
LET YOUR LIGHT SO SHINE BEFORE MEN

 This is just as unexpected to me as it is to you. I come down . . . I have to confess that I kind of played the part of a hypocrite. I come just a little bit late. I said, “Brother Neville will be preaching when I get there, so he won’t say a word to me. He’ll go right ahead.”

² When I come in the door, Billy said to me, he said, “Brother Neville’s already preaching. You’re just in time.”

I said, “Fine.”

³ Walk in, he said, “I haven’t started preaching yet. I just kind of waiting.”

⁴ So I thought, “Well, maybe, I could . . .” I know he . . . how it is to preach, two or three times a day, it kind of wears you out. We know that. Especially when they’re young like we are, you know, and these young fellows that—that doesn’t take long. So we’re kind of together, as brothers, and we kind of hold our shoulders together, and our hearts together, our notions together, so we can work together, for the Kingdom of God.

⁵ And we like to be together with you. It’s a—it’s a grand thing. So I just asked the Lord to give me a little text there, something another, kind of get started off. Don’t know what I’m going to say yet, but we just get started, and then wherever He leads us. It is true that we’re . . .

⁶ I was supposed to begin a six-day meeting in Fairbanks, Alaska, fifteenth, beginning the fifteenth. But I don’t think I’ll be able to get up there at this time, because I have another appointment I’m going to, over in British Columbia. So I don’t think I’ll be able to get up this time. Too, they want to organize a businessmen’s chapter, Christian Business Men.

⁷ I certainly solicit and desire your prayers for the oncoming meetings that we’re trying to prepare for now. And I had an invitation, few days ago, of something that sounded good to me. And I don’t know whether it’s the Lord in it or not; I’ll just have to wait and find out. The businessmen wanted me to come to Phoenix, in January, and go to every church, one night, all through the city of Phoenix, and then have the convention afterwards. That sounded kind of interesting, to me, because it would give a—an opportunity for me to get to speak to the churches and to all the ministers.

8 Usually, the people think, when about me, because I so rap against organizations, that I'm against the men that's in the organization. I am not that, by no means. I'm for the men.

9 It's just like if I seen a man coming down the river here in a boat, and that boat was full of leaks, and I knowed it, and knowed that boat would never be able to go through the riffles down there. I'd be screaming and condemning that boat, just as hard as I could, but not the man in the boat. I'm condemning the boat. I know the boat won't make it. And I know the organization won't make it. But I know the men in there will make it, if you just step out. See?

10 But it's like if you had an old car and you was going up a mountain, and I knowed when you started down the other side you had no brakes. I wouldn't be against the man, I'm screaming against him, it's not him, it's the car that he's in; he's going to get hurt.

11 And that's about the organizations. I think the people that holds onto those organizations, as if it was God Himself, and they leave off the Word of God, just to hold the organization. Well, when they do that, I'm afraid they're going to make a vital mistake. And it's not I got anything against the individual man, but it's the boat that he's riding in, see, I'm sure won't make it. The organization will never make it, but Christ will. So just step out of the—out of the leaky boat of organizationism, into the safe Ship of Zion, the old Ship that's never failed yet to land in time, Christ.

12 And that's, think, it would give me an opportunity, get to speak to those men.

13 Now, I thought, maybe . . . Tonight, it's communion night. And I hear they've had a baptism, going to have another. I like to come down for—for communion. I missed it the last time, not being here. I missed it. And I knew this was the first Sunday, so I made preparations to be here, so I could be in communion for tonight.

14 For I truly think that it's the duty of every Christian to take communion. The Bible said, "If you take this not, you have no part with Me." And I believe that it is a—a showdown time for the Christians. If we do not take it, we have no part with Him. And if we take it, unworthily, then we're guilty of the Body and death of Christ. So it gets to a place where it keeps the Christian prayed up, when he comes to communion. We should come reverently, solemnly, sacredly, walking up, confessing all of our wrongs, praying one for the other. Not only that, but we should feel . . . If there's a brother or sister among us, that we feel is just a little bit out of line somewhere, our hearts ought to be burdened for that person on communion night, especially, to see them,

that they'll be able to walk up and take communion, not be condemned with the world. Because, they are our brothers and sisters.

15 Now, for the last few weeks, two or three, two weeks, going on three, I haven't done very much speaking. I've just been resting. For this is kind of a little rest season for me, before the—the big push.

16 Hearing Brother Neville speak of these predictions amongst the politicians and men who really have understanding of those things, about an atomic war close at hand, would last from December to January. Well, it just . . . That's just about right. They'd declare it, and get it started, and then a couple bombs, and that would settle it. So the nation cannot survive an atomic war. We just could not do it. But that doesn't alarm the Christian, or it shouldn't alarm the Christian. We should be ready at any minute, waiting for our Lord to come. And, oh, many time, see, these . . .

17 This is not taped, this is just here at home. There's no tape, so you don't have to watch what you're saying, about going to someone else, or so forth. It's just the home folks.

18 I tell you what I been doing. I been going squirrel hunting. And, but, I haven't been doing very good. There isn't too many squirrels. And I'm going to Alaska now, sheep hunting.

19 And maybe some persons might, lot of people, you can't say that on a tape or something, because there's many people don't believe in hunting, at all. And, but, I always noticed, it's them that don't believe in hunting, just bring them a piece of meat, they're very well satisfied with it, you see.

20 And like the lady, one time, told me. She said, "Brother Branham, do you mean to tell me that—that you hunt rabbits?"

21 I said, "Yes, ma'am." Now, I'm not talking about the precious soul. She's gone on.

22 And she said, "Oh, that's ridiculous. You shouldn't shoot those rabbits." So, then, wasn't . . . The season wasn't over till the same lady said, "Would you bring me a couple of those rabbits?" She said, "They're the finest things I ever eat."

I said, "Well, I guess that's what I call 'culture.'" See?

And someone said, "What do you mean?"

23 I said, "That lady has culture." I said, "Culture is someone who hasn't got nerve enough to kill a rabbit, but can eat it after somebody else has killed it. So I guess that's what—that's what you'd call 'culture.'" Oh, I am . . . I do not . . .

24 I'm a conservationist. I do not believe in killing and wasting. I teach my boy, them who are hunting with me, "Never take nothing 'less

you're fixing to eat it." See? Leave it alone. Don't shoot a bird just for a target. See? That's not right. Got a target, set it up out there and shoot at it. You're going to eat the game, then, it was put here for that purpose. And to waste it, is just like wasting anything else. It isn't right to do it, shoot animals for—for targets.

25 And when I go into the mountains, friends, it isn't so much going up there for the "go hunting." I'm going there to get alone with God. Some of you, if you'll notice, my greatest experience I have, is when I'm out hunting, when I meet God.

26 Of all my experiences, I never had one like I had the other morning, right up here, going squirrel hunting. I've seen many things in my life, signs and wonders, and so forth. But that struck me stronger than anything that I've ever had yet. Just imagine now, just about the time of break of day, raining, solid cloudy all over, and see standing in front of me, rising up, from like a cup setting on a hill, setting there, three rainbows rising higher and higher, until you was so numb all over till you could hardly speak. Then walk close to It, and hear Him speak and confirm the very Message that you're preaching, to be the Truth. See?

27 Said, "Jesus of the New Testament is Jehovah of the Old. He just changed His veil." Well, I set, studying that. I find out, that same word, where He "changed His countenance," in the Greek, did mean, "changing His mask." Not exactly His *veil*, but His "mask." It come to the place He was "transformed," see, that means He "changed His way." He was God, Jehovah. And God, Jehovah, changed Himself from a Spirit and became a Man. He's the same Jehovah God. Which, *that* was the Father, and *this* is the Son, being the same Person.

28 And how, then, He gave me something to speak. The Lord is willing, I aim to be at that same tree, in morning, about daylight. And I—I hope He appears to me again. I—I trust that He will, so that I can know what to do. I've got a burden on my heart for the people. As I see the hour approaching and know that people are not ready, and a lot of my loved ones, I don't know what to do or say. And I'm going up and see what He'll tell me. So be in prayer for me.

29 Then I leave, tomorrow afternoon or Tuesday morning. A brother here in the church, and I, are leaving for British Columbia. And I'm going out with a—a group of Pentecostal ministers. It's sponsored, the trip, it doesn't cost me one penny. And they sponsored the trip and got the guide. And the guide is a Pentecostal brother filled with the Holy Ghost. And then I got some people to baptize in the Name of our Lord Jesus Christ, some trappers and—and things while I'm up there, Norwegian trappers and so forth, that has, through these tapes that's

went out, has seen the Light, and wants me to baptize them in the Name of Jesus Christ.

³⁰ And the head of the Ministerial Association of British Columbia, I'm to meet him next Saturday evening at the Pine Lodge at Dawson Creek, British Columbia. And he is hungering and thirsting to be baptized in the Name of Jesus Christ.

³¹ So, you see, it ain't altogether hunting, friends. I want to baptize this guide, and every preacher that goes with me this time, in the Name of Jesus Christ. You pray for me. See? Which, I know is true, makes my heart hunger and thirst to see God.

³² Now, before we approach the Word, I won't take too much your time, just teach a little bit out of some Scripture, till we can get a place, to find where we can go to praying. And getting . . .

