

# God's Provided Way

Grand Prairie, Alberta, Canada  
May 16, 1961m

1 Thank you, Brother Sothmann. Good morning, friends. I certainly deem this a great privilege to be back again with this community here in Canada. It's been some time since I was here before, and I've always yearned to come back. I like prairie people and mountain people. They're just home people, nothing . . . what we call down in the States just homespun, just real people that you. . . . Nothing starchy about them—just people that trust God, and believe God and are humble in their hearts. And that's the way that God works, with a people like that.

2 It doesn't take large congregations. Jesus never promised to gather with large congregations. He promised to assemble "Wherever two or three are gathered in my name, there I'll be in their midst." And again it says, "If the people that is called by my name shall assemble themselves together and pray, then I'll hear from heaven, and heal their land." And it's. . . .

3 This is a great time. I was coming really for a little vacation. I've been on the road now constantly six months. And the meetings has a great tearing down to my being, and I needed a little rest. And I thought, "Well, I'll either go down with my friend, Brother Welch Evans, down in Florida and fish a little while. . . ." Then I happened to think, "You know it'd be real good if I went up to Dawson Creek, and fished a little while, went hunting, see my friend Chris Berg and some of the brethren around." I thought, "I wouldn't be doing God an honor unless I had some services there for the people."

4 So that all managed up to one thing. And I run through my invitations, and I found someone had taken Brother Hunter's place over at Dawson. So I called this brother. I really don't know his name, he may be here this morning. And I called . . . got a letter to him, and he wrote back, and said, "Why, sure. We'll stage a meeting or two, or night or two, for you here." And said, "I'll get a guide

ready for you to go out fishing.” And so, that give me the opportunity to come and visit with you.

5 And so then they come down. I said, “Well, don’t forget Grande Prairie, ‘cause I stop there. Maybe they can put up with me a day or two while I’m in there.” So that’s how we’re here this morning.

6 But we come to be a blessing to you, and I’m sure you’ll be a blessing to us. And we are here not to represent any organization. We just try to represent Christ, and He is the one. And I’m sure He. . . . You know Him as your Saviour (I trust you do), the forgiveness of your sins, and the filling of the Spirit.

7 And now, many times where I go to pray for the sick around the world, some of them says, “Brother Branham, the divine healer.” Now that’s a mistake. I’m no healer. I don’t believe any other man is a healer. I believe God is the healer. And God has already did for you all that can be done. Now the next thing is your faith to believe in his finished work.

8 And I never come to take the place of a doctor. I’m not a doctor. And I come to pray for God’s children, the doctor’s patients, my friends. And that’s what we’re here for. And we’re happy to get to meet in this new beautiful little church setting way up here in the prairie. Fine people.

9 And coming along yesterday, I noticed. . . . Reminded me of when my father used to tell me down in the state of Kentucky where I was born, they used to go in and saw down the trees, and roll them . . . have log rollings, and burn them, you know. And the men would all parch corn, and women would make candy, and have log rollings, you know, and take. . . . I guess that’s all foreign to you people down here . . . and have sorghum molasses.

10 I looked over to a fellow from Georgia. He kind of smiled. He knows what sorghum molasses is. I wonder how many here knows what sorghum molasses is? What part of Kentucky you from? Yes. Well, I sure love them, and we used to skim the sorghum and have a great time.

11 Now, and oh, what. . . . We come from the old Southern Missionary Baptist, where we’d have gatherings and have dinner on the grounds; and have footwash. How many knows what footwashing is? Oh, that come right on over into the Pentecostal church. We’d have great times there, great jubilees. And now we are gathered now

for a different kind of a jubilee: a spiritual jubilee, which we're all acquainted with the things, and the goodness of God and his mercy.

12 I remember here before there was some fine people. I may mispronounce this Norwegian name, or Swedish, ever what it was. It seemed to me like their name was Bentrude, or Benzrude, or something. They'd taken me out here to shoot some geese one morning. And I tell you, their kindness was so good, it liked to kill me. After I got through service that night, they had a great big . . . well, we call it down in the States, supper. I think you call it up here dinner.

13 I always get mixed up in that. If that is dinner, then when am I going to have supper? See, I get all mixed up and miss a meal somewhere if that . . . if the evening time is dinner. Now down in the South, we call it our breakfast, our dinner, and our supper. Then if this is my dinner over here at last, then what become of my dinner, see? Then where . . . if this is my dinner, then where's my supper coming in at? Next morning you say it's breakfast, so I don't get it just right. So anyhow, I'll say it the way that I knew it best.

