

God's Billboard

(Let Your Light So Shine Before Men)

Jeffersonville, Indiana
September 03, 1961

1 This is just as unexpected to me as it is to you. I come down. . . . I'll 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."

When I come in the door, Billy said to me, said, "Brother Neville's already preaching, you're just in time."

And I said, "Fine."

Walked to me, said, "I haven't started preaching yet. I just kind of waited."

2 So I thought "Well, maybe I could . . . I know 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, just young fellows), it 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. And we like to be together with you. It's a grand thing.

3 So I just asked the Lord to give me a little text here, or something another to get 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.

4 It is true that I was supposed to begin a six-day meeting in Fairbanks, Alaska, the 15th, beginning the 15th. 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 at this time. They want to organize a Businessmen's chapter, Christian Businessmen.

5 Now I certainly solicit and desire your prayers for the oncoming meetings that we're trying to prepare for now. And I had an invitation

a 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 an opportunity for me to get to speak to the churches, and to all the ministers. Usually the people think when . . . about me because that I so rap against organizations that I'm against the men that's in the organizations. I am not that by no means. I'm for the men.

6 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 man in there will make it if he'll just step out, see.

7 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 and screaming against him. It's not him; it's the car that he's in. He's going to get hurt. And that's about the organization. I think the people that holds on to 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.

8 And it's not that I've got anything against the individual man; but it's the boat that he's riding in, see, that I'm sure won't make it. The organization will never make it, but Christ will. Just step 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. And that's . . . think it will give me an opportunity to get to speak to those men.

9 Now, I thought maybe . . . tonight it's communion night. And I hear they've had a baptism, going to have another one. I like to come down 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, 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."

10 And I believe that it is 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 and not be condemned with the world, because they are our brothers and sisters.

11 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 big push. Hearing Brother Neville speak of these predictions amongst politicians, and men who really have understanding of those things, about an atomic war close at hand, would last from December to January, well, that's just about right. They'd declare it, and get it started, then a couple bombs and that would settle it. So the nations 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.

12 Many times . . . see, 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. I tell you what I've been doing—I've been going squirrel hunting. But I haven't been doing very good—there isn't too many squirrels. And I'm going to Alaska now, sheep hunting. And maybe some persons might. . . . A 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. But I always notice if . . . them that don't believe in hunting, just bring them a piece of meat, they're very well satisfied with it. Like the lady one time told me, she said, "Brother Branham, do you mean to tell me that you hunt rabbits?"

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

And she said, "Oh, that's ridiculous. You shouldn't shoot those rabbits."

So then, well, 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.

Someone said, "What do you mean?"

13 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 someone else has killed it." That's what you'd call culture.

14 Oh, I do not . . . I'm a conservationist. I do not believe in killing and wasting. I teach my boys, them who are hunting with me, never take nothing unless 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. If you're going to eat the game then it was put here for that purpose. And to waste it, it's just like wasting anything else, it isn't right to do it—shoot animals for targets.

15 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. If you'll notice my greatest experience I have is when I'm out hunting, when I meet God. 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.

16 Just imagine now, just about the time of the break of day, raining, solid cloudy all over, and see standing in front of you rising up from . . . like a cup sitting on a hill, sitting 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. Said, "Jesus of the New Testament is Jehovah of the Old. He's just changed His veil."

17 Now, since 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.

18 And how . . . then He gave me something to speak. If the Lord's willing I aim to be at that same tree in the morning about daylight, and I hope He appears to me again. 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 my loved ones. I don't know what to do or say, and I'm going up to see what He'll tell me. So be in prayer for me. 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 group of Pentecostal ministers that'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.

19 And then I've got some people to baptize in the name of our Lord Jesus Christ, and trappers and things, while I'm up there—Norwegian trappers, and so forth, that through these tapes that's went out has seen the light, and wants me to baptize them in the name of Jesus Christ. 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. So, you see, it ain't only the 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. Which, I know is true, it makes my heart hunger and thirst to see God.

20 Now, before we approach the Word. . . . And I won't take too much of 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. . . . I believe somebody's standing. . . . Pardon me, if . . . somebody a little closer say it. I didn't hear just what the brother. . . . Dedicate his baby? Certainly, my brother. Yes, sir. Bring your baby right up. I'll be glad to do that. And now, I believe in this. Now, so that I might explain it to the people before they come. Is Brother Arnold in the . . . Teddy? All right. If he'll come to the piano for us.

