
PERSEVERANT



Thank you, Brother Borders. You may be seated. Sorry to be late, but I was, little sick baby, I was trying to minister to it when I come up, and the parent was there, very much tore up about it. And so, I was praying for the little baby, and some handkerchiefs that I was . . . had been brought to me to be prayed over. You believe in that ministry, praying for . . . ? Oh, yes, we sure do.

² Now, we are . . . indeed deem this a grand privilege to be with you fine people, here on this island this week, from all . . . from Port Alberni and here at Victoria. And I was so grateful last night (My heart ached within me that we only had three days to be here, one more day.) when I seen what happened last evening, to see the entire group confess their wrongs, and come up and to make restitution.

³ Now, that—that means that there is a great possibility of a—a great sweeping revival across this island here, that God could—could, would grant it. I believe that He will if we will just believe Him, and have faith that He will—that He will do it.

⁴ Now, I thank Brother Byskal, Eddie, as I know him, a real precious boy. I really fell in love with this young lad when I met him at . . . up at Dawson Creek. My first time was Grande Prairie, but he was at Dawson Creek at the time, and I met him there. And he was telling me about he was missionarying to the Indians.

And I said, “Eddie, I—I’m coming up to Canada again one of these days, and I’ll drop in, see your friends.”

⁵ He said, “Just fine.” So he told me, said, “Some of the brethren,” said, “might drop by Victoria, split the dates from up at there.” And—and he said, “But they are going to have a—a meeting down there, a convention.” I was sorry of that, but I want to say, I apologize for coming in that time, Brother Borders and myself, and all of us. If some of the brethren would happen to be present, we didn’t want to move in, or help, or, hinder your convention, but just to pray for the sick people as we pass through. And I want to say, you got some fine people. We’ve loved it.

⁶ This is the ending of eleven straight services for me without any rest, and my voice is just about gone. It’s so much gone, until, here is the context that I was going to speak on this afternoon: *Paradox*, and coming up out there, Something said, “You just haven’t got the voice to do it.” So, I chose something else then.

7 This has been since May that I been in meetings. I was in Green Bay, Michigan; and from there to Chicago, Illinois; up to Southern Pines, North Carolina; down at Columbia, South Carolina; over to the Cow Palace at Los Angeles. And from there up to Santa Maria, from there to Grass Valley, from Grass Valley to Spokane, from Spokane back down to Salem, from Salem over *here*, and *here*. See? I'm getting tired.

8 Now, just the preaching doesn't bother me. I'm getting a little hoarse, because, I think, just so much speaking. But, it's the visions that bother me. One of those is more than ten hours you would preach at top of your voice, just one, it will do that much to you.

Being first time with you, and your great faith to respond around that, I certainly am grateful to you. God ever bless you.

9 I don't know, there was some expense tied to the meeting, I believe. And I told Eddie, "Just," when I come over here, I said, "now, Brother Eddie, don't even mention offering." I said, "Our—our church at home will take care of it, because we are strangers and . . ." to take care of it. Now, I understood that he did take an offering, and, or *something the other*, and wanted to . . . And I said, "If you did, just apply it to the expenses." We won't leave any debts. We never have did it yet.

10 We never believe in begging people for money. We . . . I—I'm been in the ministry going on thirty-two years and never took a offering in my life. That's right. When . . . And today, I'm—I'm paid from my church one hundred dollars a week, and you know how we have to live by that.

11 But think of it, our Lord didn't have a place to lay His head. That's right. See? So, He had one garment when He was here, somebody give it to Him. And so, I don't think that it is becoming, Christians to try to compare with the world, to be, you know, "swanky," as we call it down in the States, and put on a lot, and have the very best. Why, I believe we could always take the least, is the—is the best way, He did, He is the God of Glory, came down without a place to lay His head. And, I think that is, way we want to live.

12 And, many people know with this type of ministry, my, if you was a renegade, you could be a, why, you could be a multi-millionaire. And I would be afraid to write you a check this afternoon, my personal account, for over two hundred dollars or three. It would sure bounce, I'm telling you that. But, the thing of it is, we are not out here for money, we are out here to try to help the Kingdom.

13 I'm not out here to condemn any church, any organization, anything. Lot of times you hear me rap at it, but it's not the organization that I'm rapping at, it's that sin in there, that's what I'm rapping at.

14 If I seen you going down a river in a little boat, and that boat was leaking, and there was a big falls below you, rapids, and I knew that boat wouldn't make that falls, them rapids, and me screaming at you, and rebuking you, and trying to get you out of there, it isn't because I don't like you, it's because I do like you. I—I love you. See? Faith and love is corrective. You see? It—it corrects.

15 If you had your little baby setting out here on the street, and you know the traffic swinging by there, would you say, "Junior, dear, I think you should come in"? That's just about the way some ministers try to correct their congregation. Why, if you was a real mother or dad, you'd go out there and get him in out of there, and if he went out again, you'd have you a stick, the next time, in your hand, when you went after him. That don't show you don't like the child, it shows you love the child, you know.

16 And, I'm not hollering at you. I know the boat ain't going to make the riffle down there and I'm trying to get you. That's what I'm after. And that is the way I think about organized religion. Not that I got anything against the individuals, it's the system, the system that's keeping brotherhood apart. They say, "I'm Presbyterian, and we don't have nothing to do . . ."

17 I have been in the hospital and start, in a ward, and start to pray. I said, "Would you people bow your heads?"

"We are Methodists."

18 I said one time, to a woman, "Are you a Christian?"

She said, "I give you to understand I burn a candle every night." Like that has got anything to do with Christianity.

19 And one said, "What?" One woman said, "A Christian?" said, "I'm an American." That's not a very good testimony for Christianity, I will say that, and so, that has nothing to do with it.

20 Jesus said, "Except a man be borned again, he cannot even see," that is understand, "the Kingdom of God." And I'm very zealous of the people, I'm zealous of the Church. And when I see twisting, organizations twisting the people apart and separating them, making them different, and then that same group become cooling off towards the Word of God and things. That . . . It's nothing I got against them, I'm trying to take the Word and shake it back together again.

21 I was ordained one time, in the Missionary Baptist church. Then, when I was called into the ministry, here, to . . . I just . . . Oh, because of the—the Missionary Baptist, is . . . it's not a organization, it's just a fellowship, you just belong to it. It's like a interdenomination. You can preach anything you want to, as long as you live a clean life, you can

be a Missionary Baptist. You . . . Immorals is the only thing puts you out. As long . . . And then, their baptism, they believe that the water baptizes you into the fellowship, and the Spirit baptizes you into the Body. And so, therefore, no matter how you been baptized, you got to be rebaptized to be a Baptist, for it's into the fellowship. See?

22 And now . . . And then I found when I mentioned this, about the Angel of the Lord, to my brethren, well, they thought I had lost my mind. But, I said, "If God has sent me to do such, there is somebody to receive it."

23 Then when I come among the Pentecostal people, it was like putting a glove over a cold hand. See? It fit just right. Then when I come to find out they were broke up in organizations, fussing among one another, I—I wouldn't join any of them. But, I stood right in the breach, and saying, "We are brothers." See? "We are brothers, we mustn't fuss at one another." Well, as long as we are fussing at one another, the devil is setting back laughing, he's got us. Let's put our shoulders and efforts together, like *Onward Christian Soldiers*, all the organizations standing together for one thing: the Word of God. That is it. Under the Blood of His Son, Christ Jesus, let that banner wave.

24 I know last night, and different times, I have tried to keep the messages just as simple as I possibly could, and get them to see, and if they will just believe that little simple message, God will lead them on.

25 And I—I get some, I . . . People thinks I get excited when I go to preach, but I'm not excited, I know right where I'm standing, but I just get to feeling good.

And so, some fellow says, "You're crazy."

Well, if I am, just let me alone, I feel better that way than I do the other way. So, just—just reminds me of . . .

Some of them say, "Well, we are the old church, we was the first. We . . ." Yeah.

26 I have a little story, one time, about my children. I'm a father, and I—I love my children. Billy, my son, his mother died when he was just a little fellow, and I have been papa and mama both to him. I would pack him around, him crying for a mother, no mother to give him. And that was for several years till he got old enough, go to school. And I, out in the meetings, I couldn't take care of him, so I remarried again, and we've had three children.

27 I got two little girls and a little boy. Rebekah, a few years ago . . . she is the oldest, she is kind of skinny, long-legged. And—and Sarah come along, she is a little short. And Becky is a blond and Sarah is a brunette. Becky has big blue eyes and blond hair, and Sarah, more like

her mother, kind of dark headed and dark-eyed. And so, they are both daddy's girls though.

28 So then, they wait for me, yet, when I come in. And I had been out in meetings, and I was so tired, but they were waiting. Every plane went over, they would say, "Daddy's coming now!" But, got too late, after while, they had . . . sandman got in their eyes, you know, so Mother put them to bed. She waited, and the plane was delayed. I got in about one o'clock in the morning. After coming out of meetings like this, I get so tired I can't sleep.

And so, I was telling Billy, coming over . . . He said, "Daddy, you look so tired."

I said, "But Billy, I must put every effort."

29 He said, "Why don't you go over there and just don't speak to the people. And just say, 'I will pray for the sick,' and run the prayer line as you promised them and don't speak."

I said, "Billy . . ."

He said, "There's not many people there, daddy, a little bitty meeting."

30 I said, "I would put the same effort there if there is a hundred thousand." See? I said, "Because that I'm duty bound by the love of God that constrains me to His Church." You see?

31 And I have often thought what I would do with two drops of the literal Blood of Jesus Christ, in a glass. What . . . How I would hold it! I certainly won't . . . wouldn't want to spill it. I would hold it to my chest, and up to my heart, and say, "Lord God, how I appreciate this Blood!" But, in His sight, I have a greater this afternoon: I have got the purchase of His Blood before me. He loved you better than He loved His own life.

32 Then how should I treat you? Honest, sincerely. And sin I must call out, no matter how bad it hurts you or I. I must do everything that I can to be honest and upright, and a servant to Christ.