14 I had two suppers. I had one out there, and then I got to bed about, oh, I suppose about one o'clock, or 12 o'clock. And about 4 o'clock the next morning, they had me up with my breakfast. And I was out in the fields, some oat patch, digging out a hole to crawl into to hide from the geese. And then we got back about two hours later.

15 All these here suppers that I missed up here, it was all paid for over there, cause I come back in and had another breakfast. So I had two for that day. So I was all. . . .

16 Never will forget those people. I hope I get to see them while I'm here. They had some people up at Dawson Creek. One of them was a minister. I don't know, but it seeming like . . . am I pronouncing that name right? Bentrude. One of them was a minister. Iner, I believe. Iner-Iver-Iver, great big fellow, fine fellow and even. . . . Say, I hope. . . . [Someone from the audience says, "He's over there, second row."] Iver Bentrude. Well, well, well! Me standing here talking about him; and here him standing listening at me. I better quit talking about that right now. All right.

17 Is your father and mother gone on, Brother Bentrude? Both of them. I'll never forget those little Norwegians. I was in his home, his parsonage out there. And I was staying there for a few days, at a little

place. . . . Groundsbirch. Is that right? And the little mother and father Bentrude, little old Norwegians (Is that right? or Swedish? One of the Scandinavian? Norwegian.) up there in the home.

18 And Papa goes down to get him a . . . get some groceries at the little store. And Mama was sitting at the window, you know, and she kept pulling back the curtain, watching for him to come.

19 After awhile here he come, clipping along, you know. And he had a little bucket in his hand, a few little packages beneath his arm. And mother seen him coming. Here she went to meet him, you know, and she took some of the packages and patted him on the back, you know, and here they went, two little couple coming by. Oh, I just raised up my hands and wept. I thought, “Isn’t that beautiful?”

20 And the next day we had a gastronomical jubilee, ‘cause they had all the children come in. They had everything for dinner, and that was at 12 o’clock, you know. So we had a great dinner spread out there.

21 And I wanted to talk to that little old couple so bad. And I don’t think they could speak one word of English; and I couldn’t speak one word of Norwegian. So we couldn’t get along making signs to one another. Someone come in and interpreted for me.

22 And I said, “You know, one of these days when I cross over the river, coming down the streets of glory, I expect to see a handsome Norwegian man and a beautiful little Norwegian woman—young, never get old again. And I’ll say, ‘Do I not know you?’”

23 “They’d say, ‘Oh, yes, Brother Branham, you know me. We fed you wild goose one day at the table, when we were down on the earth.’” And I hear that they have both gone to that heavenly home. God rest their precious souls in peace, is my prayer.

24 Now this morning we have given away . . . and the pastor’s so nice to give us this little time of introduction, kind of, to the service. And usually I don’t preach over, when I go to preach, over six hours or something like that. I usually let out around about . . . after four to six hours of preaching, more or less. But this morning we’ll only take about 30 minutes of just introduction. Then this . . . ‘cause you’ve got to go home, and eat, and come back again at 2:30.

25 How many people are expecting to be prayed for, during this time of the meetings? Let’s see your hands. Around the building. All

right. Now, if you've got any people, remember, it'll be real quick. We got to hurry in, hurry out. We're going on to Dawson.

26 And so, you get them here this afternoon. (2:30 is when the service starts?) Oh, have them here by a quarter to, something like that, and my son back there will come, give them prayer cards, anybody that wants them. And then we won't have a . . . like an arena. Everybody will just come up when their numbers are called, and we pray for them that way.

27 And now, if you got any neighbors that wants to be prayed for, you bring them out early this afternoon to get a prayer card. Now, before we approach the Word, let's approach the author of the Word by the way of prayer, while we bow our heads.

28 Gracious and holy God, we come into thy presence in the way of prayer in the name of the Lord Jesus, God's precious and glorious Son. For we are taught in the Scriptures that He said to us if we shall ask the Father anything in his name, it would be granted.

29 Now, if we should come in the name of this lovely church, or in the name of the pastor, or in the name of the nation it would do us no good. And we would have no faith that our prayer would be answered.

30 But when we come in that all-sufficient name of the Lord Jesus, we have the assurance that God will grant us what we ask. Therefore, we weigh out our prayer to see if we're going to ask anything amiss; to see if we should be . . . any wrong objective to our coming here, or our asking, or the motive we would have in asking for such things.

