

Convinced And Then Concerned

E-1 Thank you very much, Brother Carlson. You may be seated. So many—so many things to be said, and it's getting late. But I'm certainly happy to be here tonight in Chicago, and thank Brother Carlson, and Brother Boze for their kindness, and all the others, for inviting me here tonight to speak at this luncheon, or dinner for Brother Boze's going away in the mission fields. And I know what he goes through with there, because I missionary also; and was setting here with our brother from South Africa that was in our meetings there in—when we was last time in South Africa.

And as the precious doctor friend come up here and led that prayer for us, how, that. . . We all know what the feel of the jungle is when they get in there, and I think it's a worthy thing. You know, the—that we have churches on every corner, and hear the Gospel any way we want to hear it; those people there has never heard the Name of Jesus, many times.

E-2 So I'm fixing to go back again. I've never been satisfied at home, and I don't believe I can never be satisfied 'till I get back in the field again over there. And so, pray for me, and. . . About doors closing for me, I expect that, so I can. . . Thank you. If you keep praying for me. Just to pray that I'll—that I'll stay in the will of God. That's the main thing.

And now. . . And pray for brethren too. That's all right. If they don't see it, why. . . (I better turn on this side over here, if it'd be—be better.)

If someone can't see those things, why, we can't blame them. That's all right. If I couldn't see anything, 'course I wouldn't say anything about it. I'd just go ahead. First thing, I'd—I'd set down and look it up in the Scriptures and see if it was the Bible first, because that's where all truth comes from: the Bible.

E-3 Now, our oncoming services, if there happens to be someone here, we're going to South Carolina—North Carolina from here, then South Carolina; then to California, and Canada, and Alaska; then come back, and hope to go overseas from then on for a while.

Now, tonight I had several things here I wanted to speak on, but it's late. I'm not going to speak any longer than two o'clock. (I was just joking.) I will read some Scripture here, on some notes or comments and Scriptures I have written down, and just pass a few comments. And then we will—we will turn this service back to the brethren. Now, you will be praying for me, I'm—I'm sure. I depend on that, that you—that you pray for me.

E-4 Now, in the Gospel of Saint John, the 1st chapter, 35th verse, I want to read down to the 41st verse.

And again the next day after John stood, and two of his disciples;

And looked upon Jesus as he walked, he said, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

Then Jesus turned, and saw them following, and said unto them, What seek ye? And they said unto him, Rabbi, (which is to . . . be interpreted, Master,) where dwellest thou?

He said unto them, Come and see. And they came and seen where he dwelt, and abode with him that day: for it was about the tenth hour.

And one of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

And he first found his own brother Simon, and said unto him, We have found the Messiah, which is, being interpreted, the Christ.

E-5 Now, I want to thank you all for this present here, that I haven't yet opened. And—and—and then the other night Brother Carlson just went a little against my thoughts when he took an offering and turned it over to me. And I found a good place tonight for it. So thank you very kindly. I sure appreciate that. And I know that after it's come from your hands to mine, I have to be the steward of this welfare of God of this money. And I want to place it to the best place that I know, where something's being done for the Kingdom of God. Let's bow our heads just a moment.

E-6 Heavenly Father, there's been so many great things said tonight. I wonder if You have another message for the

people, have something that would encourage them, or give them faith. We've heard from great warriors of the field. How I am honored to be in their presence tonight: men who love You, and women. How we thank You for the songs, and for the hearts, and the attentive of the people here at this late hour, and still waiting. They're hungering and thirsting, Lord.

Hear You speak forth in a language that I knew nothing about; hear a gallant soldier stand here, and interpret it. It encourages me, Father. I'm so thankful for all these things. Now, bless this people, Father, and bless Thy Word, and help Thy servant now. If there's a few things that might be said that would help someone, I pray that You'll use it now, in Jesus' Name. Amen.

E-7 I want to say that the greatest call there is in earth, to my opinion, is the mission field. Anyone who is a missionary is an apostle; for the word "apostle" means "one sent," and the word "missionary" is "one sent." So they're both the same word, or used the same. And why they ever preferred to call themselves missionaries I don't know, but it's a good word, or apostles.

E-8 Now, I want to take a text tonight from "Convinced And Then Concerned": those two words, to just pass a few comments, and quote a few Scriptures here, on first to be convinced, and then to be concerned.

Now, from our Scripture reading we have a very great setting. (Am I too close to the microphone? Is it banging in your ear?) We find today, that there is such a falling away. It seems to be that people are not interested like they used to be. They are falling away from the—the fundamental facts of the Bible. They are seem to be drifting. And I think all ministers who love the Word of God, and know that that's the only standard in which we can be assure that we're right. . . It's not upon a—some theory, but upon the Word of God. That's the only basis, as. . .

E-9 I don't want to say this sacrilegious, but in the south it was told that a colored brother once packed a Bible under his arm, and could not read. And his boss asked him, said, "Why do you pack it?"

He said, "Because I believe it." And he said, "I believe it from kiver to kiver, and the kiver also, for it's got 'Holy

Bible.” And he said, “I want to say another thing. I would rather be standing on that Bible than be standing in heaven.”

The man said, “How would you think that?”

He said, “Because, ‘heavens and earth will pass away, but My Word won’t pass away.’”

I—I think he had something there. Both heavens and earth would pass away, so if you’re standing in heaven, it might pass away. And earth, it will pass away and . . . But the Word will never pass away, so that’s a good place to stand.

Here in Chicago, one night, I heard Brother Tommy Osborn, our gallant brother, say, “I believe this Word.” He said, “If it wasn’t sacrilegious, I’d put it down and stand on it, to show that I was standing there.” I thought that was rather very cute.

E-10 Today we find, though, that people get away. They get away from the Word, get away from the interest. There seems to be not very much interest in it. We find that in amongst even our own people, the people, Full Gospel people, that we come to a spot that we are—we’re over-fed. Now, a person gets over-fed gets drowsy, lazy. Our doctor friend there can sure tell you that. If you’ve overeaten . . . And I think we Pentecostal people have overeaten. We’ve seen so many great things, till it becomes common to us. You see?

E-11 And like it was told one time in England . . . There was a poet who had wrote the poems of the—how beautiful the sea was, and the sea gulls, and how it reflected its beauty of the sky in itself. And—and so, he was going to . . . Never seen the sea, but one day he was on his road down to the seashore. And on his road down he met an old, what we would call, an old salt, old sailor.

And he said, “Where goest thou, my good man?”

He said, “Oh, I am a poet. I’ve wrote of the sea.” And said, “I’m—I’ve never seen it as yet. I’ve only written on what I’ve read about.” And said, “I’m going down now to have my first experience. I want to smell the briny waters, and I—I want to hear the call of the sea gull as it—as it circles in the—the—the air; and see its frolicking waves, as it throws its whitecaps, and the blue skies reflect itself into the water.”

And the old salt stood there, and puffed on his pipe a few times, and spit, said, “I don’t see nothing so thrilling about it.”

Said, "I've been on it for fifty years. I was borned on it." Said, "I don't see nothing about it." See, he had saw it so much till it become common to him.