33 Back with my story. The little girls, they had . . . I couldn't sleep, so I just got up, went out in the living room, and set down in a chair. And about daylight I heard down, the children's room, the bed turned a little bit, and Becky woke up. She looked out, and she seen it was daylight; off went the cover, and down through the hall she come real quick, she seen me setting there. And little Sarah woke up when Becky got up. And Sarah was a little bitty fellow then, about four years old; and Becky was about eight, nine.

34 So, Sarah . . . Our children wear hand-me-downs. You know, one from . . . the oldest gets something, then it goes on down through the

family. So, Sarah was wearing Becky's pajamas; and it was just them rabbit—rabbit-footed pajamas, big, and that little bitty foot of Sarah's in Becky's big-footed pajamas. And so, she couldn't keep up with her, and them big rabbit feet flopping, you know.

³⁵ And Becky beat Sarah to me. And so, she jumped up on my lap, threw both arms around my neck, and begin hollering, "Daddy!" Course, that makes your heart swell out. And she turned around, and Sarah was just getting around, them little black eyes coming, you know, just hard as she could. And she seen Becky had beat her, and the poor little fellow, she just seemed so disappointed.

³⁶ So, she looked around . . . Becky looked around, she said, "Sarah, my sister, I want you to know something." She said, "I was here first." That is what the big church tries to tell us. "I was here first, and I've got all of Daddy, and there is none left for you."

³⁷ Oh, my! Poor little Sarah, it hurt her so bad, you know. Her little lips got to quivering, her big, black eyes colored up a little, she started to turn around, and I motioned my finger to her, like *that*, and stuck out my leg. So, here she come, her eyes brightened up, and she come and straddled my leg, but she was kind of topsy-turvy, as we call it down there. She . . . her . . . she hadn't been here very long, like the young church, you know, she was kind of unbalanced. And so, and I, to keep her from falling, I put my arm around her and hugged her up close to me.

³⁸ She lay there a little bit, and she turned her little head, looked up to her sister, she said, "Rebekah, my sister," said, "it may be true that you've got all of Daddy, but I want you to know one thing: Daddy's got all of me!"

³⁹ So—so that's the way I feel about it. I may not have the education, the qualification, as a minister should have, but one thing I know, I may be a little topsy-turvy, but I want Him to have all of me. As long as He is holding, that is good enough for me.

⁴⁰ And now, thank you for your fine support. It's getting late, now, I know you have your services tonight. God bless you. And now, if ever if I can be a favor to you, write me. I'm not trying to get your address. No. Many times, that is a publicity stunt that . . . I—I don't even . . . I have got one secretary, and one little desk setting at the end of a trailer. And that is how we are trying to answer letters. But, it's the idea, if we can help you. Don't . . . Prayer cloth, I will be glad to send you one, or anything I can. No charges, there is no charges to nothing.

⁴¹ And, many times we know it, said, "Write me." And then, the first thing you know, you are keep building, building. You know how it is like that, because men has to have that support of the people to put

telecast on and radio message. I don't have any of those things. I don't need money. I—I would. . .

42 Now, how could man like our most gracious Brother Oral Roberts ever come to a meeting like this when he has to have around ten to fifteen thousand dollars every day? How could he do it? He couldn't. That's all. He couldn't do it.

43 So, therefore, I think the Lord, He never, He—He—He is smart, and He is all wisdom, I ain't got gumption enough to do that, so I just stay, just like to stay "Brother Bill," and go on wherever He leads me. If it is a little bitty place, where there is nothing, why, I go there.

44 And if. . . He led me to Africa, I went there for two or three hundred thousand people, went over to India, five hundred thousand, but somehow, somebody just comes by and pays it off, and away we go. So, I just live by faith, that's all. And so, I can go anywhere He calls me, no matter where it is, I can go. See? Cause it. . . I have. . . Well, if I had to worry about getting up fifteen, twenty-five thousand dollars a day, whew, my, I would be more bald-headed than I am now.

45 Speaking of bald-headed, a little joke on my wife, here not long ago, I was combing them two or three hairs, you know.

And she said, "Billy, you're almost completely bald-headed."

I said, "But, I haven't lost a one."

She said, "Pray, tell me where they are."

46 I said, "All right, sweetheart, I will, when you tell me where they was before I got them; wherever they was then, they are waiting for me to come to them." For the Bible said, "Heed it not, our hairs of our head were numbered, He would raise everything up, there is nothing lost."

47 I believe in a God that will raise us up in the last days. Yes, sir. Oh, how I would like to talk to you on that for a while this afternoon. Just set your faith on that resurrection, and see that great picture laying in there, how beautiful it is, how the old changes back to young, and—and how that God made a promise, and confirmed it through Sarah and Abraham, to turn them both back to young man and woman. And show what He is going to do to all their Seed after them. And so, all of it beautiful!

48 And one of these days, God willing, and if you don't mind, and will. . . and—and you will let me come back, I would like to come back on the island, set up a tent somewhere, and stay four or five weeks or something, so we can just have plenty of time. So then. . . [Congregation applauds—Ed.] Thank you. Thank you very much. That makes me feel so welcome. And I—I would do anything. . .

49 See, many people doesn't understand Divine healing just right, and I can be right here. But running through like this, and the first thing you know, the unbelievers get around the believers, and try to explain it off, and, you know. And—and the first thing you know, sickness strikes a person, they don't know just . . . it's after they have been prayed for, and they think, "Oh, well, I lost my healing." Sometimes that's the very sign you got it. See? And you . . . And they don't know how to take a hold of it. And if we could just set down and, when the sickness reoccurs or something, you could come back. We could set down before the Lord in a special place, where each individual, we could see just what happens.

50 These visions that happens here, you're doing that yourself, that's just little temporary visions, like you're touching Him, but the real visions are when God shows what will be, and what has been, what's coming on, and so forth like that.

51 Now, the Lord ever bless you and make you healthy and happy. And pray for me now. Let us bow our heads while we ask God's blessings. I'm intending this afternoon to pray for all the sick people in a line that'll pass through. Have you requests that you'd like to make known by raising up your hand? Thank you, and God bless you.

52 Our Heavenly Father, we are so grateful to You for the fellowship and time that we have had together in this lovely gathering with the Church of the living God, those out of different denominations and walks of life have assembled together to worship You again this afternoon. We are grateful for this, for the Faith that was once delivered to the saints, might be restored again in the last days, as it has been prophesied so.

53 We pray Your blessings upon each and every request. God, bless this people. And may sickness just completely depart away from them. May the pastors hear their congregation testifying weeks from now, that the—the stomach troubles, and pains, and sickness that they had, has passed on, they don't have them no more. How thankful we will be to that, Lord, and You have always done it. And I know You are no respect of place or person, You will do it again.

54 Bless us now. And as we approach Thy Word, may the Holy Spirit reveal to us the things that's written therein. And give faith for the oncoming meeting, Lord, the prayer line that's fixing to be formed in the next few moments. We pray in Jesus' Name. Amen.

55 Now, if you will, turn with me to just a little short message. And I would like to preach to you this afternoon, but I . . . my throat's real hoarse. And I would, grateful to be able to talk after all these meetings, and all kinds of draft, and everything through the—the buildings.

⁵⁶ Now, I want you to turn to Saint Matthew's Gospel the 15th chapter and 21st to the 28th verse. I want to read quite a portion of it here, and I want you to follow me, if you will. The 21st verse:

And *Jesus went thence, and departed to the coast of Tyre of Sidon.*

. . . behold, a woman of Canaan came out of the same coast, and cried unto him, saying, Have mercy on me, . . . Lord, thou son of David; my daughter is grievously vexed with a devil.

But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she cries after us.

But he answered and said, I am not sent but to the lost sheep of the house of Israel.

Then came she and worshipped him, saying, Lord, help me.

But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

. . . she said, Truth, Lord: yet the dogs eat . . . the crumbs which fall from the masters' table.

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

⁵⁷ I would like to take a—a text from this, I'll use one word, and that word is: *Perseverant*. And the word *perseverant* means “to be persistent.” Webster says that it is “persistent in making a goal.” Trying to do something, and being persistent about it, you become *perseverant*.

Men of all ages, who has faith in what they are trying to achieve, has been *perseverant*. You must have faith in what you are doing.

⁵⁸ I have noticed, and it has been very outstanding through thirty years in—in, thirty-one years, rather, behind the pulpit, and about sixteen years now in, constantly around the world in prayer lines, and watching people, people always, will never . . . seldom find one that will confess that they have no faith, they have always got all the faith.

⁵⁹ But see, faith is different than what you think it is, or, not what you, I mean the average person would think. Mostly, it's hope instead of faith. You have a mental conception of faith, what it means, and mentally you have faith, but you go deeper than that, see, you go deeper. Faith is positive, it is the substance. It, not a myth, not a—a intellectual imagination, but it is a substance, and substance is something that you can hold on to. See? It's “the substance of things hoped for, and it's the evidence of things not seen,” in the, Hebrews, the 1st . . . 11th chapter, 1st verse. Now, that faith is not . . .

60 Now, you've got five senses in your body, God gave you those five senses to contact your earthly home, that's see, taste, feel, smell, hear. But that has nothing to do with God, there isn't any of them that will declare God, not a one of them, no, because they are only given to you to contact your earthly home. See? See, taste, feel, smell, hear. See, that has nothing to do with God at all. And people rely *really* upon them, but you—you—you mustn't do that.

61 Faith is something different, faith is the sixth sense, which you contact God. You can only contact God by the sixth sense, which is faith. "He that cometh to God must believe that He is, and, a rewarder of those that diligently seek after Him." See? Now, it is a very odd affair.

62 Now, for instance here, now, I'm going to talk loud, now, here sets a music instrument. How do you know that it's a—a music instrument? Because I have one sense that will contact it, that is my sight: I see the instrument; I do not hear it, smell it, feel it, taste it, but there is only one sense that contacts it.