31 So we pray, God, that You search our hearts, for we stand in thy holy presence in this tabernacle, knowing that we are eternity-bound people, with our heads bowed to the dust from whence Thou has taken us. And we are solemnly trusting that some day You'll send Jesus, and we'll be lifted from this dust body to a body that's made like unto his own glorious body, where there will be no more praying for the sick, there will be no all-night prayer meetings for the lost, but the redeemed shall be in the city, and shall walk in the light thereof forever. Oh, our hearts long for that.

32 But while it is day and we have the opportunity, we are pressing upon Thee, Lord, for thy divine guidance and mercies. And we trust

that You'll give this little city a great awakening to the reality of Christ in our midst yet today, after two thousand years from his crucifixion; that He is not dead, but He is alive forevermore.

33 We pray, Lord, that You will let the Scriptures be fulfilled, which was spoken to the disciples when You said, "When you enter a city, heal the sick that's in the city." I pray, Lord, that all that are sinfully afflicted that they will be healed first; and then that all who are physically afflicted will be healed.

34 And may there be a revival sweep in this little valley here that'll cause such a hunger and thirst, for it is written, "You're the salt of the earth. And if the earth loses its savour . . . or the salt loses its savour, it's henceforth good for nothing but to be cast under the feet of man, be trod down." But, Lord, we pray that You'll let Christ be in our lives so real that the people will thirst for Him. Let Him be the center of attraction, Lord, and we'll praise Thee for it in humbleness, and bow our heads in humility, giving Thee all the praise.

35 Bless the pastor here, and the associating pastors, every church in the city and throughout the community, all the members of every church. May we come with one heart and one accord, and see the glory of our risen Lord. We ask it in his name, and for his glory. Amen.

36 Just by the way of introducing the meetings, I would like to say that we come each day, just carry the little campaign. Any questions you might ask Brother Sothmann, and he would be able to direct you—he and the pastors.

37 And now, questions on religious views, I don't try to answer them, because that's the pastor, you see. I'd rather each church would be acquainted. . . . Their pastor is a man of God. He led them safely this far, so he can take them on, you see. So now, come believing.

38 Perhaps, maybe in the next meeting or so, there may be outsiders that's outside of the Pentecostal realms and the full gospel. And we want to be positive, knowing where we stand, 'cause no man can walk without he's sure he knows where he's walking, see. We know where we stand, because we're walking with the Scriptures, believing that God keeps every word, and makes it real, see. If you don't believe that, then we can't walk with God.

39 And now each day each . . . before each service the boys will come down and give out . . . or Billy. . . . Usually Leo and Gene, a couple of associates, are along in the big campaigns, and they help give out cards, too. But my son is along this time, and he'll give you prayer cards about an hour before each meeting, so we won't interrupt the people that's coming for the . . . hear the service, the introduction meetings, and so forth.

40 Now, if you keep a Scripture record of what, sometimes, ministers read, I would like to read for you out of the New Testament, the book of St. John, twelfth chapter and thirty-second verse, for an introduction. And from this I wish to draw this text for a context. Jesus was speaking. . . . Oh, I would have loved to have heard Him speak, just. . . . I know we all hunger for that.

*And I, if I be lifted up from the earth, will draw all men unto me.*

41 Now we have a little song down in the States we sing, that, "If I Be Lifted Up." Now I want to speak on the subject of "God's Provided Way." God has a way provided. Now, man is prone, in the world, to try to do something, to achieve something. He wants to do it himself. I'm sorry that it's made up that way, but the human race is just that way. Man tries to do something to make an achievement for himself.

42 As I was coming up yesterday along the highways, I passed through two large cities below here, Calgary and Edmonton. And I was speaking to my son when I went in to buy some gasoline. And when I looked up on the pump, and it said "Thirty-nine cents a gallon," I said, "I don't understand how they do it."

43 We pay about thirty-five cents a gallon for this gasoline in the States; and they bring it up here, and instead of a four-quart gallon, give you a five-quart gallon for thirty-nine cents. Therefore, they can sell it way up here on the prairies cheaper than you sell it in the United States; and yet, it's got from the United States, brought up here. The government buys it, and then the consumer sells it. Of course then, the government takes taxes back off of that from the consumer, back to the government.

And Billy said to me, "Does that seem fair, Daddy?"

I said, “Well, we find out that they get along better than we do.”  
Now, if you’d notice. . . .

