the road tells. And that’s where we are, at the end of the road.

E-22 There’s no certainty in national security any more, because you can’t dig far enough under the earth to keep them from blowing you out. You can’t—there’s nothing to do. We’re just at the end of the road. And we take then and some of the other things there’s no certainty.

I was hearing on the newscast coming up here, that there’s more jobless people now than there was during the time of—of President Hoover’s depression time, more jobless people than there was during his administration and during the time of 1930, along in there. Many of us of that age, remembers it, when we’d eat little bit—bit of potatoes with little jackets on them and eat jacket and all, because just got them once in a while and have them breakfast,

dinner, and supper—how hard it was. And now, because they can say that, there's almost a third more people in the United States than there was then.

E-23 And the other day, coming in Richmond, Louisville, and many places . . . You know, I think it's some of our leadership that brings this on, seeing on the street corner, women policemen. What business has a woman got, being a policeman, wrestling with drunks and things out there? That ought to be a man's job. And if they put some of these women back in the kitchen where they belong, men would have more jobs, there'd be more of them. But they . . . It's just that hour though. Jobless . . . No time. There's nothing left, hardly to—but the coming of the Lord to rectify all things. Jobs . . .

Home life is uncertain. We've never had a time when we had so many divorces in peace time, as we got now. Our home life is broke up. And years ago it used to be that—that mother and dad was home at night, if it wasn't for church times or something. And they never let their children roam the streets and run around all night long. And now days it seems to be kind of a popular opinion.

E-24 Oh, how you just go to the modern home today. Look what it is. Papa, he has to hurry down to the pool room. The boys are playing pool or they're bowling or something, him and ma. Sister's at the canteen, somewhere, or out some rock-and-roll party. Junior's got the hot rod, out seeing how many he can run down. And that's about home life.

And the Bible? Oh, it's a great Book, but It's put in a drawer somewhere until pastor comes in or somebody. And we just don't have the home life we used to have. It's a . . . Home life is so uncertain.

E-25 A man, now days, getting married . . . You young fellows, you better pray a long time. Ask God to give you a companion. You young women, the same way, 'cause it is so uncertain.

California, I find out over there, that I—I think it was either fifteen or twenty percent, something like that, of perversion. Perverted people has increased in the last year or two. Oh, it's—it's terrible. And it . . . Home life is uncertain.

Politics, uncertain . . . There's no certainty in politics any more. The parties can't even have any certainty. There's not any fairness among them any more. Now, someone might say, "You shouldn't mention politics in a pulpit." That is true. But decency and Christianity ought to be mentioned in the pulpit. That's right. I—not a politician, I'm a Christian. Both sides is corrupt.



But just recently, in the Presidential election, even they had to go back and found these voting machines, that when you'd . . . they fixed up so when you vote for one, you—you'd have to vote for the other one also, crooked. Don't know who got elected. They can't tell any more. No certainty in it. You put them down to count the votes, and somebody's crooked enough to count them the wrong way. Parties, pulling to get their man in, no honesty.

Now, if Mr. Kennedy would've been a Republican, or—or whatever Democrat . . . Mr. Nixon . . . made no difference. The thing is wrong when machines are set up to vote wrong. And the FBI proved that it was done, but they didn't do nothing about it. See? Why? You wonder why such things get so over the face of the people, how it ever happened. It's because these things has to be; we're at the end time. It has to be there. This man had to be elected. We're at the end. And I'm sure that you can make two and two make four, that we're at the end time. And these machines, no matter how much they would prove that they've crooked it, it has to remain the way it is.

E-26 And someone said to me . . . A minister called me up, one of the sponsors on the following meeting, one of the following meetings in the nation, said, "I hear that you're preached so much against the sisters in our church cutting their hair, and—and wearing shorts, and things."

I said, "I do." I said, "Now, if—if you don't to listen to that, then don't send for me." See?

And he said, "Do you think you'll ever stop it?"

I said, "No. Do you believe you'll ever stop sin?"

He said, "No."

I said, "Well, what are you preach against it for then?" See? What's wrong, is wrong. Somebody's got to breathe out against it. That's right. Tell the truth, for when the wrath of God is poured out, then you won't—you'll be without excuse.

Yes, political, politics, jobs, national security, everything is uncertain.

E-27 Now, we're coming down to the church. The church, so-called, is uncertain. Now, we got about nine hundred different denominations in the—this United States, now—and every one against the other one. So where do you know what—what do you know what to do about it? You're just . . . It's just the end time. We're at the end road. And as much as I respect those, each one of those, I would rather have a Methodist here, a Baptist there, a

Presbyterian here, and so forth, and have them all over the country, than to have bootleg joints and dives and things. They'll do a little good, no matter where they're at.

There's little missions and—and. . . Like someone said, and I hope I don't hurt anyone's feelings, when someone said, "I'd rather be a—a Campbellite than have no light at all." So I guess that's about right. Now, no matter what it is, they'll do a—a little good. And we need them all.

E-28 But that wasn't God's program. That was our program, to make our churches and denominations. We tried it in the garden of Eden. It's as old as Eden was. "Religion" means "a covering." And Adam tried to cover himself to make his own way, cover himself up, but it didn't work.

There's only one place that God ever meets man; that's not in his education; it's not in his denomination, his affiliation; it's under the Blood. And that's the only place that God ever did or ever will meet mankind, is under the Blood. That's the place. God laid down the program in the garden of Eden by the shed blood.

And if God ever makes a decision, He can never change it, because He's perfect, And everything that He does and says is perfect. Therefore, He cannot change His program as long as there is a world and long as there's a sinner. There's only one way, since the garden of Eden, when sin was first committed, until the last sin will be made. There's only one plan of redemption; that's through the shed Blood. Nothing else will work. Our creeds, our denominations, and everything has played a part, and a good part, but it isn't God's program. His program is back to the Blood.

E-29 So churches has also got uncertain sound. One of them says, "The days of miracles is past." That's very uncertain to the Bible. See? The other one says why. . . different things and. . . "You got to recite this creed," and you got to do this, and that, and so forth. Well. . . So uncertain, because there's too many of them. They make up all kinds of—of—of different things against one another, one contrary to this and contrary to that, and about ninety-five percent of it contrary to the Bible.

So there's an uncertain sound amongst the churches, amongst politics, amongst home. Everything seems to be uncertain.

E-30 Now, the Bible said, here in II Timothy 3 and 7, that these days would come. It said that they would be heady, high-minded, lovers of pleasure more than the lovers of God, lovers of pleasure more than lovers of God. Now, that is right.

The television has come into the home and holds people away from the prayer meetings. It's got an attraction to it that's attractive and beautiful. And I don't say that some of the programs isn't all right. There's a lot of it that isn't. We know that. But I don't. . . Yes, ninety-nine percent of it, isn't all right. But say, there'd be one percent of it. Well, what you get in that one percent, would you mean to give up that one percent for the church of the living God, where it's a hundred percent right, stay away on Wednesday night from prayer meetings?

E-31 But sin is attractive. Any way you take it, sin is attractive to the human being, because he's a subject of—of the fallen race that we are. And it's attractive. Satan knows how to make it attractive. He's a—he's a genius at his job.

And he. . . And if he can't get it out there in the world affair, he brings it right into the church. He comes right over on our own ground. That's the reason, brethren, sisters, we should recognize him. It's time that the church was spiritual to recognize, know God, not by creed, not by denomination, but by experience, being filled with the Holy Ghost.

E-32 A few days ago, over in California, I just come out of Beaumont and different places, where we been having meetings. And the anointing of the Holy Spirit was great upon me at the time, like it gets on you and the rest of us. And you could walk out on the street and just feel the pressure. Now, if you don't have that anointing on you, you don't pay much attention to it. You just go along.

Listen, church, that's the reason that someone thinks I'm real hard on them. It isn't that. I don't want to be rough on people. But if you just come down under the anointing to where you can feel the Presence of God, then walk into the presence of sin, it turns you around. And you can't hold your peace, got to say something. And it's the anointing of the Holy Spirit.

E-33 And when you say to people, "Are you a Christian?" Well, quickly they'll tell you they belong to a certain denomination or organization, See? And they're—they're satisfied with that. They seem to think that that's all that suffices, that's all that has to be. . . If they belong to a—a certain organization, that's all they have to do. Well, that used to be. We called them people the cold formal Baptists, and Methodists, but now it's the cold formal Pentecostals got that way too. It—it—it's in the Pentecostal church. Each one wants to say, "I belong to this or I. . ." And that's all right; I'm not condemning that. That's fine. But what you want to be, if you

profess Pentecost, Pentecost is an experience where a man or a woman, boy or girl that's borned again with a Pentecostal experience of the Holy Ghost.