E-12 And I believe that tonight that that's a whole lot the matter with our churches in our Full Gospel ranks here in America: that we have seen so much of the goodness of God till it's become common to us. We just don't respect it like we should. We think we do, but I—I really believe that we should give more earnest heed to that which we have heard, lest any time we should let it slip. Now, I—I believe that that's true.

And when, maybe for instance, one single act of God here, probably you would walk out and say, "Well, that was all right." But that one act, maybe, in some jungle back there in South Africa, or Tanganyika, wherever it might be, Kenya, would cause maybe thousands to fall on their face, and give glory to God, just that one thing take place. So you can see where the great power of the pulling of the Spirit is to go where the Word is—is made manifest.

E-13 Now, we have sent missionaries into the foreign fields for years. I found the same thing when we come into South Africa, where I missionaried here with our brother. And what did we find? Mostly was reading, writing, and arithmetic. Now, I have great respect for—for Africa and for my Afrikaans, also brethren. But what it takes to make a man who don't even know which is right hand and left hand. . . How you going to tell him anything or lead him to Christ, about a tract that you might pass to him that he can't read. See? What he wants. . . He reads of a God or—and he knows about another god, and all kinds of gods. But what he wants is something in action, something he can see.

That's the reason the apostles was endued with power, because they were in a day of pagans, and different gods was being worshipped. And they wanted to see the manifestation of a truly living God, that could make Himself known.

E-14 Therefore, I feel that maybe the work is kind of quietening down for me here, as the Lord's sending me to the field there. Because in Durban, South Africa, at one altar call, when I seen a boy on the platform was healed. . . And a doctor (medical doctor) run at the platform and said, "I want to ask. What did you do to that boy?"

I said, "I never touched him."

And he said, "I can understand your psychology, or telepathy, reading their mind."

I said, "Doctor, I'm not reading their minds." I was telling him the things and so forth, as you know what takes place.

He said, "Well," said, "I put that boy on the stage right there about five minutes ago, and he was hideously cross-eyed."

And he come right through here, and I met him. And I said, "Now, the little fellow anyone can see is cross-eyed. I know nothing how to do it. If I was a doctor, and could perform an operation, I'd certainly do it for the little lad." But I said, "I'm not a doctor." And I—I said, "Now, by . . . Maybe by a Divine gift that might cause him to have faith, might cause him to have faith enough for his healing . . ."

E-15 And watching, after a few things had taken place, and—and that same sort of Divine revelation, or seeing visions . . . And no one could condemn that. Our Lord Jesus' ministry was made up of that. He said, "The works that I do shall you do also. And the Word of God," according to Hebrews 4:12, "is sharper than a two-edged sword, and a discerner of the thoughts of the heart." And—and the Word's made flesh when we receive it, and so forth.

E-16 So this little lad . . . It said, "I see you come from a Christian home, and the home where you go into your little . . ." What is it they call those little huts they live in? I forget now. [A brother answers, "Banga"—Ed.] What? "Banga." Said, "there was—there was a picture of Christ hangs at the right hand side of the wall."

And the little lad standing there he'd just eaten his diet, and his belly was all dirty, and where he'd let his food fall down on his little tummy. And—and he was looking around, and his little eyes setting together. And I said, "The baby, he's a Zulu." And I said, "But his father and mother are small." And the father and mother stood up, and that was correct.

And said, "Now, but the thing is that the little baby, when he was born, he was born cross-eyed." And the mother and father raised again out there; that was true.

I said, "The mother, when the baby was born, while the father was looking into its eyes, and noticed it, and took it back to the mother." Correctly, they raised up their hands.

I looked back, and the little boy was looking at me just as perfect as he could look. I said, "Well, I won't have to pray for the little boy because he's already healed. You can pass by."

E-17 And a little British doctor back there, he was certainly curious about that. He ran up there real quick, and he said . . .

Mr. Bosworth said, "Don't do that." Said, "We can't do that now." Said, "We don't want any trouble, 'cause they're separated, the tribes out there now." And many hundreds and hundreds and hundreds, and thousands of them was seated around that Durban racetrack, and many waiting to be prayed for.

And then, when he said that, this doctor said, "Well, here. I want . . ." Said, "Mr. Branham, what did you do to that boy?"

I said, "Nothing. I never touched him."

He said, "When he was standing there; he was cross-eyed; standing here, he isn't cross-eyed." He said, "Did you hypnotize that boy?"

I said, "Doctor, if hypnotism will straighten cross-eyes, don't you think you fellows better practice a little hypnotism?" I said, "You know better than that."

And—and he said, "Well, I . . ."

I said, "Don't you believe there's a God?"

He said, "Sure, I believe there's a God." Said, "The lilies . . ." (you know how pretty your big lilies is there in Africa), said, "I believe that if there's a . . . God's in that lily or it couldn't live." But said, "Tangible enough to make a cross-eyed boy . . ."

I said, "Well, you'll just have to take my word for it. That's all I can tell you." I said, "There he is standing there, and I never touched him. And the Lord God, which is present now, made him to be perfectly whole, and there he stands. There's nothing can be said about it." I said, "Call the next one."

Just . . . He said, "Just a moment." He said, "Mr. Branham, I'm just a church member. If there is a God that's tangible enough to make that boy's eyes come straight on the platform, I want Him for my Saviour."

When I was leaving Durban about three weeks later, there was thousands out there waving good-bye. He jumped over the

fence, run out there, and put his arms around me, and begin speaking in unknown tongues. And he said, “The Lord’s called me to the mission field to be a medical missionary now.”

I said, “Praise the Lord.”

E-18 See, that’s what it takes. That’s what we confront today. Reading and writing is all right. But what the people need is the power of the resurrection of Jesus Christ. Today we’ve been falling away too much in this country for that—from that. The church is fell from it, now, not concerned about it.

People don’t seem to want it. They see many bogus things that goes along, sure. How many ever read the life of Martin Luther? I was reading in his life, and it said it wasn’t a strange thing, so much, that Martin Luther could protest the Catholic church and get by with it; but the strange thing that he could hold his head above all the fanaticism that followed his revival, and still stay clean, and clear with the Word. That’s it. See?

It’s stay with the Word. That’s the thing that leads you out, ’cause God is the Word. And—and we know that Christ is the Word.

E-19 But today, it’s kindy . . . Instead of so much of getting people to the Word, and to God, and to the Bible; it’s come join the church, support some radio program, or—or build some great buildings. You know how it is.

And you know what I believe the reason that this is? Is because that they haven’t been convinced yet that it’s God with us. I believe that. I believe that people really do that sincerely, and think that God is in programs of organizing churches, and making big denominations, and—and bringing more people in, and building finer buildings, and so forth like that—that that is God’s program.

That isn’t God’s program. It never was. He never did commission us to do that, though as good as they are. He never did say, “Go into all the world and build schools.” Yet we like them. They’re all right. They’re . . . He never did say, “Go build hospitals.” Yet, thank God for every one of them. That’s the other people’s business; but the minister’s is, “Preach the Gospel.” And the Gospel come not in word only, but through power and manifestation of the Holy Ghost. That’s the

commission that to a missionary, and always a missionary is right. Yes.

E-20 Oh, the people believe, of course, that they believe those things. But they're . . . As my old southern mother used to tell me, "Your actions speaks louder than your words." That's right. When we see that people turn down the Gospel . . . How can you say you believe the Gospel, when you turn down the very thing you say you believe? It just don't work.