44 I wish to say this about Canada. I believe if Jesus would tarry for, say, fifty years, that this nation will lead the nations of the world. This’ll be the outstanding nation of the world, if Jesus tarries, because it’s your ironclad government, see, and the things . . . the natural resource that you have to build from.

45 Now your lands are covered with oil and minerals, and your mountains are full of gold and silver, and uranium, and potash, and whatmore. You have . . . you’re about one and two-thirds times as big as the United States, the Dominion of Canada. Yet, in the city . . . or in the state of New York, they have 296,000 more people in the state of New York than Canada has in their complete dominion. You’ve got here to make with, only you’re not thickly populated, and that’s a blessing. For when population . . . men begin to congregate together, sin comes in.

This morning when we were eating at the bus station, my son and I, he said, “Dad, I would love to live here.”

Oh,” I said, “who wouldn’t?” See?

46 This is a paradise. Maybe you do not realize it. Many, like the ladies, long for the big cities many times, and that. . . . Don’t never long for that. Oh my! Take this any time. Here’s the place to raise your children. Here’s the place you can offer more for your children, more to your children, more for yourself, than any place that I know of.

47 Your money has the highest value . . . or it’s high, if not higher than any other nation in the world. Why? Because that you raise your wheat, the government takes it and sells it for you, and the money must be laid cash.

48 Now, in the United States, a farmer raises the wheat, the government pays him out of the government funds; and then takes it and lets it out to other nations; and they never pay it. Some of them’s been owing for hundreds of years, and never pay it. And it’s coming out of government funds, which is honeycombing the nation. And soon she’s got to fall. That’s all.

49 And now, we have no more natural resource. You have plenty of natural resource, because if you and I. . . . Or, I’m selling you rice



for wheat. But when I run out of rice, then what, see? Now you have the natural resource, so you're . . . more than any place in the world. So you're a growing, coming-on nation.

50 And I said. . . . I have a little boy of five years old. I said, "A Canadian man here, to his little boy of five years old, can say, 'Son, I'm raising you here in a nation where there is a great future to this nation.'" And I said, "Then he can offer him more to his child in a national standpoint, than American can, or the States, can to a son that's down there, because you've got more of a background here to draw from—something that's promising," and so forth.

51 Now. But if Russia ever comes to the United States, which is one of the leading nations of the western world, they wouldn't want to blow it up. They could do it if they wanted to right now; or we could blow that up. But they'll never do it, because they would destroy everything. They want the wealth of the nation. So therefore, they'll try to put them to sleep.

52 And one thing . . . I do not think the war will be a missile warfare, but I think it'll be a spiritual warfare, that'll come in and just take the nation over, and put them to sleep, till they get in and get a hold.

53 Well, if they get a hold there, and take the United States—Canada is a small thing for them. So, therefore, there is nothing, really, in the world that we can build our hopes upon, see, upon any achievement that we could give in this world—because there isn't no hopes for it.

54 There's only one hope. That is Christ, his truth, because. . . . What if science today is trying to build something, a bomb that'll go way up, or some . . . put a man in a sputnik, and send him up in the skies? Russia made a blow recently across the world. They had a man in the skies—put a man up in space.

55 Well, that's nothing to blow about. We had a man in space for two thousand years—Jesus Christ. Not just to go a little piece up here, and return back; but all the way into glory, and come back with a host of angels to minister to us. So we've had a man in space for a long time. Russia hasn't got nothing on us. That man returned to stay. Jesus can go wherever He wishes to, so we are . . . we can say this.

56 What if today now, my Canadian brethren, sisters, what if today that science could perfect something that could set a little gadget out

on the end of a man's farm, and could turn it on, and rain . . . bring rain down out of the skies, or shut it off and make the sun shine down, whichever you needed. Would that be an achievement! Oh, my!

57 What if we had something that they could . . . say they could make a man that's dying with cancer come back and be well again. Would that not be an achievement? Like the Salk vaccine for the children—it went world-wide.

58 But say, for instance, what if science had found something, a little medicine that they could put in a spoon, and could pour it in an old man's mouth, or an old woman—ninety years old—and watch it for about (the patient), for about one minute, and see them return back to a young man and woman, with a blood that would never get old, and a being that would never die.

59 Why, the whistles would blow, nations would scream death was over! No more old age! No more death! We conquered it! Why, it would be something. Men are trying to find that through the resource of . . . well, of literature, or culture, education, science.