³³ I believe somebody is standing here. [Brother Branham pauses as someone speaks from the congregation—Ed.] I—I'm, pardon me, did somebody a little closer say it? I didn't hear just what the brother . . . [Someone says, "He wants you to dedicate his baby."] Dedicate his baby? Certainly, my brother. Yes, sir. Bring your baby right up. We'll be glad to do that.

³⁴ And, now, I—I believe in this. Now, so that I might explain it to the people before they come.

³⁵ Is Brother Arnold in? Teddy? [A brother says, "Yes."—Ed.] All right. If you'll come to the piano for us.

³⁶ Now, many people sprinkle these little babies, and they call it a infant baptism. Now, if your church does that, that, that's all right. But, you see, if they do, it's a order of the church. It is not a Scripture. The Scripture does not support baptizing your sprink- . . .

³⁷ The Scripture does not support sprinkling, in any manner. There's no one ever sprinkled, in the Bible. They was, everybody, was baptized by immersing in the Name of Jesus Christ.

³⁸ But, now, the babies, in the Bible, they brought them up and dedicated them to the Lord. They brought little children and dedicated them to the Lord, gave them to the arms of the Lord Jesus.

³⁹ It's all right, sister, bring your little one on. And any other ones, got their little ones, that wants them dedicated, why, we'll be glad to do that, make it a dedicational service for our little babies. Now, Jesus, in the Scripture, the . . .

⁴⁰ Now, in this church here, we have mixed up organizations of all kinds. Some of them, Protestant, some Catholic, and even have Jews that come in here, that's Orthodox Jews. That's the reason we strictly call ourself "interdenominational."

41 And now, so that you would understand, we try, at—at this church, to be a Scriptural church, just staying with the Bible. Wherever the Bible says anything, we follow that right exactly that way. Now, the first church, and all Christians and you ministers will admit that This is the history of the first Church. We all know that. This is exactly what took place.

42 I was speaking to a priest, a Catholic priest lives up here on the road, recently. And he said, “Mr. Branham,” said, “are you a—a non-Catholic or a Protestant?”

I said, “A Protestant.”

He said, “Then you protest us.”

43 I said, “No, sir. I do not protest—protest the people, it’s the—the church, the doctrine of the church.”

He said, “Are you, then, do you call yourself Baptist or Presbyterian?”

I said, “No, sir. Just a Christian.”

44 And he said, “Well, where do you form your form of doctrine? To be a Christian, you’ll have to have a basic to form a doctrine.”

I said, “That is true.” I said, “It’s the Bible.”

“Well,” he said, “that’s the history of the Catholic church.”

And I said, “Well, is that, the apostles were catholic?”

He said, “Yes, sir.”

45 I said, “All right. I’m going to admit that that’s right.” He . . . I said, “Then why don’t you also stay with the Scripture?”

46 He said, “You see, Christ gave the church power to change the Scripture any time they want to.”

47 “Well,” I said, “then you’ve changed It, and got it what you got it today?”

He said, “Yes, sir.”

48 I said, “Then, I want to ask something. Then Christ must not be pleased with It, because upon the first Church He poured out the Holy Ghost. They healed the sick, and raised the dead, and cast out devils, and done great, mighty miracles, under the Doctrine of the first catholic Church. And it hasn’t been seen in a Catholic church since they changed the Doctrine.”

49 Now, let’s go back and be original catholic. Let’s go back and be what the Bible said what they were. Christ walked with those. That’s the reason, friends, that we try not to condemn any church, any of the people in the churches, but we try to keep it just as the Bible says.

50 Now, in the Bible, there never was a baby ever baptized. There never was a baby sprinkled, anywhere in the Bible. But here is where it's in the Bible, said, "They brought little children to Jesus, that He might put His hands on them and bless them." And He said, "Suffer little children to come unto Me, and forbid them not, for such is the Kingdom of God." Now that's exactly true. Now, therefore, we bring the little children and offer them up from the mother's arms, or the father, to our Heavenly Father, and give them in dedication, in all deepest of sincerity.

51 My children, I've got two, yet, that has never been baptized as yet, because they've just been dedicated. I got a baby in Glory, that was just dedicated, not baptized.

52 Because, baptism is for remission of sins, see, to show that you have repented. That baby has done nothing to repent for. It's a baby, just born here in the world. It hasn't got no power with coming here, see, and it has no sins. When Christ died at the Cross, He died to take away the sin of the world. Until this baby has done something to repent for, the Blood of Jesus Christ makes an atonement.

53 But now the mother and the father, parents, has the right to bring the baby, and offer back to God, the baby that was give to them by God.

54 Hannah in the temple. She promised. She was barren. She was old. She had no children. She prayed so sincerely at the altar, till the priest walked out and accused her of being drunk. She was screaming and crying, at the altar, for God to give her a baby. And she said, "God, if You'll give me a baby, I'll bring it right back to this place and give it to You."

55 Mothers, that's the way you got your baby. God give you your baby. It's just as much as He give Hannah her baby. And now you're bringing your babies back tonight, to the temple, just like Hannah did little Samuel, too, in dedicational service. Now, we dedicate and give your baby back, by prayer, to the God Who gave it to you. And I pray that these little boys and girls that's standing here tonight, will be prophets and prophetess like Samuel, was of old, to the Lord, that you're giving them back.

Now, if the audience will bow their head just a moment.

56 Most loving and gracious God, we approach Thy throne of grace and mercy, this hour, for the generation that's coming after we are gone. These little fellows who stand, and they're holding—holding them. Been holden, tonight, in their mothers' arms and fathers' arms. They are the seed of tomorrow's race. To be sure that they get the right start, these mothers and fathers are bringing these little ones up here for dedication, to give their little lives over to the living God.

57 Father, the pastor and I walk forward here, and offer these children to You in a prayer of dedication. Bless them, our Father. We pray that You will bless them, to be Your little servants. May they live long, happy lives here on earth, and see the Coming of the Lord Jesus. Not only that, may they live a long, healthy, happy life, and be servants of Yours. May You lead them. May You make preachers, singers, evangelists, missionaries, for tomorrow, out of these children, if there is a tomorrow to come. Grant it, Lord. We'll dedicate them to You the best that we know how, according to Thy Scripture that Thou has left us, the Holy Word.

58 Which, is written in the last Book of the Bible, "God will take out of the Book of Life, for that man who will take one Word out of This, or add one word to It." We realize, then, that Bible is the sacred Word of God. And we cannot add one thing to It, or take one thing from It. Therefore, Lord, we leave It just the way You give It to us, and teach It, and try to live It, by Your grace.

59 As, we dedicate these children, as they brought them to Jesus in the days gone by. If He was here on earth tonight, in a physical form, these mothers and fathers would rush up to His feet, and bring them little ones. And He would lay His hands upon them and bless them. You're setting at the right hand of the majesty on High, tonight, Lord Jesus. And we're left here, as Your servant. We'll lay our hands upon them, in prayer to You, that You'll take their little lives and use it for Your glory. In the Name of Jesus Christ, we ask it. Amen.

Bring Them In. [Pianist begins playing *Bring Them In*—Ed.]

60 You have a little one? What's his name? John. The last name, sister? [The mother says, "Meyer."—Ed.] Meyer. Oh! This is the little John Meyer, little one we've all prayed about, other day. Here he is, with us, tonight.

Let us bow our head.

61 Lord Jesus, as Your pastor and I stand together in Thy Name, taking from the arms of this mother, this infant baby, with an on-looking father. With great expectations for this little one, in the days to come. I now give this little John Meyer to You, Lord, for Your service. In the Name of Jesus Christ, we dedicate him to God. Amen.

62 God bless you. God bless the little one. Keep him happy, be a . . . ? . . .

63 Finally, it arrived. I think you had the little fellow here two or three times, but I didn't know it. What's her name? [The mother says, "Elisabeth Collins."—Ed.] Elisabeth Collins. All right. I know him; he'd drop it. I know it. See? But little Elisabeth Collins.

Shall we bow our head.

64 Heavenly Father, make this another little Hannah. Make it a servant to the Lord. Bless her. Bless her father and mother, in their—in their home. And may she live to the glory of God. Grant it, Lord. We give to You, Elisabeth Collins, in dedication of her life. In the Name of Jesus Christ. Amen.

God bless you.

65 Wonder if you can be raised to the platform? Are you? What's her name? [The mother says, "Davonna Gayle Stayton."—Ed.] Davonna Gayle ["Stayton."] Stayton. That's it. Davonna Gayle.

66 This is little Davonna Gayle Stayton. Her mother and them just is coming in the church, has been . . . received the Holy Spirit, baptized.

Let us bow our head.

67 Our Heavenly Father, we admire the courage of this young mother and father, her coming, in a way she has, and the progress that she's made. How You have blessed these young tender hearts. We give to You this little darling, that You bless her little life, Lord. And may she be a servant of Yours. Bless her father and mother, together. May she always be raised in a Christian home, under the admonition of God. We give her to You, in the Name of Jesus Christ. Amen.

68 God bless you, little Davonna Stayton. God bless you, Brother Stayton.

69 How do you do, little sweet one? You come here, just a minute? Huh? Could I . . . She can stand right here, if she wants to. What's her name, brother? [The brother says, "Hannah."—Ed.] Brother Creech . . . Be little . . . Yeah. You're little Allen. So fluent, see. Well, this—this is little Hannah Creech. Maybe she'd let me raise her up. She's a sweet little girl.

Let us bow our head.