Now, Jesus said, "If you love Me, feed My sheep." That's it. Now, we don't want to feed them educational programs, and we don't want to feed them denominational weeds. But sheep eat sheep Food. That's what it takes to make a sheep fat, is sheep food. That's exact right. And sheep Food is the Gospel of preaching of the power of the resurrection of our Lord Jesus Christ, bringing Him in Person to the people. He's not dead; He's alive, and alive forevermore. He's here tonight, and that's the Gospel.

E-21 Why was John so certain? Because that he knew that this was the Messiah? Because first, he was convinced that it was the Messiah. You cannot—you cannot do very much until you are convinced, and then you become concerned. But until you are convinced, you're not very concerned.

I'm sure tonight that people who would criticize Divine healing, that would criticize shouting, or any other thing that the Bible has, or the gifts of the Spirit . . . The reason that they criticize it, is because (or not concerned in it) is because they haven't been convinced yet that it's right.

But you let it happen to you once, and then you'll know what's the matter with these people. You'll see then, it's—it's ever . . . Someone said they don't believe in Divine healing. You just haven't been sick enough yet; that's all. That's one thing sure.

I find a lot of people that says that sickness is a blessing. Ask some doctor if it is. Why is it then, you go, if you got appendicitis and have the blessing cut out? I sure wouldn't want to do that. That's kind of against your own theory. Have the blessing cut out? I wouldn't want to do that. I'd just keep it and die. See? But sickness is no blessing. Sickness is a curse of the devil. And Jesus said it was. All right.

E-22 The reason that John was so concerned, is because he was convinced that the approaching time of the Messiah was at hand, because in the wilderness he had been told that he was to introduce this Messiah. And he was perfectly convinced that he was right, and was right on time. I like that. See?

If you're—know that you're perfectly convinced, then you're concerned about what you're talking about. How can a man preach the Gospel who's not really convinced that he's absolutely got the Truth? How could you do that? But when you are convinced that you know. . . And how can you be convinced, if it's not according to the Scripture? You must be convinced, and then you're concerned. That's what makes a—you concerned is because you are convinced.

E-23 He knew his time was at hand, and he knewed that his message was to preach repentance. And so, he was convinced, and therefore he was concerned of getting out his message before the appearing of the Messiah. Now, he wasn't concerned (John wasn't) in big buildings, or educational programs, which is all right. They had them. They had man who were taking care of that. They had the priest, and the rabbis, and the builders, and the intellectuals of that day. They could take care of that.

But to John, he was convinced that the Messiah was somewhere then, right there on earth. And he was convinced that they must repent and make straight the way for His coming. So he was concerned of getting out the message.

E-24 That ought to be the. . . If we believe of the coming Messiah is at hand, I think we ought to lay aside everything else, and be concerned of getting this message to the lands yonder as fast as you can do it. That's right. If we are convinced. But we preach that there's coming a Messiah and want to put a hundred million dollars in a building. And if the Messiah's coming, what good's that going to do? If we believe it. . .

See, the very. . . Our testimony, our action speaks louder than our words does. If I had a hundred million dollars, and I believed the Messiah is coming, I would support a missionary program that would sweep around the country right quick, and get a church ready for Him. I would do it. Therefore, I am convinced that the Messiah is coming soon, and I'm concerned

about the Gospel getting everywhere that I can, and know that it can be gotten.

I'm interested in missionary programs. That's why I'm here tonight, to put my words of the Gospel with Brother Joseph, and these other missionaries; is to see that this Word gets out, 'cause it's got to go to every kindred, tribe, and nation before He comes. And He's waiting now for that. I don't believe His program's building buildings, or educational affairs in the church. I believe it's to get the Gospel there, for He's waiting for it. It's time past due. I believe this is the time to do it.

E-25 John knew it was time to be—to repent, ask repentance, and to make ready for a Messiah. And if it was time for repentance then, what about now? His coming was near. He was with them then. Now, look how close. . . Let's parallel this for just a moment now.

John was so sure that the Messiah's appearing was so close, or His coming was so close, that he said, "There's One standing among you now. . . There's One among you now that you know not, and He's the One that's going to baptize with the Holy Ghost and fire." Now, John didn't know Him as yet, but he knowed His coming was so close that He was already in the midst of the people.

E-26 Let me say that, friends. And my brethren, why do you condemn me? When Jesus Himself (How many times have I told you?) promised, "As it was in the days of Sodom so shall it be in the coming of the Son of man." Did He not promise this very thing that you call me a witch doctor or something about? Did not He promise that would happen? Then what?

We find out at Sodom when three Angels went down to preach the message. . . And there was three classes of people always: that's believers, unbelievers, and make-believers. That's. . . Them's always together, and they associate together. Somehow they—they're throwed together. Now, there were two of the Men that went down and preached to Sodom, to Lot. That was the nominal sleeping virgin, a representation of it. And they preached repentance, and never done that much of a miracle. They blinded the people. Of course, preaching the Gospel blinds the unbeliever. We realize that.

And a modern Billy Graham, like, come into this city here, and God's blessed him, and sent Him out as a messenger to the

denominational world. And he doesn't pull punches. He places it right in there. Such . . . He's got a grip on that Word of—of repentance like no man I know of, hardly, to hear him preach. Well, why? That's his ministry. That's what he's supposed to do. But that certainly represented what those Men had down in there in confirmation of their ministry.

E-27 But One stayed behind. Now, Abraham represents the church that's not in Sodom, but's out of Sodom. The word "church" means "called out." And there's a group of people that's been called out of that kind of a life, out of those things, out of those organizations. Here they are: Episcopalians, Presbyterians, Catholics, me, a Baptist (was), and all these things. See, called out, elect, set aside, and they're away from the thing.

Now, watch what the Messenger came to them. He said, "Abraham . . ." Not Abram. A few days before there God met him and changed his name from Abram to Abraham, Sarai to Sarah. And He said, "Abraham, where is your wife, Sarah?"

And Abraham said, "She's in the tent," and the tent was behind Him.

And He said, "I'm going to visit you according to the time of life." In other words, "You're going to have this baby you've waited on for twenty-five years."

E-28 And Sarah in the tent, laughed within herself, and said, "Me, an old woman can have pleasure with my lord, and him old?" She was ninety, and he was a hundred. Just ask anybody; that's far beyond any reasons. She is twenty or thirty years past menopause, and his body as good as dead. Yet he staggered not at the promise of God through unbelief, but he believed God's Word, regardless.

Now, that's supposed to represent the church today. Through that promised son he brought a Royal Seed, which was Christ. And through there brought in a—making him a father of nations, which is the Gentile church, the royal seed of Abraham. And we claim to be the royal seed of Abraham, and see His Word confirmed before us, and then refuse to help it, or—or to support it, or—or even—even deny it? How can we be the Royal seed of Abraham and do a trick like that?

Look what happened. And He said . . . Sarah laughed and said, "Me, an old woman, and have pleasure with my lord again?"

And the Angel, with His back turned to her, said, "Why did Sarah laugh?"