And as soon as you receive that, the whole world seems to weight you down. Oh, you've yoked yourself up with Christ. And it brought tears to His eyes and grief, even death to His body, when the world in that day was so sinful. What do you think it does today?

E-34 I was in a place, I believe it was in Athens or somewhere. I—I seen a—a picture like a plate on a wall. No, I'm—I'm sorry. I've got it on a—on a recording or a picture of the famous picture of, "Three Minutes Until Midnight," that science says that's where we're living: three minutes of midnight, and that was said about three, or four, or five years ago. I believe we're into the "seconds" now, of the ticking away of time. Now, I could be wrong, but it just seems that way to me. And they had a picture of Christ, like on a plate, and teardrops, as He looked down to the earth was dropping off of His face.

And I wonder if it just isn't about like it was in the days of Noah, when God said it even grieved Him that He made man. I wonder if it hasn't gotten to about that place again tonight, that the very man that He created and gave Himself for, and redeemed, that—to redeem that man, and he spurns it back in His face. This horrible age that we're living in, of just joining church. . . . That's. . .

E-35 If you think that you are a Christian, and something told you was a Christian because you made a confession and joined church, that's an uncertain sound. That's the reason today, people are not interested in a revival. That's the reason the world don't want it. We've got to have a certain sound to it, a certain sound.

And the reason, today, that when we have a protracted meeting or gathering together, they don't get the real certain sound. But when they had a revival on the day of Pentecost, there came a certain sound from heaven, like a rushing mighty wind that filled all the house where they were setting. That was a certain sound. It was an evidence that God was in the midst of them.

E-36 The church today, it just like it was in—in Eden, at the east of the gate. There was Cain. He made a—an altar. He built it there and erected it in memorial of Jehovah. He wasn't an infidel. He made the altar and—in commemoration of Jehovah, and put a sacrifice on it, and laid himself on the altar, and called out to God. And God refused his calling out, because it didn't have the right sound. There was nothing there to cry out, that was dying. There was nothing, no

death to appease Him; that sin had to be paid for by death. “The day ye eat thereof, that day you die.” And he put flowers and made it pretty, but there was nothing there to say that there was death.

E-37 And from the altar of Abel came the cry of a lamb. There was death to pay the penalty. Blood was being shed.

And today, when God . . . Just like it was in that day when He told Cain, Cain was discouraged. He said, “Here’s the best I can do. You can take it or leave it. Do anything You want to about it, but that’s all I can do about it.”

That’s the way the modern Christian worships today: “I go to church. I help the preachers. I pay my tithing. I—I—I. . . If they got any social party, I—I—I—put my part on it. And if the—if they need a missionary offering, I—I help in it.” That’s good. But that’s not what God requires.

He’s got to hear the sound of death. Bless God, what God wants today, is you to die, die to the things of the world and yourself, hear a scream, “Lord, take me as I am.” That’s what God wants. He wants that sound of death, that death rattle of old man Adam, that’s dying, that He might come in and take His place, and rule you, and be your Lord. Oh, what a time that we are living.

E-38 Now, we see . . . God told Cain; He said, “Go ahead and worship like your brother Abel. and you’ll do well. Go ahead and do the way he’s a doing. It’ll be all right with you.” But if he didn’t, sin lay at the door. And the same thing today . . . So we find that there’s no certain sound to the church—the church, so-called.

Now, the church—we make the church the church today, called the church an organization. We say that’s the church. “Uh, what church do you belong to?” Why there’s only one church. There’s only one. There’s many organizations, but one church, many organizations. And as I’ve want to make it clear, I have nothing agin them; they’ve played a great part. But that’s not it yet. It’s not it.

E-39 Through . . . the “church,” means “the called out, the separated.” And two people can’t live in you the same time. You’ve got to die out to the things of the world to serve God. You can’t love God and mammon at the same time. And as long as the love of the world is in the—the—the believer’s heart, he crowds out and deprives himself from the privileges that God’s give him. God don’t want you to be underprivileged. He wants you to have every privilege that He died for. Every privilege He gave the church, He wants you to enjoy it; it’s yours.

What if I bought my little boy a bicycle or an—he'd throw it back in my face and say, "I don't want the thing," unappreciated. What if you bought your little girl a—a little doll, and she picked it up and throwed it back at you, ungrateful? See, that's the way we are, when we try to live under the privileges that God gave us. Christ died that we might have these privileges. Oh, how He must feel today when we've adopted some other program, and throwed the Holy Spirit back in His face, and saying, "We don't need that fanaticism any more."

E-40 "I'll just join church. I—I'm a . . ." You can't join church. There's no such a thing as joining church. You—you might join an organization, but you can't join church, because you have to be borned in the church. You cannot join into it. You've got to be borned into it. And all believers are borned into the church of God the church of, not the organization Church of God, but the church of the living God, which is Christ raised from the dead and a living among us. That's . . . now . . .

Then there's uncertain sounds when they say, "I'm Pentecostal Assemblies. I'm Pentecostal United. I'm Pentecostal Church of God. I'm Pentecostal Holiness. I'm Methodist. I'm Baptist. I'm Presbyterian." All those things, they're all right as far as that goes.

E-41 I don't mean to be sacrilegious by saying this. The old colored fellow, eating watermelon . . . They give him a slice of it. Fixed it all up, and he eat it. And it just slid down it like that, and beat the seeds out of the side of his mouth. Said, "How did you like that Mose?"

He looked at the other big part of it, you know, where that one little piece come out; he said, "Boss, it was good, but there's some more of it." So that's the way it is. These organizations is all right, but there's some more of it, more of it. That's what we want, more of it.

E-42 Yes, "Ever learning, never able to come to the knowledge of the truth; heady, high-minded, lovers of pleasures more than lovers of God, trucebreakers, false accusers, incontinent, and despisers of those that are good." Did you notice that? At the beginning of the chapter, said, "The Spirit speaks expressly, that in the last days . . ." that would be the condition. In the last days, men should be lovers of their self, proud, boasters, blasphemers, oh, unholy, without natural affections, not even natural affections. "Trucebreakers, false accusers, incontinent, and despisers of those that are good, having a form of godliness . . ." Now, that is God's Word, and It has to be fulfilled. "Having a form of godliness, but denying the power thereof."



Don't you see, they've got away from that certain sound. They took an uncertain sound. Come in and said, "The . . . We joined church. We were baptized and we put our name on the book." Now, that's a uncertain sound.

E-43 And one of the biggest hypocrites in the world is to have a sound that's almost like a real sound and just got enough about it not to be the right sound. The biggest lie that was ever told, is one that's got a whole lot of truth to it, and then right at the end, it's got a lie.

That's the way that Satan told Eve. She was deceived by it. The woman didn't mean to be, but she was deceived, because it sounds so truthful. See?

And when they tell you, you can just join church and be all right, or be sprinkled, or baptized a certain thing, or do something, it'll be all right, that's—that's not it, brother.

A man's got to be borned again of the water and of the Spirit and filled with the Holy Ghost. See? Then he's a new creature. Then you've got a certain sound that sounds right.

E-44 Now, when the sound comes in, it changes the hearing conditions in your ears. See? Before, you couldn't hear. Now you can hear it. Somebody preaching about Divine healing, the power of God you'd set there, just uncircumcised in the ears as you could be, couldn't hear a thing. "My pastor don't believe that. I believe that's fanaticism." But when another sound comes, like a rushing mighty wind, and circumcises those ears, then that's a beautiful sound, when you go to hearing that sound of the rushing mi . . .

Oh, first thing you know, it brings springs of joy to your soul, and you holler, "Amen. That's right. Preach it, Brother. Hallelujah. That's good." See? It's got you moving then; you're going somewhere.

E-45 But today, it's just, "Join the church." See, it's an uncertain sound. "Heady, high-minded, lovers of pleasure more than lovers of God . . ." that's II Timothy 3—II Timothy 3 and 7, "ever learning, never able to come to the knowledge of the truth." See? Ever learning, ever learning. . . Brother, we got seminaries, and schools, and Ph.D.'s, and Dh.D.'s, and D.D.D.'s, and Q.S.T.'s, and all kinds of everything, "ever learning, but never able to come to the knowledge of the truth." That's right. Got a doctor's degree, and we send our child away and to—to seminary somewhere, get him a great big degree or something other like that. And he come out and—and—he'd—he—he . . . Still there's something wrong.

You can't. . . What we need today (and let me straighten my statement), today, preaching. . . A minister, a gospel preacher, is not a man so much could be. . . He could still have this and be a preacher, but we relying upon a—a degree that we got, how we got a Bachelor of Art. And how we took Bible and learned this.

E-46 The devil knows more about the Bible than you'll ever know. I'd tell you that now. He knows all about. . . The one. . . Some of the best Bible students I ever met, was infidels. They just study it day and night (That's right.), to fuss with you about it. It—it. . . The Bible isn't to be fussed about; the Bible is to be lived. See, if you put that seed into infertile ground, it won't live. But if you put it in the fertile ground it'll live.