63 Now, you have heard the old expression, "I'm from Missouri, you have to show me." See? Oh, it's called the "show-me state." Now, let me show you how ridiculous that remark is. Now, it's absolutely impossible for me to use the sense of sight to know that instrument still remains there, someone could've come and took it from behind me, it's impossible. I do not see it, it's in the back of me, but it's there.

64 Now, seeing is not believing, see, seeing is not believing, because I have another sense, which is feeling. And feeling is believing here, and it's just as real as seeing, because it's the instrument. I feel it, the neck on it, I feel the strings on it, I feel the keys that has wound up the strings. See? And therefore, seeing is not believing. I believe just as much it's there as if I was looking at it. You see what I mean?

65 Now, same thing of any other sense. Now, when people says that "seeing is believing," it's ridiculous to their own statement. See? It's—it's a—it's a disgrace to their intelligence, to think that seeing is believing, that discards all the other senses.

66 Now, for instance, say that this was a bottle of perfume, just say it was perfume. All right. Now, I—I see it, and I am feeling it, of course, with my hands. But, what if I could not see it, and I could not feel it, and yet, someone would pick it up, and I had no sight nor no feeling of it, and it come close to me, I could tell you it was there, because my sense of smell becomes active, see, when my other senses won't declare it. Now, you get what I mean?

67 Now, "Faith is the substance of things hoped for, the evidence of things" you do not see, taste, feel, smell, or hear. See? It's actually

a sense, that you know it, there is no getting away from it, you are positive. Then something is going to happen, when you have that.

68 As I've often remarked: What if I was standing out here on one of these mountain tops starving to death, and no one would give me any money, and a loaf of bread would—would save my life, and you come along and felt sorry for me, and you gave me a loaf of bread, or, maybe, say you give me twenty-five cents? Say—say that's the purchasing price of the loaf of bread, you gave me twenty-five cents. Well, I can be just as happy with the twenty-five cents in my hand, as I could with a loaf of bread in my hand. Why? I've got the purchase power of the loaf of bread. The only thing I have do, is walk over there at, store, and get me a loaf of bread. But now, right now, I have got the purchase power of the loaf of bread, it buys the loaf of bread; that's faith.

69 Faith never looks and say, "I don't feel any better; I don't see any better; I don't hear any better." See? It rejoices, because you've already got the purchasing power of your healing. See? You're just as happy, just as . . . know just as well as anything that you've already got it, because you got the purchasing price of it, which is faith. See? Faith never turns loose.

70 Well, I'll get back to my text. All right. But, I just thought I would drop that along so you can see it's deeper than what people just shallowly say, "Oh, I—I believe it." You intellectually believe it, but if you really believe it, everything in this Bible is yours. See? It's your faith, purchase it. See? Here is the goods, just laying here, God, Himself, in letter form, and faith in that Word purchases the thing for you, brings it to pass, makes it to live.

71 Now, I was in a . . . I spoke at a Kiwanis Club some time ago, and there was a doctor told me that, said, "Oh, I believe, Billy. I . . ." I was talking about a certain patient he had give up, and the Lord healed. He said, "Oh, I—I believe in faith, a faith."

And I said, "Now, wait a minute. What kind of faith you talking about?"

72 He said, "Just a faith." Said, "I believe if that man would walk out here, and put his hand on the tree, and believe he was going to get well, he would get well just the same, as what someone had pray for him."

73 I said, "Now, who . . . tell me, doctor, you are an intelligent-looking man, how could a man ever have faith by 'putting his hand on a tree would make him well'? You got to have faith in something, and the Bible said, 'Faith cometh by hearing, and hearing the Word of God.' That bases it, your faith has got a foundation, because God promised it."

⁷⁴ Like Abraham, why, when he was . . . his wife was sixty-five years old and he was seventy-five, why, they had lived together, she . . . they married when she was sixteen, seventeen years old, he was ten years older than she, it was his half-sister. And after they lived as husband and wife all these years, let's see, sixty-five, she was ten, fifteen years past menopause.

⁷⁵ Now, here was Abraham, seventy-five, an old man, and God appeared to him, and said, they are going to have the baby. Why, my, that was just as good to Abraham as having the baby, he already had it, as far as that was concerned.

⁷⁶ Could . . . Well now, sometime faith will make you act funny to the world. Now, could you imagine an old couple like that going down, making a room at the hospital? They'd say, "You better lock that old fellow up, there's something wrong with him, he needs to see a psychiatrist or something."

⁷⁷ But, Abraham had faith in what God was saying. Now, the first days passed, the regular twenty-eight day time. I can see him go to Sarah and say, "How you feel, darling?"

"There is no difference at all."

⁷⁸ "Why, glory to God, we are going to have it anyhow." See? "Get all the booties ready, and the pins, and birdeye, get everything ready, because we are going to have the baby."

"How do you know?"

"God said so, that settles it." Ten years passed. "How you feeling, darling?"

"No different."

⁷⁹ "Glory to God. It's a ten-year-more of a miracle than it would been if it happened back there. It's going to be anyhow." Twenty-five years passed. Now he's a hundred, and she's ninety. "How you feeling, darling?"

"No different."

"Glory to God. We are going to have it anyhow. God said so, that settles it. God said so." Now see?

⁸⁰ And the Bible said, "Abraham staggered not at the promise of God through unbelief, but was strong, giving praise to God." Now, we, if we are in Christ, we are Abraham's Seed, and are heirs with him according to the promise. Is that right? Then how could a true Abraham Seed see the promise of God here, and then complain about having tummy ache, or your hand ain't straightened out right, yet, when God made the promise? Amen. If you wait fifty years, what difference does it make? Abraham was able to achieve the title of father of nations and have

the child, because he believed and was perseverant with his faith. Why, he could be perseverant, God had promised it! And God is . . . He was persuaded, fully, that God was able to perform that what He had said. Oh, my! Hmm!

⁸¹ How can the Seed of Abraham, the Royal Seed of Abraham, the Church of the living God, look upon a promise, and then don't believe it? God's Eternal Word, "I am the Vine, ye are the branches." See? "Ye abide in Me, and My Word in you, ask what you will, and it shall be done for you." See? Oh, what promises He gives us! We could quote them. But, you—you can only be perseverant when you got a hold of the Word.

⁸² Now, if somebody comes along, said, "Glory to God, feel this. Hallelujah! I got it in my hands." Now, I wouldn't be very perseverant about that, see, because there's no one can heal you: No medicine, no doctor, no nothing ever did heal anybody, but God.

⁸³ I want you to show me the doctor that claims that he is a healer. I want you to prescribe for me a medicine that will do anything towards healing. Mayos' is the best we got, I have been interviewed there twice. They said, "We do not claim to be healers, Mr. Branham, we only claim to assist nature, God is the Healer."

⁸⁴ They can cut a place, but it takes creation to build tissue to heal it back. They . . . Now, you say, do you condemn doctors? Certainly not. If you break your arm, the doctor has studied how to set that arm, but he can't heal it. God has to heal it, He has to produce the calcium and all that goes into the bone, and knit that together, and heal it. He only sets it.

If you broke your arm, and went to the doctor, and said, "Heal it, doctor, I want to finish washing my dishes."

He would say, "You need mental healing." That would be about right. See? But you—you got to . . . The doctor sets it, but God is the Healer.

⁸⁵ You can't make God's Word lie. He said, "I'm the Lord thy God Who heals all of your diseases." And they've never had a medicine that would heal. No doctor claims it heals. It only kills germs while God heals. It only cleans the sore out, or—or something like that.

⁸⁶ Or, take your hand, a doctor works on two senses, what he can feel with his hands or see with his eyes, he can feel a growth, he say, "Yeah, you got a growth there, I cut it out." Now, he cuts a hole in there, and cuts it off. Now, he didn't heal it, he cut out a growth. Who heals? He sews up, but if God don't—if God don't heal it, it will always be that way, see, it will always be that way. He can pull a tooth out, but

who is going to heal the place it come out of? He can set an arm, but who is going to heal it? God is the Healer.

87 So, you see, if you get the Word of God in you, with faith to believe that Word, something is going to take place, and you will never turn it loose. Right.

88 I think of the father of our nation, who . . . which is called George Washington. I always had a lot of respect for Mr. Washington because he was a Christian.

89 And before Valley Forge, when he prayed all night long in the snow, until he was wet above his waist, and his soldiers, two-thirds of them didn't even have on shoes, they had their feet wrapped with anything they could wrap them with, and it zero weather, and the river froze over, that night he prayed until he was wet plumb up around his waist, he caught the vision from God, and the next day, he was very persistent. He crossed the river regardless of the . . . The ice gorges didn't stop him. And three musket bullets was shot through his coat, and he walked on to victory. Why? He was persistent. He prayed until he caught a hold of God, and knowed what God had said. That is it. He could be persistent for the achievement.

90 And the first thing, your achievement is only by your motive and your objective. Your motive has got to be right and your objective has got to be right. If your objective is right, and your motive is wrong, then it won't happen. You have got to have the right objective and you have got to have the right motive. And then take it upon the leading of the Holy Spirit in your heart and stay with it, God will bring it to pass.

91 Noah, a great man of God, was very persistent in his days. He lived in a smarter age than we live in, more of a scientific age than we live in, because in them days they built a pyramid, we could not build it.

92 I have been in Egypt at the pyramids. The Sphinx, we couldn't reproduce it if we had to. Some of them . . . And that pyramid is so geographically set in the center of the earth, till there is never a shadow around it, no matter where the sun is. See? And another thing, there is boulders in there, way up in the air, that, we have no machinery, no gasoline powers could ever lift those boulders up there. See? But, they built it. They could achieve it. They had a—a way of doing it, maybe atomic power, hydrogen power, something. But, gasoline power and electrical power, you couldn't make a machine big enough to lift it up there. So, how did they get it up there? And it is so perfect masonry, till you can't run a razor blade around the—the places where they are setting together, and hundreds and hundreds of tons. How did they do it? How did they build them?

