

Thirsting For Life

Jeffersonville, Indiana
June 02, 1957

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

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

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

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

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

6 You know, when it comes to a place that women don't love children anymore, they're not no more women, in my opinion. I like

little fellows and I... There's something about them. My little fellow back there, he... Meda said, "You was too old to have that."

7 I said, "No, when God sends them, they're just on time." That's right. They're just exactly on time. And so, I know what it means to home. And a lot of young people that say, "Well, we can't have children. We will wait till we get later on and so forth." Just as God sends them, receive them, because they are the tie that binds the hearts and homes together: little children.

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

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

10 We'll pray for the sick, just... Unless she's real, real sick and wants to be prayed for now. We're going to have a line just in a little bit soon as I speak at little. Or did you intend for me to speak? [Brother says, "Yes, sir".]

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

12 And they've been awfully nice to us. They've never complained, the neighbors, the nights... and we get a little noisy around here, you know, late in the night. But there's never nothing about it, and you know how they could... They could fuss at us with it if they wanted to. And we believe in being just as peaceful with our

neighbors and live peaceful with all men as far as possible. And so, we want to do that.

13 And now, if there was no other place in the city, or nowhere for the kiddies to play ball, we would see if we couldn't build us a big, high fence around so that the ball wouldn't go over and bother and molest our neighbors. But right here in Ingramville, right there, they have a public ball diamond for all kiddies, and playgrounds for them to play, just up above the edge of the graveyard there. They have the whole city playgrounds there to play ball and whatever more you wish to play.

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

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

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

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

18 Now, people walking back and forth through there: that don't mean that . . . for them not to walk through or anything; be perfectly

all right. And someday I hope to, the Lord willing and Jesus tarries, to make an official parking lot for the church there if we don't build a bigger church and put it. And someday, if I return back so it'd be big, have a work here, why, Brother Neville and I both can be into it and so forth. We'd build a . . . Just use that lot for a big church and put a great big church here and fix it up in that manner.

So, we bought that while we could buy it.

[A brother from the congregation speaks.]

19 Thank you, Brother Roy. That's mighty nice if that . . . if they can make a decision on making a . . . If they make it a parking lot, that'd just be the thing to do. That's mighty nice. . . .

[The brother continues to speak to Brother Branham.]

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

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

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

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

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

25 Now, let's see; it's just a little bit late, so we want to just put Sunday school maybe and preaching together, Brother Neville? [Brother Neville says, "Yes."] And we're happy to hear about his baby, too, aren't we? My, so fine. And say, it's a prophet? [Brother Neville laughs and says, "If it's anything."] Ha-ha-ha-ha. All right. Well, we're glad for these little prophetesses, you see, and everything. I just thank the Lord for them.

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

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

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

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

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

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

32 Everywhere, the Pentecostal has turned me down because I won't accept the evidence of the Holy Ghost is blood running out of your hands, and oil running out of your hands, and things like that, and seeing rainbows, and all those things. Sensations does not pertain to salvation, not at all. We come solemnly by faith; we believe God and that's it, see.

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

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

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

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

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

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

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

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

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

37 Now, God dealt with David, like green pastures, and still waters, and so forth. And David out there, after he seen so much life: how God lived in the tree, and how He lived in the flowers, and how He lived in the rippling of the brook. If anyone ever walked down by a brook where the little falls is, and hear that constant ripple. Oh, I can lay down there and go to sleep just so easy.

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

39 And David here said, "I just... My soul just thirsts after Thee." Just listen. "O God, thou art my God; early will I seek Thee: my soul thirsteth for Thee, my flesh longeth for Thee in a dry and thirsty land where no water is." Then he goes on to say, "Because Thy love-kindness is better than life." Now, there's nothing seemingly any better than life. What could we estimate this morning would be better than life? But David says, "Thy love-kindness is better to me than life."