Did you read here, not long ago, how they went and got some of that wheat out of the garner in Egypt, that was put in there by Joseph, got sunflower seed, four thousand years old—sunflower seed, four thousand years old, planted it in the ground, it brought forth a sunflower. Amen. Wheat brought forth wheat. Why? It was germitized. That germ doesn't die. See, it's in there.

E-47 And no matter where they put you, if you're borned again and filled with the Holy Ghost, you might not be a—a—a even a—enough ashes to hold on your little fingernail, but you'll come forth again at the resurrection, because you got life. You've been endued with power, and—from on high, and there's life in you. There's a sound taken place, a sound, a certain sound that you knowed what happened. You'd died and was borned again. You become a new creature.

Uncertain sounds. . . Uncertain sound of the jobs, uncertainty in national affairs, uncertainty in politics, uncertainty in home. . . Then you might say to me, "Brother Branham, you're saying everything's uncertain. Isn't there anything that is certain?" Yes, there's one thing that's certain [Blank spot on tape—Ed.] . . . ? . . . It's eternally true. It's eternally certain. Oh, you can never get away from it, it's a chapter, Jesus said, a 35th verse, He said, "Heavens and earth will pass away, but My Word shall not pass away." Then it's eternal certain.

Now, see, we can't no more put confidence in national affairs, and jobs, or in politics, and—and our denominations and so forth. But there's one thing that is certain: that is, God's Word and God's Promise. When God says anything, that settles it forever.

E-48 Here some time ago, they tried to say that—that God made so many mistakes. You know they said that when David played on his

harp. . . Science, absolutely tried to prove that there was no such a thing as a harp in the days of David; they didn't have no harps. But finally, they dug up some evidence that there was harps.

Said when Abraham took his camels and went down into Gerar, they said that there never was no camels down in there. But here, just recently, they dug up some bones and found there was camels down there. See? So. . .

E-49 They said that the Bible is untrue. They was go dig down and find the, what they called the garden of Eden, proving there's just a beginning of a civilization somewhere. And when they dug down, trying to disprove the Bible, they dug up the. . . on a rock, where it had been written where Isaiah healed Hezekiah with boils. Just to prove that. . .

And they said that the walls of Jericho did not fall down; there was no such a thing. They dug all around there and there was no such a thing as walls. And some certain doctor went down there and dug down, on down, on down, and found out, there they was, twenty or thirty feet below where they—they'd been digging, and there they was, lapped on top one another, just exactly the way the Bible said. So God was right after all. Mmm. . .

They said that your great, great, great grandfather, if he was a critic, he said, "They cannot be a carriage ever go without a horse hitched to it." But we got it anyhow. That's right. And all these things that God spoke of, they're eternal truth.

E-50 Here some time ago, it was questioned about Solomon in the Bible, when he said, "As a man thinketh in his heart, so is he."

Well then, the scientist said, "Looky here. There's no mental faculties in a human heart. Solomon meant his head." Huh. If he'd a meant "head," he'd said, "head." That's it.

I—I believe the Bible to be just exactly the way it's wrote. Just. . . I believe that's God's Word. Just. . . I believe it is God. God is no better than His Word. You're no better than your word. Your own word's what's going to stand there to judge you at that day.

E-51 Now, in Chicago about four years ago. . . Brother Mattsson-Boze's little girl, Joyce, is to be married next month. Lovely little girl. She's always telling me something and laughing. Just always having a little joke to tell me, saying about something that's a little crack she has to make about something. And she said to me, she said, "Did you hear what was in the paper today?"

And I said, I said, "Now, I'll wait a minute, Joyce. Now, what—what you going to tell me now? What can. . ."

Said, "No this is not, Brother Branham." Said, "I'll bring it to you and show you." Said, "I heard you say about man thinking in his heart." I read it in the Bible. She said, "Now, today they have found it and proved it. It's not in the hu . . . It's not in no other heart but the human heart. It isn't in a animal heart. But there's a little compartment in the heart that science says is the place where the soul abides." So therefore God was right when He said, "As a man thinketh in his heart . . ." See? There is a mental faculty in the heart.

E-52 Now, when you say, "Well now . . . I—I . . ." Did you ever . . . All of you has had this: times that when you would think, "Well, I—I don't know whether it could happen or not." And all at once something just tells you, it's going to happen; regardless of what anybody else says, you know it's going to happen. We've all had them experiences. That's when your heart's thinking. That's your heart telling you . . .

Now, the mind reasons but the heart doesn't reason. It just believes it. If I could ever drive that home to one of my audience, I'd have a real healing service. If I could ever get my audience to see that, that it's not what your head thinks at all. There's where the devil abides, but he reasons it out. "I—I'm sick. I can't get well. I—I got this . . . or I can't be saved. I—I—I've done too much." See, that's reason. But we are to cast down reasonings. That's right. Casting down our reasonings, we believe with our heart.

E-53 In the garden of Eden, man was divided in two parts. The devil took his head and God took his heart. The devil makes him look at things and say, "Well, it just can't happen. I can reason it out." And God took his heart to dwell in his heart to make him believe things that his head don't even know nothing about. That's right. So it's in your heart you think. Down here, that's where the real certain sound comes from, is from the heart. There's where God talks. And here's where the devil talks from. So let's cast down what the devil said and take a certain sound. And that certain sound is God talking in our heart. That's truth, God's promises.

Let's just interview for the next three or four minutes. Find some that took His promises, and whether they were realities or not. They didn't reason about them. God makes you think of things and do things that's unreasonable to the human head. Did you know that?

E-54 Here's a little boy setting here in a chair, a wheelchair. Perhaps, maybe his mama and papa might've brought him and he . . . Maybe the doctor's done everything for him they can do. See? He said, "It's

all over.” Well now, if—if you’re going to listen to what he tells you, then it’s all over. But if there’s something begins to work down in here, brother, that—that’s different then. That’s another sound.

Now, this sound says, “It’s over.” But this sound is a certain sound. It’ll deny this one. Now, depends on . . . And this one will try to deny that one and vice versa. But depends on which one you listen to.

E-55 Like the Indian was that time, that got saved. Said, “How you getting along, chief?”

Said, “Well, since I got saved, there’s two dogs in me.” And said, “One’s white and one’s black. And the white one wants me to do right and the black one wants me to do wrong.” Said, “They’re fighting all the time.”

He said, “Well, how do . . . how do you get along? Which one wins, chief?”

He says, “Depends on which one chief feeds the most.” Well, that’s it. If you’re going to listen to reason, you’ll always have this fellow conquered. But if you’ll listen to the certain Sound, God’s Word, working in your heart, you’ll conquer this one. Which one do you feed?

Don’t listen to the uncertain sound, because we have absolutely evidence down through every age that God works miracles, performs things that science knows nothing about. That’s right. So don’t pay no attention to what this fellow says. When this fellow goes to talking, let this fellow get out of the way. Right.

E-56 Now, we take for instance, just a two or three people in the Bible that listened and never talked their reasonings. They talked to their—this certain sound.

God met Noah, and He said, “Noah, it’s going to rain. And I—I want you to build an ark now, for the saving of your household.” Now, did you know it had never rained a drop on the earth till that time. It’d never been no rain. Now, could you imagine, when science . . . You say, “They was no . . .” Oh yes, they was too. They come out of the line of Cain, yes, sir, great scientists, far beyond what we have today, greater science.

E-57 They built the Sphinx and the pyramids in them days. We can’t do that today. They had materials as . . . And they had powers that was beyond anything that we’ve got, unless it is the atomic. They had it harnessed. And they did things that we don’t know nothing about it.

They could make a mummy in them days. We couldn't do it today if we had to. No such thing, making a mummy today, but they did. See? They could embalm in such a way to make them look natural plumb on till this day, thousands of years later. We don't have that.

They had dye that would last, and just many things there that we don't have. Their science was advanced to us. Now, science tried to—said, “Now, I want to ask you something. Where in the world is that water coming from? I can see it all the way up to the stars. I can see all the way to the moon. I can see all the way to the sun. We got instruments here that can shoot a message over to the moon. We can go over the stars and go over to Mars, things like that. Tell me where the water's at, please, Mr. Noah.”

E-58 “Well, I'll tell you. I heard a sound one day, and it was the Voice of God that told me to build a ark. And I . . . Just as sure as there is a world that we're living in, God's going to destroy it with water. And it's going to rain right down out of the heaven. God's able to put it up there. If He said it would come, He will make a way of it.” That's right.

Now, if it hadn't been sure and know that that sound was certain, the first critic, he'd said, “Well, maybe I . . . maybe I misunderstood.” That's the way people do today.