93 They could make a mummy, take a body and embalm it that still has features looking right today, after around, almost four thousand years ago, still looks natural, a coloring that we can't duplicate at all. They were smart, intelligent. Jesus said, "As it was in the days of Noah, so will it be in the coming of the Son of man."

94 Did you know intelligence and smartness is the mark of sin and destruction? Follow the lineage of—of Ham's children. Look at Cain's children: They all become, down to the antediluvian time, they were smart, bright, intelligent people, and they were scientists, they, builders of iron, and so forth. But, Seth's children were humble peasants, that produced a Enoch and a Noah. But, these others were scientific men, educated, smart, shrewd.

95 Didn't Jesus say the children of the night is smarter than the children of the day? He likened His people unto lambs. Anybody ever herd sheep? A lamb, when he is lost, is totally lost; he can't find his way at all. He has got to have a leader. And that is the way we are, we are not supposed to know very much, just enough to live for God; and God is our Leader that directs us, but we won't let Him do it, we back off like a goat and—and carry on. See? But, we . . . it is . . . Them—they is their marks.

96 And in days of Noah, when Noah come out and said, "It is going to rain," he preached a hundred and twenty years that water was going to fall from the skies. There had never been any water up there, no sir, never been water in the skies. Could you imagine those scientists of that days? That didn't meet their scientific specification. Neither does the Holy Ghost today meet the scientific specification. Neither does the miracles and signs of God meet their scientific spec- . . . what they think should be right, specifications, I was going to say, but it don't make any difference, God spoke it, and it is so anyhow. And the faith that can lay a hold of it, holds onto it.

97 Notice, Noah. I could see a great scientist come out and said, "You know, there is an old man up there on the hill building some kind of a thing, great big ol' barn of a thing up there on top of the hill, said, 'It is going to rain, float it away, going to bring water down out of the skies.'"

98 He go up there, say, "Noah, let me show you that you are . . . got a mental illusion, there is something wrong with you. I can take my instrument here and shoot to the moon, I can take my radar," things that they had in them days, 'cause Jesus said, "As it was in the days of Noah, so will it be at the coming of the Son of man," "and there is no water up there. Forget it, old fellow, go on back to your farming, forget it, there is no water up there, you are pounding away in vain."

But Noah said, "God said it was going to."

“Well, where is God going to get,” now listen, “anything up there, when there is nothing up there to get it with?”

He said, “If God said there would be rain, He is able to put rain up there, because God said so.”

⁹⁹ It didn't stop him a bit, he was perseverant. He built right on, on the thing, because, putting the thing together, because he was perseverant, because he knewed that God said so, and heavens and earth will pass away, but His Word can't. He is going to make His achievement to save those who wanted to be saved. Sure.

¹⁰⁰ Moses, why, he was a scientist. The Egyptian race of people was the smartest people in all the world in them days, but Moses could even teach the Egyptians wisdom. And he tried his military strategy to deliver the children of Israel, it wouldn't work, he ran. When his scientific military strategy wouldn't work, Moses run from the presence of the people that God had sent him to deliver.

¹⁰¹ One time, on the backside of the desert, a bush was burning, and Moses stopped to see what it was, and a Voice came out of there and said, “Take off your shoes, Moses, for the pla- . . . ground where thou standest is holy ground.” And Moses went in before the Lord, and the Lord quoted the Scripture, “I am the God of Abraham, Isaac, and Jacob, and I remember the . . . My promise to Abraham, and the time is nigh, and I hear the groans of them down there in Egypt, and have come down. I'm sending you down there to deliver them.”

¹⁰² God always works through agent: man. Man is God's agent always, not creeds, not denominations, but man. See? God never worked through machinery or never worked through denominations, they die as soon as they organize, that settles it forever. Tell me, I want a historian to rise up, and tell me where a church ever organized that didn't go to the dust, always. That is exactly right. Every one of them, He lays them on the shelf, every one of them are products of the Catholic church, the first organization.

¹⁰³ The late pope, the pope just now, this John XXII is, I think they call him, he put a proclamation out, I guess your Canadian papers packed it, said, “All the churches: Come back to where the Church begin at, at Rome.”

¹⁰⁴ I want any man, any historian, to show me where the Church begin at Rome. The denomination begin at Rome, but the Church begin in Jerusalem on the day of Pentecost, is where the Church did. If you want to go back to the beginning, I'm ready to go back with the pope, to the beginning, that is exactly right, if you want to go back where the Church began.

¹⁰⁵ But now, the organization, Roman Catholic Church, is the first organized church in the world, and she is the mother of all of it. And Revelation 17 said she was a whore, and her daughters were prostitutes, harlots, and they are all to be destroyed, that is exactly right. Now, that is the Word of the Lord, yeah, you argue with Him, see, not me, 'cause I'm just quoting what He said. Notice, that is true. And then we hug around those things, and, why, it is terrible.

¹⁰⁶ Moses, when he had that vision from God, and the Lord appeared to him, and He quoted back His Word of promise, Moses was right on his road down. Now, sometime when you believe God, it makes you act awful silly to the people. Could you imagine, an old man now, here is Moses now eighty years old, and he is hiding back there on the desert from the duty that God had sent him to do. But, when he got on those sacred sands one time, where scientists could not explain it away from him. . . .

¹⁰⁷ No man ought to preach the Gospel until first he has met God on the sacred sands, where no man can take it away from him; the devil can't tread on those sacred grounds. You were there when it happened, and you know what you are talking about, care how many scientific *this*, and how much *that*.

¹⁰⁸ What if Moses would have said, "I believe I will go over and pick some of the leaves off the tree, and go down to the laboratory, and have them examined, see why they don't burn"? God would have never talked to him, but he just set down and talked to It.

¹⁰⁹ That is the way to do, set right down and talk to God, He will answer you back. Oh, sometimes when you do that, it makes you act strange to the rest of the world.

¹¹⁰ The next day, here is an old man now, eighty years old, whiskers hanging way down like *this* and his bald head shining, his wife setting straddle of a mule with a young'n on her hip, like *that*, and a stick in his hand. Here he is going down, hollering, "Glory! Hallelujah! Going down to Egypt to take over."

"Where you going, Moses?"

"Going down to take over Egypt." A one-man invasion. That's silly. But, what was it?

"Moses, say, Brother Moses, where are you going?"

¹¹¹ "Going down to Egypt, going down to take over." Just like, one-man invasion going to take Russia over. See? The great, had the whole world whipped, but, "I'm going down to take over," with a stick in his hand.

"What are you going to do it with, Moses?"

¹¹² “God said, ‘Hold this stick and go on.’ So, here I go.” One-man invasion, ridiculous to the carnal mind. But, he did it. Why? God said so. Amen. That is enough.

¹¹³ I can see some of the priests stop and, the Midianites, and saying, “Now, wait a minute, Brother Moses, you have been a great successful shepherd here, you mustn’t act ridiculous like that.”

¹¹⁴ “But, you see,” he said, “I met God, and God told me to go do it,” and he did it. Where his scientific searches and everything had fail, God’s Word can’t fail, so, Moses was perseverant. He killed one Egyptian, and ran because the threat of the people; and he went down there, behind that, and killed the whole nation, with a crooked stick in his hand.

¹¹⁵ See, God does things so silly to the carnal mind that don’t know nothing about God, but think they do. See? Why, God laughs at their ignorance. But He takes the humble in heart that will listen, and pay attention to what He is saying. It was ridiculous, but God did it.

¹¹⁶ Moses was perseverant. Stop him? He threw his rod down, as we had last night, it turned into a serpent, and then these other guys threw their rods down and turned into a serpent. He was perseverant, just stood there and said, “My God sent me, He is able to make that thing right.” His serpent swallowed the other one up, he said, “There you are.” Amen. Yes, sir.

¹¹⁷ He was perseverant because he had heard God, he had faith in what God said was the truth, because it was the Scripture. God had promised that by the Scripture.

¹¹⁸ When you see God promise anything, and then turn back around and confirm what He has promised, then you can be perseverant. Hmm, what could happen? If men could ever take a hold, and open up their numb feelings away from God, and come up in the Holy Spirit, and catch a hold of Him, and see there that it is God, He promised it.

¹¹⁹ Some of them doesn’t have even common docity. That’s right. People, they, some of them will just . . . they just don’t believe that, there is no way for you to tell them, because they were predestinated to that condemnation. The Bible said so, in Jude, said, “Men of old, predestinated to this condemnation, turning the grace of God into lasciviousness.” It’s exactly! Wouldn’t it be a horrible thing to know that you were reading and hearing the Bible preached to you, and then didn’t believe It? What a horrible thing to . . . that is—that is the horriblemest thing I know of, is people that won’t believe God’s Word.

¹²⁰ Now, David, David was a little sling-boy back there, he had a slingshot in his hand, and he was herding his father’s sheep. A lion

come in, and got one, and run out, and he trusted God and killed the lion with a slingshot, a bear come in and got one, he killed the bear.

¹²¹ And one day, he was over by the army of the Lord, taking his brothers up some raisins and—and so forth to eat, some pies, perhaps, his mother made. And while he was there, across was the Philistines, and there they had a—a Goliath, great big giant of a man, fourteen-inch fingers, standing out there, said, “I will proposition with you,” that is the way the devil does when he thinks he has got the edge on you. He said, “I will proposition with you fellows. Let’s not have bloodshed. Now, let somebody come out and fight me, if they kill me, then all my country will serve you, and then, if I kill them, then your country will serve us.” Oh, sure, Satan was glad to make a bargain like that, so, he knowed nobody would.

¹²² And there, Saul, well-trained spearman, a warrior from his youth, standing there head and shoulders above his army, way back in the back scared to meet him. But one day, he made the—he made it when the—the right guy was standing by, a little ol’ stoop-shouldered, the Bible said, ruddy-looking boy standing there, David.

¹²³ And he turned around to them, he said, “Do you mean to tell me that you, the army of the living God, will stand there and let that uncircumcised Philistine defy the armies of the living God?” Said, “I will go fight him, if you haven’t got the courage, I will go.” God has always got a man somewhere, has got courage that will stand up and tell the truth, and go after it.