E-29 Now, Jesus said. . . Now, we want first to find who that Man was. It don't give His Name. But Abraham, who talked with Him, called Him "God." The word was used, "Elohim." "Elohim" in the—the Hebrew, I think, is the "all-sufficient One," the—the great One, Elohim, the great Almighty God. And if Abraham, who met Him, called Him that. . . Now, what did that represent? That the formal world there, would be a Sodom and Gomorrah.

Now, remember, that was before the fire fell. We're promised fire this time. And before it happened a messengers went down, and preached to the church that was still in the formal conditions in Sodom. And the Bible said that the sins of the city even vexed the soul, righteous soul, of Lot daily.

But the One that came to the elected church performed that kind of a sign. And Jesus said, "As it was in the days of Sodom, so shall it be in the coming of the Son of man." And yet, they don't see it. I can't understand it. All right.

E-30 Remember, that today, because that you see the church moving up from one great thing to another great thing. . . And those people sometime draw a little fence. If Luther had never drawed a fence, he'd be Pentecostal today. The Pentecostal church today is the advanced Lutheran church. That's exactly right. Now, we draw fences.

If we would make our organizations, and end our doctrine with a comma, "We believe this, plus as much as God will give to us," that would be fine. But they end it with a period. "We believe this. And you believe it, or you don't come around us." So therefore, God. . . you just shut yourself off. Right.

We must be willing and open to receive God, and whatever God's got for us, with an open heart. We must receive it. And therefore, when the nations here turned down the Word of God, there's heathens yonder that's ready to receive It. And the Gospel will go from this intellectual nation to the heathen that don't know right hand from left. And that's what's taking place right now. That's exactly. It's a leaving.

E-31 Now, John was so sure that he was going to see the Messiah, till he said, "He's in our midst now." Now, watch.

Notice. There's a great big difference in the sign of Jesus appearing, and then Jesus coming. There's two different words, means two different things: the appearing of the Lord, and the coming of the Lord.

Now, the appearing of the Lord is now, when He's appearing in His people, His Spirit working among them, proving that it's Him with them, getting them ready for the rapture, for the coming of the Lord to catch away His—the Bride (See?): the appearing and the coming. All right. Now.

Now, the thing we have to do if we can believe it, and be concerned about it, first we've got to be convinced that it is God. Then when we're convinced, then we are concerned. I like that. All right.

E-32 John knew what He would be. He looked for Him, because God told him in the wilderness, "There'll be a sign following Him." And when John saw that sign, he knew that Messiah was standing there somewhere, and he watched it, where it went to. And he said, "There's the Lamb of God that takes away the sin of the world, for He that told me in the wilderness, 'Upon Whom thou shall see the Spirit descending and remaining on, He is the One that'll baptize with the Holy Ghost and fire.'"

E-33 Now, the Bible promises in this last days that these things that you see today would be happening. Then we see the appearing of the Messiah in the form of the Holy Spirit in the church. And if the life of a—of a pear tree was in a sycamore tree, it would bring the same—it'd bring pears, because the life in the tree would be, now, be pear tree life. No matter how big, how little, what form it's in, it would be the same, 'cause the life in it produces the fruit of it. And the fruit of the Spirit follows the Spirit, or the Spirit produces the fruit and the signs of the Gospel.

Jesus said, "These signs shall follow them that believe." They would do it. And to how long? "To all the world and unto every nation."

E-34 Andrew, as we read of him here a few moments ago in the coming of the Lord... Andrew, he was just an ordinary Hebrew that went over to see—hear John preach, and he was sure that this prophet knew what he was talking about. And then, on the scene one day came Jesus, and he heard John

announce Him, and saying, “There He is. That’s the One right there.”

And Andrew, he said, “Now, the thing for me to do is to not criticize John, or—or take just that, but I’m going to go with Him and find out.” I wish every person in Chicago would be that sincere.

Now, Andrew stayed with Him all night. Did you notice in that Scripture, he abode with Him all night. He stayed until he was convinced. And after he was convinced, then he was concerned about somebody else having the same thing he had.

E-35 But a man’s got to be convinced first. And the only convincing thing is the manifestation, or the identity of the Gospel being identified in you. When you see that you have passed from death unto Life and become a new creature in Christ Jesus, that’s the identity of the Holy Spirit. That’s exactly right. How can the Holy Spirit write the Bible and turn around and deny what He wrote? See, He cannot do it. He’s... That’s—that’s the identity of unbelief. That’s the identity of unbelief. But the identity of belief, Jesus said, “These signs shall identify those who believe in me.” Now. We know that that’s God’s Own Word. All right.

E-36 Andrew was concerned about his brother after he had stayed with Jesus all night. I’m afraid that... (wish we had more time), but I’m afraid that that’s what’s the matter with our churches today, brother, sister. We just don’t stay long enough. We run in and shake hands with the pastor, put our name on the book, and go home—call ourself a church member with no burden for the lost at all.

We’re not concerned about the missionary overseas. We’re not concerned about the starving anywhere else. We got our tummies full, and we got a good, warm, nice church, and a fine intellectual pastor that would never say anything against the things that we’re doing. So we’re seem to be very well satisfied. See? Therefore, we’re not concerned. We’re not concerned about what goes on.

But if you was convinced that Jesus Christ raised from the dead, and will judge you for your sins, and that His coming is at hand, and this is the Holy Spirit identifying Himself, then you’d be concerned about other people too, and getting them to—just as concerned as Andrew was.

E-37 It was Jacob. He wasn't very concerned about how he had done his brother, until one night he wrestled all night. He was a little shyster, as I've often called him (excuse the expression). But he—he run always around his mammy. And Esau was—worked. And then he stole the birthrights from Esau and took off. And after while he wasn't concerned. He was prospering, doing all right.

But one night he come in contact with God. And he didn't let Him loose. He didn't say, "Oh, I feel it. Oh, I—I better get away from here." The difference between Jacob and many of the people today. . . The Holy Ghost will come down upon a sinner, and—or unbeliever, or critic, and try to convince him. . .

It would be like St. Augustine of Hippo. Instead of going on when he was there at Irenaeus' church, and receiving the Holy Ghost, he took off down to Africa, to Hippo, Africa, again. And he was the one that made the proclamation that it was all right to put Christians to death who didn't believe in the Roman church. And on the martyrology today stands sixty-eight million people who's been put to death by the church. See? Why? He had a opportunity to receive the Holy Ghost. He had an opportunity, but he wasn't convinced that it was the Holy Ghost. And you see where his concern went.

E-38 Judas had the same opportunity the rest of them did. But he wasn't convinced that that was the Messiah. So you see what happened. He wasn't concerned about it, about Him, because he wasn't thoroughly convinced whether He was right or not. Now. We must be convinced.

E-39 After Jacob had wrestled all night, instead of trying to war away that Man, Jacob held onto Him. Oh, I wish we had about a half hour on that, how that wrestling prince. . . He—he was able to hold on until he got what he was after. He held until. . . It took all night, but he stayed there. He wanted to be absolutely convinced. And when he stayed, until God changed his walking, he was convinced.

That's the trouble of it today. We don't stay long enough till we get our walking convinced. We don't walk like Christians. If we stay long enough with Him, He will make you walk different, talk different, live different, act different, sleep different, be different. And the reason is we don't stay long enough. We don't hold on. Jacob held on.

He said, "Let me loose. I've got to go."