70 Heavenly Father, we give to You this little baby, now at its mother's feet. And we pray, Heavenly Father, that You will bless her and make her life instrumental in Your Kingdom. Bless her father and mother. May the child be raised in a Christian home, the admonition of God. Laying our hands upon her and dedicate her to You, her young life, for a service to You. In the Name of Jesus Christ. Amen.

Bless you, this morning. Bless you!

71 Isn't he coming? What's the name? What? Don? [The brother says, "Don . . . ? . . . Benjamin."—Ed.] Benjamin. Benjamin. ["Right. Little Benjamin."] This is Benjamin . . . ? . . . ["That's correct."] Little brother and sister.

Let us bow our heads.

⁷² Our Heavenly Father, as we give to You this little darling, yet too young, Lord, to know what's going on. But Thou knowest all things. We pray that You'll bless his little life, Lord. Bless his home. And, Lord, may this little fellow live to the glory of God, a good, long happy life; if possible, see the Coming of the Lord Jesus. Grant it, Lord. We dedicate him to You, for Your service, in the Name of Jesus Christ. Amen.

⁷³ And that was a . . . [Someone says, "Boy."—Ed.] That's a sweet little fellow. See? Benjamin . . .? . . . My, what a big boy this is! My! . . .? . . . Oh, my!

⁷⁴ I watched the little one, he is watching me very closely. I been holding him. See? Name? [The father says, "William Davis."—Ed.] . . .? . . . Little William Davis. Sure a darling little fellow, right, by the little fellow.

Let us bow our heads.

⁷⁵ Lord Jesus, we give to You, the darling little boy, for Your service. The mother and father bringing him up, Lord, that he might be used to the glory of God. Now, therefore, Lord, reading from the days gone by, He put His hands upon little tots like this and blessed them. Our hands is poor representatives of His. But we ask in His Name, and give this baby to You, for a life of service, in the Name of Jesus Christ. Amen.

Bless you! [The father says, "Bless you, pastor."—Ed.]

⁷⁶ Mrs. Bowers . . .? . . . Here, sweetheart, what's your name? Oh, my! [Someone says, "Sussie. Sussie . . .? . . ."—Ed.] I'll be glad to hold you. You're a good little boy. Little Sussie Bate.

Let us bow our heads.

⁷⁷ Heavenly Father, this bright-eyed little girl . . .? . . . Not knowing what lays down the road; none of us does. But, father and mother, they want her to stay in the straight and narrow road. And a beautiful little instrument like this, how Satan would like to rattle. But they brought it, so that Satan would be warred away from it. Hide her little life, Lord, to a service of You. In the Name of Jesus Christ we ask it. Amen.

God bless you, little girl! . . .? . . . All right.

Bring them in, bring them in,
Bring them in from the fields of sin;
Bring them in, bring them in,
Bring the little ones to Jesus.

⁷⁸ Oh, how . . . Don't you love little children? If people doesn't love little children, there's something wrong. Jesus said, "Except you become converted and become like one of these little ones, you'll not enter the Kingdom." No one.

79 A father has two little girls back there, yet, he wanted to bring. I told him, “Bring them right ahead.” See?

80 “Except we are converted and become like these little children.” You know what? You could hurt their little feelings. Papa and mama knows, a lot of time they get in trouble, give them a spanking. Why, two minutes, their little arms are right around you, and forgot all about it. And that’s the way we got to do. No matter what goes on, we got to be forgiving and kind, to one another, and—and—and be like that, like little children, willing to—to forgive and forget, and—and like that. That’s what we’re—we’re supposed to do. And then when we do like that, we’re coming near to the Kingdom of God then.

81 I believe two little girls is kind of bashful. Papa and mama has to walk up with them. Well, that’s mighty fine. We just like that. We like bashful girls. Very seldom you see one can. . . Oh, these are them little singers. Isn’t it? Is this the ones that sing? I thought it was. All right, sir.

82 Now, what’s your name? [The girl says, “Ruth.”—Ed.] Ruth. That’s very pretty. Ruth is a very pretty name. I like it, like it real well. Now, and what’s that last name? Is. . . [Someone says, “Myers.”] Myers, little Ruth Myers, she’s one of our little singers here. Are they twins? Look a whole lot alike, don’t they?

83 Our Heavenly Father, we give to You this little girl, which the father and mother says has never yet been dedicated in any way to the service and the Kingdom of God. We lay hands upon little Ruth, tonight, little Ruth Myers, and ask that the Power of Almighty God, Who has given her a talent to sing, will continue to bless her. And may her life be dedicated to You, all the days that she’s here on earth. We give her to You, in the Name of Jesus Christ.

84 What’s the little sister’s name? Loyce? All right, little Loyce. My!

85 Heavenly Father, we lay hands upon little Loyce, also with a talent in a young age, to sing the Gospel. Bless the talents of these children, Lord. And now their lives are being dedicated to You, by their parents. Soon, Lord, they’ll be old enough to be baptized. When they begin—begin to realize what’s wrong, and things, and begin to do wrong, then they must repent and be baptized. Until that time comes, Lord, we dedicate them to You. May You use their talents to Your glory. Use their life, live long, happy lives, to serve You. We dedicate this little girl to You, in the Name of Jesus Christ. Amen.

86 God bless you. Go, and may God be with you, and ever bless you in everything you do.

That’s all right, Brother Neville.

Oh, I—I just think they’re so cute! I. . .

87 My girls is getting to be big now, so I just kind of have to . . . I used to ride them piggyback. But they could almost give me piggyback now, they're so—so big; Becky, especially, great big girl.

88 Now let us open up the Word of the Lord, unto Matthew the 15th . . . or the 5th chapter. And we will read just a portion, and then I will draw from this, the Lord willing, a little text for about fifteen, twenty minutes. Then we'll have the communion, and footwashing, and baptismal service, will take us to about nine-thirty, then, or little later, to get finished. I would like to begin from the the 5th chapter, at the 12th verse.

Rejoice, and be exceedingly glad: for great is your reward in heaven: for so persecuted . . . the prophets which were before you.

Ye are the salt of the earth: but if the salt has lost his savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and . . . be trodden under the foot of men.

Ye are the light of the world. A city that sets on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

89 I would like to take a—a subject from that last verse there, which is the 16th verse: *Let Your Light So Shine Before Men*. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven.”

90 We find, in the Scripture, that there's two places that two different men speaking of justification. And one of them was Paul, and the other was Peter. Saint Paul, and Saint Peter; and Paul was justifying Abraham by faith, and Peter was justifying him by works. Peter said that he was justified by his works. Paul said he was justified by his faith. Now, they did not contradict each other. They were looking at it in two different viewpoints. And Paul was speaking of Abraham's faith, that's what God saw in Abraham. And Peter was speaking of his works that spoke of his faith. So it is written, “Show me your works without your faith, and I'll show you my works by my faith.” Now, therefore, Paul, seeing what was talking, and what God saw. And Peter was talking about what man saw, and, 'cause, if a man has faith, he will act like it. His life will show it to others.

91 So I'm going, want to speak on that, tonight, “Letting our Light shine.”

⁹² Now, just for these few minutes, I just don't want to get up here to just to be seen or to be heard. That wouldn't be right. But, maybe, God helping me, maybe we could speak some words to something that'll be edifying to us, that'll help us all, how that we could do better and live a better life. I'm sure that's what we are all here for, is to take correction and to get an understanding of what we can do to make us better Christian. If I have one thing in my life that I desire, is to be a better Christian than I am. And I'm sure that's the heart's cry of every soul that's here tonight, is to be a better Christian.

⁹³ Some time ago, I was going down a road, and I, driving along at a pretty rapid speed, and watching as I usually do, by myself, driving. And it's a lonesome drive when you're driving by yourself. You can't turn the radio on, 'less there's some of these family networks where you can get religious music, because it's all things that would take the very Spirit out of you.

⁹⁴ And wherever I go, after I've gotten a little old, why, I carry a little pad of paper. And when the Lord reveals something to me, I just jot it down. And I've even wrote on my gun stock, in the woods, with a bullet. And things like that, just to get a thought that is presented to me. Take a piece of tag out of my clothes, or something, and write on it. Something another, to keep the Message in my mind.

⁹⁵ And as I drove along, down this road, I noticed a great big beautiful signboard. And usually, you know, they have a lot of things plastered on these signboards, but I never noticed such things on this certain signboard. Usually they have pictures of—of half-dressed women, or something another, advertising a certain brand of cigarettes, or—or whiskey, or beer, or something, the great shining signboards. But to my surprise, at my first glance, it attracted my attention, because it wasn't all smutted up with something another. The smut wasn't on it. And I gazed back, to see.

⁹⁶ It was a beautiful board. And setting in a correct place, just where, when you turned this corner, you can't keep from seeing the sign. And to my surprise, it had one word wrote across it, "Hungry?" Just, "Hungry?" That's all there was. Then I noticed a little bitty letters down at the bottom of the board, said, "Three miles ahead." "Hungry? Three miles ahead."

⁹⁷ Well, I begin to study about that. The people wasn't so much . . . Usually, if they got a restaurant ahead, they—they're trying to outsell the other fellow; the picture, big sizzling steaks, and so forth. And when you go in, you usually don't find anything like is advertised, but just a—an advertisement. But this seemed to have a different approach.