The doctor say, “You're no better.”

“Well, maybe I misunderstood. Maybe, I—I . . .” Oh, my. See? But if you're sure of that certain sound . . .

E-59 If the trumpet gives an uncertain sound who can prepare himself for battle? If it's uncertain, what would a soldier do, if—if it was—they was preparing for battle, and the—and the—they give the sound and didn't sound, just like the—the regular sound to go to battle, he wouldn't know whether to retreat, whether to go to battle, or whether to set down, or—or eat his dinner, or what to do, or go to bed, if it didn't give a certain distinction in the sound.

So God's Word doesn't make any scruples; it gives a certain sound, certain sound. When God speaks to an individual, it's certain. I don't care what anybody else says: what science says, what the nation says, what the world says, what the church says, what anybody else says, it's certain. God's Word is a certain sound. Every man that ever heard It and obeyed done something too.

E-60 Now, Noah, being warned of God, moved and prepared an ark to saving of his household. That was a certain sound. God said it's going to rain, and it rained. And those who found a way of escape,



took it; those who didn't; perished. The same God that said, "It will rain," said, "Fire is going to fall from heaven and destroy the world." And there's a way prepared for you. Those who will take it will escape it; those who do not will perish. The sinner will perish with the sinful world, but the redeemed will be redeemed by the Holy Spirit.

Noah stood right in the door of that ark and brought judgment upon the earth, judged them people, because they did not believe the message, what God was going to do. And he brought the wrath of God upon the earth by standing in the door of his ark and preaching justification. Stood in the door and proclaimed God's Word, because It was manifested to him as a certain sound, that God was going to do a thing.

E-61 Tonight, as your brother, I stand in the door of this ark, Christ Jesus, and declare to you that He's a Saviour, a Healer, a coming King. And from these messages of ministers in the door, will bring the wrath of God in judgment upon the nation, upon the world. It's a certain sound. We know It; It's God's Word. And all that doesn't seek Christ for salvation will perish. They that sin will perish with sin. They are of the world, will perish with the world.

Noah ro—rode above it in his ark, because he stood in the door of the only preparation God had of escape. And I say, today, that your church won't save you. Your creed won't save you. It'll take God to save you, the Holy Spirit, and you're baptized by the Holy Ghost into the ark of Christ Jesus, "For by one Spirit we're all baptized into one body." the only thing that'll save you. Hear it! Don't take the uncertain sound: "I'm Methodist; I'm Baptist; I'm Pentecostal; I've done this; I've did this . . . I . . ." Don't take that; that's an uncertain sound. But when God comes in, that's a certain sound. You know about it. All . . . as long as you ever live on this earth, you'll still know it: it's something that happens to you.

E-62 It was a certain sound that made Noah act crazy before it was manifested, before it was brought to pass.

So is the church today, that accepts Christ and has been borned of the Holy Ghost. The people think those people are crazy. Some of them say, "Brother Branham, are you still a Baptist?"

I said, "No, I'm a Pentecostal."

"A what?"

I said, "A Pentecostal."

"What do you mean?"

I said, “I—I’ve been borned of the Spirit of God and received the Holy Ghost.” I said, “I’m a Pentecostal.”

Said, “Aw, you went off the deep end.”

I said, “No, I just heard a certain sound and it—here’s where it come from. It rung right out of the pages of this Bible, just as clear as a bell. When I received it, I know what happened; I was there. I know it took place.” Certain . . . It changed me from death to Life. It done something for me. It’s a certain sound. It . . .

E-63 I know I act crazy to people, and you act crazy to people too, you who have received it. But we know where we’re standing. We know what we’re talking about. It’s a real sound. Just the same kind of sound that come in the Bible, makes us act the same way. It’ll make the black man, yellow man, brown man, all act the same, because it’s a same sound. Amen. A certain sound.

The trumpet gives an uncertain sound. . . Well, I could be Methodist, Baptist, Presbyterian, Pentecostal by name, or whatevermore. See, there’s no certainty of that. But when that certain sound comes then you know it. It’s a certain sound.

E-64 Now, how about Noah standing there, preaching away, that it’s going to rain? Why, the people laughed at him. But one day it was made manifest. That’s right. Noah pound right away, stood right away, and just kept putting the timbers on, pounding. Then he got out there and he pitched the ark: he put pitch in it.

Now, it was made out of shittim wood, and if you notice that’s the lightest wood there is; is lighter than balsam. And that’s what the ark’s made out of. That’s what Chr . . . That’s what you’re made out of, the timbers in this ark. It’s made out of—of a thin wood, a light wood. What’d they do with it? They have to take all the sap out of it and make it light, dry it out, till it gets real dry. And then it’s flexible. You can use it.

E-65 So much in us, every time we start to bend, we break. But you have to get all the—the worldly sap out of you, all the world’s sap out of you, and then hold it over a fire. Fire will draw the sap out. And I’ll tell you; that’s what it takes to draw the sap out of us now, the worldly sap.

Then what did they do with it? They took a tree and cut down a rosin tree. And instead of—of just cutting it down, they took it and beat it. And they beat that tree until they beat the rosin out of it. Then they took the rosin out of that and poured it into this shittim wood. And when it did, it filled up all these crevasses and it’s harder than steel. That’s right.

Then it was in the ark. And God pitched it on the outside—or Mo—or Noah did; on the inside and outside, He pitched it. Well, that's exactly the way God told him to build it.

E-66 And that's the way we build it today. We can't pour these waters and things into the church and make it anything. You can be baptized face forward, backward, whatever you will, it won't do no good, not a bit. We argue about creeds, about sprinkling, about pouring, about this, that, and the other. Well what good does it do if that's all you got? That's right.

E-67 And I said, that only way they would ever . . . One time when I was a little boy, there was . . . Brother and I was out back the farm and there was . . . We found an old turtle when he was . . . You know how they walk with their feet like that, funny looking things. And brother and I thought that was the funniest looking creature we ever saw. So when I got right up to him, he went shhhewww [Brother Branham makes a sound—Ed.], drawed back in like that.

Just like, you know, you go to preaching the Gospel and really laying it on, you see them old turtle just want to draw back in a hull. “. . . ? . . . I'm going.” Yes.

And I went up to him; I said, “Wonder if we could make him walk?” Well, we—we pinched him, and we done everything we could. He—he wouldn't walk. Pushed him, kicked him around, it didn't make him walk. Well, I went over and got me a switch, and I poured it on him, and he—he didn't walk. And I said, “Well . . .” and I . . . you . . . That's it. You—you can't—you can't whip it into them. So then I said, “I—I—I'll fix him, brother.”

E-68 We went out to the spring down there and . . . hole of water. I just stuck him down in there. I said, I'll drowned him or he will walk. And I held him down there: just a few bubbles come up and that's all. He was just all right. And brethren, you . . . water don't do it.

But you know how I made him walk? I got me a piece of paper and made a little fire and set him on it. Brother, he walked then. Yes.

If there's anything that'll make the church walk right, do right, show itself, is the baptism of the Holy Ghost and fire coming down from God out of heaven will straighten the church out, not a fuss about this or a fuss about that, but a baptism of the fiery love of God that comes down and sweeps the things out of your heart, makes you a new creature in Christ Jesus. Women will let their hair grow out and men will quit smoking cigarettes, and I tell you . . . And all these things will straighten out, if—if you just get the fire down on them. True.

Now, seemed awful strange to Noah when he was doing this, but he was—heard that certain sound. That's what he wanted.

E-69 Now, let's take another fellow. There was a man by—the name of Moses, was on the backside of the desert—just as full of doctrine as he could be. He knowed all the—the ins-and-outs of all things; he could even teach the Egyptians, the smartest people in the world. He could teach them some theology.

But one day out there, he—he saw something on fire, and it kindly attracted him. That's what it needs today, is a church on fire to attract some of these Moseses around here somewhere, to attract some of these sinners. It takes fire to give an attraction.

You let a—a—a scream go up the street, “a fire,” real . . . everybody'd jump in their car and try to follow it. There's something attractive about a fire. What we need tonight is the Holy Ghost and fire. That'll attract the believer that sees something.

E-70 I remember an old friend of mine named Ben Pembermen. Oh, he's quite a fellow. Over in St. Louis he had a tent meeting going on down there and nobody would attend it. So he run down the street there a little piece, right in the middle, downtown and he hollered, “Fire! Fire! Fire! Fire!” And up the street he went throwing his hat as hard as he could. Had a tent up there and everybody begin to run to see what was the matter with this crazy guy. He run up there and jumped up the pole and come right down (just a clown, like), come right down and jumped up in the pulpit, hollered, “Holy Ghost and fire!” and then started preaching just as hard as he could. That's . . . See, something. . . Attract the attention. And the best thing to attract a wayward man is Holy Ghost and fire. That's the way God did it.

