THE INFLUENCE OF ANOTHER

Thank you, Brother Neville. The Lord bless you.

Good evening, friend. It's very nice to be out here again tonight, at the tabernacle, to speak again about our Lord and Saviour, Who we are all in love with, I'm sure. Or, wouldn't be setting here in this hot building, jammed in the way we are tonight, if we didn't love Him. Cause, that's our purpose of being here, is to express to Him that we love Him. And our anticipations are—are greatly moved when we think of His approaching time, as we see the signs appearing, of His Advent, we are longing for that great hour, and when we shall see Him.

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

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

4 Then, day before yesterday, a manager that used to be with me, Mr. Baxter, many of you remember him. He spoke right from this platform. His wife died, suddenly, with a heart seizure. And he is very tore up and very sad. I trust you'll remember Brother Baxter in your prayers, as you pray, 'cause he is one of our brothers. And he lives in Vancouver, British Columbia. And he hasn't been with me, now, for a number of years. And I heard that his wife had had a kind of a nervous break, or something, and then, all of a sudden, she took a heart seizure, and was gone. We just can't tell what time it's going to call. And then when He—He calls, we must be ready. That's the reason that we're here, tonight.

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

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

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

8 I met a lady today, that's driving three or four . . . about. She said, if we got out, eight o'clock or eight-thirty, she'd get home around two-thirty or three o'clock, the next morning, her husband going to work. So, we won't be doing anything, anyhow, . . . ? . . . loafing around, so—so let's just come on to church early, tonight. And we don't have, you know, we don't have to have a form about this. God is without form, you know, the Bible . . . ? . . . So we hope that you're all here, and all that can be.

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

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

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

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

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

Now, I've always tried to, when I come down here, on . . . when I'm at . . . ? . . . , to talk about something, not just to be talking, or not something that would please the people. I've tried to speak about something that would please God and help the people, you see, for help, that we could all, no matter what church you belong to, what denomination, that you could be . . . ? . . . for a closer walk with God.

14 And that's our reason of being here, a closer walk with God. And when we find that today, as late as it is, and the drawing near of the Lord.

I told my wife today, "If I don't get in a revival, somewhere, I—I'm going to perish. I—I just can't stand it. I . . . " Something just inside me, burning! Oh!

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

16 And now, in the prayer services, usually we . . . You can see why we couldn't hold a prayer line here. See, it's just so jammed up, you couldn't do it. See? . . . ? . . . Usually, in the prayer lines is people who are . . . comes and they find the—the Lord to be real. And we find that the Lord Jesus hasn't changed one bit. From what He was, He is today, and always will be. And the Bible said, in Hebrews 13:8, that, "He's the same yesterday, today, and forever."

And in the congregations of the people that gathered to hear Him, in them days, maybe they wouldn't get into a prayer line, but they would have faith to believe. And our Lord would turn, as their faith would touch Him, and would turn, and would tell the people that there was certain things wrong with them, that they had done, and for them to go and be healed, or go do something, make something right, or something. We know about the woman at the well; and the woman with the blood issue; and, oh, so many; blind Bartimaeus; that their faith touched Him. And tonight, He is still the High Priest of our confession, and just as great as He ever was.

17 Now, we got to let ourselves be His servants. He is the Vine, the—the resource of Life. We are the branches that receive that Life. And the branch bears the fruit; not the vine. And now Christ works through His Church. And then if we can yield ourself in such a way, that the Holy Spirit can take complete control of us, in our faith in Christ, He will do the same thing, because it's Christ. And if you're here, a stranger with us . . .

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

19 And . . . ? . . . this time, when it's so crowded, if you'll just believe God, . . . ? . . . whatever you have need for, and you're a stranger and I don't know you, you just ask God and see if He isn't the same

yesterday, today, and forever. See if He can't speak right . . . ? . . . He knows you. He knows what's wrong with you. Only thing you have to do . . . ? . . . just believe Him. And then He will use you for one instrument, and me for another. Jesus said, Saint John 14:7, "He that believeth on Me, the works that I do shall he do also." Now, that is a yielded vessel.

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

21 Now, before we . . . ? . . . for the lesson tonight. And I don't want to keep you long, 'cause I see the people standing up. And one taking his place, and then another set down, so forth.

We're trying, hard, to get a—a permit to seat about three or four hundred more people, but the city seems to hold us back on it, because we haven't got adequate parking room. We got the permit from Indianapolis. And then, the city, we have to have parking room. Oh, when we put four people in here, we got to have enough room to put a car out here. And this parking lot here really belongs to the city. See? They, we're . . . Our church here is just . . . ? . . . one foot from the city line. And really, the highway, reason it's built out there . . . Course, some of you people, young fellows here, wouldn't understand this. But this used to be a pond. And I remember, when I was a boy, we'd ride down here. We had to go around out there, . . . ? . . . get around the pond. They built the road right around, the road around the pond.

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

23 Now, the Lord bless you. I want to, if it would be called a text, for some of the, read some of the context or notes. I would like to speak to the audience, tonight, upon the subject of: *The Influence Of Another.*

And before we speak, or read the Word, let us bow our heads and talk . . . ? . . . the Author of the Word.

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

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

26 We thank Thee, first, for Jesus, Who made all these things possible, to us, through our faith, that we're going to ask. Thou did see the hands! . . . ? . . . knowed what was beating beneath the heart of the people. I lay my faith, Lord, on the Sacrifice, the great golden altar of God, where the incense is being burned daily. I pray that You'll hear and answer their prayers, Father. Give to them the desires of their . . . ? . . .

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

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

29 I would like to read, tonight, a portion of Scripture found in the Book of Isaiah. Tomorrow, be sure, if you have a paper, I want you

to . . . I'm going to have a chart up here, or a blackboard, to kind of draw out . . . ? . . . lesson. And I want you to get it, if you possibly can, because you can study it after you get home.