⁹⁸ And we know that the day that we're live in today, it pays to advertise. And we find out, that, these people who are making such big progress in business are—are great men of advertisement. They—they put it on television. They smear it on boards, everywhere they can, to advertise their products. "Smoke *this* one; not a cough in a carload." And, "The thinking man's filter," and some other man's tip, or something like that. Of . . . and the . . . "Stay lively, longer," with their beer. And all stuff like that, it's advertisement. And they write off lot of their income tax, just for advertisement. And it certainly pays off.

⁹⁹ So if it pays off, for that, I begin to think, "Then why won't Christianity pay off if it's advertised?"

¹⁰⁰ Well, I thought, then, "What—what is advertisement?" You've got to have something that is a little different from what the rest of them has got, or if it's just so common, like the things of the world, it'll never attract the attention of the people. Now, if a man would been looking for a automobile, he would have went on past that sign. But if he had been hungry, he'd a been looking for that sign.

¹⁰¹ So I believe that the Christian is God's billboard. I believe that each one of us is God's billboard. And we don't have to do so much carrying on about it, as we do. Just simply live such a life that'll make the people hungry to be like you.

¹⁰² Now, I noticed on this billboard, this certain one, it didn't claim any, nothing, but just asked the question, if you're "Hungry?" And you cannot sell anybody anything to eat unless they are hungry. The first thing that advertisement does, the individual passing by has to see it.

¹⁰³ Now, the only way that the world will ever see Christ is when he, they, see It in you and me. That's the only way they'll ever see Christ. Their—their conscience are numb to the sunsets, to the call of the birds, to the leaves, and—and the grass, and the flowers; and the music, and the Message and so forth, that we enjoy after we have found Christ. But, until we get to a place that we display Christ!

¹⁰⁴ Now, remember that. Each one of you, from tonight on, remember, you are God's billboards. And you're—you're God's advertising agent. Now, the world will look at you, to see what Christ is. So we don't want to smear a big lot of stuff on there, that testify about things that we really are not. Let's first be that. Then when we be that, then the world will see Christ in you and me.

¹⁰⁵ The first thing, that, any advertisement, the person has to see it.

¹⁰⁶ Then, the next thing, they have to want it. Now, if they see it and don't want it, then that's different. But you haven't put a vain advertisement out.

107 But if they, first, have got to see it, and then we've got to make it so attractive to them. Oh, I hope we see that, the attractiveness of salvation, what it does to the person. We've got to attract the world to Christ. And the Gospel does have an attractiveness. It has it to those who are hungering for God. It only attracts those who are hungering and thirsting, and that's the ones we're out for. "No man can come to Me, except My Father draws him."

108 But there's so many that the Father has drawed, and are hungering and thirsting to find God, and yet don't know where to find Him, because those who are supposed to be billboards is so smutted up with the things of the world, till they can't see where they got any more than they've got before they come to Him. They live like the world. They talk like the world. They sing the same songs the world does. They dress like the world, I mean, especially in the female sex. And they act like the world. They go to the worldly places. They attend the worldly entertainments.

109 Someone said to me, the other day, about a certain minister. And I love the man. There's no doubt but what he's a great man. He said, "But he said that—that you were holy-rollers," to me, that I was a holy-roller.

110 I said, "Well, I—I—I don't think I am. But," I said, "I—I want to be holy. And if the Lord ever told me to roll, I guess I would roll. But I—I want to be holy, anyhow, live a life of *holiness*, means 'cleanness before God.'"

111 "And so he said, well, that you run out, overseas, and around like that, and made yourself a missionary. No church sent you, and you just made yourself a hand-made missionary."

112 "Well," I said, "if I made a hand-made missionary, it would never attract the attention of the world, because that they're not looking for that. They're looking for Christ."

113 And we find out, that, those men and people that think those things . . . There is two different classes; God has two different classes.

114 There are men who God uses to stay home, and merry the sick, and bury the dead, and kiss the babies, and marry their young, and so forth like that. Many of those men don't know what it is to pack a sword, and get out there on a two-handed sword on the front line. They don't know what a battle is, to fight against the enemy. They get out here, and they're smart men, theologians, great men, who can stand with, put a sermon out that's just so touched up, and also can talk with such language, till Webster would hardly know what they were saying. They got degrees in college, but that's all right when you're talking to an intellectual group that's just looking for a church home.

¹¹⁵ But when you get out there on the battlefield, where those men have more than that, they've got to see the Power of Almighty God in manifestation, or you'll never sell it to them. They've got to see Christ in His resurrection. Yes, sir.

¹¹⁶ Those men don't know what it is to hold a two-handed Sword, to fight toe-to-toe with the enemy there. Where devils and witch doctors, and everything else, standing there, challenge you on every hand. And where men, who read that Bible, say, "If Jesus Christ is the same yesterday, and forever, let me see the Holy Spirit perform like It did back there." See? Then you can't take a—a scholarship and do that.

¹¹⁷ It takes the Power and resurrection of Jesus Christ to produce that. Yes. And now that's what hungry natives look for. They've got to see It, and they've got to want It.

¹¹⁸ And that's the same thing this nation has got. That's the reason, tonight, that we got all these warnings of an atomic war, is because the nations has seen It, this nation has, and don't want It. And that's the reason that Divine judgment is upon them. Is because that we are in, weighed in the balance.

¹¹⁹ I seen where our President, Mr. Kennedy, Tom, I believe his name is, Kennedy, that sent down for this, so many officers, down for this segregational war. He sent down four hundred and something, down in the South, to stop this segregational war. And when he ended up, at his full course, they could send no more, he had exactly six hundred and sixty-six. It was in *Time's* magazine. Oh, if the people was only spiritual, could wake up and see what is "six hundred and sixty-six." Exactly what they had. That's in this month's *Time's*.

¹²⁰ Now, we find out, that, until people begin to want God, until people begin to thirst! Jesus said, "Blessed are they that do hunger and thirst for righteousness, for they shall be filled." Now, you got to hunger and thirst for It.

We are Christ's billboards.

¹²¹ And Christ is our sponsor, for this sponsorship is by Christ. And He is giving us our Life, to sponsor Him. Now, what kind of a person would you be if you sponsored somebody? What kind of a person ought we to be if we are—are sponsored by Christ? He gives us salvation. He gives us our healing. He gives us our health and strength. And He gives us our food. He gives us our homes. Then, we are sponsored by Christ. And pentecostal people, who is filled with the Holy Ghost, is sponsors of Jesus Christ. They have been sponsored by Jesus Christ, and given the Holy Ghost, to be an example to the people.

¹²² What ought we to be, today? Where should the Church be, today? We should be so, in such a condition, that would cause all the world to

be want to be like us. Because men go down the street and say, "There's a man, I might disagree with him, on his religious Doctrine. But I tell you one thing, that is a genuine Christian." Ought to be women going down the street, say, "She may look old-fashion. She may not be like the rest of these women you see. But there's one Christian in this town, if there's one, there she goes." Because, we are sponsored by Jesus Christ. Amen.

¹²³ Oh, what kind of person would, should we be, if we are His billboards and we're sponsored by Him? Then, in Christ, is the One where we get our Life, and we get our strength, and we get all that we have, comes from Christ. He is our sponsor. Oh, I'm so thankful for that!

¹²⁴ So, we must be like Him. Be careful what we do, what we say, what we do in our daily life, because we are sponsored by Christ. How ought we to walk if we're sponsored by Christ? What ought we to say if we're sponsored by Christ? If someone says evil against us, what must we say if we're sponsored by Christ? We must be like Christ. Isn't that right? [Congregation says, "Amen."—Ed.]

¹²⁵ Now, now, there's only one thing. . . And another thing we must do, not only thing, but another thing that we ministers must do. We must preach a Gospel that's appealing to the hungry.

¹²⁶ Now, if we preach a social Gospel, and say that, "Well, you ought to come join our denomination. We got four thousand more last year, in our organization." That's not it. "Well, if you come to my church, or become a member of my church, we'll see that you're taken care of in the. . . when you get old. And you be a faithful member, it's like an insurance policy, you'll be taken care of when you get old. We'll see to that." That still isn't the attractiveness.

¹²⁷ The thing that we want to do is to preach a Gospel that appeals to a hungry world.

¹²⁸ Now, how can you appeal to a hungry world that's wanting to see where they come from, who they are, and where they're going, unless you preach a Gospel that raises Christ up in a living atmosphere, right here around us now? We cannot do it. There's no way. We, we could join, we could join the Masons, the—the Odd Fellows, or any other lodge, join some lodge would be just as well.

¹²⁹ But we're to preach a Gospel that's appealing to hungry people, that'll catch those who are hungering and thirsting for righteousness. "Blessed are they that do hunger and thirst for righteousness, for they shall be filled." Now, how would they be? "The righteous shall be filled." Filled with what? The Holy Spirit.

¹³⁰ The Bible said, “Stephen was a man full . . .” Full of what? Full of power. Full of faith. Full of love. “Full of the Holy Ghost.” That’s what made him what he was, is because he was filled with the Holy Ghost. He was a real advertising board for Christ.

¹³¹ When he stood there, that morning, at the Sanhedrin courts, and they accused him. They said, “This man,” what all he was doing. And he stood alone, just him alone, out before the great Sanhedrin court. Maybe two or three thousand Jews, or five thousand, standing there with a pointed finger.

¹³² The Bible said, when he walked out there, that, “His face looked like an Angel.” That doesn’t mean he had a Light shining from his face. An angel would be a messenger that knowed what he was talking about. Stephen walked out there, not afraid of death. He wasn’t afraid of nothing, because he knowed what he was talking about.