E-71 Now, Moses didn't think he could do it. He tried it on his own doctrinal standpoints and it didn't work. But God, one day spoke to him and said, “Take off your shoes, Moses. I know you're a prince in Egypt, but you're nothing in my sight. Get off your shoes. You're on holy ground. Get all—rid of all that stuff you got in you.” And he heard a sound. He said, “I'm going to send you down to deliver My people.” Now, it wasn't uncertain.

Now, how did Moses know that wasn't uncertain? What if he'd said, “Who is this talking to me? What is it?” Because the voice that's talked to him was exactly with the Scripture. That's how you know whether it's a certain sound or not—or an uncertain sound. If the Scripture . . . If the voice talking to you isn't Scriptural, then don't listen to it. See? But if it's Scriptural, hear it, 'cause it's God's

voice. See? He said, "I have heard the cries of My people, and I have seen their tasks, their suffering and their taskmasters, what they done, and I have remembered My promise and My covenant." See?

Moses said, "That's exactly the Scripture." Now, that's what you want to do: hear what kind of a sound it's got. See whether it's a Scriptural sound. If it's Scriptural sound, then it's a certain sound, because God's promises is true. If the Bible . . .

E-72 If you hear some little scholar come out of the seminary and say, "Aw, there's no such thing as Divine healing; that's all worked up." Listen, brother, that's a tinkling brass and a sounding cymbal. Don't you listen to that. Yes, sir.

But when you hear Him say, "Jesus Christ, the same yesterday, today, and forever," that's a—that's a certain sound. That—that's exactly, "I'm the Lord, heals all thy diseases," that's a certain sound. See? Now, you listen to the certain sound, not the uncertain. Now . . .

E-73 And Moses went down and delivered the children, because he had a certain sound. The Hebrew children heard a certain sound, no doubt, that night in the prayer meeting. "Our God's able to deliver us. Nevertheless, we won't take nothing else but His Word. We're standing just exactly true to It. No matter what happens, we're go . . ." It was a certain sound. That's right. They know what they was talking about.

E-74 Abraham, a farmer, seventy-five years old, probably been a heathen, come down from the Babylon tower where they had all them superstitions up there, and so forth. But one day while he was working out in the field, he heard a sound, and it was a certain sound. Twenty-five years later, with no evidence that sound would ever be made manifest, he believed it just twice as much as he did at the beginning. There you are.

God said, "Abraham, you're going to have a wi—going to have . . . Your wife's going to have a baby. And—and she's sixty-five years old now, and you're seventy-five, but I'm the Lord. I—I'm going to take that baby and through that make you a father of the nations of the world. I'm just going to make you a father of many nations now." And after while He met him and changed his name and called him from "Abraham,"—"Abram," to "A-bra-ham," give him part of His Name, "Elohim." And so . . . 'cause He was a father, made him a father of nations . . .

E-75 Now, Abraham just kept believing that promise. First month, second month, fir—first year, third year, fifth year, twenty-fifth year,

and he still believed it. And the Bible said that he staggered not at the promise of God through unbelief, but was strong, giving praise to God. See? He heard a certain sound. No matter how long it takes, that don't have nothing to do with it. It's the sound that's right, no matter what it is. Whew. Oh, if you could just get that, church, it'd all be over. I'm telling you. Things would be different if we could just get that (See?), that certain sound, that it's God. How do we know? He said so. "How do you know, Abraham, you're going to have this baby by Sarah?"

"God said so."

"Well, looky here, she's sixty-five."

"I don't care if she was sixty a hundred. No matter what it is. God said so, that settles it."

"I guess you if it . . . Oh, I . . . Well, I come around next year and see how—how that baby's getting along. After nine months I—I'll be back to see your baby."

"It might not be here in nine months. I believe it will. But if it ain't here in nine months, it might be the next nine (See?); it'll be here."

E-76 Years passed; years passed. "What about it?"

Just got stronger and stronger, saying, "Glory to God. God said it. Oh, I couldn't disbelieve it if I had to . . . ? . . ."

Whew! I happened to look around here to see Brother and Sister Kidd setting here. Why, he said . . . Not long ago, I . . . A doctor made a sound; that old man was dying. See? And I liked to burnt the tires off my car to get up here to say good-bye to him. When I got up there in the room one morning, the Holy Spirit said, "No, he ain't going to die." See? Here he is. I heard he's gained twenty-five pounds. My, my, my. So you see, that it's a certain sound. See? It's a certainty; if God said so, it's so.

E-77 Just come in from California the other day. Hadn't got my suitcase in; hadn't been home for two months, right at two months. I got about the second suitcase in, the phone ring; it was a lady. Well, she used to be kind of a girlfriend of mine, years ago when I used to pastor the Milltown Baptist church.

She had two lovely daughters. And she married a fine man, a Brother Huff. And he was a millwright. He'd had it—one of his fingers and thumbs cut off, a very nice brother. And they had—had two twin—twins and another girl, making three children. And the twins were staunch Christians, they—they were UBE people, but they—they really believe God. And so they . . . One little girl, going



to school, she got a complex. The girls tell her, "Well, why don't you smoke like we do? You think you're better than we are? Why don't you go to dances?"

Now, they didn't go to dances, nor neither did they smoke or drink. And they made fun of. . . The healthier girl, she said, "Humph, Let them jump in the river. I'm the one serving Christ. They don't want to, let them go ahead."

But the other one, she begin to think, "Oh, maybe I could do something." And she built a complex, got nervous. She went insane. They had her in a institution two years. And so, they was trying to doctor her, by give her all kinds of stuff and treatments and—and everything. They. . . It didn't work right.

E-78 So then, when I got in home, they said, "Brother Branham. . . They got her over to that Catholic institution there, and Monday they're going to send her to Madison. That's a padded cell. That does it."

She's eighteen years old, and a genius. She one of those perfectionists. She even teaches opera, and plays overtures, and teaches music at eighteen years old. See? Just a real smart girl. And so she. . . a real good Christian. . . And they couldn't understand it.

And so when they said they was going to put her there into the padded cell, that was all. They give her, I forget how many shock treatments, and that's a shot in the dark, you know, and so it just made her worse. So the doctor said, "There's not a hope for her so we're going to take her to Madison Monday."

And so the little mother said, "I remember our. . . Brother Branham, used to be down here at. . . and used to tell us about Christ being a Healer." Said, "I. . . And I've heard all kinds of newspaper reports and things about where he's been." They was country people way back out in the country and so. And said, "If I could just get a hold. . ." So they called Jeffersonville, the office, and they said I was in California; be home in a certain day. Said, "Well, that'll just give us. . ." I think that was on a Friday. When I come in, that'd be Monday, they going to take her away.

E-79 So he went and ask the doctor if I could come over. . . And the doctor said, "No. Naw. Don't get her worked up." Said, "They. . . Nothing can be done for it," the psychiatrist and them were there. So they went ahead, and Brother Huff said, "Look." It was a Catholic hospital. Said, "Our—our brother is just like if you was going to give the last rites or something, a priest."

He said, "Well, he's . . . Nothing can be done." Said, "Let me talk to that preacher."

Said, "All right." And he give him my number. He called; I was out. Said, "Have . . ." and he told my wife, "Call him back."

I called all day Saturday and all—all night, and up till twelve o'clock Saturday night. he never did come in. I seen he was giving me the dodge (You see?), keep me from coming over.

E-80 And Brother Huff called and said, "Brother Branham, they're going to take her Monday."

I said, "Tell you what, Brother Huff, he don't know me, so you take me in as a visitor. Just let me go in as a visitor."

And he said, "All right." So the next day he come up to get me as a visitor. And the . . . his . . . The twin, one of the twins and the other little girl got in the car to go over with me. We went over the river and so the mother and father drove ahead.

And I begin to question the girls. Said, "You know, the funniest thing, Brother Branham," said, "this morning . . ." Lovely little thing, she said, "You know, our pastor said, started to preach on a certain thing, and he changed his subject and begin to talk about healing by oil." And said, "Papa and mama started crying because . . . and we did too, because we knew you were coming—to get you." Said, "There's some kind of healing that people does in the Bible, by oil."

I said, "I . . . Sis," I said, "I know what you're talking about."

She said, "You think that could have been pertaining, that God was trying to tell us through our pastor of something we had a chance that way?"

I said, "We'll see when we get over there and see what the Holy Spirit says."

E-81 And when they open the door, you know, they unlock the door and then lock it back behind you, unlock the elevator and take you up, then lock it back again, you know, keep the people . . . Put you into the cell.

Set there . . . a pretty little thing, little eighteen year old, little darling, about that high, great big soft pretty eyes. Setting there, just—just—oh, just in a terrible condition, just—like that. And I said, "You remember me, Margaret?"