He said, “I—I will go fight him.”

“Why,” they said, “you are nothing but a youth, and he is a . . . look, why, you are not hardly as big as his arm.”

He said, “That doesn’t make any difference.”

¹²⁴ So, it come up to Saul, and Saul come up, he said, “Now, David,” he said, “I admire your courage, son, but you don’t have any dueling experience, so maybe you had better wear my jacket,” put his armor on and it weighted little David down.

¹²⁵ It puts me in a mind, he come to find out that his ecclesiastical jacket didn’t fit a man of God. That is the way it is today, learn your Ph.D., your LL.D., and how to duel the creeds, and things, he would have never fought him.

“No,” he said, “take the thing off of me,” said, “I have never proved it yet. Let me go with what I know God has blessed.” Amen.

¹²⁶ God is obligated to His Word. Right. Let me go with God’s Word. God promised to bless His Word, and It will not return to Him void. No

matter how many tries to kick you out, stay right there on that Word, God promised He would take care of the situation.

David said, "I will go fight him." Oh, my! He was perseverant.

His brothers said, "I know you are naughty. Go on back to your pappy and to them sheep over there on the hill."

But, David wouldn't do it, because God had done anchored. He said . . .

"Why," he said, "that man will throw his spear through you," and what all he will do, and all like this.

¹²⁷ He said, "But, I was herding my father's sheep, and God helped me to take a—a kid out of a lion's mouth, and a bear," and so forth. And he said, "The God that would take . . . let . . . give me deliverance from that lion's paw and that bear's paw, how much more will He give me the victory over that uncircumcised Philistine, who is defying, saying, 'The days of miracles is past,'" that big denominational creed that tries to place God's miracles way back in *here*, and Divine healing over in the Millennium, when you will be immortal. God is the same yesterday, today, and forever. If there ever was God, He is still God. Sure. There he was. And you know what happened in the story. Yes.

¹²⁸ John the Baptist, when he came forth . . . Now, we don't have much record of John. He was a—a priest's son, but he never followed the denomination with his daddy, he didn't do that, he had an important job, he was going to be the one called in history to announce the Messiah. He stayed in the wilderness until he was sure, until God met him. He didn't go down and fool with their creeds and so forth they had, learning to be priests and all that; he went out in the wilderness and lived off of locusts and wild honey, and he never asked anything from anybody, but he stayed there. And God spoke to him one day and said, "Now, you will know this Messiah. Now, when He comes, ever who you see the Spirit descending upon and remaining in, that is the One that I have called, He will be the One that will baptize with the Holy Ghost and fire."

¹²⁹ Now, if John would have went down, and got his seminary experience and everything, come in, a big D.D., you know. Some of the doctors of divinity would say, "John, we understand, according to your birth back there, that you were conceived in your mother when she was, old woman and—and so forth. And now, you, no doubt but what you are to be the one to introduce the Messiah. You said you was to be the 'voice of one crying in the wilderness.' Don't you think that Dr. Jones here is just the guy? Oh, look at him, how he can just . . ." Oh, see? Why, he might have been persuaded, but John kept away from all that nonsense. He stayed out in the wilderness until he heard from God.

¹³⁰ Oh, if people would just get away from all this nonsense, “Days of miracles is past, no such a thing as Divine healing,” and get alone somewhere, and stay with God until you hear that Voice say, “I’m the Lord thy God that heals all thy diseases; the same yesterday, today, and forever.” That is where you find God.

¹³¹ Now, he was so sure, so persistent, till he said this, he knowed that the Messiah would appear in his generation, he said, “There is One standing among you right now that you don’t know.” He knowed He was on earth right then, because he was going to introduce Him. Oh, he was persistent, certainly.

¹³² Little Samson was persistent when he come out there, and there . . . Somebody has Samson . . . I seen a picture one time of Samson over in a Greek museum, and the creation. It was ridiculous, show what the carnal mind can think when it is not converted to Christ. Eve standing there, the most hideous looking beast I ever saw. Oh, you think that God, create something like that? No, sir. And Adam, he looked like some prehistoric giant, I never seen such a thing. You know, God made him perfect. God ma- . . . Eve was the prettiest woman ever lived, she was God’s early specimen of womanhood, certainly it was.

¹³³ And there they had Samson with shoulders the size of—of barn doors. Now, it would be no mystery to me to see a man with shoulders like that, arms about *that* big around, reach down and get a lion, tear him to pieces, certainly not. See him pick up the gates of a city and walk away with it; why, he is three times bigger than the gates, he ought to be able to walk away with it, sure, according to that. But Samson, if you want to know, was just a little bitty shrimp, little mama’s boy with seven little curls hanging down his back. But, he was a Nazarite unto the Lord. Amen.

¹³⁴ Now, when the lion run out and roared on Samson, he was helpless, but, the Spirit of the Lord came upon him, a channel that God could work in, he wasn’t a intellectual giant, he just walked out there under the power of God and tore him to pieces. Now, that is a mystery how he could do that, a little fellow like that.

¹³⁵ And one day he was out on the field, and a thousand Philistines surrounded him. Now, them helmets are about a inch-and-a-half thick of brass, that hangs down over their head. Them great big coats of what they call mail, was lapped over metal, sometimes a half inch or more thick, lap over one another all the way down, that is the way they were dressed, great big guards out here in front of the legs, and so forth. Great . . . Oh, it would take a giant of a man to pack them, and there was a thousand of them standing there, and they surrounded Samson.

¹³⁶ Only thing he had to do was reach back and feel that covenant with God. Amen. That is it. And he looked for something, and there was a jawbone of a mule lay- . . . [Blank spot on tape—Ed.] . . . Philistine. He was perseverant. Why? He knowed that God had blessed him; he knowed the Spirit of God was upon him, what he had in his hand, he used it.

¹³⁷ Oh, if the Seed of Abraham today, the children of God, could take what little faith you have got, and be perseverant with it, God will use it. Yes. Oh, it is . . . I—I get to talking, I get away from my text.

¹³⁸ This Greek woman, she heard. “Faith cometh by what? Hearing, hearing the Word of God.” Now, she was a Greek, remember, but you know, faith finds a source that nothing else don’t see. Faith finds its source that the human eye don’t see, but it finds it anyhow. His Word is a sharp two-edged Sword, Hebrews 4:12, and faith that holds that Sword.

¹³⁹ Now look, there is everything out here to keep you away from every blessing of God. Now, somebody could pick up the faith with a little, or, the Sword with a little, weak hand and cut off another little bit to make a confession.

¹⁴⁰ Today, we hear so much about decisions, “We made *so-many* decisions.” Decisions are stones, like Peter, decisions. But, what good does a bunch of stones being piled up together, if you haven’t got a stone mason there with a sharp two-edged sword to cut them into sons and daughters of God?

¹⁴¹ It is the reason Billy Graham said in Louisville, he went out there and bawled those preachers out, when I was setting right there in his breakfast, he said, “You lazy preachers, I come into the city,” and said, “I—I have a revival and get thirty thousand converts, I come back in six months, I can’t find thirty.” Said, “What is the matter?” Said, “Paul went into a city, and had one convert and come back six months later, and had fifty over that one.” Said, “He had great-great-great-great grandchildren, as it was, back.” He said, “It is you lazy preachers.”

Oh, I wanted to say something to the great evangelist, but I was just a dumbbell, so I just set still.

¹⁴² Then, I want to ask something: What lazy preacher failed to take Paul’s convert? if it is lazy preachers with their feet up on the desk, and don’t go visit the people that they made their decision cards. Is because Paul took that decision and stayed there with it, until he cut it into the form of Jesus Christ by the baptism of the Holy Ghost, and it was so on fire it made itself, then, to be other, not decisions, just go say, “I make a decision,” go right on with the rest of the world.

143 Now, Billy said that out of thirty thousand, he couldn't find thirty sometimes. It is because that, only thing you do is roll up stones. You just might as well leave them on the field if you are not going to cut them, fix them into the building of God, make sons and daughters out of them in the . . . The Word of God is sharper than a two-edged sword, and it cuts. And what does *circumcision* mean? "Cut off the surplus flesh," the world. The Word circumcises it, cuts it out.

144 Faith holds that Sword, some can cut up enough to join a church, some can go on into deeper things, and some can cut all the way through to Divine healing, depends on the strong arm of faith that is yielding that Sword. That is right. Depends on . . .

145 She had many hindrances, this woman did. Oh my, I could call over a dozen, or two, I got wrote down here that would hinder her. But, her faith didn't have no hindrance.

146 You might have hindrance. Your pastor might say, "You attend a meeting like that, I will turn you out of church." All right. There is your hindrance. Your husband might say, "I will leave you." Your wife might say, "I won't. . . I'll never. . . I—I—I'll—I'll divorce you." You might have a lot of hindrance, but, if you have got faith, it don't have any hindrance, it knows nothing but the Word of God, and stays with It, that is right, the Word of God.

147 They might have said to her, "You are a Greek. That—that man don't belong to your organization, you are a Greek. Well, our—our bunch is not sponsoring them," whatever it was.

148 Another bunch might have met her, and said, "Why, the days of miracles is past, there is no such a thing. That bunch of holy-rollers down there don't know what they are talking about, them Jews. We are Greek, we are smart, we are educated, we know things, but, we are intelligent people, but look at that bunch of—of people down there, all they talk about is some supernatural God doing some this way, going through a Red Sea, or something like that." See? "But, you are a Greek, you are smarter than that." But, faith had a hold, and she was persistent, she walked right on past it, she believed it.

149 Then she met a bunch of women perhaps, and they said, "You know what, dearie, Martha Luella," I hope there's not one here by that name, I called a strange name, "you know, Martha Luella, what is going to happen? Your husband will leave you because he is a businessman of the city, if you attend down there where that is at." What difference does that make? Husband or no husband, she was persistent, she was perseverant, she knowed she had need of Christ, and she was going to see Him, because she had heard that He was a Healer, she was going to see it. Sure.