¹³³ As Paul said, “I know Who I have believed, and I’m persuaded He’s able to keep that which I’ve committed to Him.”

¹³⁴ But Stephen walked out there, before that Sanhedrin court, like a sheep among a pack of wolves, was howling for his blood. And they accused him, and pointed accusing finger at him. What did he do? He said, “Men and brethren, God of Glory appeared to our father, Abraham, when he was yet in Mesopotamia, before he was called out.” Went ahead and brought it down, all the history of Abraham, and how that through him would bring in the Gentiles. And when he got down to a certain place . . . Look at him, full of the Holy Ghost. They’d, waiting, just couldn’t wait till they could get their hands on him. He said, “You stiff-necked, uncircumcised in heart and ears, you always resist the Holy Ghost. Like your fathers did, so do you.” He was God’s advertisement board.

¹³⁵ And when they stoned him to death, threwed him outside the city and beat him to death with stones, when he was dying, he raised his head to Heaven and asked forgiveness for those who was stoning him, the same as Jesus did at the cross.

¹³⁶ Then, God seen His little advertisement board being taken down. Stephen looked up to Heaven, said, “Behold, I see heavens open, and Jesus standing at the right hand of God.” And he fell asleep in the arms of God. He was an advertisement board for a hungry world.

¹³⁷ You say, “Well, how many was there? You said there was maybe five thousand. How many of them got saved?”

¹³⁸ There was one. He never accepted it right then, but years later. Hallelujah! Somewhere, your influence never dies. There was one held the coat, Saul, that young Pharisee standing there, consulted and give witness to his death. But when he saw that advertisement of the Power

of the resurrected Christ in that little fellow, it never got away from him. That same man, Paul, that one standing there that morning, led tens of thousands of souls to Christ, because one man was willing to give his life to be an advertising board for Jesus Christ.

¹³⁹ What ought we to do today? No matter, we don't have to have big audiences. We don't have to preach to ten thousand. We don't have to even preach. We can be God's advertisement board. How do you know that your life might not start some young man on the Gospel? Some of you older men, see old women, start some young man on the field out there, would win ten thousand souls to Christ, is because that he saw Christ in you, that you presented Christ to him, in the simple Power of the Gospel. Yes.

¹⁴⁰ I think we need the Christ. Yes, sir. Only way we see Christ is when He reflects in each other. I see Christ in you. You see Him in me. That's how we watch Christ. I come to the meeting. I start preaching. I watch the people. You can see whether they're interested or not, just a few minutes. You look over your audience. You can tell whether you're boring them or whether you're not. See? And the first thing you know, you see them setting there, hanging unto every Word, under expectation. See? I'm seeing Christ reflected in that person, because he's hungering and thirsting for God.

¹⁴¹ Then, me, preaching the Gospel, he sees the Christ reflecting in me. I see the Christ reflecting in him. That means Christ is in our midst then. Amen. "Hungering and thirsting." I watch the audience, how they take it. Say something another, watch what—what effect It takes on them. Watch their face light up, full of joy. They're ready right then to receive something. That's Christ. I see Christ reflecting in that person because the Gospel, the simple Gospel of Christ, is taking a hold in that heart, because they're hungering and thirsting.

¹⁴² And I've showed a billboard here, an advertisement. What kind of an advertisement? Not to some theology, not to some man-made creed, but to a Christ that lives just the same today, as He was back yonder, for He's the same yesterday, today, and forever. Amen. Right. They see that power of God move, watch It over the buildings, and see It pick out the people, discern their hearts, heal the sick, reveal the secrets of their heart, unstop the deaf ears, to make the blind to see. What is it? It's appealing. It's Christ's signboard. And the people see It, and they rally, and they praise God. I watch It in them when they're praising God. They watch It out here, when It goes this way. So, through each other, we see Christ reflect His Light. Now, no matter how much I could reflect It *here*, unless It reflects on you, too, we'll never understand It.

143 The Gospel would be of none effect unless somebody was there to take It. There'll be many who won't take It. But the ones that will take It, It'll reflect in them.

144 There's maybe five thousand that morning at the execution of Stephen, but there was one It reflected in. Even at the end of his life, he said then, "I'm not even worthy to be called one of the saints," he said, "because I persecuted the Church of God, even to death." His consent to the stoning of that martyr, Stephen, never did get away from Paul. He said, "I persecuted the Church, even to death." See? It never got away from him, because he seen Christ reflected.

145 How did Stephen do it? He never performed any miracles, although he knowed that Christ was a miracle performer. He knowed all these powers and things. But what did he do? He just presented his life in such a way that they seen that it was the power of Christ. Amen.

146 You may never see a vision. You may never put your hands on a sick person, and feel the charge of Almighty God make a skeleton of a man turn back to life again. You may never see Him standing yonder in three or four rainbows. You may never see His image. You may never hear His voice. But still you can be a signboard that will reflect Jesus Christ, by a life that's been so pure and unadulterated from the world. Not cluttered up with dirty things around your life; but a pure thing, that it'll cause the hungry heart to hunger and thirst to be like you. Amen.

147 You're the salt of the earth. "If the salt has lost its savor, wherewith shall it be salted?" That's right. Hungering and thirsting! "Let your light so shine before men, that they may see your good works, see what you do, and glorify the Father what's in Heaven." Hungering! Signboards! Reflecting! Wonderful! Yes, sir.

148 Now, also, we don't want to do this. We don't want to make a quick sale out of it, just say, "Well, I got converted last night. Hallelujah! The whole world. . ." You can't do that. That's a quick sale. If we do that, the product is not much good. If you just live good, say, "I know one time, I—I lived good for two weeks after I was converted. I lived two, I lived—I lived two weeks, just perfect life." That's a quick sale. That's like this Hadacol we just had, nothing but a bunch of vitamins wrapped up together, and it didn't last but a little while. It finally went out.

149 You want to be an everyday Christian, every-hour Christian, every-year Christian, not a quick sale. But let your Light so shine.

150 If you walk up to a man and ask him to receive Christ, he laughs in your face, don't go off and say, "Well, there's nothing to It, or he would accepted It." No. That's a Hadacol sale. We're not selling Hadacol.

151 We're selling the Gospel, the power of the living God, Christ the same yesterday, today, and forever. If the world hates you, they hated

Christ before they hated you, for the same cause drove Him to the cross. But we're His representatives. We're His billboards. We advertise Him.

152 Don't have to have a lot of fancy stuff, a lot of, "Doctor, Ph.D., LL.D.! The great, sanctified church of *So-and-so* and *So-and-so*, founded way back in *so-and-so* and *so-and-so*! We have *so-and-so* and *so-and-so*!"

153 Just make them hungry. Amen. A simple, clean billboard with Christ wrote across your life, "That men will see your good works and glorify the Father which is in Heaven." That's it.

154 Don't be smuffed up with the trash of the world. Don't try to advertise yourself like somebody say, "Well, I belong to *So-and-so*, this big church. It's the biggest church in the city."

155 We got a person near our neighborhood up there, that left the little church up here on the highway, to go to a bigger church, because, they said, "A better class of people went there." A better class of people? See? They don't know. Their—their brain becomes dusty. It's—it's—it's smudged up with the things of the world. A better class of people?

156 What is a good class of people? A people that's born of the Spirit of God. If they're so poor they don't know where the next meal is coming from. That's the only class of people that's worth anything. They're the people that's born again.

157 When Jesus come, what kind of a class of people did He have to get? Uneducated, fishermen, men . . . Peter, apostle, the great saint who was given the keys to the Heaven, could not even sign his own name; stunk with fish from the old fish smokes and things, an old greasy apron on. Jesus took that class of a man. Today, they'd kick him out of the church if he come in, right, to worship. See?

158 The people are looking for "class." And do you know the devil lives in class? Do you know what caused the first battle in Heaven? Was when Lucifer set up a greater class of people, got a better class of Angels, he thought. Big, a bigger kingdom, a more brighter, shinier kingdom than Michael had. And he was kicked out of Heaven. See where class comes from? Stay away from class.

159 The hungry don't want class. The hungry wants food. Yes, sir. The cold wants fire, not a picture, a fire. And the hungry, thirsting for God, wants the Gospel and power of Jesus Christ. Amen. No matter how simple it is, how—how un- . . . how unpopular it is with the world, they want reality.

160 A man that's dying, a man that knows he's got to meet God, don't care about any class. He wants to find God. He wants to find assurance, that when he comes down to the river, there'll be somebody there to meet him and show him the way. He wants something that anchors

him now, that know, “I know my Redeemer liveth. At the last days, He’ll stand on the earth.”

¹⁶¹ “I am persuaded that there’s nothing present, that which is future, or shall come, hunger, perils, or anything else, can separate us from the love of God that’s in Christ.” That’s what they want, want something that . . .

¹⁶² Not a make-belief, something sell quick, “And get over here and join this church.” I want something that . . . Say, “Well, I’ll go down and join the church. I’ll have a consecration service, the pastor will baptize me secretly and take me into the church.” No, no. That’s not it. That’s one of them quick sale stuff. It won’t last very long.

¹⁶³ I want real old-fashion conversion, a man or a woman that’s willing to walk out and say, “I’m wrong. I want to become like my neighbor. I long to be a woman like my neighbor. I want to be a man like my neighbor. I want to walk so godly before men, that people think of me the same as they did of him. I want to be like Jesus Christ.”