Said, "Oh, oh, oh . . ."

And I said, "I'm Brother Branham, don't you remember me? 'Billy' you used to call me, down there. . . you and I'd. . . When you come, you was like a little pumpkin seed, little bitty girl, the last time I seen you all, little bitty dresses like that. Don't you remember me."

Said, "Uh. . ." great big eyes, you know, looking like that.

And I thought, "Oh, God. . ." I set with my. . . Just kind of put my leg across the end of the bed. There was a man setting there trying to hold his wife; she was in terrible condition. This girl setting here and the father was standing by the girl. The mother set down on the other corner of the bed. We was setting there. . . I kept wondering, "Lord, will You say something? Will You say something."

I said, "Don't you remember me, Margaret?" And that just kept on looking at me. She couldn't make out nothing.

E-82 Said, "Brother Branham, she. . . Only thing she keeps talking about is about blood and on the highway and things like that," said, "funniest things. . ."

And I said, "How long this thing going on?"

Said, "Two years."

And I kept talking to her. Oh, but the grace of God. . . Just in a few minutes the Holy Spirit begin to move in. I said, "Margaret, you don't know me, but," I said, "all your life, since you've been big enough to know about boys, you always had in your mind you was going to marry a preacher. You wanted to marry a preacher." And she started to smile. That caught. See? And I seen the Holy Spirit had it. And then I said, "THUS SAITH THE LORD, it's over." And I thought, "What did I say?"

E-83 Many of you has read about the squirrels and so forth. I said, "It's over." "Well," I thought, "if He said that, I'm staying right with it." I said, "Brother Huff, I don't know why I said that. I cannot tell you." I said, "I just said it and that's all I know, just said it." And I said, "But you just watch. In the next few hours there's going to be a change in here." That was about five o'clock in the afternoon. I said, "There'll be such a change in here in the next few hours."

I just spoke of it that morning in the church, down at the Tabernacle. I guess that some of the Tabernacle folks here now. Fred Sothmann and them, I know was here. There—them, down there that heard that being said. Oh, I believe these boys setting right here was down. How many in here remember me saying at the Tabernacle. . . ? Yeah, they're here. See? I said, "Be in prayer," I said, "something's fixing to happen; something's fixing to happen."

E-84 And when I went back out, I got outside the . . . They unlocked the doors and let me back out. And then when I got in the car and drove around the corner, I said, "Heavenly Father, why did I say it? Why did I say it?" No more than it was when said to those squirrels and so forth and appeared; I said, "Something's fixing to happen."

It was confirmed again over here at the next meeting, this last one like that, what was fixing to take place.

And when I got home, I just changed my clothes and was going back down to church; Brother Huff called me. He said, "Brother Branham, I just couldn't hold it any longer." Said, "You know what? After you left, about a—a half hour after you left, the doctors come in." Said, "Margaret was setting on the bed. . . ." And when I was setting there, and I said, "Margaret, it's **THUS SAITH THE LORD**. It's over." And her mother just hit me across the—the knee like that, and she screamed at her daughter, not even knowing what she was doing, and she said, "Honey, he's never wrong." like that, "He's never wrong." And I walked out of the building.

E-85 Mr. Huff called me up and said, "Brother Branham, the doctors walked in here and said, 'What's happened?' Said, "The girl's come to herself."

Said, "We're going to take her home tomorrow. She's dismissed. She's normally, and well as anybody could be." She's home tonight, rejoicing because, why? There was a certain sound. No matter what's contrary, it's a certain sound. Oh, God, that certain sound. . . .

E-86 Just two or three more, about five more minutes. A certain sound. . . .How we could go on. Something happened on the road the other day. Same thing, it just keeps moving in, more and more, more and more, more and more. Why? It's a certain sound, 'cause yonder in that woods that day, Brother Fred, Brother Tom, and the rest of you all here, Brother Leo, you. . . .When that man—Angel of the Lord stood there in the woods and said that thing, "Speak that Word and watch it happen," that was no uncertain sound. That was a sound. I know it's the Truth. I believe it with all of my heart, with this Bible over my heart, it's God. We're at the end time.

E-87 Jesus, when He was on earth, wasn't no uncertain sound to Him. He said, "I have power to lay My life down. I have power to take it up again." Nothing uncertain about that! It was a certain sound. Why? He had heard from God. Right. Hallelujah. Now I feel like shouting. I feel religious now. Now, we're getting down off the negative side into the positive, a certain sound. "If the trumpet gives an uncertain sound who can prepare himself?" But the trumpet's

sounding. We're at the end time. It's with the Scripture. "It'll be light in the evening time. . . These signs. . ." and so forth. It—it's here. The trumpet gives the right sound. Let's prepare ourself. That's right. Let's get ready. Something's fixing to happen, brother, sister.

Jesus said, "I have power to lay My life down. I have power to take it up again." Not, "Maybe I will. . . I hope I have. . ." He said, "I have." Amen. That's it!

E-88 When Martha come out to meet Him when Lazarus been dead four days, said, "Lord, if You'd have been here my brother would not have died, but even now, whatever You ask God, God will give it to You."

Jesus said, "I am the Resurrection and Life." Not, "I hope I am. I am." Amen. "He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. Believest thou this?" No uncertainty about that. "I am." "I will be. I hope to be." "I am, now. I always was and I always will be. I am the Resurrection and Life. I am; I am." Yes. There's nothing uncertain about that.

E-89 "Where have you laid him?" Ha, ha, ha, ha. . . Amen. Nothing. . . I won't. . . Now, not remember, "I'll go see what I can do about it." "I'll go and wake him." Nothing uncertain about that. That was it, certain. Why? God had told Him so. Right. "I do nothing till My Father shows Me first." Saint John 5:19, "Verily, verily, I say unto you, the Son can do nothing in Himself, but what He sees the Father doing. What the Father does He shows the Son." Amen. Nothing uncertain about that.

"He's dead. He's rotten in the grave, but I'm going to wake him. (Amen.) I'll go wake him." No uncertainty in that's. . . Remember that, "He that believeth in Me, though he were dead, yet shall he live." Nothing uncertain about that. That's as true as God is true. Oh, aren't you glad that He knows you? Aren't you glad that your name's on His Book? "He that believeth in Me, though he were dead, yet shall he live." Amen. Whew.

E-90 "I am the Resurrection and Life," and I'm in Him. God proved by raising Him up, He will raise me too. I'm already setting in heavenly places, resurrected. It's true as far as God's concerned. "Those who He foreknew, He called. Those who He called, He justified. Those who He has justified, He hath glorified." Amen. Right now, in a—in a stage of glorification, setting in heavenly places in Christ Jesus, in a glorified state, with a power of the resurrection in us has changed us from a sinner to a Christian. Whew. Nothing uncertain about that, no uncertainty.

“How do you know?” It’s living in me. How do you know? It’s in you. Amen. That’s the reason these things are taking place. Nothing uncertain about it: we’ve passed from death unto Life because we’re alive. “He that was dead, though he believeth in Me, yet shall he live. And whosoever liveth and believeth in Me shall never die.” All that believes in Him and comes to Him, “I’ll give him Eternal Life.” Right now, we have Eternal Life and will be raised up at the last days. Whew. My, that’s it. Nothing uncertain about that. No, it’s already done.

E-91 “No man can come to Me except My Father calls him. And all the Father hath given Me will come to Me.” How many is Christians, raise your hands? Well, you’re already in a glorified state. Amen. “All the Father give Me will come. And all that comes I will in no wise cast out . . . Give them Eternal Life and raise him up at the last day. I will . . .”

“Maybe I will.”

No. “I will do it.” That’s a certain sound. That’s certain. We’re coming forth in a glorified state. “This mortal will put on immortality . . . ? . . . resurrection.” Nothing uncertain. What are we scared about? Ohhh, Hallelujah! Nothing to be excited about—nothing to be—be scared about, I mean. Oh, my, why? It’s nothing uncertain; we’re certain. “I’ll bring him forth . . . This mortal shall be—take on immortality. It does not yet appear what kind of a body we shall have, but we know we’ll have a body like His Own glorious body, for we shall see Him as He is.” Amen. Nothing uncertain about it. “We shall see Him.” Glory. Nothing uncertain; it’s all certain.

Oh, you can go ahead and take that uncertain sound if you want to, but I like the Gospel trumpet that gives a certain sound. What is the Gospel trumpet? Good news. That’s right. He’s here now. Now, nothing uncertain about it. All right.

E-92 He didn’t say, “I’ll go down and see what I can do about Lazarus. I’ll go down and find out what I can do. I’ll go down and try and see if I can raise him up.” “He shall rise again.” That’s certain, positive.

Well, you say now, “You’re talking about Jesus. You was talking about Abraham. What about you?” Yep. We got certainty too. “Yet a little while and the world seeth Me no more, but you’ll see Me, for I will be with you.” That’s a certainty, a certainty: “I will.”