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

> *In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple.*
>
> *Above it stood the* seraph- . . . ? . . . *each one had six wings: with twain he covered his . . . ? . . . and with twain he covered his feet, and with twain he did fly.*
>
> *And one cried unto another, and said, Holy, holy, holy, is the* LORD God *of hosts: the whole earth is full of his glory.*
>
> *And the posts of the . . . ? . . . moved at the voice of him that cried, and the house was . . . ? . . . with smoke.*
>
> *Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for* my *eyes have seen the King, the* LORD *of hosts.*
>
> *Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the* tong *from off the altar:*
>
> *And he laid it upon my mouth, and said, Lo, this* has *touched thy lips; and thine iniquity is taken away, and thy sin* is *purged.*
>
> *Also I heard the voice of the Lord, saying,* Who *shall I send, and who will go for us? Then said I, Here am I; send me.*

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

32 Every Spirit-filled man of the Bible died or was persecuted under the federal government; every one of them that you can think of: Moses; the Hebrew children; and Daniel; and Isaiah. Isaiah was sawed to pieces with a saw. And on down, John the Baptist, every one of the apostles, Jesus Himself, all died under capital punishment, or punishment from the federal government. And according the way

things are heaping up, there is going to be more testimonies added to theirs one, of these days. Uh-huh. If there ever was a time that we must stick together, it's now.

33 I guess you hear of the meeting going on in Rome. And we're . . . having . . . They're having a great time over there, and they're going to start a revival. It'll be a world-wide revival, surely. Back to this subject . . . We get that in the Seven Seals. To this subject of being "influenced."

34 King Uzziah was a shepherd boy. He was raised, and he loved the outdoors. And he reigned during the time of Isaiah's prophecy. Isaiah had learning from—from one of the other major prophets. And I believe it was Zechariah, that Isaiah had understanding through him, who was a prophet as Isaiah come on the scene. And Isaiah was called, and he was a prophet. Prophets are not just made of men; prophets are born prophets.

35 Now, there is a gift of prophecy that comes into the church, that people give a prophecy. Many member of the Body of Christ could do that, that's under inspiration.

But a prophet is set in the Church by God, predestinated to the gift of prophet, or the gift to be a prophet, not a prophesier.

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

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

38 Oh! Your family is what you are. You raise your child in a certain environment; it's got a ninety-eight percent better chance to

go right than it has if you bring it up in the wrong way. "Bring up a child in the way that it should go, and when it's old, will not depart from it." Be brought up right. Teach your children to do right, to be honest, to be square and fair, even when they're in school.

39 Now, many times, children are prone to copy off of one another, and—and try to press their way through school. But, you know, I think, if you'll just get it, yourself, then it's something that you—you can appreciate, your good-graded paper.

40 You know, if you're going to have a test the next day, instead of running around all night, getting up the next morning, and think, "Well, I'll set next to *So-and-so*. They're smart, and they'll . . . I can copy off of them," if you'll just . . . Before dad returns thanks at the breakfast table, if you'll just say, "Dad, remember me, today, I got to take a test in chemistry," or whatever it is.

Then you, when you pray, dad, say, "God, bless John, Mary, in their test today." I tell you, it'll turn the tide.

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

42 Our teaching right: say the right thing, do the right thing, think the right thing. Always be thinking right. I have a little slogan, "Do right, that's your duty to God. Think right, that's your duty to yourself. And you're bound to come out right."

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

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

45 And I want to always be thankful for him in his young days, because he never played any politics. Although politics might have been against him, but, yet, he stayed right on the line of God. And it thrilled this little, young prophet, so, till he become a hero. He was an example to Isaiah the prophet.

46 And Isaiah went to the castle to stay with him, to the king's palace. He called him in. He liked Isaiah. Isaiah was young, also. And—and he . . . They were chums, together. And how that king, when he would go out there . . .

And they, some of the men of politics, would come in and say, "We must do *so-and-so*."

King Uzziah first sought the Lord. "Lord, is it Your will that we do it thus-and-thus?"

God, give us a president like that. Not only that, but give us preachers. "Seek first the Kingdom of God and His righteousness, and all other things will be added."

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

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

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

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

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

51 I was getting after somebody the other day. In a certain neighborhood, they had had . . . a—a great denominational church had

a big rock-and-roll party down here, and they were dancing till about one o'clock in the morning. And they had been teasing someone that come to the tabernacle, and said they were "holy-rollers," that came down here, because we had no denomination. Oh, did that give me a chance! You can just about imagine what happened. But, the thing of it is, now, those people, no doubt that the young lady that made the remark, if she only knew what was Truth!

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

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

54 Now, it don't make any difference how much I'd say it, they're still going to say she committed suicide. But the child did not. She died in a heart attack. And if you'd watch, she had her hand, trying to get to the phone, the phone in her hand. She had a heart attack. They said sleeping pills was there. She had been taking them for a month, see, or more, out of that bottle. She died in a heart attack. And she died about four or five seconds before four o'clock, exactly.

55 And I read of her life story, in the magazine, how that her . . . She was an illegitimate child. And how that she had washed so many dishes. And her mother in the insane institution. And she had longed with . . . She was the most perfect-bodied woman, I guess, in the world. But she had longed for something that money wouldn't buy. I thought, "Oh, I wish I could have got to her. I know what she needed." There you are.

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

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

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

59 Now, but, when this king got to a place, being such a great man, and influencing Isaiah and the righteous, of course, of his kingdom, he got to a place he got feeling self-secured.

And there is where you make your mistake. There is where so many righteous men bite the dust of shame, bite of dust of defeat, is because they begin to feel self-secure. You begin to think that you have lived so long for Christ, that, no matter what He presents before you, you'll take your choice whether you want It or not. You've got to continue to serve God. No matter what you was, back ten years ago, it's what you are now.

60 The king got to a place that he thought within himself, that, he got lifted up. Pride got in his heart.

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

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

He got lifted up.

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

Finally they'll get a good car, a better home. And the first thing you know, then they want to get to what they, the world, calls, "a better class," to associate with. They move into a different neighborhood, and in there, they find out they become influenced by the wrong influence.

You must always stay where the Kingdom of God is, and where the glory of God is pouring out. Stay where you can be spiritually fed, day and night. Then the first thing you know, separations comes in the home, and worldliness, and they get lifted up.

63 Uzziah did that. He got lifted up; much pride. And now we see what he tried to do. Now, what really got him, when he got lifted up, in his heart, we're told in the Bible. In Chronicles the 26th, we find out, Second Chronicles 26. We find out that he went into the temple of the Lord, with a censor in his hand, to burn incense unto the

Lord. And when he did, the minister of the temple, with fourscore other ministers, followed him and told him, "Don't do that. You're wrong. You are not a minister. You are a king, not a minister."