¹⁶⁴ Now, remember, in closing, I—I—I just keep on. But, in closing, I want to say this: We’re not His salesmen, we are His billboards. See? Don’t think we’re His salesmen. He don’t need any salesmanship, just billboards.

¹⁶⁵ I used to work for the Public Service Company. And we had this Mogul lamp come out. They had a contest on it. Ever who sold the most lamps, got, oh, a prize, and so forth, and a certain percent, they got for selling. Well, every person, every employee, had to be a salesmen for these lamps. Well, I got to thinking of something like this, “If the product is guaranteed to me, the company guaranteed the lamp to me. Now, if that lamp is any good, it’ll sell itself. And if it is no good, then I’m putting something over on the public that’s not right.”

¹⁶⁶ I never did believe in that. I don’t believe in these high-pressured salesmen stuff. That’s the reason I don’t believe it in religion. If I’ve got a product that’s good, it’ll sell itself. That’s right. It’ll sell itself.

¹⁶⁷ So you know what I done? I went down there, and I said to the superintendent, I said, “Are these lamps absolutely guaranteed?”

“Guaranteed, exactly.”

“They will not turn?”

“No, sir.”

¹⁶⁸ “And they’re guaranteed? The workmanship and everything is guaranteed?”

“Yes.”

169 I seen they made a beautiful soft light. Any woman would appreciate them in the room. You know what I done? I just loaded me up about two hundred of them, and I started around to everybody I knowed.

170 Said, “What do you want, this morning, Billy? Didn’t I pay my bill?” I had to collect bills.

171 I said, “Oh, you paid your bill. I want to make you another one.” I say, “I got a lamp here.”

“Oh, I can’t afford it.”

172 “Now wait a minute. Just never asked you to buy it. I just got such a load of them, I—I want to unload one in your house. You just keep it a couple weeks, and enjoy it, and I’ll come back by and pick it up. We’re supposed to advertise these things, just take them out, so I’ll just set it up in your house.”

173 “Well, now, Billy, I—I just couldn’t buy it. I ain’t got the money to buy it.”

174 “I didn’t even ask you to buy it, did I? I just say I just want to set it in your house, let you enjoy it.”

“There’s no kidding?”

175 “Not a bit of hook. You know me. I’ll come right by and pick it up. I’ll pick it up again in two weeks. All right. I’ll be right by and pick it up. Only thing I want you to do, is just . . . I want to unload it off my truck, get a place to set it. I’ve got to unload so many of them here. I—I want to get it off my truck. I—I didn’t want you to buy it. I didn’t ask you to buy it. I just asked to let it just set here.”

“Well, what if it breaks?”

“That’s my responsibility. I’m the one stands behind it.”

176 I knowed the lamp would sell itself. I knowed it was a real product. I set the lamp in the house. I didn’t pick up ten out of the two hundred. I won the contest. Because why? Why? The lamp sold itself. You once see it, and see what it is, then you want it. It’ll sell itself.

177 That’s the same thing. We don’t have to have big organizations to sell Christ. We don’t have to have highly-educated preachers, and high-polished people that’s mayors, and the different things of the city. What we have to have is Christ. And Christ sells Hisself. You put Christ into a man’s heart, you don’t have to tell him, “You have to join *this* organization, or *that* one.” He’s already sold on the product.

178 Are you hungry? “Blessed are they that hunger and thirst.” We’re fixing to come to the communion table now. For those who have never yet, maybe, have never taken Christ in your life . . . If you are

a Christian, then you're starving. I've been a Christian, thirty-one years now, and each day I hunger more for Christ than I did when I started. He gets sweeter as the days go by.

¹⁷⁹ And I watch His little billboards, as I see them go down the street, watch them out here in the hospital, watch them in the hour of their death, watch them out here when they're at a showdown, watch that little lady, how she holds herself there as a real, genuine saint.

¹⁸⁰ I stood at a counter, here not long ago, watched a little lady. [Blank spot on tape—Ed.] . . . start, turn around. Said, "Do you know Jesus as your Saviour?" And the boy ducked his head down, ran out the door, see, never looked at me. There you are. Oh, she didn't know me, but I knowed her. I knowed her. I watched her. She's married now. She married a little preacher, and is just doing fine.

¹⁸¹ So that's it, you see, I like to watch that billboard. I like to watch it. It—it makes me hungry, get to the place to where, there, we can eat, eat spiritual Food. Because, I knowed that girl just didn't belong to church. She was a Christian. That's right. Yeah. You can tell.

¹⁸² The Bible said, "Although Peter and John . . ." (After they healed that man at the gate called Beautiful; he was lame from his mother's womb, see, he didn't have much strength, he couldn't stand up very long, Peter had to hold him up to get him to walking. Healed . . . From his mother's womb, see. When they took them in before the council and forbid them to preach in the Name of Jesus.) "And they perceived that they were ignorant," the Bible said. These apostles, John and Peter, were "ignorant and unlearned men." They didn't know any great theology. They were fishermen, couldn't sign their name. But said, "They had to take notice to them, that they had been with Jesus."

What were they? Billboards, billboards.

¹⁸³ Oh, we could go on. God help us to be billboards. May this Branham Tabernacle here, this little place consecrated and dedicated to God, may it produce little billboards across this country here, that'll cause this whole starving and thirsting nation to come to Christ, would be my prayer.

Let us bow our heads just a minute.

¹⁸⁴ Most gracious Father, we are indeed a privileged people to have Christ in our life and in our heart. We are so grateful for Him, our Father. We know that to know Him is Life. Not to know the creeds, not to know the books, but to know Christ is Life. And, Father God, we who have found Him that way, our Saviour, our Healer (our strength, our help—our help cometh from the Lord), we profess that we are nothing; we know nothing. There's only one thing that we know or

desire to know: That's Christ in the power of His resurrection. For everyone that believes it has Eternal Life.

¹⁸⁵ And we pray, Heavenly Father, that You'll bless this little church and these people that's here on this hot night, on this Sabbath evening here, sitting in this little, wooden tabernacle, waiting for the blessings of God.

¹⁸⁶ The few mixed-up and broken-up words that's been given: hungering, and a traveler see the billboard. God, make us so hungry and thirsty that we'll watch for Your billboards, seeing the Christian lives. May we be billboards for You. May You reflect Your Life to a hungry soul, that they might hunger when they see the billboard that we are advertising: "Christ, our Sponsor, has given us a peaceful life of full joy and strength in our soul."

And to live a life so that people would want to be like Him; grant it, Lord, give it to all of us.

¹⁸⁷ And may there be some here who has not yet found that; but tonight they have been studying, and looking along, down through life's journey to the different old sainted people: those old mothers of days gone by; that man that they laughed at on the street corner and thought he was a . . . out of his mind, standing out there preaching. But now they see that that man was a billboard. He was a sign that was pointing. That old sanctified mother that went down the street with her hair twisted on the back of her head, dressed old fashioned, and yet, we young people might have laughed at them and thought, "What kind of an antique is that?"

¹⁸⁸ But we realize, Lord, that was a billboard to Eternal Life. We passed it by, Father. We're sorry. We're sorry. Let us go back and retract it tonight, Father. Make us like that. Give us Life. We want to look like saints before You. We want to act like it. That man that we spoke evil to, that man that we fussed at, he never said a word back but was very sweet. He said, "That's all right, son. The Lord bless you." And we laughed in his face and walked away. Oh, God, not knowing that that was a billboard, not knowing that that man was a billboard to advertise Eternal Life to us. He had Christ in his life.

¹⁸⁹ Now, we're hungering, Lord. We know where to go. We want to go to this place that the sign points us to, to Calvary where we can find that kind of life. Where a hungry soul can be satisfied. Yeah, it isn't three miles down the road. It's just one step more.

¹⁹⁰ God, make that sinner, tonight, make that one step: come to Calvary from the muck and sin that he's in. May he pull up close to Calvary just now, and stop, and look up, and say, "Lord, I've seen Your sign, and I'm hungry. Fill my hungry soul." Grant it, Father.

¹⁹¹ While we have our heads bowed, would there be some in here tonight that wants to pull up beside of Calvary and say, “Lord, fill my hungry soul, make me like a real Christian, the Christians of the Bible, the Christians that I see today, that live for God”? Would you like to be remembered in prayer? [Someone speaks in tongues, and interprets—Ed.] Would you like to raise your hand now, and say, “Remember me, Brother Branham”? God bless you. God bless you. God bless you. God bless you.

¹⁹² Heavenly Father, there has been many hands went forth. We thank You, hearing Your Spirit speak back to us, inviting them to the table of the Lord. Oh, God, may they take that Eternal step just now (never to return again), come up to Calvary, let their light shine from henceforth, that others might see the good works, and glorify the Father in Heaven. Grant it, Lord. We present them to You now, as trophies of grace, through Jesus Christ’s Name.

¹⁹³ While we remain, with our heads bowed now, just a moment. See if anyone would want to walk forward, make a confession, praying.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

Now with your heads bowed, let the Christians sing.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

¹⁹⁴ Just think when the sun’s shining, He cares; when the shadows fall, He cares. What about the shadow of . . . the valley of the shadow of death? He’ll still care for you. Won’t you care enough about Him tonight to walk up and kneel down with this little group here now? Make your confession, telling Him that you want to come closer to Calvary, now.