40 Now, we wonder then the word *life* must have a compound meaning to it, must mean more than one thing. *Life* itself means an "existence." So then, if Thy love-kindness is better than life, then

what could be any better? Because God alone has eternal life. God alone has eternal life. If we can get that straight now, it will be easy for us to see the great picture God sets before us: how that someday that everything that isn't of God will vanish and perish and go away.

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

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

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

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

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

46 If you notice that this great beginning, you take. . . . Someone has asked the question, "Who is this great Jehovah? Where did He begin at?" He had no beginning. He was forever God. And He is. . . .

Now, the word *forever* just means “a space of time,” but *eternity* means “forever.” But forever, the word *forever*, in the Hebrew, means “space allotted time” for it is in plural, forever and forever, see. That means two forevers, see. But in *eternity* is one complete. *Eternity* is a circle that has no end. It never had a beginning and it never will have an end.

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

48 Let’s close our eyes to our imaginations for a few moments and go way back into the ... before there was anything. The great fountain of all eternity was that spirit of love, joy, that spirit of honesty, that spirit of trueness in this perfection.

49 And then, out of the existence of the Father went the Logos, which was the Son, which was the theophany, which was the body of the great Jehovah God: went forth in a celestial body. That’s the *Logos*. The Word spoke out of them great fountains of life and went forth. And there was the theophany, which was God made into Word.

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

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

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

53 And David screamed out, “O Thy love-kindness is better to me than life.” Now, life. Everyone wants to think of life. And life. . . . The word *life* has had a perverted aspect to it, because that even life itself has a perverted aspect. And many times people want to refer to life as having a big time, drinking, rioting, and going out. They say, “This is life.” How mistaken they are. That’s death, see. It’s not life. It’s death.

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

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

56 And I heard one of them say. “Whoopee! This is life.” I thought, “How wrong that is. That’s death, for the Bible said, ‘She that liveth in pleasure is dead while she is alive.’”

57 So then, we find out that life, what we call life. . . . And we see signs today such as this, “Where there is Budweiser, there is life.” How perverted that is. Where there’s Budweiser, it is death. And we see signs like this, too: “Life begins when the sun goes down.” No, death begins when the sun goes down. The people become night prowlers. They prowl at night. And if you notice, they take the nature of the evil. Evil always prowls at night.

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

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

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

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

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

63 So, the word *life* has been misinterpreted to us. Now, what we call life: Someone will get a new car and they'll go down the road and they'll just whiz; maybe with a drink in them and their arm around a girl. And a young fellow say, "This is life." And the young lady with her choice boy friend, and she has got a drink or two and she will say, "This is life."

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

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

66 But how perverted it is. That's death. And those will perish who have it. And we notice today.... Now, I might be just a little bit

old-fashioned on these things, and kind of cut corners and mash hard, but it's really.... The intent of it is to show a point.

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

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

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

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

71 Now, notice. In this thing that you call life becomes so miserable till many times people take their life. So, that could not be the life that God is speaking of, because you cannot take God's life, and neither can you give God's life. That lays by sovereign grace in the hands of God alone.

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

73 We all like to rejoice, but we can rejoice over the right thing. That shows that we're hooked up with the real thing, when we rejoice over the right thing. But when we rejoice over the wrong thing, it shows we're hooked up with the wrong thing. So, our life can tell

right now what we are, which way our emotions are running. Do you see?

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

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

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

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

78 And a psychiatrist there... He sat down to talk to her, and he said, "You mean that you have never been kissed by a boy?"

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

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

"Never."

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

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

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

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

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

84 And how dare some of you who would be so little as to try to quench that blessed thing of thirst by trying to satisfy that with drinking, and smoking, and television, and running, and carrying on, and reveling around trying to satisfy that godly thing that God put it in you to thirst for Him. You are polluting the fountain that God has placed in you to receive His Spirit and you're drowning it with the things of the world. And they do not satisfy. They never will satisfy.