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

65 There is where we want a lesson now. If this man, which God had blessed in his capacity, but he wasn't satisfied with that. He wanted to take somebody else's place. You can't be nothing . . .

As Congressman Upshaw, you remember him, the one that was— was crippled for sixty-eight years and was healed in the meeting out there, you know. He was a Congressman in the United States. He said, "You can't be nothing that you hain't." So that's about true. You've got to stay in your calling, where God called you to.

66 Now, as long as he remained king, and he was a blessing to the people, being a king. But when he thought he was a minister, then . . . he thought, because God had blessed him, he could be anything he wanted to be. But he was a blessing to the people, as a king; but not a blessing, he become a curse upon them as he tried to take the minister's place.

And we have a lot of that. Everybody wants to pack the ball. See?

67 When you're playing a ball game, as it's football season, the thing we want to do, is not everybody try to take the ball away from the man that's got it. He is trying to guard that man, protect him, let him get through. We're trying to make a goal. See?

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

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

70 I speak worldwide, you know, for the Full Gospel Business Men, around the world, organizing chapters. Not long ago, when,

I believe, it was at Kingston, Jamaica, when they had Castro and all of them up there at this meeting. Or, we had been down to his place, that's the way it was, and the celebrity of all through the island was up there. And those businessmen was trying to preach the Gospel. He's out of his place. We preachers have hard enough time to keep it level. And they use every little influence they can find, and every little technique *this* way and *that* way, and keeps it so scruppled up, you don't know what to do.

71 Many times, in a—in a church, a little church can have a revival going on. Someone will want to go out *here* and lead a prayer meeting, and then he's got a different idea from what really the Bible says, but he believes It *this* way, anyhow, and he'll start an influence and draw others away from It.

The thing to do is protect this Message, the way It's going. Stay right with It, and knock everything away from It, if we're ever going to cross the goal line. All right.

72 And I said, "Brethren, there is something wrong. You fellows are businessmen. The first place, you don't understand the approach. You don't understand the approach to the ministry, because the ministry is a God-called gift."

"God hath set in the Church, first apostles, prophets, teachers, evangelists, and pastors." God set them in there for the perfecting of the Church.

Businessmen should testify. Women, housewife, no matter if you're the maid in somebody's house, testify. Do everything you can for the Kingdom, but don't never inject your own ideas. Just say what the Message says, and keep going on, see, and then maybe you have some influence. But don't try to preach now until God, you know, calls you. Just stay right with that, your testimony. Because, if you don't, you'll get off in the wrong category, and then you'll mess up everything. That's it. And it doesn't please God, at all.

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

Trying to impersonate somebody else, we shouldn't do that.

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

75 I realize this is being taped, and I know it goes all over the world, back into the jungles, and Hottentots, and everything else. This Message here, tonight, will be translated into languages, but I say this with all my heart. How could . . .

Many people saying, "Why don't you join certain organization? Why don't you come on with the Pentecostals? Why don't you come on with *this* group? Why don't you just let these little things go?"

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

77 So now you see the reason that it's a dangerous thing to try to compromise and do something else, or try to get lifted up within yourself, and say, "Oh, I could do *this* and make more money. I can do *this*, and all the brethren will agree with me. I can compromise on this Word, and, oh, ninety-nine percent of their ministers will turn right over, 'That's fine. That's good.'" I know now. Many of them call. What is it? "Loaves and fishes," seeing the people healed, and the discernments, and the powers of God, and so forth, manifested. They get you there, to get meetings, and to get people in the . . . their churches and things. But when it comes to agreeing upon the Word, they'll get away from It. See?

You can't do that. Stay with the Word.

78 Now, this was a lesson to this young prophet, that, no matter what he tried to be, he must stay in his calling. Oh, my! He learned there—there, God's order of men.

God's order to men is, "Stay in his place." God's order to women, "Stay in their place," too. You can't take a man's place. They're trying to do it, but don't do it. Men, don't take women's place. Don't dress like women. And women, don't dress like men. The Bible says it's wrong to do that. The Bible says, "A woman that puts on a garment pertains to a man, is filthiness before God, an abomination." See? But now you can hardly tell one from the other. See? Now how you going to do but just call out against it? See? Well, then, when you do that . . .

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

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

81 I understand that everybody that won't agree and come into the . . . to the—the international agreement of this fellowship that they're trying to form, to put, unite all churches together, the federation of churches; that, all that won't come in and unite with it, they'll make him a little province. They're going to send them to Alaska. You might as well get ready for cold weather, 'cause looks like it's coming. So, what a disgrace!

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

83 About five years ago, I was in Ohio, and I was having a meeting up there at the . . . [Someone says, "Chautauqua."—Ed.] What is the name of that place where I had it out there, on that? ["Chautauqua."] Chautauqua. And I was listening to a newscast in the hotel. And it said, "The flower of freedom died this afternoon, in a court here in Ohio."

The Amish people, they don't believe in sending their children to these public schools. They have their own schools. And in this certain neighborhood where these were at, they didn't have any high school. It's the law of Ohio and Indiana, I think, a national law, that all children much go to school till they're sixteen. And this man had a couple of children, boy and girl, that wasn't sixteen. And they refused to send them to the public schools where they teach

the ethics of Darwin, that, "Man descended from a single cell, be a monkey. All he is, just a glorified monkey." And— and so they didn't agree with that, and they won't let their children hear it.

And so the courts pulled them in. And this little smart aleck judge said to the old aged father and mother, with his crock haircut, his overalls on. He said, "Sir, this state of Ohio has a law that says that the child must attend school till it's sixteen. And" said, "you refused to send your children. What do you answer?"

84 He said, "Honorable sir, I respect the laws of this lovely state in which I am a native." He said, "But we come here, years ago, our forefathers, for freedom of religion. And that's why we are here, for freedom of religion. Our religion teaches us that we don't believe that we come from animals, to be man. That . . . We believe that we were created in the image of God. Therefore, it's against our religious beliefs to send our children to a school that teaches such. Therefore, we don't have any high school here for our children to go. And it's not because we don't respect you. We respect what you believe. But, for us, we don't believe that, and we don't want it taught to our children."