60 What makes them look for that is because that is existing somewhere. That's the reason that they hunger for it, as David said, "when the deep calleth to the deep." Before there can be a deep calling, there has to be a deep to respond to that call. Before there was a fin on a fish's back, there had to be a water for him to swim in first, or he would've had no fin. Before there was a tree to grow on the earth, there had to be an earth first, or there'd've been no tree.

61 As I've often said, making this quotation . . . some time ago, down in the States, a little boy was found at the school eating erasers off his pencils. And then his mammy found him out on the back porch eating a pedal off of a bicycle, a rubber pedal. And they'd taken the little fellow to the clinic for an examination. And when they did, they found that his little body needed sulfur. So therefore, sulfur is in rubber. And there, when he was eating on the rubber, he was satisfying that crave of sulfur. But, oh, let me say this: before there could've been a crave in there for sulfur, there had to be a sulfur somewhere to respond to that crave.

62 And when there is a crave in a human heart to find a place of peace, to find a place of perfection, to find life, to find the spot—the fountain of youth—where the old bathes in it and returns back young

again, there's got to be that place first, or the human race'd never crave for it.

63 We are gathered here in this little meeting to talk about divine healing. There's got to be a fountain open somewhere, or you'd never crave for it. There's something in your hearts this morning, you people, that tells you there's a God that can heal. And as sure as that crave is in your heart, there's got to be some spring somewhere to satisfy that craving, or you'd never have that craving. In other words, before there can be a creation, there has to be a creator, to create the creation, in your heart. I hope that makes sense: a creator to create a creation. So the creation has to be first, and then a creator to crave for it.

64 Now, man has tried to find this through science. But it shows that there is. . . . Now, why doesn't man just let it alone? And they dig down in the ground to find fossils, to disprove something and prove something. They take and catch the atoms of the air, and break out and get the molecules, and so forth, trying to prove something.

65 They take these same missiles, and every time they try to create something in the line of science, he destroys himself, shoves him farther away from God all the time. Instead of going closer to the achievement, he shoves himself away from the achievement. When he invented gun powder, kills his brother. When he invented an automobile, science, what did he do? Kills more than the powder does. Now he's got himself an atomic bomb, a hydrogen bomb. See, he drives himself farther away from God.

66 In the garden of Eden there were two trees. One of them was a tree of life, the other the tree of death . . . the tree of knowledge. And when man left the tree of life to eat from the tree of knowledge, the first bite he took he separated himself from his maker. And every time he bites on that tree of science and knowledge, he kills himself. He drives himself farther away. Why don't he just simply come back to the tree? That's the only solution. Come back the way God made him for the first time. Now, man has tried to achieve though, all along.

67 Now, we think of Nimrod. When he thinks of one time that God destroyed the world with water, this great prince of Babylon, he said, "I can get by that." See, he's trying to find something. It's his nature.

Man does that. He proved his nature when Adam, taking his bite from the tree of knowledge, separated himself from God. He tried to make himself a way back to God by covering himself with fig leaves—a religion—making himself. . . . He was trying to make salvation without an atonement.

68 And we find that man's still doing the same thing today: joining church, putting his name on a book, trying to find a way of saying a few prayers a certain way, or repeating a couple of creeds; trying to find salvation without atonement. You cannot. You've got to have an atonement for sin.

69 And sin is unbelief. There's no other sin but unbelief. I've often said that drinking, committing adultery, and swearing is not sin. That's the attributes of sin. You're an unbeliever, the reason you do it; but if you did believe God, you would not do that, see. You could not do it if you're a believer.

70 Now, we find then, that man has separated himself from God, and always trying to use that same tree of knowledge to get back by, and taking himself farther away all the time.

71 Therefore we find Nimrod immediately afterwards tried to build him a tower, a religious tower; that if God did destroy the world again, what would he do? He would climb up, and take his people, and go above the flood, up on the tower, and he'd get above it. What become of it? Of all of his achievements, making himself a great name, he perished with his tower.

72 Later on there was a man named King Nebuchadnezzar, and he thought he could build a city, put the scientists on the inside of there, his great workers. What would he do? He put a wall up around this certain city called Babylon, that they could run a chariot race on top of it. The gates, I think they were 70 feet wide, and they were so big that it taken almost a company of soldiers to swing the gate open. No man could approach that. And as soon as he thinks he has achieved something, he just indulges that much more in sin.

73 And when a church begins to think that because "we are such-and-such, we are the great church, we're the big church," they let their people loose to sinning, disbelieving. "The days of miracles is past. We don't need that no more."