¹⁵⁰ Might another one, next might have said, “All right. If you go down there, you will be laughed at, the whole town will call you some bad name, they will call you holy-roller, or a Pentecostal, or something. If you go down amongst them, you are sure going to be branded.” She was perseverant, she walked right on, brother. Nothing going to stop that woman. Yes, sir.

¹⁵¹ Then the other one. Here come the priest, was the last, said, “If you go, we are going to put you out of church and excommunicate you.” That didn’t stop her a bit. Faith cometh by hearing. She had a need, she walked right on down, she was perseverant, she was going to see Jesus.

¹⁵² And now, a lot of people thinks as soon as they see Jesus, it is all over, “Glory to God, I got the baptism of the Holy Ghost, now, I will just lay down and take it easy.” Why, you—you are no subject of the Holy Ghost yet. Listen, when you got the Holy Ghost, that right then is when you hit your trouble, that’s when trouble starts. Exactly. That then is when you got to fight, that is what It is give to you for, It is a Sword. That is right. Then is when your fight starts.

¹⁵³ Now, she come till finally she arrived to where Jesus was. Now, she had fought through every one of these barriers, perseverant. My, here she come, cutting her way through, “Days of miracles past, laugh at you, your husband leave you, put out of the church,” *what-more*, “called holy-roller,” or *what-more*. She, just perseverant, she comes on, now she meets up with Jesus, said, “Now I got it, now I’m in His Presence.”

¹⁵⁴ And notice, as soon as He . . . she met up with Him she met another disappointment. Yeah. He said, “I’m not sent to your race.” Oh, the very God that she was respecting! And what she give up? Her church and her everything she had.

¹⁵⁵ She had a daughter, was very bad, had epilepsy, and she was trying to get to Jesus, ’cause she knowed He had healed others. So, why couldn’t, heal her daughter? So, she . . . After she had left her, everything she had and got up to Him, then the disappointment, let down again. “I’m not sent to your race, I’m sent only to the children of Israel.”

¹⁵⁶ But, you know what? That don’t stop her faith. No, sir. She pressed right on again. She addressed Him as “Son of David.” He wasn’t no “Son of David” to her. But, when she said, “Lord,” that was different, she come in the right way then. “Lord, have mercy on me!”

¹⁵⁷ He said . . . Another thing, He said, “You are nothing but a bunch of dogs. I’m not sent to you.” Look what that poor little woman had done, the things she had went through, everything she had to press to get to Him, and then, when she got to Him, He said, “I’m not sent to your race, and you are nothing but a bunch of dogs.” Hmm! My, my!

Still she was perseverant. Sure. Why? She had faith. Oh, after He . . .

158 That wouldn't work on a bunch of Canadians, would it? or a bunch of Americans. You call them a dog, or something another, "Why, you are a—you are a *something-another*, you are a bunch of Anglicans, there is nothing to you," something like that. Oh! My goodness sakes. You, blowed up like a frog eating shot. And then, you wouldn't have . . . Why, my! You would have not, to . . . Excuse that experien- . . . , or, expression. I shouldn't have said that. Forgive me. But you would have—you would have thought awful bad about that.

159 If Jesus would have said, "I'm not sent to you Anglicans. I'm not sent to you Pentecostals. You are a bunch, you are Assembly of God, you Church of God, you, whatever you are, I wasn't sent to you, you are nothing but a bunch of dogs." Oh, my!

160 I had seen that disappointed look, and saying, "Well, I won't have nothing to do with Him at all, wasn't right to begin with. I will just go back over to my own church."

161 But not her, she had faith. She wasn't a hotbed plant, a hybrid, like some of them today that call themselves believers, can't set still a minute to the Gospel. That is what we got today, a bunch of hotbed plants, you have to baby them all the time, keep them sprayed, the bugs off of them. Right. Baby them like a kitten, rubbing his fur one way, he will purr, but rub it back once, and it shows what is in him. That's right. That certainly is true.

She wasn't a hot- . . . a hybrid. Anything that is hybrid is disgraceful. A hybrid ain't got . . .

162 Why, they's . . . I seen . . . I read a piece in the *Reader's Digest* just recently, where they're, if they keep on hybreeding corn and stuff like that, women won't even be able to have babies twenty years from today. It is just tearing the human race to pieces and causing cancer, and everything else. It's a hybrid, it's no good. They say, "Oh, take Funk's," or whatever it is, the hybrid corn, "they're better." It's a pretty thing, a great big, fine grain, but there is nothing to it, plant it back, and it won't even do nothing, can't reproduce itself. Nothing hybrid . . .

163 You take a—a—a mule; a mule is a hybrid. What is he? His father was a jack, his mother was a—a mare. And that . . . He is the ignorantest thing there is, he will wait all of his life to get to kick you 'fore he dies. You can't tell him nothing, you can't teach him nothing, just set with them big, long ears, "Haw, haw," go, talk about "days of miracles is past. Haw, haw, haw, they are not nothing, apast." See?

¹⁶⁴ But, oh, a good thoroughbred horse! Yes, sir. There is too much mule religion today, a bunch that don't even know where they come to. "What are you, a Christian?"

¹⁶⁵ "I'm Methodist; I'm Presbyterian; I'm Pentecostal; I'm *this, that*, or the *other*," hybrid. Can't breed itself back. Any denomination is a hybrid, it can't breed itself back, it is dead when it does it.

¹⁶⁶ But a good, thoroughbred, pedigreed horse can tell you who his papa was, who his mama was, who his grandpapa, grandmama, all the way back. And a real, good, pedigreed, borned again Christian, of the Holy Ghost, can go plumb back to the Day of Pentecost. Hallelujah! You can—you can say, "Jesus Christ, the same yesterday, today, forever," that pedigree will holler, "Amen! Hallelujah!"

¹⁶⁷ Hybrid, hybrid religion, oh, it looks prettier, sure. Great big, fine churches and millions of dollars into it, and everything like that. And a preacher can stand up and—and speak so, just about fifteen minutes on the very thing that you want him to talk about, the flowers, or something else, or some politics, and then go back. And you can belong to church and play cards, wear shorts, do anything you want to, live on like the world, you think that is all right, that's your hybrid, but when it comes down to Life, It isn't there.

¹⁶⁸ For a borned again Christian, a borned again man will never shun one Word of God, a borned again Christian will toe up to what that Word says.

¹⁶⁹ She wasn't a hybrid, she wasn't a hotbed plant, have to be babied. And, if the preacher preaches over ten minutes . . . Some of them will go to church, and set down in a meeting, if you say one thing they don't believe with they, "Hmm, I will get out of here right now." That's not even common decency. That's right. That shows what you was made out of, that shows the breed of people.

¹⁷⁰ If I went into a Roman Catholic church, or to a—a, anywhere I went, I would have the decency to set and listen till the thing was over. That's right. But the hybrids today, see, they—they profess to know God. Jesus said, "Having a form of godliness, but denying the power thereof: from such turn away. For are they the sort that goes from house to house, and lead silly women, led away with divers lusts," all kinds of women.

¹⁷¹ A woman told me down in America, here not long ago, I was getting onto the church about the way they were doing, she was, little old dresses, so immoral-looking like that, and she said, "Well, now, listen here, Mr. Branham," she said, "I'm a American, and that is my God-given privilege."

I said, "It might be your American-given privilege, but it ain't your God-given privilege."

She said, "Well, you can't buy no other clothes but them."

I said, "Let me tell you something, sister, they still sell sewing machines and goods, so don't you never get out of that." See?

¹⁷² It is just because a lust is in the heart of the people. If they are borned again, they won't want to do that thing. We had preachers in the pulpit, would take them gloves off of ecclesiastic, and throw that Word out there, and tell them the truth, and cut the chips, and let them fall where they want to, but the thing of it is, we . . . That is right.

¹⁷³ That's the reason we don't see signs and wonders, and when they appear, it astonishes the churches, they don't know what do, and back away like they did in them days, said, "It's Beelzebub, the devil." See? They just don't know.

¹⁷⁴ I better stop and go on here. Well, anyhow, don't want to hurt you, but I want to shave just a little, so you will know where you are standing. When you meet me at the Judgment Bar, you will answer for it. Just remember, you will answer, 'cause I'm telling you the—the Word, exactly the Word of God.

¹⁷⁵ Now, she admitted that He wasn't sent to her race; she admitted that she wasn't nothing but a dog. Oh, would we do that? Oh, no, certainly not. You say, "I do as I want to." Go ahead, just go right ahead to the church, if you want to, that is all right, but remember, you are going to meet it again someday. The world has become contaminated with perversion, the whole thing, the Bible said so, education, civilization moved in.

¹⁷⁶ When you Indians had this country yourself, there was no trouble among you. No. You lived a good, long life, and everything went along all right. Little tribal fusses you settled by getting out there and fighting it out among you, but when the white man come in, he brought women, whiskey, drinking, sin, and a marred civilization always brings that. What you got? A perversion, murders, theft, steal, homosexual, all kinds of stuff in this last day, exactly what the Bible said would happen, but here we got it. See? No wonder a person can't be persistent, they don't know where they stand. How could a hybrid be persistent when he don't even know who his father and mother is. See? You couldn't do it.

¹⁷⁷ Now, let me tell you something, lady, just listen to this, sister, in here: You go ahead and do the way you wish to. But, you dress in them vulgar clothes, and get out here on the street, you put your daughters out there like that, and some man looks at her in the wrong way, you may be as pure as a lily, you might be as honorable to

your husband as you could be, or to your boyfriend, but at the day of judgment you are going to answer for committing adultery, for Jesus said, "Whosoever looketh upon a woman to lust after her has committed adultery with her already in his heart." Who is guilty? You presented yourself, you are guilty.

¹⁷⁸ And then that hybrid preacher stand in the pulpit, and ashamed to tell men. It is a meal ticket, they have got to do it to hold their denominational rights, and their big churches, and things.