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

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

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

And the father turned around, and he said, "'And to God . . .'?" Uh-huh. Uh-huh. Uh-huh.

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

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

He said, "Then the freedom, the flower of freedom, died in that court room, this afternoon."

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

86 But, listen. The flower died there, right then. But, about ten minutes, it revived again. The prosecuting attorney, all off of them,

pushed back their books, and said, "Then we resign from our job, for, if you break that constitutional right, they'll break the rest of them."

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

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

Don't try to take another's place.

89 The vision at the temple, he saw, on—on a Throne, God lifted up, God being lifted up.

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

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

91 Notice. Isaiah knowed that he must find something different. So what did he do? He went to the temple. He raised up his hands, and he cried out to God. And he fell into a vision. And as he fell into the vision, he saw God, not on a throne down here, but lifted up, way up. Oh, my! His train was following Him. Lifted up into the Heavens, and he saw, back and forth, through the temple, Seraphims flying. Oh, my!

Seraphim, it means "burners," the word Seraphim means. Which, It is next to the Altar. Actually, the Seraphims is the One who

receives the sacrifice, and cleanses the worshiper, and then presents him to God, the Seraphim does. Now, this Seraphims was Angelic Beings. And They are the very next Ones to God, right at the Altar, and They receive the sacrifice. It shows the justice of God, that sin cannot come in His Presence unless it's been atoned for. See?

92 And these Seraphims, remember, in the seven church ages, how They guarded them Gospels, One on either side! Remember, we took Them back to the garden of Eden, with a flaming Sword standing there? They guard the Altar.

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

94 And he saw Seraphims flying through the building. They had wings over Their face, wings over Their feet, and They were flying with two wings. And They were crying, "Holy, holy, holy, Lord God Almighty. Holy, holy, holy, Lord God Almighty." What a—what a music! What a rhythm!

You say, "They must have been saying it very lightly, 'Holy, holy, holy, Lord God Almighty.'"

95 Isaiah said, "When They spoke, the pillars of the building shook at Their Voice."

96 They wasn't just saying, now, "Holy, holy, holy."

Oh, what a Voice! And said, "And the pillars moved and shook at Their Voice." They were screaming. Those Angelic Beings standing next to the side of God, scream, "Holy, holy, holy, is the Lord God Almighty." What a vision! Whew! Oh, my!

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

98 Now, oh, you Methodists, and Baptists, and Presbyterians, and Pentecostals, who are we?

When, holy Angels hide Their holy faces under the wings, to stand in the Presence of God; when, Angels, a Being that's actually beyond Angels. The Angels don't stand there; only the Seraphims. They're beyond Angels. And God is so holy until They

cover Their face in the Presence of the holy God. And the only thing They could say was, "Holy, holy, holy, is the Lord God Almighty." Whew! A special covering for Them, to stand in the Presence of God.

What kind of a covering do we need? They had to be covered.

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

100 Now let's note these wings, for a few minutes. We find out that two wings He covered His face with. My, think! Even holy Angels covered Their holy faces in the Presence of a holy God. And the only thing They could say was, "Holy, holy, holy, is the Lord God Almighty. Holy, holy, holy, Lord God Almighty."

And we're told that They cried, day and night. That's the first step from God, coming down. Day and night, no letting up! And you think that we make a lot of noise. What do you think about millions of Those around the Throne? With a Voice that shook the temple pillars, when only One of Them cried, "Holy, holy, holy," you know, His Voice shook the temple. When, millions of Them crying around the Throne of God, "Holy, holy, holy, Lord God Almighty. Holy, holy, holy, Lord God Almighty!"

With wings over Their faces, wings over Their feet, was wings; reverence, respects. Oh, my!

101 Now there's no reverence or respects for anything talks about holiness. You talk about holiness, you're called a holy-roller. Uh-huh. There no reverence, no respects for neither God, His people, or His Word. Now, where is this bunch going to wind up at?

102 [Brother Ben Bryant says, "Alaska."—Ed.] I think you're right, Ben. [Congregation laughs.] You hit the nail on the head that time, son. ["Thank you."]

Yes, that's about right. Where will this irreverent group wind up at then? Where will this irreverent bunch wind up, that's it, the ones that hasn't got no respect, at all, for God?

103 You know, it used to be, if a woman or a man said they was a Christian, people respected it. But, today, they just like to see how much fun they can make out of it. See? See? Irreverent group! My!

Why? You know what? This is the reason. They're not conscious that That's the Truth. They're not conscious of God. They don't remember that the Bible says, that, "The Angels of God are encamped about those who fear Him." They don't only just come and visit them. They, They stick their Tents down. Amen. "The Angels of God are encamped about those who fear His Name," stay there day and night.

The old colored brother sang that song, *The Angels Keep Watching Over Me.* Said, "All day, all night, Angels keep watching over me." That's right. "All day and all night, Angels keep watching over me."

104 Jesus said, about, "Them little ones," said, "take heed that you don't offend one of them, for their Angels always beholds My Father's face which is in Heaven." See? They're always camped about, watching those.

105 And they don't even believe that, ungodly people. We're going to get on, "What godliness and ungodliness is," in the morning, if the Lord willing. Now notice, they don't even believe that. They've lost all decency, all respects, all reverence, and yet go to church. The most irreverent bunch there is, is them that goes to church. That's right.

106 An old bootlegger or moonshiner coming down the street, passing around, and half drunk, you talk to him about the Lord, he'll stand and talk to you.

Some of those moss-back, so-called believers, church members, will laugh right in your face, 'cause you don't belong to their denomination. That's right. Certainly. They're irreverent. You think you have to belong to their little clique or you don't even live on their side of the road. See? It's the truth. Irreverent!

107 Now, these Angels, when They're in God's Presence, They was . . .

Believe that David said. Remember, we had here, a few nights ago, when I was preaching on something. And he said, David said, "I place the Lord always before me, that I shall not be moved. Moreover," he said, "then, when I do that, my flesh shall rest in hope." Yes, sir. "Because I know what . . . He will not leave my soul in hell, neither will He suffer His Holy One to see corruption. For, the Lord is always before me."