74 As soon as he thinks that he's done something, made an achievement instead of coming and taking God's provided way for it, he tries to find a way by himself, something that he can say, "I done something."

75 Man cannot be saved by one thing that he does. Salvation is by grace. Not by works; but by grace. It's something God gives you.

76 Now we find that Nebuchadnezzar, as soon as he found that he'd made a great achievement, he walked out upon his porch one day, and said, "Look what I have done." And God changed his heart and made him a beast in the field.

77 His grandson come on, upon . . . Belshazzar, which was the grandson of Nebuchadnezzar. And he took from what his grandfather . . . the great organization, or whatever it might be, that his grandfather made. And he was living luxurious on it, which. . . . Many of our churches today, upon the foundation of the great reformers in the beginning, has made a church. And we try to go into just the social, instead of a salvation program—in to say, "We belong to such-and-such a church. We are members of such-and-such a church."

78 That don't have one thing to do with salvation. Salvation is a new birth that comes by the blood of Jesus Christ, that cleanses us from all unbelief, and separates us as peculiar people to God. Salvation—it is not something that we achieved, and we only make . . . well, we only make fools of ourselves thinking that we could do it.

79 Now, notice when Belshazzar thought he had everything under his control, then he began to make fun of the holy things of almighty God. He got some of the vessels that were sanctified, and began to drink wine out of them, and to make . . . crack jokes about. . . . Some of our . . . like some of our modern days today, making fun of holy things of God. Say, "They're a bunch of holy rollers, they don't know what they're doing. They are so-and-so."

80 You know we've almost got that same kind of a Belshazzar feast in the world today?—making fun of people, saying they're fanatics, religious cranks, we wouldn't associate ourselves with them.

81 They thought they were safe behind this wall. But, you know, God can look down from above. (I hope I'm not deafening you people, yelling at you, because I've been used to speaking in big auditoriums. I'll back up a little, see.)

82 Now when he thinks he's got something, then God comes down and destroys his playhouse, as He did Belshazzar's.

83 Our beloved United States of America, we thought we could achieve something, being an offspring of England, from the Queen of the sea. What do we do? We built a ship, and we said that ship could not be sunk. It was called the Titanic. We thought we had did something; we had achieved something in the marine line, that no one could put their hand on that. We had did something. But on her voyage across the sea, God with his powerful hand showed that what man tries to do will sink and fail. He sunk it.

84 The French on the Maginot Line thought there'd be no more wars after the first World War. After Canada and the United States, and so forth, went over and drove the Germans back, they made the Siegfried line. And when they did. . . . I believe it was called the Maginot Line. They put the guns out, facing over the Rhine over into Germany, and said, "If Germany ever marches on us again, we're fortified." But Adolf Hitler marched right around behind them, took it.

85 What did they do? Tried to live in sin—women, wine, and big time. God is not mocked. Be not deceived, God is not mocked. Whatsoever a man soweth, or a nation, so shall they reap—the individuals, or to nations. And we must keep that on mind, while we believe with all of our heart that God visited us now, on a special occasion, to get together here in Grande Prairie. Keep that in mind.

86 God doesn't do anything just for myths. He's got a purpose in doing this. He's got something in his mind that He's trying to do. If we can only find what He's doing, find his will. It may behoove us to take a little time and pray, to find out what our Father's trying to do.

87 Now, we find out then, immediately after the Siegfried line . . . or the Maginot Line, the Germans then built them another line. I believe it was called Siegfried. One of them—it might be vice versa.

88 But they said, "We'll fortify ourselves in here, put all of our material down below." And the precious German people had accepted

Adolf Hitler, the dictator. And loyalty they'd placed upon that man! I just left Germany recently. All Germany needs is leadership.

89 And I said, "Look what you done by placing your faith upon a dictator. Papa is way up yonder in the one side of the zone, and Mama down here, and sister working somewhere else, and brother killed. And look where you've got.

90 "You're fine people, but you've placed your faith on the wrong person. Take that loyalty, and place it on Jesus Christ, and see where you come out." Fine people, but placing their loyalty in the wrong place.

91 Let us not be found guilty of that. Let us place our loyalty on Jesus Christ. As Eddie Pruitt [Perronet] screamed in his hour:

All hail the power of Jesus' name!

Let angels prostrate fall;

Bring forth the royal diadem,

And crown Him Lord of all.

92 There we are, for on Christ the solid rock I stand. All other ground is sinking sand.

Nations are breaking, Israel awakening,

The signs that the prophets foretold;

The Gentile days numbered with horrors

encumbered;

Return, O dispersed, to your own.