¹⁷⁹ What we need today is real men of God, who stands out on that Word and tells the truth about It. That's right. Remember, there will only be a few saved anyhow, Jesus said, "As it was in the days of Noah, wherein eight souls were saved, so will it be at the coming of the Son of man."

¹⁸⁰ Now watch, she admitted, the—the—the real true faith always admits the Word is right, now watch, always admitting the Word is right: "Truth, Lord, I'm nothing but a dog. Truth, Lord, You never sent . . . You wasn't sent to my race. That is the truth." She didn't want to see what *this* was, or *that* was, she just admitted that the Word was right. And the Spirit of faith always admits the Word is right. Notice, "True, Lord. I'm not after the children's bread, but let me just take the crumbs that falls from the Master's table, just the crumbs."

¹⁸¹ That got Him, that was it. He said, "For this saying thy . . . go thy way, thy daughter is made whole." Faith admits the truth. The same now, faith always goes with the Word. She was perseverant, and she got what she asked for regardless of circumstances.

¹⁸² Martha, in the Presence of Jesus, she was perseverant, she stood there, and she believed. And no matter, even though her brother was dead for four days and now stinketh, she said, "Lord, he is dead, he stinketh, but even now, whatever You ask God, God will give it to You." She was perseverant.

That is where we don't get anything, we are not perseverant. We, not got the faith, we don't hold on.

¹⁸³ The Shunammite woman was perseverant before Elijah. She said, "True, that is right." Said, "You blessed me and the baby come. The baby is dead." But said, "Now, I will not leave you, as sure as your soul never dies, and the Lord your God lives, I'm not going to leave you," till she got the answer for her child. She was perseverant. Faith holds the Word.

¹⁸⁴ Micaiah, standing there before four hundred prophets, all fed and fixed-up and wearing their uniforms, and dressed. And Micaiah . . .

185 There come Jehoshaphat, he was a believer, or, a man of God, come down with Ahab, he ought to knowed to do better than that, but when he did, he said, "Does not Ramoth-gilead belong to us?" Now, watch the reasons, Ramoth-gilead, Joshua, in setting up the land, gave that to Israel, the Philistines come over and took it from them.

186 And now, Ahab said, "Doesn't Ramoth-gilead belong to me?" That lukewarm, borderline believer said, "Don't it belong to us?" And he said, "That's ours."

187 And Jehoshaphat, in the wrong company, setting in the wrong crowd where there is no faith, no believing in the Word of God, he said, "Why, it looks like," said, "but oughtn't we to consult the Lord?"

188 "Oh," Ahab said, "sure, I got four hundred prophets down here." Brought them every one up, well dressed, and fine, prophets, Hebrew prophets, I don't mean some idol prophets, they professed to be real religious of the God that they serve, prophets.

189 Just looky here, I—I'm going to take my time right here a minute, real prophets, Hebrew prophets, they come up there, and they all prophesied, and they said, "Go up, for the Lord will go with you. That land absolutely belongs to us, and that corn that is raised on there ought to be feeding our children, instead, it is feeding our enemy; go up and push them off the land." Now, doesn't that sound reasonable? God promised that was their land. And so, but then, Micaiah said . . .

Well, they said . . . First, this . . . Said, "Can you . . . Isn't there one more we could consult? Isn't there just one more prophet?"

190 He said, "There is one, Micaiah, the son of Imlah, but I hate him." Sure. Any man that would tell him the truth and bawl him out for his sins, he hated. Said, "I hate him."

He said, "Don't let the king, so . . . say so."

191 And then the ministerial association went over and met him, and said, "Micaiah, all those ministers, you have been kicked out of the organization now, all those ministers will take you right back in again, if you will say the same thing he . . . they say."

192 He said, "As the Lord God lives, I will say only what God puts in my mouth." There you are. There is a man of God. He come on over there, and he said, "Give me tonight." He spoke to the Lord, the Lord told him, and then he compared his vision with the Word.

193 Always compare your thoughts and your visions with the Word. If it is with the Word, God said it. If it isn't with the Word, you better be careful.

194 So, he compared it with the Word. God told . . . Said he saw a vision. He saw the host of Heaven setting together, and they were all

saying, "How could we get Ahab out there to kill him to fulfill the Word of God?" 'Cause the prophet, Elijah, had said the dogs would lick his blood and eat Jezebel, and she, be spread over the field. And why, sure. They said, "How can we do it?"

¹⁹⁵ And a lying spirit come up from beneath and said, "I will go down and get in those prophets, 'cause they don't know the Word anyhow. So, I will go down there, and get in them prophets, and cause them to prophesy a lie, and get him over there."

¹⁹⁶ Then Micaiah turned over to . . . seen that was just exact with the Word of God. So he went, and stood before him, and he told him that. And so, you know, Micaiah . . . That great big bishop come up, and smacked him in the face, said, "Which way did the Word of God, the Spirit of God, go when it went out of me?"

He said, "You will see when you are hid behind the walls back there."

So he said, "Take him, and put him in the jail," said Ahab. And said, "When I come back, I will tend to this fellow."

Said, "If you return at all, God hasn't spoke to me."

¹⁹⁷ Why? Standing there where he could, been shot to death. But he was perseverant, he had the Word of God. He knowed what it meant. Yes, sir, he knowed what it meant.

¹⁹⁸ Philip was perseverant when he heard Jesus tell him where he was before He called him. Peter was perseverant when He told him what his name was. Oh, my! The woman at the well was perseverant.

¹⁹⁹ Here not long ago, I was down in Mexico, holding a meeting, and there was a—a little Mexican woman, there had been, I guess four or five thousand outstanding things had been done. The night before an old, blind, Mexican come across the platform. I was only there, just the same as this meeting here, three nights, and we had that big bullring, and there was thousands times thousands swarmed out there. Some of you Assembly of God, I tell you who was interpreting for me, one of your men, Brother Espinoza, there in California, Mexican interpreter. And we were standing there.

²⁰⁰ They had to come around . . . There was so many in there, put a rope around my arms to let me down on the backside of—of the—the big bullring. And when . . . We were standing out there on the platform. Raining, been raining all day, those poor Mex- . . . not a place to set down, they just leaned against one another. And we can't set five minutes, we're doomed, that's all. Sure. They couldn't . . . They—they had stayed there all day, leaning against one another.

201 That night, when the prayer line started, and I started to pray, there was an old Mexican man come across, he was ragged, he was blind, and I looked at him, and my shoes, I would have give them to him but they wouldn't fit him. And poor, old fellow probably never had a good meal in his life. I put my arm around him, and prayed for him, 'cause you got to feel for the people, if you don't, you might as well let them alone. So, I prayed for him, his eyesight come to him. Oh, my!

202 The next day, a little woman was at the doctor's office, her baby took pneumonia out there in that rain, and a little lady, she went to the doctor with it, very bad pneumonia, and it died that morning at nine o'clock in the doctor's office. And that night at ten-thirty, she was standing in that rain, standing out there trying to get that baby in to be prayed for, after dying that morning.

203 Now, this is wrote with doctor's signed statements. The Christian Business Men's journal packed it. The *Voice* of the Christian Business Men just packed the article, just recently. You probably have read it. And so, but to make a document . . . to make a statement like that, you—you better have it documented right, because they can make you get in trouble over it. So, these things are true.

204 And there that night, Billy come up to me, said, "Daddy, that fellow give out them prayer cards, give them all out, and they got a little woman standing there," said, "I got three hundred ushers over here, and they can't even hold her," said, "she runs between their legs and everywhere." She was persistent. She was Catholic too, to begin with. And there she was.

205 And so, after while, I said, "Well, Brother Jack Moore," I said . . . Many of you know Brother Jack Moore, I said, "you go down and pray for the woman, she don't know me, my, she never seen me, so many people jammed in like that."

206 And I said, "As I was speaking, faith . . ." And I looked, and standing in front of me was a little baby with no teeth here, a little Mexican baby looking at me, smiling, a vision. I said, "Wait a minute. Tell the ushers to step back and tell the lady to come here." Here is my Bible, I've got to meet God someday. That's right.

207 And so, they brought the little baby up on the platform, she begin to holler, "Padre, Padre!" It means "father," you know. I told her . . . Brother Espinoza, "Tell her to stand up." She had a blanket laying over the baby, water dripping, her hair down, a real nice, clean-looking, little woman. And she—and she run up hollering like that, and her baby . . .

208 And I just went, put my hands on the baby, I said, "Heavenly Father, if that vision was You telling me to pray for the baby, I don't know, but I'm just laying my hands on it to pray, in the Name of Jesus

Christ.” And when I said that, the little baby went, “Wah, wah,” begin to kicking like that and jumping, and there that little baby was.

209 And I said, “Brother Espinoza, you put somebody with that woman now, and don’t you put that down, put that in the—in the testimonies, until a doctor signs a statement.” So the next day, they had sent a runner, and went with the doctor, the doctor, he looked at the baby, he said, “I examined that baby and pronounced it dead, it died with pneumonia this morning, the respiration stopped, everything, in my office at nine o’clock.” Signed his name across it like that.

210 And there it was, the baby was living because a little mother was perseverant. Catholic church or no Catholic church, or whatever it was trying to keep her away, she was . . . seen that blind man get his sight the night before, and she was perseverant. Why? She knowed if God could open the eyes of the blind, God could take . . . ? . . . The same God that opens the eyes of the blind can give life back, because He is a Restorer of life. Certainly. She believed. She was perseverant.

211 God have mercy. Can’t we be perseverant this afternoon, to—to get to Jesus Christ? when we see Him come right into the midst of us like this, and do things that has never been done since the days of the apostles. Why can’t we be perseverant and press our way in? Sure, if our faith ever catches a hold, and we are really convinced that it is God, we will be perseverant.

212 Thank you. It is time for me to leave, and I want to pray for all the sick people. I cannot bring one by one to the platform and pray for them under vision, about four or five visions and they would pack me out. You know that. How many understands that? The Bible teaches that. Jesus, the first . . . that little woman touched His garment, that type of vision, and He said, “I perceive that virtue has gone, I got weak.” So, I . . . You know I . . . that we couldn’t stand that.