108 Wherever you go, place God. If a man gets angry and cusses you, place God between you and him. If a guy calls you a holy-roller, place God between you and him. If the wife gets angry with you, place God. If the husband gets angry, place God. If the children aggravate you, place God. See? Whatever you do, place God. If papa and mama gives you a little spanking and corrects you, place God, remember what God said about that. "Bring up a child in the way it should go." See? Always remember, place God. Put God before you, and you'll have reverence for God and respects for Him. That's right.

109 Now watch. Two wings, He covered His face. And two wings. . . That meant reverence, reverence before God, bowing, covered His face.

Now, we—we don't have any wings to cover our face with. We bow our head at His feet; bow our heads and pray in reverence, respects. Yes, sir. Recognize It.

And two wings, He covered His feet. His feet, covered His feet, represented humility and respects.

110 Like Moses, Moses in the—the respects, of God telling him he was on holy ground, he took off his shoes. See? He done something to his feet.

Paul, in respects to God, reverence, when the Angel of the Lord come before him, that Pillar of Fire, he fell on the ground, on his face. Respects!

John the Baptist, he had such respects when he saw Jesus coming, he said, "I'm not even worthy to touch His feet." See? The feet, showing respects. See?

111 Oh, be conscious! Here is only one thing to be conscious of, your littleness. If you want to get somewhere with God, make yourself real little.

Don't make yourself big like Uzziah. He got in there, and he said, "I'll do this, anyhow. Whether I. . . You ain't got no business telling me." See?

He should have made himself humble. "Yes, servants of Christ, pardon me." He'd have never took leprosy. No. "I know that's your job. God called you. That's your office. You go ahead and do it, sirs. I'm very sorry." Backed off, there'd have been a different writing in this Book.

But when he was corrected, he got angry.

112 You correct people about something, or tell them about their wrong doing, they'll leave the church. They won't . . . Go to somebody, tell women they shouldn't wear short hair. "Well, I'll go somewhere where they can wear it."

113 A lady went here some time ago . . . I sent my wife down. We was in a meeting. She didn't have time to wash her hair. And she . . . I told her to go to one of them there beauty shops and get her hair washed. She went over there, and that lady didn't even how how to put her hair up. She had it twisted around on top her head. Come over, said, "I never did wash anybody's hair, with long hair." So, they knew nothing about it. I don't know. Oh, my! See?

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

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

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

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

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

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

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

118 I said, "That don't make me Jesus Only." I said, "Jesus Only doctrine, they baptize, 'to regeneration.' I don't believe in that."

I don't believe, as soon as you're baptized in Jesus' Name, remit—remits your soul, your sin. I believe Peter said, "Repent, first," turn around. You missed the mark. Go back. Repent, and then show to the world that you been, in being baptized. I believe re- . . . that . . .

I don't believe in being born again is the baptism of the Holy Ghost. It is not the baptism of the Holy Ghost. It's being re-born, again. We're re-born by the Blood. Blood cell comes from the. . . I mean, life cell comes from the Blood. You're baptized, the Holy Ghost, into the Body. But you're born by the Blood. Absolutely. You're born by the blood of your father. I'm born again by the Blood of my Father, and by your, our Father, Christ. Yes, sir.

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

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

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

Said, "Lord, Who are You?" Right down to the ground. "Who is It?"

Said, "I'm Jesus." That Pillar of Fire, "I'm Jesus. Hard for you to kick against the pricks."

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

122 John the Baptist saw Him coming. One of the greatest men! Jesus said there never had been a man, born of a woman, as great as John. And when John saw Him, he recognized he was so little. He said, "I'm not worthy to take His shoes off." Amen.

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

124 Make yourself little. Always be little. Don't be the big shot. Be the little fellow. See? God is the only One, among us, that's big, anyhow. That's right.

125 You always say, "It's a holy church. The holy people." Oh, no. It's the holy God, that's right, and an unholy church and unholy people. Right. Ain't no such thing as a holy church; it's a holy God in the church. Not a holy people; it's the Holy Ghost in the people. Then, you're talking not of the people; they're talking, the Holy Ghost that's in the people.

Amen. Yes, sir. That's the right word. Amen. That struck home. I felt that one. Yes, sir. He liked that. I know that. Glory. Yes, sir. All right.

126 Make yourself little. He covered His face with two, reverence. He humbled Himself, by covering His feet.

Now, thirdly, with two He did fly. He put hisself in action with two of them. He was reverent before God. He was humble before God. Not only that, He just didn't set there, but He put Himself in action. Talk about a Church! Amen. Put Hisself in action! Whatever He had, He was ready to go with it. Yes, sir. Only thing He could say was, "Holy, holy, holy, is the Lord God almighty," but He put Hisself in action with that. That's right. He got in action.

That's what the Church needs tonight, is, first, be reverent; next thing, be humble; then get yourself in action. Yes, sir.

127 He showed the prophet, when He showed the prophet how He represented His servants, how He was going to do. What did this Guy do, this Angel? This prophet saw His Voice shake the pillars in the temple when They holler, "Holy, holy, holy, Lord God Almighty!" And the building shook. And They holler again, "Holy, holy, holy, Lord God Almighty!" And the building shook.

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

129 Our modern American people can see it happen, and walk away and laugh at it. Yeah. That's right. When, he saw a vision be made manifest, a manifested vision. O God, have mercy on this sinful world!

130 A manifested vision! He cried out, "Woe is me, for I'm a man of unclean lips, and I dwell among a people of unclean lips. I'm all undone. There's nothing good about me."

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

132 Remember, this prophet, called from his birth, vindicated, predestinated to his office, and seeking Truth, and he had been with the king. He had saw the works of God be manifested. But when an open vision come, instead of exalting him, he said, "Woe is me! I'm all undone. I'm in for it now, for my eyes have seen the glory of God."

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

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

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

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

137 Like the woman at the well, when she saw something happen, brother, she had two wings. She got away, with them, right quick. She come out there, Jacob's well, to get some of that contaminated water that they was arguing about. But when she got a drink out of that Fountain of Life, she went in action right quick.

She didn't say, "Sir, please tell me where You got Your education? Where did You get this stuff at? How did You learn it?" Or, "How did You know that I had five husbands? How did You know what was wrong with me? How did You know I was a woman of Samaria? How did You know these things?"