He said, "I'm not going to leave You until I'm thoroughly convinced." Amen. Then when you take a promise of God and hold on to that un—don't let Him loose, just stay there until you see God come on the scene, then you're convinced. And when you're convinced then you're concerned about others. There's something about it that makes you concerned.

Jacob sent forth cattle, and everything else, to meet his brother. He was concerned about the welfare of his brother, after he was convinced that there was a God, after he'd had some wrestling with Him himself. We need that.

E-40 Shamgar. Many of you never read it, just about one paragraph in the Bible: little sentence is all that's wrote about him. I think he was about the 13th judge of Israel: Shamgar.

In them days the Philistines would come in, when judges judged Israel. And the Philistines would come in about the time Israel got all their crops growed, everything put in the barn, everything all right. The Philistines would come right up the road and take it away from them, and their families would go hungry, and take it away. Man said anything, they'd kill him, go right on in, kill the women, ravish the girls, and so forth, take the food, go on back over in their own country, and live luxuriously (yeah) all the rest of the winter. If they let them live over there, they'd starve, practically.

Well, perhaps year after year these Philistines had visit. Poor little old Shamgar, he—he was standing out there one day, and about got his wheat all laid up, all threshed out, standing in the barn. And he heard something coming up the road. He'd just been looking, probably, at his wife, her sleeves out; his little girl, thin, peaked face from starvation. He was concerned about them.

E-41 And now, the first thing you know, coming up the road here was stomping. Looked out. What was coming to pass? There come up six hundred armored Philistines, coming up to take his whole summer's store away, take his food for the winter.

He knowed his wife would be starved out through the winter, his children might die. They would die from malnutrition. And he knowed there'd be something happen. He was concerned about his family.

Now, there's one thing that's got to be done to take care of this situation. He studied a minute. "Wait a minute. I am not a soldier. I know nothing how to use a sword or anything, and there's six hundred against me. How would I ever do it? I'm standing here with a pair of farmer's clothes on (like overalls, or something). And they're all well-trained warriors, great big helmets on, and breast plates and things, trained like one big army."

He stood there. He was concerned about his family. But after while he become convinced (Amen.) that he had a right. He was a Jew. He was circumcised. He was in the covenant with God through the promise that He give Abraham. Then he had a right that God would protect him from his enemies. The Spirit come upon him. He grabbed an ox goad; that's a little old thing they punch the ox along with. He took that ox goad and jumped out the door, and slew six hundred Philistines. What was it? He was convinced. Amen.

E-42 If this group of people here tonight could get that much convinced that the God that could make a woman here speak in tongues, and a man tell something like to foretell, or tell forth, and the power of God sweep in and take sinners and make Christians out of them... If we could be absolutely convinced that was God, there would be... sickness. There would be a revival strike Chicago. With this many people they'd have us all in jail before daylight, 'cause it'd burn this place up with the Gospel and testimony of the power of the resurrection. You'd be so concerned.

We've got to be convinced that this is God's Word. Don't take what some organization said about it; take what's THUS SAITH THE LORD. They could be wrong. This can't be wrong. And if that's contrary to this, then that's wrong and this is right. This Bible I'm pointing to, that's what's right.

E-43 God gave the promises. And when God gave the promise to—to Abraham, and to... He said he would possess the gate of his enemies. And so, Shamgar believed that. And look at the odds against him. God only needs one man. Just let Him get one man in his hand. The world will think he's crazy, but he will drive home the Gospel, when he's thoroughly convince that Jesus Christ remains the same yesterday, today, and forever. Under anything else he will stand true and go on, because he's thoroughly convinced that God is God.

If He ever was God, He's still God. If He isn't the God He was, He never was God. That's right. He's the infinite God, the all-powerful, almighty, omnipresent, omniscient, infinite. Oh, my. He's—He's God. He's the same God that opened the Red Sea. He's the same God that brought Daniel out of the lion's den, the same God that brought the Hebrew children from the fiery furnace. He's the same God that raised up Jesus Christ on Easter morning. He's the same God that fell on the day of Pentecost. He's the same God that raised Lazarus out of the grave. He's the same yesterday, today, and forever. And I'm convinced that this is the Holy Ghost.

Peter said on the day of Pentecost, "This is that." If this isn't that, I'll just keep this till that comes. For I believe this is that. I'm convinced that it's the Gospel, and the power and the demonstration of the resurrection, of the appearing of the Lord Jesus in this last day, making the church ready to be caught away in the Bride. Oh, my.

E-44 What if Shamgar had said, "Now, wait a minute. I've got to wait till . . . I see them coming, but I better go away to school a little while, and learn how to make a denominational creed duel—duel with them." No. If he had done that, that's all he would've knowed. So he would've never done the job with his dueling.

He just took God at His promise, that he would possess the gate of his enemy. And he stood there with that ox goad, what was in his hand, and chopped his way through to victory (Amen.) 'cause he was convinced that if God ever was God, He was still God.

Aren't you convinced tonight that the God that was in the Old Testament is the God of the New Testament, and the same God today? The Bible said in Hebrews 13:8, "Jesus Christ the same yesterday, today, and forever."

E-45 Moses esteemed the reproach of Christ greater riches than the treasures of Egypt. Therefore he sook—forsook a throne, took his choice with the poor, ignorant, illiterate slaves. Why? He esteemed the riches of Christ greater treasures, Eternal Life, than to have his glory in this world at that time.

Have all the glory they want, but what God wants today is men and women who isn't interested in great big fineries, and all these other things, and building a million more for some

organization; but somebody that'll take the simple Word of God and preach It with all that's in them; and wait on God for the power of God to manifest Himself, and shows Himself the same God that He ever was. Amen.

If Shamgar had waited till he'd learned all the creeds and things, that's all he'd been able to meet the Philistines with. But he never waited. No, sir.

E-46 Oh, we send our missionaries today. Look at the difference in trying to send missionaries, even in our Pentecostal ranks. Why, some of our Pentecostal churches, or Pentecostal denominations, has to . . .

Our missionaries, before they leave to go overseas, has to stand before psychiatrists and get a mental examination. That's right. I've been right in the school when it was done. Have to stand before a mental test, to let a doctor tell you. And maybe the doctor's an unbeliever (See?): stand before a doctor, a psychiatrist, to get a mental test.

What we need today is not the mental test. The mental test is whether we'll believe the Word of God or not. If you don't believe the Word of God, then there's something wrong with you, sure enough. You may have all kinds of degrees: Ph.D's, D.D.D., and double L.D., whatever you might have, but if you don't believe the Word of God, you're an unbeliever. That's right.

E-47 Oh, ten years in school to learn to be a missionary: ten years, have to go to school to learn to be a missionary. Oh, my. That's terrible. Ten years to find out whether you can learn the language. What do you do when you try to speak the language? You gaum it up like some German did, over here six weeks, in trying to speak English. You don't know what he's talking about: same way. Some of them, they don't even have anything to learn by. How you going to know the language? What good's it going to do unless you got something to prove to them after you got there. You just become one of them, the same fix they're in. That's right.

We don't need to learn a language; we need to learn a heavenly language that's brought down from heaven by the power of the Holy Ghost, language of the Gospel: Jesus Christ the same yesterday, today, and forever.