We're at the end time.

93 Let's find our Father's will, be about our Father's business—trying not to make for ourselves a name. We find it amongst evangelists, big evangelists. Sometimes they feel they're too big to come to little churches, and things. A big name! There's only one big name amongst Christians. That's the name of Jesus Christ, that every knee will bow to, and every tongue will confess to someday. That's the big name among us—Jesus Christ.

94 But we find it. Our Titanic sunk. Hitler's Maginot Line, or Siegfried Line—whichever it was—it was crushed to pieces. Where do we find ourselves, then, at the end of the road? Our achievements are no good. So why fool with them? Let's find if God has a way, and an achievement.

95 When God was going to destroy the world one time, because of its sin and wickedness, Noah built God an ark. We do not wish to try to achieve anything, because there's nothing for us to achieve in this way. We just accept what's already been achieved. God called Noah to build an ark that would've saved the world, if they would've believed it. But God knew they wasn't going to be saved, so He made it just so many cubits long.

96 As He did in the days of Noah, He promised to do at the coming of the Son of man. He's got a gospel. It doesn't reach out and let men and women come into the kingdom of God loaded with sin and unbelief. It's narrow. But it's the way. He knowed who'd come in. But it's his provided way.

97 All that heard Noah standing in that door, and preaching judgment. . . . Sometimes it sounds radical. It always has to the unbelieving heart. But unbelief doesn't stop God. Unbelief only stops the unbeliever. It doesn't stop. . . . You can't stop the sun from shining, with unbelief, and you couldn't stop the program of God with your unbelief.

98 John the Baptist said, "God's able of these stones to rise children to Abraham." God's Word has spoken it. It's got to come to pass, see. Somebody's going to hear it. Somebody's going to get the benefit of it. We're all free moral agents, can take our choice.

99 But look what happened in the days of Noah. All that heard were called fanatics. They made fun of him up on the hill, building this ark. There never water had come down, and science might have come to him and said, "Where's the water at? Show me where it is."

100 But God's program has never been upon material things; it's been faith in his Word. That's God's provided way—to take his Word for it. Believe it, something that you cannot scientifically prove.



101 Noah said, “I cannot tell you where that water is, but God told me it’s going to come. That’s good enough for me.” So he built the ark, and made ready for it.

102 When Israel was in bondage down in Egypt, there was one named Moses one day who was herding sheep—a runaway prophet, the back of the desert. And he saw a bush on fire, and he goes up. With all the intellectual that could be given him, he could teach the Egyptians wisdom.

103 God had called him to go back down where he’d made a failure in his trying to achieve by his own self—killed an Egyptian. Thought, “Surely, I’m the guy.” But, you see, when we get in our own way, trying to do anything in our own way, we’re out of the program of God. We’ve got to take his Word, and stay right with it whether we can see it or not.

104 Whether it looks right or not, stay with his Word. It’s something that’s already achieved. Because God is infinite, He cannot fail. No matter how funny it seems, and how unreal it seems, it’s got to be real; because He’s omnipresent, omniscient, infinite, and every word is perfect.

105 He cannot change his program. I can change mine; you can change yours. I can say something, have to take it back. I’m a man, you’re a man, and a woman. But God being infinite, He cannot make another decision about it. He’s got to stay with his first decision, because every decision’s perfect.

106 See, we’re finite. We can say, “Well, I was wrong.” But He can’t be wrong and be God. So what action He taken on the . . . If He was called on the scene at one time to save a man, and He saved that man on a certain basis, if any man, any time, anywhere, meets on that same ground, God’s obligated to do it again. If He healed a man because of his faith, He’ll have to meet that same condition each time, or He did wrong when He saved the first man, or healed the first man, see. That’s what He achieved for us—faith, faith to believe his Word.

107 Now, I might say this in closing, Moses could not have pulled those leaves off the tree, and went over to the laboratory to have them examined to see why they didn’t burn up. If it would’ve been, he’d wonder what the tree was sprayed with. He was a scientist himself.

108 The Egyptian scientists was far beyond ours now. They've always been, up to this time. They built the Sphinx, and the pyramids, and so forth, that we cannot produce now. But. . . . They had a dye they could put in clothes on their mummies, that still holds its color for thousands of years. We have no such thing, see. Now, but they were advanced in science. But Moses never tried to find the reason by a scientific search. He just took God at his Word.