She never questioned. She said, "Sir, I perceive that You are a Prophet. We know when Messias comes, He will tell us these things." Oh, my! She recognized it by the Scripture, and she said, "I know, when the Messiah cometh, He will tell us these things." Hum!

He said, "I am He."

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

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

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

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

141 There, right, setting right there, his name is Morriah. He comes from Illinois. He's got rectal trouble. If you'll believe that, sir! Do you believe it? I'm a stranger to you. If you believe that, she'll leave you. [Brother Morriah says, "I believe it."—Ed.] Hallelujah!

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

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

143 He's that same Messiah. He's right here now. I see Him again. Amen.

144 What is it? That woman went in action. She got them wings and begin to fly. She got in action right quick.

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

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

147 Here is a pool full of water. If you've never been baptized in Jesus' Name, it's time to get in action. If you're just a church member, and don't know God by the baptism, the Holy Ghost, it's time to get in action. Right. Cover your face, in reverence. Cover your feet, in humility, and bow your knees. And go in action. If you don't know God, get in action.

148 When the blind man, who couldn't see, when Jesus spoke to him, and spit on some mud and put it in his eyes, and got him to heal—heal. When He did, he went in action. He spread His fame.

He didn't try to pack the ball. But, brother, he spread His fame throughout all the regions around about. What did he do? He got in action. One time, a blind man was healed.

Said, "That Man is a sinner. You don't even know Him."

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

150 That's what the church needs: get in action. We got too much form. We got too much world dignity. We need to get in action. Amen.

He spread His fame abroad, everywhere.

151 The people at Pentecost, they didn't know very much. They couldn't sign their own name, some of them. They was scared, and got in the upper room. But, one day, what'd they do? They went up there in obedience to His Word. They took His Word.

Oh, if the people today would just take His Word, then they'll get in action.

152 "Tarry ye in the city of Jerusalem," Luke 24:49. "You shall receive the Holy Ghost after this, the promise, after this the Holy Ghost come upon you, then you'll be witness of Me," Acts 1:8. Luke 24:49 said, "Behold, I send the promise of the Father upon you, but wait up at the city of Jerusalem until you're endued with power from on High."

How long? One hour, two hours, ten days, four months, six months? Didn't make any difference. "Until." How long is that? Just until. When you ask God for anything, stay right there, until. Amen. Whew! I—I feel good. Stay until. Until what? Till it happens. Claim it. Believe it. Hold onto it. Go in action. Testify about it. Glory! Yes. Testify. Don't be afraid. Get in action.

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

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

155 They stayed in action until "there came a sound from Heaven like a rushing mighty wind," then they really was in action. Then they went in action. Uh-huh.

156 Brother, sister, what we seen happen in this last days ought to put us in action. Amen. We should be in action. That's exactly right.

We set around as if it was something. . . And, well, people set around, Pentecostal people. The Lord will perform something. They say, "Hum! That's pretty good." Oh, my! Don't look very much like a Seraphim that lives close to God. Uh-huh. That's right.

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

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

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

160 From plumb back yonder in the Bible times, when the Pillar of Fire hung over Israel, and It was made flesh and dwelled among us. "I come from God and return to God."

Saint Paul saw It and fell on his face. A great teacher like Paul, taught under Gamaliel, wallowed in the dust and cried, "Lord, Lord, Who are You? I'm ready to go." A great man, what he was, a scholar, and he humbled himself because he saw the Pillar of Fire.

161 Not only do we see It with our eyes, moving among us, but we even got It in scientific. That ought to put us in action. We see It do the same things It did back there. It does it yet today, the promise of

the Father. My! What is it? It come to vindicate the Word, to prove the Word is so. That ought to put the Church in action. Don't you think so? [Congregation says, "Amen."—Ed.]

162 With two He covered His face, in reverence. Two He covered His feet, humility. And with two He went to working. Away He went, put it in action.

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

164 Signs of His Coming appearing, everywhere, we see it push out in the Word. We hear the Holy Spirit come, tell us certain things is fixing to happen.

165 No more than twenty years ago, right from this same building, It told of President Kennedy coming in. It told exactly what would take place, that the women and so forth would put this fellow in, and exactly what he would be. And we knowed it all along, and told just exactly what would happen. And here it is today. And here is that conference coming up, the federation of church, and all coming together. Why, it ought to put us in action! That's right. Uh-huh.

166 Word by word, as He spoke, has been fulfilled right by us. It should put us in action.

167 Like the prophet, we have seen the outcoming, or the oncoming of the going away; the denial, exaltations of the denominations, lose their places.

168 Like Isaiah stood there, he was a—a denominational man, to start with. He leaned upon the king because he was a good man, but he seen what self-exaltation did to him. It took him off, forever.

And we've seen what self-exaltation of denomination has done to the church. It's took the so-called denominational church out of the ring forever. Tell me when one ever rose up after it fell. Where is it at? Look back through the histories and see any church that ever fell. As soon as it organized, it fell, and it never did come back again.

169 Uzziah never did return to the temple again. He was a leper, the rest of his days; and was buried, a leper. Yes, sir. Now, the prophet saw what that did. He saw that, what that exaltation did.

"What? We, we are, nearly every . . . Nobody can come into our denominations 'less it takes a—a test before the psychiatrists, to see if his IQ is right, or not. He has to have a D.D.D., Ph.D. before he can even come, talk to us. Our boards will not have him, if he doesn't." Oh, my. "The best—best crowd in the country comes. Look at the cars that set around our places. They're Cadillacs and Rickenbackers, and so forth."

170 We've seen that thing die. We see it dead. And the whole thing has become full of imputed, aided sores, putrefied sores, rather, as the Bible calls it. It's all sores, altogether. It stinks. That's right. Spiritually speaking, I'm saying it. See? Uh-huh.

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

Like Uzziah, tried to take the place of His anointed, of anointed office, after he done been struck, and he found he failed it.

And we've seen these churches try to take the place of the anointed office, to preach the Word of God, and become bumfuzzle with It. They don't know what to do. Put the Word out before them, they don't know what to do. It's all, "We believe That was for another day." What is it? They're confused. How can you hold the office of God's anointed and deny His anointed Word which is Himself in Word form? How can you deny the Word is right, and then still say that you're anointed with the Spirit?