How different these are today than they was on the day of Pentecost. They didn't put them through a psychic test. They

didn't put them through a school. There's no sign of them ever being there. But they didn't have to wait ten years; they waited ten days. And they were all filled with the Holy Ghost. They stayed there until they was convinced that that was the promise.

E-48 What if they'd been there for seven days? Andrew might've said to Philip: "Say, don't you know what? He told us to come up here and wait. I believe we've already got it. Let's accept it by faith."

What if Peter would've said to John, "You know what? He told us to come up here. So we've already been here nine days. I—I believe we just ought to accept it and go on about our ministry." If they would, they'd have had no ministry.

But He said, "I'll send the promise." What is the promise? They could go back over and over in Isaiah 28:19, and said, "Precept must be upon precept; line upon line; here a little, and there a little. Hold fast that what's good. For with stammering lips and with other tongues will I speak to this people. And this is the sabbath that I said that they should hear." That's right.

Joel said in 2:28: "It shall come to pass in the last days," saith God, "I'll pour out My Spirit upon all flesh; your sons and your daughters shall prophesy. Upon My handmaids and maid servants will I pour out of My Spirit. Your old men will dream dreams; your young men shall see visions. How there'll be pillars of fire, and smoke and vapor; what the things would do to come to pass; but whosoever would call upon the Name of the Lord shall be saved."

E-49 They waited until God sent down the convincing power of the evidence that the Holy Ghost was there; a fire set upon each of them like licks of fire flaming upon them. When they got out into the street, they couldn't even speak their own language, and spoke in the language of those people standing out there listening to them. Amen.

They was convinced, and that's the reason they burnt the earth up in that day. And the Gospel went everywhere because they was fully convinced that it was the resurrected Christ, for they seen Him performing miracles among them as He promised He would do. They were convinced because the Word of God was made manifest in them. How different it is today with the Pentecostal. How different it was.

They never took them before a psychiatrist or something to see if they could really stand the mental test or not. They didn't do it. Here's the mental test: see how far they are along with This. Yes. Yes. Some of them people didn't even have enough education to write their name. That's right. They couldn't even write their name. But they were convinced, and they were concerned.

E-50 If they were convinced and had God in their heart, they'd have to be concerned, for Christ was so concerned about the sins of the world, that He gave His Life for it. And if that same Christ was in you, and then you're convinced that it is Christ, you'll be concerned too. That's right.

We're not concerned about take—taking the Gospel. A ministers, maybe the Lord called him into a little place where he can preach, or do some work for the Lord. If they don't pay him just well, somebody offers him a better charge over there, for the money's sake he will leave here where God sent him, and go over there where there's more money, not convinced yet it was God called him there.

If you're thoroughly convinced, if you have to eat cornbread and drink branch water, you don't care that the other preachers can have three chicken meals a day and ride in an air-conditioned Cadillac. You don't care. For if you're convinced that it's the power of God unto salvation, and you're called to that Spirit that raised up Jesus from the dead, and you see Him working with you, then you're concerned about your brother's salvation.

Not give him a handshake, and put his name on a book; he's got to be borned again by the Spirit of God. He's got to have the power of Christ in his life that changes him from a dead man to a living creature, a lively stone, raised up, and joint heirs with Christ in the Kingdom, setting in heavenly places. You got to be convinced first.

E-51 You'd never come to a meeting and make fun of a meeting where the Holy Ghost was falling. You would until you're convinced. And then when you're convinced, then you become concerned. But now, wait till you get convinced, and then you will be concerned.

E-52 They didn't wait for an education. They didn't wait till they had a great school. They didn't wait till you give

them some papers. They didn't wait for these things. They had Him. That's all they needed. And the people they were going to, they were thoroughly convinced that that's all the people needed. And I'm still convinced of the same thing.

We don't need all this here stuff that's so-called Christianity today, walking together, trying to unite together like the World Council of Churches. What the world . . . When unbelief, and unbelievers, and everything mixed up together in, how we ever go on? What we need is an old fashion, back woods, sky-blue, sin-killing religion. . . [Blank spot on tape—Ed.] . . . Gospel power, and the Holy Ghost preached in the power of the resurrection. Get a dose of Saint Paul's revival and the Bible Holy Ghost, convincing the men. We need to see Christ come among us and perform, and do just exactly where He said, "He that believeth in Me, the works that I do shall he do also. More than this shall he do, 'cause I go to My Father."

E-53 Where is the doctor back here, where it was quoted awhile ago, "I am with you always, even to the end of the earth." And I'm convinced He's here. He said He would be here. "Where two or more are gathered in My Name, I'll be in their midst." If that isn't so, then the rest of it isn't so. It's all right, or it's all wrong.

I believe it's every Word right. I believe He's here now. I believe the same Holy Ghost that fell on the day of Pentecost is in Chicago tonight. I hold part of it in my heart, and I'm convinced that it's the same Holy Ghost, the same thing. That makes me concerned about getting this message to my brother or sister somewhere, my Baptist brother, my Methodist brother, my Catholic brother, wherever they are.

E-54 I'm convinced that this is God, and I'm convinced that Jesus is coming. I'm convinced that this is His first appearing in the form of the Holy Ghost in the last days, because the prophet said, "It shall be Light in the evening time." I'm convinced that the Scripture's fulfilled. I'm convinced. I am convinced that the world's on the threshold of destruction, the world order, cosmos. But I do . . . I'm convinced that the coming of the Lord is at hand. I'm convinced that what we have is the Holy Ghost.

I'm convinced that Chicago has been shook, not the cannon fodder out here, these buildings, and up and down the

street these women dressed immorally, and these men carrying on, drunks and carry . . . I going to church, and taking old light bread, loaf bread, making kosher out of it; I don't believe in that stuff. Belching whiskey and stuff on their breath, and then go out and take communion and their name on some church book, and call themselves a Christian; I don't believe that.

I believe the church of Jesus Christ is a called out group that's been sanctified by the Blood of Jesus Christ, and set aside for service. I believe this thing that we see doing is the appearing of the Lord Jesus in our midst, as He said.

E-55 Remember, in the days of Sodom that was a Man standing there that could eat and drink. But it was God in the Man, showing that God would appear in the last days in the form of human flesh in His Church, which is His Bride. And they'd do the same things He did. Amen. I believe it.

Some one said, "You're crazy, preacher."

"Well," I said, "leave me alone then. I'm happier this way than I was the other." All right.

They were convinced. They were convinced that all they needed was Jesus, and they were convinced that all the people needed was Jesus.

E-56 What do we do in Africa? Here sits an Afrikaans man here. We go over there and teach them fellows reading, writing, and arithmetic. What do we do? Send them down there, and what do they become? A two child fold—more child of hell than they was to start with. They got their own tribal sins, and when they come in they take the white man's sins. That's right. Makes him worse than he ever was . . . Out in the compounds, and so forth . . . That's right.

Why, he's a murderer; he becomes a raper; he's everything else. He drinks the white man's whiskey; he takes his own sins. When he's out in the tribe, if he done something like that, he'd be put to death for it. That's right. Why, he don't need education; he needs salvation. He needs the power of the resurrection to change that heart . . . ? . . . Amen. That's right. Yes, sir.

E-57 He was convinced that that's all they needed, and they only needed Him. And they knowed that He would meet all their needs. They didn't have to have a identification card. They didn't have to have an organization behind them.