213 But do you believe that Jesus Christ is the Son of God, and He taught us, “These signs shall follow them that believe; if they lay hands on the sick, they shall recover. The works that I do shall they do also,” and so forth? You believe that with all that is in you, and God will reward you for the things that you are asking to be done. You believe that?

214 Now, before we line up a prayer line in the building, I want your reverence just a moment. Believe. Sometimes you have to cut like everything with the Word, but, when I meet you at the day of the judgment, there’ll be nobody’s blood upon me. See? I want you to know that I tell you the Truth right out of the Word. And if God don’t confirm that truth, then it isn’t the Truth, it isn’t God. If God confirms that Truth, then it is Truth, and you listen to It.

215 Before I walk down there to lay hands on the sick, I want some of you here to believe with all your heart that Jesus Christ, the Son of God, is Son of God just as much as He ever was, and It is His Spirit, and I'm telling you this, and This is His Word. Do you believe it? Thank you for your faith.

216 Now, so I can be sure the anointing of the Lord is upon me, before you move from your seats, I want you to say, "Lord God," in your heart, like this, "I know that man standing there doesn't know me, I know, he has proved it to me in these two nights he's been preaching, that You promised these things in the last days, and the unbeliever is walking away from it, but I'll . . . I'm a believer, Lord, I believe it. Let me touch the border of Your garment, You speak back through that preacher up there, and do the same work You did when, was here on earth through Your Church, and I will know that I belong into that Church, because by one Spirit I'm baptized into that Body." Yes, indeed. You say that, and believe it.

217 Now, everybody reverent for a moment, and set quiet just for a moment. God bless you. If I don't get to see you, if the Spirit would happen to strike me, I don't get to tell you good-bye before I leave, I won't say good-bye, I will say the German word, "Auf Wiedersehen," that means, "We will meet again." We will meet again somewhere, if not here, across the river, we will see you on that side. When I stand there at the Day of the Judgment, and this day flashes upon the screen of God's bar there, you will see I have told you the truth. I have been honest with you, I haven't held anything back; I have just placed it the way the Word says it, and there it is.

218 Now, Almighty God, come on the scene, and let these people know that Your servant is not here for no other purpose, but because You sent. Now, Father, I have spoke of You, You speak of me, that I have told the truth. In the Name of Jesus Christ, I ask this.

219 Now, have faith in God, don't doubt. All right now, look up this way, and believe. Believe, please. In your heart be saying, "Lord, God . . ." Just pray. See if God can tell me what you are praying about, see if it is the Holy Spirit or not.

220 This little fellow out here on the end, setting out here on the end of the front row here, kept his head down, and kept praying. He is praying, he is trying, ask God to get rid of that asthma. If you believe . . . Is that right? Raise up your hand if that is right. Well, you . . . just left you. Amen. So now, if that ain't the same yesterday, today, and forever, what is Jesus Christ? Is that right?

221 Look at this man setting out here, looking at me, he is praying for a sister-in-law that is real, real sick. That is right. If you believe with

all your heart, you can have what you ask for. Amen. God bless you. That's right. You see He is here. Don't you know that?

222 Look at this lady setting here, kind of elderly lady setting there, she is praying, 'cause she has got something wrong with her neck, pains and things keeps running through her neck, bothering her. That's right, lady, isn't it? If that's right raise up your hand. All right, receive your healing. Go, and be made well.

223 Do you see He is here? Do you believe it? Now, can't you be perseverant to stand there and say, "If the Presence of Jesus Christ is here and knows the very secret of our heart . . . "?

224 And the Bible said that, "The Word of God is, powerful than a two-edged sword, and a Discerner of the thoughts of the heart." How could that be the Word of God? "If ye abide in Me, and My Word in you," I was baptized into His Body, His Word abides in *here*, "then ask what you will, and it shall be done for you." Amen. Why can't we be perseverant, believe with all of our heart?

225 How many of you people in here has got prayer cards, over in this line here, and wants to be prayed for? Raise up your hand. All right. How many hasn't got prayer cards and wants to be prayed for?

226 By the way, how many ministers are here today, that is godly men that believes in Divine healing? I don't ask you what denomination you belong to now, you can belong to any denomination you want to. But, you believe in Divine healing, and you are interested in God healing the people, trying to make life a little—a little better for them, to ease up the pains as they journey on, and you believe in Divine healing, raise up your hand, ministers. All right. I'm going to ask you to come here and stand, and form a line with me, that when I'm gone, that the people will see it isn't me, you have just as much right to pray for the sick as I do, any minister of God that is ordained of God has a right. Jesus said, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned. These signs shall follow them that believe; if they lay their hands on the sick, they shall recover." What? Preachers preach the Gospel to every creature.

227 I want the ministers, come here and make a double line right here, I'm going to stand right between you, right down here, we're going to pass the sick and afflicted right through here now.

228 And the people that's coming, when you come, don't come to one of us, you come as you are obeying, like you was going into the baptismal pool, come down, and when these ministers lay hands upon you, along with myself, believe that you are going to get healed and be made well.

229 Now, we only want ministers, ministers of the Gospel, just ministers. All right. I want them to form a double line right here, making an alley-like between them, a little road down between them, the ministers of the Gospel. Thank you, my brethren, for your fine cooperation, you are the cream of the crop, I appreciate you as my brothers, sisters in Christ. Now, remember, you are interested in these people getting healed, and you have come to show your faith in God, that you believe, and believe that Divine healing is right. And now, I . . .

230 Every person here, that belongs to these congregations, ought to be proud of their minister, ought to be thankful for a servant that will stand here and represent Christ in the midst of conflict and still believe it, because they know that the very God that they love and serve, He is the One Who knows the heart. And whenever you get sick, hereafter, or something another, your pastor has a right to pray for you.

231 Do you love God? All right. Now, I want Brother Roy Borders to come up here to the microphone. And I'm going to come down there among the people, he will direct the congregation, how that they must come through the line. You people will start over on this side, coming right through, with ministers praying for you, laying hands on you, then this row here, he will tell you how to come out and come around. Come one way so we won't get mixed up, and every person that desires to be prayed for may be prayed for.

Let us bow our heads now. Now, my minister brothers, you pray with all your heart.

232 Our Heavenly Father, grant this now, the great moment has arrived. I have done my very best, Lord, to try to show people, that, in the Bible the people that were persistent was the one that got the blessings of God, because they believed, they had the promise, they believed the promise and they obeyed the promise, and nothing kept them from it.

233 Now, most gracious Father, these people has set still this afternoon, these who are in here, they have listened because they have a reason, they've come to find Your mercy. You have appeared before us in a great phenomena, and showing that You are still Jesus and that You are here.

234 And the church is receiving its last warning. Father God, I know that has went over and over and over to people, they have heard it, but one time they are going to hear it the last time. How do we know it won't be today? There is people setting here today, maybe people been in here today, that will be dead before in the morning. How them voice will ring out in their ears through the ceaseless Eternity yonder! How they walk away from the Truth of God!

²³⁵ Oh, I pray, Father, that these precious believers, that's here now, will be healed, every one of them. I pray that these men of God, Your servants that . . . You have got five offices in the Church, You said You had ordained in the Church, first: apostles, then prophets, teachers, pastors, and evangelists. God, You set them in the Church, maybe they cannot prophesy and say things, maybe they do not have discernment, but they are men who are teachers and pastors, me, preaching hard, they stand right here to say it is the truth, they recognize it, they believe it. God, honor those men, honor them, bless their congregations, may an old fashion revival break out in every one of them, Lord. Grant it. And get those predestinated Seed that is laying around here on the island before it is ever too late. We know You will grant it.

²³⁶ Now, as we step down, honor their prayers as they pray. When they lay their hands upon them, Lord, ministerial hands that is set aside for the Kingdom of God, may You hear and answer prayer; may every sick person that passes down this line, go out of this line praising God like Abraham, "It is going to happen anyhow, 'cause God said so." "The prayer of faith shall save the sick, and God shall raise them up. If they lay hands on the sick, they shall recover." God said so, and it is going to be, somebody will be made well. In Jesus Christ's Name, we ask it. Amen.

²³⁷ I want the organist, if she will, play with all your heart, all that you can, and make it . . . Now, congregation singing, "Only Believe, all things are possible, only believe." Brother Borders will do the directing now, of the prayer line. God bless you. [Brother Borders comments. Blank spot on tape—Ed.]

. . . things are possible, only believe.

²³⁸ I was checking hands coming through. People, did you notice me getting your hand, and holding it up like *this*? You remember, you Canadians, the first time I ever saw you, and I could only know by laying my hands upon the person's hands? How many remembers it? Remember, this gift was first manifested to me in Canada, in Regina, with Brother Ern Baxter that night, when I prophesied and told you that He told me that, someday, if I would be reverent this way, that—that I would know the very secret of their heart. How many remembers me saying that, years ago? The Bible said, "If there be one among you spiritual or a prophet, and what he says comes to pass, then hear him." Hear me. Jesus Christ loves you all. And I checked those hands coming through, and a great percent of them was already vibration stopped by the time they got to me here, when them ministers had laid hands on them, they had already been healed before they had even got to me.

²³⁹ Brother Byskal, God bless you. I just recognize you now, being there, Brother Eddie's daddy. God bless you. May everlasting grace of God ever abound with you until we see again, and then we would say:

Till we meet! till we meet!

²⁴⁰ Let's raise our hands now. Pray for me, I need your prayers. I love you with undying love, when I speak to you the way I do, it's in love, because I love you.

Till we meet! (Bless you, brethren. You are fine
for . . . Eddie) . . . meet!

God be with you till we meet . . . (You going to
dismiss?)

²⁴¹ Let us bow our heads now. I'm going to ask Brother Eddie if he won't come here, and whatever is on his heart to say. I will be leaving pretty soon now for overseas. Can I depend on you praying for me? Do that. With godly love, I will never forget Victoria, remember this island. God bless you till I see you again. Brother Eddie.



PERSEVERANT

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