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

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

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

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

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

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

91 Then, the devil has another way. We just have a moment left for this. The devil has another way to pervert. Besides saying. . . . You say, “Well, I don’t drink, Brother Branham. I don’t smoke. I don’t gamble. I wouldn’t run around on my husband, or my wife. I’ll do. . . . I live a good life.” But the devil has perverted that. He lets you think, to satisfy your guilty conscious, that you go join a church and you’re all right. That’s wrong. That’s perverting.

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

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

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

95 And they come out all of a sudden, and they cover the little fellow, and they rip him to pieces. That’s the way sin does. It gets you off on the wrong ground, when you think that you, “Why, I’ll just try a little bit of *this*. I’ll get by with *this*. They’ll never know nothing about it. *This, that.*” Don’t you worry. There’s an all-seeing eye watching you. And sin lays at the door. Be careful. It’ll find you out.

96 And then sometimes when a little deer is grabbed at, maybe sometimes they grab them sometimes in the flanks, maybe not get them high enough to jerk them down. Grab them in the flank, and jerk a whole piece out, and maybe then he will grab him to break the hamstrings in his hocks back here, which will break him down. Then he can’t run; he’s helpless.

97 But sometimes they'll go too high and get him up on the hip and jerk a whole piece out of him like that, where the dog just reaches, and grabs him, and throws his weight against it, and jerks the whole piece out. Maybe he'll miss the jugular vein at his throat, and grab into the brisket and tear a whole chunk out.

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

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

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

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

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

103 "Blessed are they that hunger and thirst after righteousness, for they shall be filled." May that be the motives of this church this morning. May your affections be turned from the things of the world, the cares of the world. Whether it's your house being clean, whether

it's your farm being weeded, or whatever it may be, may it be turned to God.

104 "O Lord, Thy love-kindness is better to me than my own life. My soul thirsts after Thee, like I was in a dry land and like the hart for the water brook. My soul must find Thee or perish." When the Branham Tabernacle gets to that place, the little *isms* will drop out the doors. The differences will be all settled out and Christians will be Christians and there... This will be a spot that'll be talked of around the world when any congregation of people will thirst for God in that manner. "Thy love-kindness is better to me, O Lord, than life." Let us pray.

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

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

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

Certainly. I want it, too. God bless you, sister, back there. Let at the noise of Thy waterspouts.

108 O God, make me to know that I'm a frail person, that I don't know just what time these little fragile threads of life is going to break, and I'm going out into eternity. But let me be so, O God, that my soul is so thirsty for Thee, that I want no more drinking, no more smoking, no more lying, no more to do with sin. Let my affections be set on things above. Grant it to me, O God, as I raise my hand." God bless you, and you, and you, and you. God bless you. Father sees your hands. Certainly, the omnipresent God. God bless you.

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

110 David said, "That's the way my thirst is, God. I just got to have it, or I will perish. I want life. And your love-kindness to me when I feeled Your presence, see my life is tallying up with Your Word; it's better to me than all everything else, all other life and everything--Thy love-kindness. Confess your fault now as we pray.

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

112 I think of this our country: pleasure mad. O God, movies, television, old filthy stories. And hearing it takes three or four psychiatrists to keep Elvis Presley on the screen, and Arthur Godfrey and many of these others. It just exposed last week by this New York journalist that he visited them, and know that three or four psychiatrists to each one, to try to bring this world down to a place of vile, dirty, foul, indifferent jokes, and women on the street. How the men lose their minds, going into places, and pattern vulgar clothes, to put on them. And realizing, Lord, that that poor little misses out there

on the street with her little body stretched out and vulgar looking clothes. And that man yonder in the barroom this morning, knowing that he's trying to satisfy the thirst that God give him to thirst after Him, after God, he's trying to satisfy it with worldlyism, worldly stuff.

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

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

Now hum it really there.

Don't you hear the bells now ringing?
Don't you hear the angels . . .