They had Jesus, and He met all they had need of. I think if the church would forget a lot of this here stuff when a revival's coming to town . . . "What credentials? Who can back you up?" Christ is our backup. Christ is our Witness. We are His witnesses. That's all Chicago needs: not a great big cooperation with something. They need the power of Christ, the identification of the Holy Ghost to change men's hearts and make them new creatures. Convinced, and they're concerned in this age.

Others, all they needed was Christ. That's all they need today. You don't have to wait and go to school and take thirty-five years before you're ever . . . You're too old, hardly, then to get around. What are you going to do? Preach the Gospel. Yes, sir. Not education, don't go out and educate them; go out and save them, Jesus said. That's right.

E-58 Like Hudson Taylor, the great missionary, many of you know, to China. There was an Indian boy, or not a—a Chinese boy one day got up, got saved, and the Holy Spirit come upon him. He went to Mr. Taylor, and he said, "Mr. Taylor, what shall I do? What school shall I enter? What shall I do?" And he said, "Shall I take these years of schooling that—that the church requires and so forth?"

Mr. Taylor said, "Don't take your candle out and burn it halfway down before you find out whether it's burning or not." He said, "Go when it's first lit."

Oh, I'll say the same thing. You don't need to wait and see it tested and tested and tested, and take a lot of trials, and tribulations, and all this schooling, and get your Bachelor of Art, and your Ph. and D.D., and everything like that. If you haven't got all that, that's all right.

But if you haven't got that, go when—when it's lit. If you can't do no more then tell them it got lit, tell them how it got lit. That's all you have to do. God lit your little candle; go tell them how it got lit. Amen. Let them alone. Just tell them how the candle lit. Let them . . . Then God will take care of the rest of it. The thing of it is, is lighten that candle with the fire off the altar and God sanctions with the power of the Holy Ghost, and the resurrection of Christ.

E-59 Let them alone. Don't educate them. Don't try to teach all this stuff into them. You see what it's got us: bunch of half-baked infidels. That's right, denying God's

Word with a form of godliness. It be better off not to hear about it at all. That's right. What we need is candles lit. What we need is lives lit, a-flame with the power and the resurrection of Christ, shining forth the same kind of a Light that He gave. I believe it.

Don't wait till you're half-burned out, trying to learn some language, or get favor with some organization. When He lights you, get going. Amen. Just tell them what kind of an experience you had when you got lit. Then maybe they'll get lit, light off of your Light. Yes, sir.

E-60 The blind man that was born blind, he's a good example for us all. Now, he was born blind. Jesus come by and made him—give him his sight. And here comes all the doctors of philosophy up, and—and all the doctors, and the priests of the temple come up, and the Pharisees. And they were trying to argue theology with him.

Now, he—he couldn't argue theology. He didn't know nothing about it. But, brother, he had one thing. He had an experience. Try to argue him out of that. Try to tell him he couldn't see. He would show you right quick he can see. That's right. He might not understand all the—the argument they had to put up, but he sure did cook them when he said, "It's a strange thing that this Man can open the eyes of a blind man, and yet you claim to be what you are, and don't know nothing about Him." I believe he had some good common sense, if he didn't have a lot of theology baked into him, or something like that. He sure did.

He said. . . He said, "Well, this man's a sinner."

He said, "Whether He's sinner or not, I don't know. But this one thing I do know. Where I was once blind, I can now see."

E-61 Well, you can say I'm crazy if you want to. You can say I'm out of the will of the Lord if you want to. But just one thing: where I once was a sinner, I've been saved. Where I was once gloomy and glum, I'm happy in the Lord Jesus. I know there's something happened to me.

Like a colored sister said one time in a meeting. She said, "I want you all to know one thing." Said, "I'm not what I want to be, and I'm not what I ought to be. But there's one thing sure; I'm not what I used to be."

I tell you. That's a good thing. You know when you're passed from death unto Life, when God takes a hold of you and shakes you till your life changes; and changes everything there is in you, and makes you a new creature. Amen. That's what we need, some lighted candles. Yes, sir.

E-62 Yeah, he could see. That's one thing. You couldn't argue him out of that. You—you might've told him one thing or another. He might not have understood all the doctrine of the temple, and so forth, but he had a—a good testimony, a good experience, more than they could produce.

With all their theology yet they could not produce one case at any time, a man born blind would ever see. So they couldn't argue that down. So they had to let him go on. So they just picked him up, and throwed him out of the building. That was their attitude then. It's the same thing today they're...?...to this.

But there's still, "I once was blind, and now I see." Amen.

Amazing grace! how sweet the sound,
That saved a wretch like me!
I once was lost, and now I'm found,
I was blind, but now I see.
It was grace that taught my heart to fear,
And grace my fears relieved;
How happy did that grace appear
The hour I first believed! (Oh, my. Let that be
my story.)

E-63 Right here in Chicago, Dwight Moody, the great evangelist that did have a great revival here one time in Chicago...You know, he was an uneducated man. They didn't...hated him too. Why, sure, they did. He had no education at all.

And he went over to London, England, to speak to the cockneys whose...Oh, my. Everything has to be just so-and-so. And Mr. Moody, standing before thousands of them one night, started to read the Bible. And he'd practiced on a word to try to pronounce it right, and he mispronounced it. He rubbed his head and went again. He tried again, and mispronounced it again. Looked over there, and all them fellows, you know, was just about to burst out in a big laugh.

He tried it again; he missed it again. Closed up the Bible, and looked up towards heaven, and said, "God, I don't know what it means, but You reveal it to me."

Brother, he got something, and he shook the whole country around, everywhere. Yes, sir. He might not have been able to pronounce the word, but God give him the power that the Word meant. I'd rather have that anyhow. Yeah. God gave him something that shook England. That's right. We need some of that tonight that he had then. He couldn't pronounce his words right, but he—he sure had. . . The—the—the God come on the scene that had said the Word, that had wrote the Word. Yes, sir.

E-64 Now, like old Buddy Robinson, many of you remember him? Why, he was—he was so concerned about the people. Why? He was convinced. I was reading of Uncle Buddy (We called him Uncle Buddy.), the old pillar of the Nazarene church. I was reading his book here not long ago.

He had an old mule, called him Ellie. And he practiced—wanted to practice sanctification. And he believed that we should abstain from sin. And he said he was plowing his corn, and he couldn't make Ellie walk the straight line. And he got mad at Ellie, 'cause she wouldn't walk the straight line. And he found out Buddy wasn't walking the straight line either.

So then, he come to find out she tramped his corn down. And he got so angry with the old mule he jerked her around and around a few times. And his temper got up, and he run out there and bit her on the ear just as hard as he could. The old mule ran off a piece and stopped. He went over, and set on a little pile of rocks.

E-65 He said he got setting there, and, "Am I not a sight, out here preaching sanctification with mule hair in my teeth from biting the mule's ear?" You know, Uncle Buddy had a sense of humor.

He said, "Ellie?" He said she reeled her big, brown eyes around. Said, "I'm sorry I done that. Forgive me."

Said, "Old Ellie looked at me as if to say, 'No, I won't forgive you, 'cause if you don't get more religion than you got now, you do me that way again.'" And so that's about the way it is. No need joining up with him. He might as well just stay away. . . ? . . .