172 The only thing that'll manifest the Word of God is the Holy Ghost Itself. "When He, the Holy Ghost will come, He will take these things of Mine and show them to you." Right.

How can you take the place of anointed office and belong to a creed or denomination? They're dead. The thing to do is fall down and cry out, "Lord God, I'm a man of unclean lips." Yes, sir.

173 Them denominations try to take the place of the holy Church. "We believe in God the Father Almighty, Creator of heavens and earth, and Jesus Christ His Son. We believe in the holy Roman Catholic church and all these different things. We believe in communion of saints."

174 I believe in the communion of Christ. Yes, sir. I believe saints are in Glory. Sure. But I believe we have one Mediator between God and men. Yes, sir. Poke that stuff? Here, the Bible contradicts that.

They say, "Well, that's the Bible."

That's God. "The Word was God. And the Word was made flesh, and dwelt among us." Now the Word is in our flesh, making Itself manifested, anointed by the Holy Ghost. Time to go in action! That's right.

175 The effects of the vision upon the prophet, oh, my, caused him to confess that he was a sinner. Anointed prophet, he said, "I'm a man of unclean lips. I'm wrong. I've done wrong. I'm unclean, myself." He was a sinner. He confessed his sin. Yes, sir. Caused a prophet of God to confess that he was a sinner, that's what the vision done.

Some D.D.D., Ph.D. will laugh at It, supposed to be some hierarchy of some church.

176 You hear what the cardinal said, that newscast today? He said, "There is some that teaches that the return of the Lord is coming soon." Says, "Of course, we'll have to get rid of that bunch. We want a—a unionized world religion." Just exactly.

177 You people, don't you fall asleep now. The thing is closer than you think. This fellow is just about that one that "doesn't know Joseph," you know. And, watch, come in just as tricky as it can be. They got the hold right here, that last place, where, "They'd form an image to it," by taking the confederation of church and make it speak just the same as the beast did, and give it power to persecute all the godly people, and will change the times and laws of God. Just exactly what It says. See?

We get to that, later. It's too late, tonight. But we'll . . . You know it, anyhow. Yes, sir.

It caused him, caused him, confess himself to be a sinner.

178 What'd you say? Why, if there'd be a so-called today, they'd say, "Well, I'm Doctor *So-and-so*."

I heard a bishop say, "When I get up to Heaven, you know what I'm going to do?" Said, "I'm going to—to Jesus and say, 'You know who I am? I'm Bishop *So-and-so*. He say, 'Yes, I've heard My mother speak of you.'" Said, "People that believe the Bible, is like wading through muddy water, you don't know where you're going." Don't you think that.

179 He is my Guide. I'll preaching on that, tomorrow night. Uh-huh. Yes, sir. He will guide you through all the muddy waters there is to go through, all the dangerous shoals, all the high places and low places, wherever it is.

He will guide me over death's river. Amen. Oh, yes, sir, He will guide. "When death comes, I'll fear no evil, for Thou art with me. Yea, though I walk through the valley, the shadow of death, I fear no evil. Thou art there." See?

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

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

182 I want you to notice. When, this prophet, think of it, a—a man that stood with the federal government, a vindicated prophet! And as soon as he saw that first vision! He never saw a vision, before. He had otherwise. He had felt the leading of God and went according to the Word. But this time was an open vision, and he screamed, "I'm a man of unclean lips, and all these people are unclean. Woe is me, 'cause I see the glory of God made manifest."

And we just look at it. We ought to be flying away. See? See?

183 "I'm a man of unclean lips." He went down to the altar, and he said, "I'm a man of unclean lips, Lord. What can I do? What can I do, for I have seen You manifested right here? I see an Angel shake the thing. I seen him speak, and something moved back yonder." Amen.

I hope you're not asleep. Oh, my! Speak, and something happened. Glory!

184 What happened? Then we find out, he confessed his sin. And just as soon as he done it, this great Voice that had been speaking, flew down. Took His hands, took the tongs, picked up a coal, placed It upon His hand. Come, laid It upon Isaiah's lips, and cleansed him.

185 Notice, he never sent him off to get a Ph.D. degree. He never give him a book of rules to learn. But He, God, was showing the prophet that His cleansing power was by Fire off the altar. Amen.

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

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

187 Confession, first, then cleanliness by the Fire. Glory to God! Oh, watch! Confession, first; cleansing, second; commission, third. Amen. There you are. First, confessing, "I'm wrong." Second, cleansing. Justification, sanctification, and the baptism of the Holy Ghost. Confession; cleansing; commissioning. "Go ye into all the world and preach the Gospel. These signs will follow them that believe." Amen.

188 After confession come cleansing. After cleansing comes commissioning. Preach the Gospel, heal the sick, no matter what people said.

189 He finally, that precious little prophet, died under persecution, by being sawed to pieces with a saw. Huh!

190 Remember, it was when Isaiah made his confession that he was wrong. He had been altogether wrong. He had been leaning upon his creed, see, leaning upon the—the man, a man-made affair. He had saw a king that was a great man. He was a religious man, but he saw that all men will fail. See? But when he changed that, and looked up here and saw a vision, Who God was, then he said, "I want to confess. I'm wrong. Them old creeds won't work no more, 'cause they're done dead and failed. See? They're leprosy-stricken. But I've seen the glory of God made manifest."

A creed can't manifest that. A creed can't say It that way. A creed can't do it that way. It takes Christ to do it that way.

And as soon as he saw that, he said, "Now, I been altogether wrong, Lord." And then come the cleansing. Then come the commissioning. Oh, my!

191 It was then that the cleansed Isaiah . . . when God called, "Who will go for Me?"

And it was Isaiah that said, "Lord, here am I. Send me." The cleansed prophet!

192 Oh, don't you see, influence? Don't take the influence of Marthella. I hope that's not a name in here. Don't take the names of—of the influence of some little girl that goes to high school with you, or common school, or the next door neighbor that cuts her hair and wears shorts. Don't take influence. Don't take the influence of some creeded pastor that would deny the Word of God and give you a creed. Don't take that influence.

But stand there until you see the glory of God fall, see something move by its effect, see it happen just the way that God said it. Then cry out, "Woe is me, Lord. I been wrong. Cleanse me now, Lord. Cleanse me. Spirit of the living God, fall fresh on me."