(That all blends to one.)

It's a glory hallelujah Jubilee.
In that far-off sweet forever,
Just beyond the shining river,
When they ring those golden bells
for you and me.

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

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

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

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

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

Waits for me a glad tomorrow,
Where gates of pearl swing open wide,
And when I cross this vale of sorrow,
I'll camp upon the other side.

Someday beyond the reach of mortal kin,
Someday God only knows just where or when,
The wheels of mortal life shall all stand still,
(What'll happen then?)
Then I shall go to dwell on Zion's hill.

Someday beyond the reach . . . (Think of it.)
mortal kin,
Someday God only knows just where or when,
(What'll happen?)
The wheel of mortal life shall all stand still.
Then I shall go to dwell on Zion's hill.

Swing low, sweet chariot,
Oh, coming for to carry me home;
Swing low, sweet chariot,
Coming for to carry me home.

It's the old ship of Zion,
It's the old ship of Zion, (Glory.)
It's the old ship of Zion,
Get on board, get on board.

It has landed my old father,
It has landed my old father,
It has landed my old father,
Get on board, get on board.

'Tis the old ship of Zion,
'Tis the old ship of Zion,
'Tis the old ship of Zion,
Get on board, get on board.

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

Oh, oh, won't it be wonderful there,
Having no burdens to bear?
Joyously singing with heart-bells all ringing,
Oh, won't it be wonderful there?

Won't it be wonderful, wonderful there,
Having no burdens to bear?
Joyously singing with heart-bells all ringing,
Oh, won't it be wonderful there?

Walking and talking with Christ the supernal One,
Won't it be wonderful there?
Gloriously singing with Christ the Eternal One,
Won't it be wonderful there?

Won't it be wonderful there, (Wonderful there)
Having no burdens to bear? (Over there.)
Joyously singing with heart-bells all ringing,
Oh, won't it be wonderful there?

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

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

of it. It'll fade out into an eternity. It had a beginning; now may it have an end, also. We know it will.

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

121 And we come to Thee, Father, this morning, humbly believing that You will make intercessions for us now, that as we confess our sins and our wrongs and our desires for Thee. Our hearts are hungering to be well, so that we can serve and do the work that You would have us to do. Grant Lord, as Your elder goes forward anointing. I come laying hands upon the sick. May the Spirit come forth healing. We ask this to be, through Jesus our Lord.

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

The great Phy. (Everybody singing softly.)

123 [Brother Branham moves from the microphone to pray for the sick.] God, be merciful to [unclear words] because You always speak that [unclear words]. May that fountain open [unclear words]. You have been so kind to her. And I pray, God, with all my heart [unclear words] prayer of faith will intercede now as we lay our hands upon her [unclear words] that you have bound in a chair for so long, cannot move and now she is up and around. We're so happy. Pray that you'll continue now with her Lord [unclear words]. In Jesus' name. [Blank spot on tape.] [Unclear words].

124 I understand this is Sister Craig. [A sister says, "Yes."] I understand your condition, Sister Craig, that you got so sick and had to leave [unclear words]. But God can [unclear words]. Now, look. Way out there in those deserts, you've labored away with your husband here for the cause of Christ. The very thing that you stood for, Sister Craig, is the only thing that can help now. And as God's servant, and know that we love you and Brother Craig here, and all of us here at the church. And we appreciate your work in the desert with the Indians [unclear words]. And if you come now. This is the hospital this morning. Here's where the Physician stands, that great One Who can perform it all [unclear words] kidney stones out

anytime, the Word of God is sharper than a two-edged sword [unclear words] take them away [unclear words] shadow of a doubt [unclear words].

125 Dear Heavenly Father, here's a minister's wife [unclear words] in a hot desert [unclear words] those Indians and the unconverted, trying to win them to You, and standing here at this little altar today. O merciful Father, as we, with our hands laid upon her, with signs believing that the Bible is still the infallible will of God. We lay hands upon her ... [blank spot on tape].