109 That's why we're here in Grande Prairie. That's why this church stands here this morning. It's not upon our religion to try to scientifically prove that we can make the blind eyes come open, or the deaf ears unstopped. It's taking God at his Word. It's saying the same thing God said—something that's been achieved for us, and we believe it. We don't have to figure it out. God figured it out.

110 I cannot tell you why a black cow can eat green grass, and give white milk; but she does it. I can't figure those things. I don't know. But I enjoy the milk. I cannot understand how a sinner that's so stooped in sin, so much disgrace till even the dogs'll hardly look at a prostitute on the street, how that the blood of Jesus Christ can make that a lady. I cannot understand that. I accept it. He does it.

111 I cannot understand why me, a blind man; I cannot understand how Congressman Upshaw, a cripple for all them years; Florence Nightingale of England (the late Florence Nightingale . . . not the late Florence—great-granddaughter of hers), with a cancer eating her up. . . . Perhaps . . . got my book with the pictures in it. She didn't weigh 60 pounds; and she's a healthy strong woman. I cannot explain that, when the high medical professions of England and Africa had turned her down to die; and she lives today. I cannot explain that, brethren. I don't try to explain it. I just believe it.

112 I cannot work out something for my own achievement. And I cannot come here and tell you, and explain divine healing to you. No one else can. But I've come here to join my faith with yours, to believe in something that's been achieved for us. That's Jesus Christ, the Son of God, who achieved it for us at Calvary.

113 Noah had an ark. Moses had a stick in his hand, to achieve by that. It was the Word of God. How would that ark float, when other things wouldn't float? Couldn't tell you—God said so. Moses had a stick in his hand. What was that stick any more than any other stick? What did it do? It shut the mouth of the unbelievers. It opened the Red Sea. It brought water in the time of thirst, food in the time of

hunger. What was it? God had achieved by that stick. The wise men, they had a star. And by that star they followed God's achievement.

114 The ark was God's achievement in that day. The stick was the achievement in the days of Moses. The star was the achievement in the day of the wise men. Brethren, and sisters, Canadian friends, Christ is God's achievement for us today. God raised Him up from the dead and presents Him before us, that He is not dead. He's a living forevermore, and He's here now, in the midst of us this afternoon, in the midst of us now, to show Himself alive.

115 It's not what I can achieve, and what I can prove; it's what I believe that God has achieved for me. I have no Bachelor of Art, Ph.D, or LL.D. I've not even a grammar school education. I could not achieve anything. But I accept what He has achieved for me at Calvary, when Christ gave his life for us, and God raised Him up on the day of the resurrection to prove that He is the same yesterday, today, and forever. I accept God's achievement, and it's God's provided way for every sin-sick, or physical sick person today. I ask you to accept God's achievement. Let us bow our heads just a moment for prayer.

116 Holy and divine God, we come into thy presence. We ask mercy, Lord. We do not long, or neither do we crave, for justice. We could not stand the justice of God. The justice of God would condemn us, and make us sinners, and turn us away. We do not desire your law, Father, because your law makes us all a sinner. But we desire your grace. We desire your pardoning grace through Jesus, your Son, which all who will believe is accepted.

117 We do not try to figure anything out, Father, to make any certain achievement, to make us an organization, or a denomination. We do not try to make ourselves big, but we just stay humble, and thank you for the achievement that you have made for us. For he that will humble himself shall be exalted; but he that exalts himself through his own achievement, of course shall be abased.

118 Bless this little church, Lord; its precious pastor, these precious brethren that's with us today, the deacons, the trustees, these lovely women, young girls and young men sitting here, just at the turning points of life.

119 God, give us thy mercy. We accept thy achievement through Jesus. We believe that He died; yea, moreover than that, He rose again the third day for our justification. We believe that He ascended on high, and there sent back the Holy Spirit to be an intercessor and to lead us and guide us—Christ, in the form of a Spirit, that would live in us, and do the same works, that Jesus did, because it's his life in us.

120 O Lord, may our temples be clean, our hearts cleansed from all unbelief; our souls satisfied with Christ, your achievement. And may we be able to take his mercy, and his Word, and bring Him so real to these people this afternoon, that as long as there is a Grande Prairie, as long as there is a people here that'll still believe, may the story be told because of his presence.

121 May it cause an old-fashioned revival to break out in here, and many souls be saved. For this, perhaps, is a great day of visitation when we have all come together as your believing children. We ask it in Jesus' name, and for his sake Amen.