“Maybe I will . . . , perhaps I will . . . ?” No, “I will.” That’s certain. “I will be with you, even in you.” You can call fanaticism if



you want to, but it's a sure sound to me that I'm saved. Amen. "I will be with you, even in you to the end of the world." That's a certain that you'll know.

How do you know that you're certain? All right, "the works that I do shall you do also." That's a sign. I'll give you a sign to prove—to prove that I am with you. It won't be no uncertain. . . You say, "Well, my, how will I know I'm emotional or not, whether I'm just worked up or not?"

"These signs shall follow them that believe." No uncertainty.

E-93 "How do we know whether we're Christian or not? Now, we go into all the world and preach the Gospel, and are baptized, and so forth, how do we know that we're—we're Christian?"

"These signs shall follow them. . . I'll give you a certainty, a certain sound, a certain sign."

E-94 Well, here's what it'll be: the preacher says, "Come, join our church, and recite our creed, or be baptized, or sprinkled, or poured, or, oh, whatevermore (See?), and that—that's it." Jesus never said nothing about that. That's uncertain sound.

You say, "Well, my mother belonged to this church." That's very fine. "Well, I—I tell you, I walked up and was confirmed." That—that—that's all right too, but that—that—that's not—that's still uncertain. See?

Jesus said, "I'm going to give you a certain sign. These signs. . ." Mark 16, the last words He said to His church, "Go ye into all the world and preach the Gospel to every creature." How far? All the world. How many? Every creature. It ain't nothing like reached in millions and billions and billions untouched yet. See? Now, He—He said. . .

"Well now," they say, "it ended with the disciples." No, no. Here's certain sound: "All the world and every creature." That's certain. When the Gospel's preached, "these signs shall (not maybe they will, they ought to. . . They will!). That's certain. Oh, brother, I'm glad to be Pentecostal in heart. Yes, sir.

E-95 "Oh, these signs shall. . ." It's certain. "These signs certainly will follow those that believe: In My Name they shall cast out devils, speak with new tongues, if they should take up serpent or drink deadly thing it wouldn't harm them. They lay their hands on the sick, they shall recover." Certain sign.

"As it was in the days of Noah. . ."

“How do you know we’re at the end time? What will it be at the end time, Lord? Well, how we know we’re at the end time?”

“As it was in the days of Lot, so shall it be. So shall . . .”, not maybe it will, or ought to be at that time, no, it will be, the same Spirit, dwelling in human flesh, discerning the thoughts of the heart, told who was behind Him. You know what I—what I mean. We’re at the end time. “It shall be as it was in the day’s of Lot.” Somebody’s got to rise up; something’s got to do it.

E-96 But it also said in the end time what—how the church is going to be lukewarm, fall away. It will be; no need of trying to stop it, it will be. But there’s some in there, he stood . . . The only church age of the seven church ages, the Laodicean is where Jesus was found outside His church, knocking on the door, trying to get back in. That’s right, the only church age . . . Yes, sir. And the Laodicean Pentecostal church age, so called, they’ve made so many creeds and denominations till you set Jesus on the outside, and He was standing at the door knocking. [Brother Branham knocks repeatedly—Ed.] “All that I love, I rebuke and chasten.”

E-97 Now, don’t get mad at me when I tell you you ought to leave your hair grow, and quit smoking cigarettes, and—and quit wearing shorts, and doing all these kind of things, and live like Christians ought to. See, “All I love I chasten and rebuke. Be zealous and repent.” What He said . . . “And he that’ll open the door and let me in, I will come in and sup with him and he with Me. I will, if you’ll just open the door.” Not, “maybe I will, I’ll think it over, I will. I will come in to every one that’ll open the door.” Oh, them certain sounds. I love that don’t you? Yes, sir.

You say, “Well now, Brother Branham, I tell you what I did. I—I went and joined the church. I believe now, that I was saved.” That isn’t what it is. Huh uh.

Peter said on the day of Pentecost, said, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the Holy Ghost.” No—no—ma—you—Maybe you will receive it. No, no, no maybe about that. “You shall receive it, for the promise is unto you, to your children (and them in Middletown), or as many as the Lord our God shall call. (It’s certain.) And as many as received Him, to them gave He the power (glory to God) to become the sons of God.” To sons, as many as believed was added to the church. How did you get in the church? “By one Spirit we’re all baptized into one body.” Nothing uncertain about it; it’s certain, a certain sound.

E-98 Have I done run two or three tapes out here, Leo? I'll stop. I just keep you here, half the night. Oh, my.

Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever." Is that right? He will be part of the way? He—He will be some of the—the? He will be the same; no uncertainty about that, is there? Not at all. All right.

"He that believeth on Me, has Eternal Life. Nothing uncertain about that. "He that heareth My Words and believeth on Him that sent Me has Everlasting Life." Nothing uncertain about that. Is that right? It's a promise of God. Repentance towards God, and be filled with the Holy Ghost, Divine healing, and all those things, are certain; it's the promises of God. "These signs shall follow them that believe."

E-99 Now, you say, "Brother Branham, I belong to the Assemblies." That's good. I'd just as soon belong to the Assemblies as any church. It's a fine church. One of my greatest sponsors is Assemblies of God.

"I belong to the Church of God." Well, good, I do too. Church of God and I belong to the Assemblies also. See? And . . . Church of God, one of my great sponsors.

"I belong to the Foursquare," you say. Well, I do too. See? They're—they're a fine church. I—I—I—a fine group of people. There just only one church in all of them: they're all together as a church, but that—them groups are fine. See?

"I belong to the United." For sure, I do too. See? They're fine, fine brethren. See? All right. I belong to them too; I belong to them, because I'm in the same church they are. Every one that's been filled with the Holy Ghost . . . Because by one Spirit we were all baptized into one body. Is that right? Now, that—that—that's not an uncertain sound. That's I Corinthians the 12th chapter: "By one Spirit we're all baptized into one body and become members of that body." Amen.

E-100 Now, here's what it is. At that day, Jesus said He would separate the sheep from the goats. He promised that they'd be a—a—a—sheep and a goat. And the—and He promised there would be a—a wise virgin and a sleeping virgin. They're going to be there. Everything He says is certain. And I—I'm so glad, tonight, to know that—that beyond any shadow of doubt, I've been borned again of the Holy Spirit. You—you—you love that? Do you believe in that? Now, that's where I'm standing just like . . . and making this remark in closing.

Paul Rader, a—a friend of mine, I’ve quoted him a few minutes ago in his death, when he was going. Paul Rader said, one time, that he used . . . He come from Oregon; that’s where his home was. And he used to cut timber. And he said one time he—his boss . . . And he was in a dream. and his boss sent him up to cut a—a—a certain tree in a certain size. And—and he got the tree cut. And he just put the axe in the log. (And the man’s greatest muscles was in his back. When he goes to lift, he lifts with his legs, arms, back. He’s more stronger in his back than any part of his body.) So he got a hold of the log, and put his knees together, and he just wrestled, and wrestled, and wrestled, and wrestled, till he just simply couldn’t go any farther. He just wore hisself out. Said, “I was just so depleted, till I just couldn’t move, I was so weak.”

And what was happening, he was a missionarying overseas. He was way back in there, and there’s a lot of what they call blackwater fever. I think that’s what it was that Paul had. No doctor around, nowhere, and Paul was a great believer in Divine healing, if you all knew it. And he was, great man.

E-101 Billy Sunday came to Chicago one time to preach a few meetings there with—at Chicago Gospel Tabernacle, and—and so Paul was up there preaching. And Billy preached about a week or ten days, and he run out of sermons, he didn’t have any more sermons. And Paul had been preaching for about six or eight months there. And he said to Paul, said, “Paul, when do you ever run out of sermons?” Said, “When I get a kink in the hose.” It’s—he’s going to . . . That—that was Paul . . . So . . . When he got a kink in the hose, you know, got stopped up, something he done. Something cut off the supply line. You see? He said he just went to pulpit . . . And you all, anybody ever knowed Paul Rader, he’d start in Genesis and preach to Revelations, and all across the Bible, and everywhere else. He just got up there and started hitting away till he hit a sermon, and took off on it.

E-102 And so he—he—he got this blackwater fever and he . . . And they thought he was dying. And he told his wife, said, “Stand nearby me, pray.” Kept getting darker and darker, room, finally went all the way out. That’s when he dreamed this dream. And he said that he—he guessed what it was was that fever, just had him so whipped out, till he was just gone. And you know what blackwater fever is; you don’t live with that. So he’d believed God, trusted Him all time.