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

Oh, precious is.....

[A sister speaks to Brother Branham.]

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

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

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

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

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

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

132 And you come out here and, well, if you wanted your lights fixed, you wouldn't care to call me to come do it, try it. And if I couldn't, I'd call Brother Rodey, so then we just ... or something, you know on that order, see. And that's just common among you. Somewhere else, it seems to be different. When we.... Well, now, we don't ... [blank spot on tape]. That's one of the makeups just like brown and blue eyes, see. It's just one of the make-ups. We can't help that.

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

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

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

136 The next come was a spastic child about twelve years old. Billy helped pack him up to the platform--and two men. He was in such a

fix, just like this, see. Reminds me of little Edith Wright. And they brought that little thing there. And while I was praying he said, “Let me down. Jesus has healed me.” Well, what could we do but let him down? And when he did [Brother Branham claps his hands.], he walked down through there going like this, praising God, and shouting, and walking up, and down that place like that. And people fainting almost in the audience like that.

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

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

139 “Peter said... Why, you know, Peter, how he was, he said, ‘Why, look at the tree. Behold it.’

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

I said, “Did you get that?”

“Yeah.”

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

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

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

Said, “I understand.” I put my arms around him, prayed for him.

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

145 After that I thought, “What’d I say? What’d I say?” What if that would had been some criticism there,” you see. I thought, “But if God said it because I didn’t know I was going to say it. So I will just leave it right like that, let him go ahead.” Next night it was just about that long. See, where he. . . .

146 So, the couple after that was a little boy come through, a little hump on his back, come way out like that. There’d been a whole bunch of little French Canadian Catholic had come down, and was saved and filled with the Holy Spirit there, see. And this little boy had a arm down like that, a little hump on his back, a little bitty fellow about like this. He come through and I was going to pray for him.

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

148 He said, “Yes, sir.” Said, “I can’t come back.” And find out, he was a real poor family from way over in British Columbia, see. Didn’t have any money to stay any longer.

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

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

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

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

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

He said, "Yes, sir."

I said, "What's your nationality?"

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

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

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

155 "No, sir." Said she hadn't seen... Oh, I don't think she... Maybe she never did see. I don't remember how long it'd been since

she'd seen. Maybe never. Her little eyes just like little white balls over them like that.

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

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

She said, "Yes, sir."

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

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

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

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

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

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

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

162 What I spoke of this morning, *Life*. Oh, you seek that with all your heart. I couldn't. . . . If you tell people too many things, they get all mixed up, and they don't know what you're saying then, you see. You can't talk to people; just one think at a time is the best way to get it. And I don't have but just maybe one meeting now, and then with

you, and I can't tell you like I want to, you see. And you get all muddled up when I get telling you too many things.

163 But this one thing remember this morning: Seek life. Oh, pursue after it. Thirst for it. Just keep reaching for it. Don't let nothing stand in your way. Seek for it. Until we do that, as we leave, we must do what?

164 Take the name of Jesus with us, falling prostrate at His feet. King of kings in heaven we'll crown Him, when our journey is complete. All right. Up to our feet.

Take the name of Jesus with you,
Child. . . [Brother Branham speaks
to someone.] Whatever you want.
will joy and comfort give you. . .

165 I tell you what let's do. Turn right around and shake hands with somebody there saying, "How do you do, brother? I'm sure glad to be in service with you."

Precious name, O how sweet!
. and joy of heaven;
Precious name, O how sweet.
Hope of earth and joy of heaven.

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

At the name of Jesus bowing,
Falling prostrate at His feet,
King of kings in heaven we'll crown Him,
When our journey is complete.

Precious name, O how sweet.
Hope of earth and joy of heaven;
Precious name, precious name,
O how sweet! O how sweet!
Hope of earth and joy of heaven.