> When the coal of Fire had touched the prophet,
> Making him as pure as pure could be,
> When the Voice of God said, "Who will go for us?"
> Then he answered, "Master, here am I. Send me."

He was ready. He had saw something. Yes, sir.

> Millions now in sin and shame are dying;
> Listen to their sad and bitter cry;
> Hasten, brother, hasten to their rescue;
> Quickly answer, "Master, here am I."

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

194 Let us pray with our heads bowed.

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

Together:

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

195 Now, it might be your neighbor. It might be the woman you work with, the man you work with. But they're . . .

Millions now in sin and shame are dying, in creeds and denominations;
Oh, listen to their sad and bitter cry;
Hasten, brother, hasten to their rescue;
Quickly answer, "Master, here am I."

Speak, my Lord. Speak . . .

"I saw a vision from the Lord. I saw it happen."

. . . and I'll be quick to an- . . .

He has already spoke now.

Speak, my Lord. Speak, my Lord.
Speak, and I will answer, "Lord, send me."

196 Now, with your heads bowed, I wonder, tonight. As I told you, coming down, I try to study something I think would help you.

You seen that prophet. He was a great man. He was born for the purpose of being a prophet. He found out that he had took the wrong road. He was leaning on the arm of Uzziah, a king. He saw you can't lean upon the arms of flesh. It's perishable. It's wrong. But look high and see God setting high upon His throne. Look

up there at Jesus. He said, "I'm the same yesterday, today, and forever." Let Him pick you up in the Spirit. Watch and see it He ain't the same yesterday.

197 When that little Isaiah saw God's vision move down them, into that temple, he was ready to confess his wrong. He was ready to confess that he hadn't did nothing right. Did he fly to the nation then? Did he do everything that was right, then? Everything that he could do. Finally, he sealed his testimony with his blood.

198 I think that would be the feeling of all of us. How many feels that you'd like to say, hear God say, that you'd like . . . You'd say to God, "Here am I. Send me"? Raise your hands.

"Here am I. Let me testify to the milkman. Let me testify to—to anybody that I can. Do something, let me do something. Lord, I don't ask to be a preacher. I don't ask to be *this*. But, Lord, if I'm a farmer, make me a farmer that can testify to my neighbor farmer. Let me be a farmer that, when I sell my grain, I can testify to the grain operator. Let me be a farmer. If I'm a—if I'm a woman, let me testify to the insurance man. Let me testify to the milkman, to the paper boy. Let me do something, Lord. Let me go in the neighborhood and find favor with my sister here, next door, who is evil and wrong. Let me give her a testimony with sweetness. Let me cover my face with my wings of humility. Let me cover my feet likewise. Let me be reverent in Your Presence. But send me with two more wings, Lord, quickly, to somebody. Here am I. Send me. Send me."

199 In this respect, let's all stand then and make ourself a consecration service to God.

The Almighty is here. You believe it? [Congregation says, "Yes."—Ed.] We're in His Divine Presence. Don't forget that now. His Presence is right here just the same as it was. Frankly, since I been standing here, I saw four or five visions already happen. That's right. That's right. It's been over two or three people that belongs here at church. I didn't say nothing. But It's here just the same. All right.

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

> We see the sign appearing of His blessed coming,
> Lo, and behold the fig leaves now becoming green;
> The Gospel of the Kingdom has gone to every nation;
> And we're near; the end can be seen.

That's right. Is that right? [Congregation says, "Amen."—Ed.]

Then gladly away we'll herald the Message of His blessed appearing,
Soon He's coming in glory, to tell to one and all;
Then awake, ye saints of the Lord? Why slumber when the end is nearing?
Let's get ready for that final call. Amen.

Nations are breaking, Israel is awakening.

She is a nation now.

The signs that the prophets foretold;
The Gentile days numbered, with harrows encumbered.

You see it coming out yonder; not only nations, but churches.

Return, O dispersed, to your own.

The Day of Redemption is near,
Men's hearts are failing for fear;
Be filled with His Spirit, your lamps trimmed and clear,
Look up, your Redemption is near.

False prophets are lying, God's Truth they're denying,
That Jesus the Christ is our God.

You know they are.

But we'll walk where the apostles have trod.

For the Day of Redemption is near,
Men's hearts are failing for fear;
Be filled with the Spirit, your lamps trimmed and clear,
Look up, your Redemption is near.

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

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

201 Heavenly Father, consecrating myself to You, tonight, Lord, with this church, after this Message, stern, hard, "Here am I, Lord. Send me."

Here is my church, Lord. May they cover their face with reverence. May they cover their feet in humility. May they have the

courage to fly with the Message, quickly, to somebody else. Grant it, Lord. May they testify with sweetness, be the salt of the earth, with its Saviour in it.

Lord God, this is our sacrifice. This is our offering. This is our thanksgiving. This is what we long for, Lord. Send us, tonight, to somebody that's lost. May we pull them into church tomorrow somewhere. May we teach them the way of the Lord. May they be saved, Lord, for it's later than we think. Grant it, Lord.

202 May we mean this in our hearts, as we speak it, Lord. Take a coal of Fire, of the Holy Ghost, off the altar of Calvary. Touch each heart and lip, tonight, Lord, that we speak no lies, that we speak the Truth.

Take us, tonight, Lord, just what we are. All of us are not preachers. All of us are not prophets. All of us are not speakers with tongues. All of us are not miracle-workers. But all of us has something to do. Show us where it is, Lord; testify, sing, or pray. "And like bread upon the water, it will return some glorious day." Grant it, Lord. Here we are. Send us to our neighbors, to wherever we can, to our fellow men, and tell them of the Coming of the Lord. Grant it, Father.

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

204 Now with our heads bowed, I'll ask the pastor then to come forward for the dismissing service.

God bless you. Hope to see you in the morning, now. God be with you, heal all the sick and afflicted among us. Make every one of you . . .

I feel filled with the Spirit right now. I feel the Holy Ghost. I feel His Presence. I know He's here. I'm positive He's here. I see Him. I know He's here. I see Him moving, that great Pillar of Fire, glory, in a manifestation of His Being, the Deity of His Presence, great august Being.

God, hover over this. Let not one of them be lost, I pray. Glory to God!

THE INFLUENCE OF ANOTHER

62-1013 Vol. 4-11R

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