So he—he had his wife praying, her hands laid on him, and praying. . . And they had to go out by canoe for days and days to get out of the place where they were in. And then said, one . . . He

dreamed that he tried on this log, until he just wore himself out. Said, "He just . . . his strength was completely gone." Said, "He just got so wore out, he just set down, leaned back against the tree, and he said, 'I'm done. I just can't lift that log, it . . . Where's all my strength gone. Why, I could lift that log and put it on my back with one hand,'" said, "walk away from here. It's a small tree." And he was a very strong man. And he said, "I could . . . Why, I've picked up trees bigger than that, any time walk with it." And said, "He was just setting there, and just got crying." He said, "All my strength is gone. I can't do nothing else. My strength is gone."

And said he heard his bo—boss come up and said, "Paul, what's the matter."

And said, "He thought that b—boss had the sweetest voice he ever heard." And he said, "I—I'm finished. I—I haven't got no more strength. I can't go any farther. I can't pick up that log. I just can't move away with it."

He said, "Paul," He said, "What are you tussling with it anyhow?" See? He said, "There runs a creek, running right along by you." And said, "Why don't you just throw it in the creek there, and get on it and ride on down? The camp's just below the hill; you go right down the riffle to the camp." Said, "Just roll it over in the creek and jump on it. Ride down; let it pack you down."

"Well," he said, "I never thought of that." And said, "When he turned around, he saw Who his Boss was, it's his real Boss." Said he pushed it in the water, jumped astraddle the log, and said he was just so happy, he begin to splash in the water like that and holler, "I'm ridin' on it. I'm ridin' on it. I'm riding on it," going over the riffle, just as pretty, flying down to the camp like, hollering, "I'm ridin' on it." And said when he come to himself, he jumped right in the middle of the floor, his wife laying over in the corner, where he just threw her back, and screaming to the top of his voice, saying "I'm ridin' on it. I'm a ridin' on it. I'm a ridin' on it."

E-103 And brother, that's what it is tonight. One day I found out that Jesus Christ loved me. I realized that I was born to be His child. He called me and give me Eternal Life. I don't know when my death will come. I don't—doesn't matter to me. But there's one thing sure: every Word that He promised in this Book, I'm ridin' on it. I'm ridin' on it. "Jesus Christ is the same yesterday, today, and forever." The baptism of the Holy Ghost is for whosoever will, will come and receive it. Divine healing's for every one: whosoever will may come and receive any blessing.

There is a fountain filled with blood,

Drawn from Emmanuel's veins,  
 Where sinners plunged beneath the flood,  
 Lose all their guilty stain.  
 That dying thief rejoiced to see  
 That fountain in his day;  
 There may I, though vile as he,  
 Wash all my sins away.  
 Ever since by faith I saw that stream,  
 Thy flowing wounds supplied,  
 Redeeming love has been my theme,  
 And shall be till I die.  
 Then in a nobler, sweeter song,  
 I'll sing Thy power to save,  
 When this poor lisping, stammering tongue  
 Lies silent in the grave.

E-104 I'm riding on it, brethren. I'm a riding on it. I come into the Pentecostal people; they had different organizations just like the Baptists did. I never joined up with any of them. I stood right in between the groups and knowed they were brothers and both—all the groups around; I put my arms around every one of them like that, and they are my brothers. "I'm a riding on it."

E-105 The other day in Beaumont, Texas, a certain group of people, a denominational church that had seventy-two churches sponsoring my meetings, and they had a great meeting going on. And I had a brother setting on the pulpit, oh—oh—up on the platform, and the—and the—the district presbyter called me that day; he said, "I resent that, Brother Branham, you had a man on the platform that was baptized wrong." Said, "How could you do that?"

I said, "Why?"

He said, "Well, he—he—was—isn't one of ours. He—he—he couldn't be."

I said, "Well, he's my brother."

He said, "You know what we done?" Said, "We've drawn a little line and cut you out from among us."

I said, "Now, I—I'm going to draw a little line above you, and cut you back in again." I said, "I bring. . . ? . . ." Why, you're my brother. I'm riding on it. I don't care what they believe. I believe



that Jesus Christ is not divided. "All one body we, one in hope and doctrine, one in charity." "Jesus Christ the same, yesterday, today, and forever. I'm a riding on it."

E-106 Would you like to ride on it, tonight? Are you sick? Are you needy? Is there a sinner here would say—put up your hand, say, "Pray for me, Brother Branham, I want to ride on God's promise, 'He that heareth My Words and believeth on Him that sent Me, has Eternal Life.' I want to ride on it. I want to take my stand right now." Raise you hand, say, "Pray for me." God bless you, sir. God bless you, sir. God bless you. God bless you. God bless you. That's fine. God bless you.

Anybody here without the baptism of the Holy Ghost, say, "Brother Branham, I know the promise is mine. He told me over there in Acts 2:38, if I repented and was baptized in the Name of Jesus Christ for remission of sins, I should receive the baptism of the Holy Ghost. He said over in Mark 16, "Go ye in all the world and preach the Gospel. He that believeth and is baptized shall be saved. He that believeth not shall be damned. These signs shall follow them that believe. I'll . . . Holy Ghost is promised to me, and I want it. And I'm going to ride on the promise until God gives it to me." Raise up your hand, say, "I . . ." All right, good. God bless you.

E-107 How many of you here, say, "I'm sick, Brother Branham." Maybe you're past cure. I don't know. From the doctor . . . He can't cure you. He can aid you, help you, till God cures you. But I . . . There's only one cure; that's God. His remedies . . . Doctors has remedy. God has cure. That's all. He's got many remedies, but there's only one cure, and that's through God. "I'm the Lord, heals all thy diseases."

"I'm sick, Brother Branham. I've tried everything I know how. I—it seem like I just can't get over it. But tonight, He's the Lord that heals all my diseases. He was wounded for my transgressions. With His stripes I am healed. I believe it. I'm going to ride on it. I'm raising my hand. Remember me, Brother Branham, that I'll ride on His promise." Hallelujah. This is it.

E-108 Now, listen, friends. I want to just . . . You be honest with me. How can that fail? I ask you in the name of all sense, how can that fail? If you're a sinner and you ask God to save you . . . He's promised and even sent Christ to die that you could be saved. How can you fail to be saved? Tell me where you could fail? The only way is because you're up here and not down here. If you say, "The Holy Ghost is mine. I've repented, confessed my sins, believed on Christ, been baptized, I'm ready for the baptism of the Holy Ghost," the

only reason you haven't got it, is because that something's wrong up here. That's right. You're not thinking right. If it was coming from down here, you'll get it right now.

You say, "Brother Branham, I believe in Divine healing. I accept Him as my Healer. He was wounded for my transgressions; with His stripes I am healed." Oh, brother. That settles it. That's all of it. The only thing. . . If it's down here it's true. If it's up here, it's not true. If it isn't, then God be found a liar. He made a promise that He can't keep. He keeps it to others. What about you? Isn't that right? Just think of it.

E-109 You say, "I want the Holy Ghost." He gives it to whosoever will. That right? "I want to be saved."

"Whosoever calls upon the Name of the Lord shall be saved." That's what it is. See, it's you, up here. It's you, letting the devil use this. There's no man. . . When God ever makes a decision, it has to be the same decision each time, if He—if it's for something you're asking. If He saved the first man on the basis of faith, He has to save the second one, come. He has to save every one comes. [Blank spot on tape—Ed.] I'm riding on it. I believe it. Do you believe with all you heart. Stand up to your feet then.

E-110 I challenge every sinner in here, command you, in the Name of Jesus Christ, to tell God that you're sorry for your sins, and you accept Jesus as your Saviour right now. And watch what happens.

I challenge every believer in here that's been saved, to accept Christ right now, to fill you with the Holy Ghost. Take all of it, and confess your sins. Just tell Him that you're sorry, that. . . What is your sin? You say, "Brother Branham, I'm already a Christian." Confess you sin; your sin's unbelief, that's the only sin there is, is unbelief. You just. . . Your unbelief's keeping you away from it. Every sick person in here, you just confess your faith in "His stripes we were healed." Watch what takes place.

E-111 Now, how many believers is in here? Raise up your hands. Now, whether you're. . . Now, you know them people that raise their hands is sinners and whoever they was. . . I want each one of you people to lay your hands across over on somebody else in the area. Just lay your hands across on one another, no matter where you are. . . Up on the platform.

[Blank spot on tape—Ed.] if they haven't been, need healing. Lord. . . Just let it go. Pray.

Our heavenly Father, in the Name of Jesus Christ, the Son of God, we break the spell. We break every devil's power. We break it

by faith, as we claim the righteousness of Christ. May the devil turn loose of this great place tonight and get out of here, in the Name of Jesus Christ, for the Blood of the Lord Jesus Christ has been preached and the power of God has been made known. Devil, turn them loose; come out, in the Name of Jesus Christ. Amen.