He careth for you.
 He careth for you,
 He careth for you;
 Through sunshine or shadow,
 He careth for you.

¹⁹⁵ Down through the lanes as we go, deep shadows fall; but He cares, He never leaves, nor forsakes. Someday, when we come to the end of the road, and start down that long and last walk, I expect Him to be there that day. He'll be there. You've got a Sponsor tonight, Christ wants to sponsor you if you want to let your light shine, be a billboard for Him. Won't you come, be a billboard for Christ? He's your Sponsor. Come, take Him now while we sing.

He careth for you, (Get to the altar and pray, now.)
 . . . careth for you; (He cares, do you care?)

Through sunshine or shadow,
 He careth for you. (If He cares, won't you care? Won't you care, if He cares?)

He careth for you, (Come now, just kneel down gently. Say, "Christ, I care.")

. . . careth for you;

Through sunshine or sha- . . . (How about weary and nervous and everything all upset?)

He careth for you.

He careth for you,

He careth . . . (When the doctor comes and said, "All hopes are gone.")

Through sunshine or shadow,

He still careth for . . .

¹⁹⁶ You say, "But, Brother Branham, I sinned against God."

He careth for . . . (You ought to care. He does.)

He careth for you;

Through sunshine or shadow,

He careth for you.

¹⁹⁷ Say, "Brother Branham, I got loved ones. I've done *this, that*."

But He cares. He cares just the same.

"I've had a lot of heartaches, Brother Branham. I've got children that's out in the world. I've got loved ones that . . ."

He careth . . . (He sees every prayer, every tear.)
He . . . (I've got two children at the altar tonight, so I
know He cares for me.)
Through sunshine or shadow,
He careth for you.

He careth . . . [Brother Branham hums—Ed.]

¹⁹⁸ Oh, God, how true that is. You care for us, Lord. We're not worth caring for, but You care just the same. You cared so much till You gave Your Own Life that we might be saved.

¹⁹⁹ Around the altar tonight is children, middle-aged, teenage, older age. You care for all. You care for the little ones. You care for the teenage. You care for the old and infirmed. You care for the young mother, the young father, the old mother, the old father, for the little boy, the little girl. You care. You care for the uncareable, those who have not been careful in life, wasted our lives with riotous living. We've done everything that's wrong. We're not worthy of Your grace, Lord. But, God, we're hungering.

²⁰⁰ Around with these others, Lord, stands two of my children, my son and my daughter. I pray for them, Father. Makes my heart rejoice to see them kneel down here, tonight, before their father's God. Know that He kept me through these years, He'll keep them. Said, "I'll keep in the hour of temptation, which is coming to all the world." You care for us, Lord.

²⁰¹ Other little girls and boys are knelt around here. Mothers' hearts and fathers' hearts are rejoicing. Maybe some mother, father, here, that their loved ones have been gone for years. Some old praying mother in Glory, she looks over the banister, tonight, of Glory, down through the corridors of Heaven. She sees that daughter, that son, kneeling at the altar.

²⁰² You care, Lord. It shows You care.

²⁰³ Now, the little message, that, "we hunger so"; they hunger, Lord. You reflected Your Life in them. They come up here tonight to be charged, or made a signboard for You. Give them a sunbeam Light, Lord, in their heart.

²⁰⁴ Forgive every sin. Grant it, Lord. They're Yours. And they're trophies of the message tonight, offered to the great Christ that died on Calvary. May they come, Lord. You said, "Whatever you ask, believe that you receive what you ask for, and you shall receive it."

²⁰⁵ I ask for salvation for every soul right now at this altar. I ask, Lord, that they'll be a signboard, from this night on; that in their life, their everyday life will reflect Jesus Christ, from the youngest to the oldest;

that they'll never forget this night; never forget this song, *He Careth For You*; and when they were hungering and thirsting, He cares enough to feed their lost soul.

206 You forgive their sin, for it is written: "He that will hear My Word, and believe on Him that sent Me, has everlasting Life. He that will come to me I will in no wise cast out." Then regardless, Lord, of the condition of their soul, when they walked up here, tonight, knelt down at this altar, they came to You, Lord. It's impossible for You not to receive them, for Your Word cannot fail. "I will in no wise cast out. He that comes to me, I will give him Eternal Life, and will raise him up at the last day."

207 Here they are, Lord, taking Eternal Life right now, because You said they would have it, Eternal Life, God's Own Life in them, and they would not come into the judgment. But if the atomic bomb should flash, they'd be gone before the flash. They'd have Eternal Life and be raised up, the last day, transformed, transfigured, taken out of this world into Glory. They are Yours, Lord. I present them to You as signboards along life's journey.

208 May the little girls be a signboard in the schools, the little boys a signboard at school. Papa and mama, a signboard in the shop, at the work, in the house, in the neighborhood. Make them all Your signboards, for they are Yours. As Your servant, I give them to You, in the Name of Jesus Christ.

He careth for you,

Now, He . . .

209 Now, do you care for Him? Do you want Him as your Saviour and believe that He keeps His Word? Believe that He keeps His Word; you come upon faith; believe that He keeps His Word: "He that will come to me, I will in no wise cast out."

210 You that will accept Him on mortal basis, and believe that because you have repented, your sins are forgiven, you'll accept Him as your Saviour, and believe that He cares for you, I want you to stand up, turn to the public, to this audience as a witness that you care for Him, since He cared for you. Remember, you could have not come up here 'less He cared for you. Now, you care for Him, so you're going to stand up and witness, now, that you care for Him. From this night on, you'll be a signboard to Him.

. . . He careth for you.

He (That's right, that's right.) you,

He careth for . . .

You now, who believe that He cares for you, and you care for Him, stand up to your feet, look back to the audience so they can see. He said, "You confess Me before men, I'll confess you before the Father."

He still careth for . . . (You just remain standing here,
just a moment, if you will.)

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you. (Everybody together now.)

He careth . . . (You believe Him?)

[Brother Branham ministers to those at the altar, and cannot be heard clearly—Ed.] . . . ? . . . He cares for you? All right, stand up . . . ? . . .

²¹¹ Now, the audience look towards the—the people. Now, let's all . . . you here at the audience just raise your hands, and them in the audience, let them raise your hand, you at the altar, raise your hands now, while we sing:

He careth for you,
He careth for you;
Through sunshine or shadow,
He careth for you.

²¹² Now, these at the altar, I'll put words in your mouth, you say this: [Those at the altar repeat after Brother Branham—Ed.] "Jesus cared for me. I came to Him, now He cares for me, and I care for Him. From this night, henceforth, I will serve Him, and will I be His signboard from now on, God being my help. Amen."

²¹³ Now, let the audience now stand to their feet. As these people . . . I want you here at the altar to shake hands with each other, and say, "God bless you, brother, sister," and, "I—I'll pray that you'll be God's signboard." And then when they come back to their seat, you shake their hand, say, "God bless you, Pilgrim. You are one of us now, and I'll be praying for you that you'll be a signboard."

²¹⁴ And if you people have not been baptized in—in water in the Name of Jesus Christ, the pool will be open just in a moment. All right.

He careth . . . ? . . .
He careth . . .

[Brother Branham ministers to those at the altar—Ed.] Oh, God . . . ? . . .

Oh, He careth for you,
 Oh, He . . . (Little girls up here at the altar, weeping,
 holding one another in their arms.)
 All through sunshine or shadow,
 Oh, He careth for you.

215 Give us a little chord now, of *A Sunbeam*. This is for the little girls and boys. Let's sing it together, you little fellows.

Sunbeam, a sunbeam,
 Jesus wants me for a sunbeam;
 A sunbeam, a sunbeam,
 I'll be a sunbeam for Him. (Let's all sing it together.)
 A sunbeam, a sun- . . . , (Let your light shine.)
 Jesus wants me for a sunbeam;
 A sunbeam, a sunbeam,
 I'll be a sunbeam for Him. (Let's raise our hand to
 God and make that pledge to Him.)

A sunbeam, a sunbeam,
 Jesus wants me for a sunbeam;
 A sunbeam, a sunbeam,
 I'll be a sunbeam for Him.

216 Why?

He careth for . . . (Now, you shake one another's
 hand, now.)
 He . . . (. . . ? . . .)
 . . . -shine or shad- . . . , (Got a Scripture?)
 He careth for you.
 He careth for you,
 He careth for you;
 Oh, through sunshine or shadow,
 He careth for you.

Let's be seated now, everyone.

217 Our Heavenly Father, it is a gracious hour in the tabernacle when we can see many souls come to the altar, and shedding tears of—of repentance, and hungering and thirsting for God. How we thank Thee for this, even conviction on the little children, bring them up.

218 God when we sing the songs that *He Careth For Thee*, we know that, Lord. And the little children's nursery song, *A Sunbeam*; "A sunbeam, Jesus wants me for a sunbeam." Sure, He said, "Let your Light so shine before men, that they may see your good works." Father, may not only this be to the little ones, but may we all become like the little children as it was quoted before, that, "except we become like little children,

may not enter in; our little, tender hearts, like little children, we cannot see the Kingdom of God.”

219 May our hearts be like little children. And we want to be that way, Lord, simple in our life. Just nothing high-headed, nothing haughty, but just simple, like little children, to love You, and obey You, and serve You. We know that we don’t look for wisdom of this world, because it’s foolishness to God. We look for the mercy of God and we pray that You’ll give mercy to all those who are—are seeking mercy. And it is written: “The merciful shall obtain mercy.”