He couldn't talk very good. His speech was bad. But, brother, he was convinced that Jesus Christ was the Son of God. He was convinced that He suffered without the gates that He might sanctify the people with His own Blood. And he was concerned about the people in his day 'cause he was convinced. Yes, sir.

First, you have to be convinced before you can be concerned. Don't you believe that? Yes, sir.

E-66 One time we was having a revival in the country. There was an old country fellow come in, pair of overalls on. Made an altar call one night, and he come up to the altar. He got down. He said, "You mean that this Holy Ghost is for me?"

"Yes, sir."

Said, "How will I ever get it?"

I said, "Just the way the Bible says to get it."

And so he said, "All right. Here I come." He said, "I want It." He got down and prayed a little while. Looked up, said, "I ain't getting nowhere."

I said, "You're the cause of it, not God's promise."

And he got down there and prayed; about two o'clock in the morning here he come. He had it. He changed.

Now, he didn't have no education. He didn't have nothing but an old Ford truck and an experience. I'm going to tell you what he did. He was convinced that it was God. He was concerned about his community. And that old boy with that experience and a Ford truck got twenty other people saved during the revival. All he had was an experience and a Ford truck, and he was convinced that it was right. We got more than that tonight. I wonder if we can be concerned about it, just as that farmer was: convinced.

E-67 Samson? Oh, sure. Samson one day... He was convinced that God was God. He was convinced that God was with him when he could hold his seven locks back there, and knowed it was the promise that God give him. He was concerned about his people. He didn't have a thing to fight with but the jawbone of a mule, but he slayed a thousand Philistines. Why? He was convinced, and then he was concerned.

David, with a slingshot. . . But what was the matter? He was convinced that God was God. He was concerned about his father's sheep. And he didn't have very much to fight with, but he was convinced and concerned. So he went after his father's sheep, and he brought it back. Yes, sir.

E-68 Now. We could stay here for an hour or more, but we're not going to do it. I want to say one thing. How about Brother Boze here? He's not underwritten. That's right. He isn't underwritten. He isn't sponsored by anybody. But he's convinced that those people need the Gospel, and he's concerned about it. Therefore, he's trying to take the Gospel to them. I think if he's concerned, we ought to be concerned too. Don't you think so?

If he's convinced that they need it, and we're all convinced, and brother doctor come up here's convinced, these other missionaries are convinced, then if we're convinced, we ought to be concerned. Don't you think so? We ought to be concerned.

You say, "Well, what part's that to me?"

E-69 Reminds me of a little cartoon I seen not long ago in a paper. (In closing I might say this.) That cartoon inside a newspaper (our home's just across the river), the Courier Journal, and there was a—a picture of a father and mother, been out drinking all night. And on Sunday morning it was up about nine o'clock. And they had pictures of Christ all over the house and Bibles in the drawer. And—and around where they had been laying there, sleeping all night, cigarettes were laying on the floor, and everything else, and bottles setting up; a little boy got up and washed his face, and eat his breakfast, and got ready, and knocking at the door. And said, "Which one of you all going to take me to Sunday school?" That's right. No one concerned.

E-70 I think we should be concerned. I think we ought to support Brother Boze, and any other missionary with all we've got. The first thing we have to do, is be convinced that Jesus is coming. This is His program. We ought to be concerned about our brother, whether he's black, yellow, brown, or white. We ought to be concerned about those people over there. And if we cannot go, we ought to dig down, and do everything we can to support those that God has called to go. Let us bow our heads.

When the coal of fire had touched the
 prophet,
 Making him as pure as pure could be,
 When the voice of God said, "Who will go for
 us?"
 Then he answered, "Master, here. Send me."
 Speak, my Lord, Oh, speak, my Lord,
 Speak and I'll be quick to answer Thee;
 Speak, my Lord, speak, my Lord,
 Speak and I will answer, "Lord, send me."
 (Look out over this city. Look out over the
 nation.)
 Millions now in sin and shame are dying;
 Listen to their sad and bitter cry;
 Hasten, brother, hasten to their rescue;
 Quickly answer, "Master, here . . ." (If you
 can't go, send someone else.)
 Speak, my Lord, speak, my Lord,
 Speak, and I'll be quick to answer Thee;
 Speak, my Lord, speak, my Lord,
 Speak, and I will answer, "Lord, send me."

E-71 [Brother Branham begins humming the
 song—Ed.]

"Who will go and work for Me today?"

Remember while the music's playing, and you're humming,
 are you convinced? Are you convinced that God is here? Can
 you are convinced that this is the Holy Spirit? Are you
 concerned? Look at the millions in sin and shame are dying.

Oh, speak, my Lord, (What do you want me to
 do, Lord?), speak, my Lord.

Speak, and I'll be quick to answer Thee.

Speak, my Lord, speak, my Lord,

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

[Brother Branham begins humming the song—Ed.]

E-72 Heavenly Father, we're thinking of Isaiah, of
 which the poet wrote this beautiful song. He'd been leaning on
 the good king's shoulder for a long time, but God took the

support out from under him. Then he went to the altar. God, sometimes you have to take the support from under us, let the world turn us down, sometimes our friends. Then we get down.

Then he seen the Cherubims flying through the building. He seen he was living amongst unclean people, with unclean lips. He didn't see it 'till God spoke. Oh, God, speak.

. . . my Lord, speak, my Lord,

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

E-73 Father, we dedicate ourselves to You tonight in the service. We—we sincerely call with all of our hearts for the voice of God to speak us. Try us now, Lord. Purge us. Let us go through a purgatory right now, where we can cleanse our souls from unbelief, separate ourselves from creeds and fashions of this world.

We realize we haven't got much longer to go. It's at the door. We see Israel a—a nation. We see as it was in the days of Israel, very much parallel to this nation: how that they'd come in, and took the country away from another people, and drove the occupants out, as we did. We see they had great men at the beginning. They had a Joshua, then they had a David. Then they had a Solomon. But finally they got a Ahab with a Jezebel to rule him.

Father, we had a—a Washington and a Lincoln. But I wonder where we're going to. O God, we need Elijah today. I pray, Father, that You'll speak to us quickly. Bless our hearts together, interpret Your will to us, Lord, that we might know what to do.

E-74 Bless these ministers here, Lord, many of them coming from different walks, different organizations, denominations. God, when they return back there, may they be a light that cannot be put out; neither can it be hid under some creed. But may they shine the Light of God that's been lit up in their hearts by the Holy Spirit.

Bless every one. We're wait upon Thee. Bless our precious and lovely little brother. I can think of about three years ago setting out here on this peninsula, his little arms around me crying. And You spoke to us there, Lord. And now, he just can't be satisfied here no more. He's got to go. God, be with him. Be with Brother Joseph. Protect him and bless him. Give him souls, Lord.

God, bless those young men. When I see them ride on those bicycles, some of them out in there without even shoes on their feet. Then we think we sacrifice. Their hearts are burning for their people, because they're convinced and they're concerned.

God, help us to all be concerned together to see the Kingdom of God come. And may we continue to believe what Jesus told us, that He prayed that we might all be one in Him. Bless our efforts in trying to bring this prayer to pass. We ask in Jesus' Name. Amen.

Sorry to have held you so long. God bless you. All right, Brother Boze.