220 Now, we are approaching the table of the Lord. Oh, what a appropriate time, after seeing many . . . the altar filled, repenting: young boys, young girls, little children, aged, middle-aged, teenage, fathers, mothers. See them coming, accepting Jesus, walking up close to Calvary because that they are coming to the table of the Lord.

221 Now, in the symbol, You only left us two symbols: One of them was the Communion, the other one was Feetwashing, and (three, it was), and Baptism, as symbols: Communion, Feetwashing, Baptism. That’s the symbols, outwardly, that we do, that speak of an inward work of grace. We’re to baptize someone in a few moments in the Name of Jesus Christ.

222 Father, there’s many here coming to the table of the Lord. Let every Christian know that Jesus said this: “He that eats My flesh, and drinks My Blood, has Eternal Life; and I’ll raise him up at the last day.” We know He said it. Now, Father, we pray that You’ll prepare our hearts in tenderness and repentance, that we who come may not be condemned with the world. May we come as Christians, for we ask it in Jesus’ Name. Amen.

223 While they’re . . . ushers, or, the deacons are coming with the table of the Lord, we’re going to sing the hymn, *There Is A Fountain Filled With Blood, Drawn From Emmanuel’s Veins*, while we make ready for the communion, just in a moment, and the ushers will come forth, or, the deacons, and bring the communion table while we’re singing this.

There is a fountain filled with blood,
Drawn from Emmanuel vein,
And sinners plunged beneath the flood,
Lose all their guilty stain.

Lose all their guilty stain,
Lose all their guilt . . . (Just think, all their guilty
stain.)

And sinners plunged beneath that flood,
Lose all their guilty . . .

224 Now, in reverence, we read the Word, found in the 11th chapter of First Corinthians, the 23rd verse. Saint Paul speaking to the Corinthian church:

For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night . . . which he was betrayed took bread:

And when he had given thanks, he brake it, and he said, Take, and eat: this is my body, which was broken for you: this do in remembrance of me.

After the same manner he also took the cup, and when he had supped, saying, This is the cup of the new testament in my blood: this do ye, as oft as you drink it, in remembrance of me.

For as oft as you eat this bread, and drink this cup, you do shew forth the Lord's death till he comes.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and the blood of the Lord.

But let a man examine himself, and so let him eat of the bread, and drink of the cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are sick and weakly among you, . . . many sleep.

For if we . . . judge ourselves, we should not be judged.

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Wherefore, my brethren, when you come together to eat, tarry one for the other.

225 Now, in obedience to this great commandment, given here by Saint Paul, let us just remember this: that we are guilty, that somehow and somehow, the best of us are guilty before God, because it is written of our Lord Jesus Christ: "Be ye therefore perfect, even as your Father in Heaven is perfect." So we can only be perfect through our faith in His shed Blood. For there's not one thing we could do to help ourselves, we have to trust in His mercy.

226 So, I shall pray for you that God will forgive you for all your unworthiness. And will you pray for me, that God will forgive me for my unworthiness? For we are approaching the table of the Lord. We will pray, silent, one for the other. [Brother Branham pauses for half a minute—Ed.]

227 Grant this, our Father, in the Name of—of Jesus Christ, Thy Son. Amen.

228 Representing the body of Jesus Christ: this kosher bread. He'd take bread and brake it and gave to His disciples and ta- . . . said, "Take ye and eat: this is My body, which is broken for you: this do in remembrance of Me."

229 Let us pray:

Our Father Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thine will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us of our trespasses, as we forgive those that trespass against us. Lead us not into temptation, but deliver us from evil.

230 Oh, Lord God, Creator of heavens and earth, Author of Everlasting Life, and Giver of every good gift, look down upon the sons of men and forgive our sins, as we, in penance, bow before Thee, unworthy creatures we are. And when we see the price that God paid for our sins by sending His Son, made in likeness of sinful flesh, and His precious body, I see the nail scars in His hands, in His feet, the thorn marks in His head, the pierce under His precious heart. This was all done for my sin and the sins of my people. This, Lord, we repent of our sin.

231 This bread represents that broken body which we're to take in remembrance of Him. Oh, Father God, sanctify this kosher bread to that purpose. We ask in Jesus Christ's Name. Amen.

232 "Like manner He took the cup, and when He had supped, saying, 'This is the Blood, the New Testament: this do in remembrance of Me. For as oft as ye drink it, you shew forth the Lord's death till He comes.'"

Almighty God, Creator of heavens and earth, and Author of good Life, the Eternal Life, the only Life, Father God, we give to You this fruit of the vine. Which, we remember, in Your great, sacred, precious heart, as You, that night, knew that You were leaving Your loved ones, You called them aside, and took the supper, and said to them, "I will drink no more of the fruit of the vine, till I drink it a- . . . with you anew in My Father's Hea- . . . Kingdom." We are looking forward to that day that when we shall drink this with You anew in the Kingdom of God. That great, notable night that shall come when the Wedding Supper will spread across the skies, we shall stand there redeemed by the Blood that this grapes' representing.

233 Oh, God, sanctify this kosher wine to its intended purpose to represent the Blood of our Lord Jesus Christ. And may every one that partakes of this bread and wine, may they receive Divine strength, help, heal their sickness, forgive their sins, Lord. Heal my sickness and

forgive my sins. And make us Thy people, Thy servants, for we ask it, in Jesus Christ's Name. Amen. [Blank spot on tape—Ed.]

234 . . . remain until morning.

. . . supper being ended, the devil now have put into the heart of Judas Iscariot, Simon's son, to betray him;

Jesus knowing that the Father had given all things into his hands, . . . that he . . . come from God, and went to God;

He rises from the supper, and laid aside his garment; and took a towel, and girded himself.

After . . . he poured water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

Then cometh he unto Simon Peter: and Peter said unto him, Lord, dost thou wash my feet?

Jesus answering . . . said unto him, What I do now thou knowest not . . . ; but thou shall know hereafter.

Peter said unto him, Thou shall never wash my feet. Jesus answered him, If I wash thee not, thou has no part with me.

Simon Peter said unto him, Lord, not my feet only, but . . . my hands and my head.

Jesus said unto him, He that is washed need not save to wash his feet, but you're clean every whit: . . . ye are clean, but not all.

For he knew who should betray him; therefore he said, Ye are not all clean.

So after he had washed their feet, and had taken his garment, and . . . set down again, he said unto them, Know ye what I have done unto you?

You call me Master and Lord: and you say well; for so I am.

If I then, your Lord and Master, have washed your feet; you also ought to wash one another's feet.

For I have given you an example, that you should do as I have done unto you.

235 To the newcomer that might be in the tabernacle, this has been our custom since I've been a minister here, and shall be until days . . . my days shall be no more. It is customary that after Feetwashing, we . . . after Communion, we observe Feetwashing. I think it's an order from the Lord. The women go to one room and they wash each other's feet, as an example.

236 There was only three things that Jesus left for us to do. One (that was natural), one of them was Water Baptism; the other one, Communion; and the other one was Feetwashing. All other things, such as touching, handling, and so forth, was omitted at the cross. But these things were commanded to be observed.

237 And we find that thirty-three years after this, Paul preaching, or, telling Timothy, that even a widow that was under sixty years old could not be taken into the group of believers, unless she had lodged strangers, had prayed constantly day and night, and had washed the feet of the saints. Showing that Feetwashing was still observed after that many years. We have record of it down through the ages.

238 We still observe it here as the old-fashion way of the Bible; that we do it just because that it's a commission. It's a commandment from the Lord that we should do these things until He comes again, showing forth that we believe in Him, that He did it, and He said here, "I have given you an example, that you should do to each other as I have done unto you. Happy are ye if ye know these things, and do them." So it is that, our belief in the Bible, that we should observe, after Communion, Feetwashing. I think immediately following that is a Baptismal service.

239 I know it's a little late, but remember the day our boss asked us to work a little overtime or something? What about the worship of the Lord? Many times they preached all night in the Bible's time. I remember one time in the Bible, of reading where Paul, preaching all night, a young fellow fell out of the window and got killed. Paul went and just laid his body over the young man's body, and life come back into him again, and he lived. And this is still the same Gospel, the Pauline Gospel, that we still preach, the Gospel of Jesus Christ.

240 So now, the women have a room back *here*, and the men has a room *here*. And now, if you could stay and could . . . want to see the Baptismal service . . . Any of you wants to be baptized, we have clothes here ready for Baptismal service, which will be immediately following this, which will take about, maybe, eight or ten minutes to finish the ba- . . . the Footwash service.

241 And if you people, men or women, who have never observed this, and you want a blessing in your soul, knowing that you are doing it, just, when you put the towel around yourself to kneel down to your brother's feet, to wash the feet, just remember that Jesus put a towel around Himself one day, and knelt down to wash fishermen's feet. And He said, "I give you an example, that you should do to one another as I have done to you." Just keep that in your mind, and I'm sure there's a blessing ahead for you. God bless you, now.

²⁴² Let the women go to that room. And if you just want to stay for Baptismal service, just remain in your seat, the Baptismal service will be following this service right here. And the men will come back *here*, and the women will go back *there*. God bless you.

That's right, Teddy, just keep music going.



LET YOUR LIGHT SO SHINE BEFORE MEN

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