21 Now many people sprinkle these little babies and they call it an infant baptism. Now, if your church does that, that's all right; but you see, if they do, it's the order of the church. It is not a scripture. The Scripture does not support baptizing in sprink. . . the Scripture does not support sprinkling in any manner. There was no one ever sprinkled in the Bible. Everybody was baptized by immersing in the name of Jesus Christ.

22 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. All right, sister, bring your little one on. And any other ones got their little ones that wants them dedicated, why, we'd be glad to do that. Make it a dedicational service for our little babies.

23 Now, Jesus, in the Scripture. . . . 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 ourselves interdenominational. And now, so that you would understand, we try 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. 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 non-Catholic or a Protestant?"

I said, "A Protestant."

He said, "Then you protest us."

24 I said, "No, sir. I do not protest the people; it's 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."

25 And he said, "Well, where do you form your form of doctrine? To be a Christian you have to have a basic, a form of 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."

26 I said, "All right, I'm going to admit that that's right." I said, "Then why don't you also stay with the Scripture?"

27 He said, "You see, Christ gave the church power to change the Scripture any time they want to."

"Well," I said, "then you've changed it, and got it what you got it today."

He said, "Yes, sir."

28 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 to heal the sick and raise 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 the Catholic church since they changed the doctrine. Now let's go back and be original Catholics. Let's go back and be what the Bible says what they were. Christ walked with those."

29 And that's the reason, friends, that we try not to condemn any church, the people in the churches, but we try to keep it just as the Bible says. Now, in the Bible there never was a baby ever baptized, there never was a baby sprinkled, anywhere in the Bible. But here, 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.

30 Now therefore we bring the little children and offer them up from the mother's arms or the father's to our heavenly Father and give them in dedication in all deepness of sincerity. My children, I've got two yet that have never been baptized as yet, because they've just been dedicated. I've got a baby in glory that was just dedicated, not baptized; 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 had no power to come here, see, and it has no sin. 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. 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.

31 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."

32 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, 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 prophetesses, like Samuel was of old, to the Lord that you're giving them back.

33 Now, if the audience will bow their heads just a moment. Most loving and gracious God, we approach thy throne of grace and mercy this hour for the generation that's coming after we're gone. These little fellows who stand in their . . . been holding tonight in their mother's arms and father's 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.

34 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'll 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. 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 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.

35 Now 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'd lay His hands upon them and bless them.

You're sitting at the right hand of the majesty on high tonight, Lord Jesus, and we're left here as your servants. We lay our hands upon them in prayer to You, that You'll take their little lives and use them for your glory. In the name of Jesus Christ we ask it. Amen.

36 What's his name? John. This is the little John Myers, the little one we was all praying about the other day. Here he is with us tonight. Let us bow our heads. Lord Jesus, as your pastor and I stand together tonight, taking from the arms of this mother this infant baby, with an onlooking father, with great expectations for this little one in the days to come. I now give this little John Myers, to You, Lord, for your service. In the name of Jesus Christ, we dedicate him to God. Amen. God bless you. God bless the little one.

37 What's her name? Linda Collins, Little Linda Collins. Shall we bow our heads? Heavenly Father, make this another little [unclear words]. Bless her, bless her father and mother in their home. May she live to the glory of God. Grant it, Lord. We give to You little Linda Collins in dedication of her life, in the name of Jesus Christ. God bless you. Little Bonnie Gayle Staten. Mother just was coming to this church, has received the Holy Spirit and baptized. Let us bow our heads. Our heavenly Father, we desire to encourage this young mother and father, her coming in the way she has, and the father. 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. God bless you.

38 This is little Elizabeth Crouton. Maybe she'll let me raise her up. She's a sweet little girl. Let us bow our heads. Heavenly Father, we give to You [unclear words] and we pray, heavenly Father, that You will bless her and make her life instrumental in your kingdom. Bless her father and mother. May this child be raised in a Christian home in the admonition of God. We lay our hands upon her and dedicate her to You, her young life for the service to You, in the name of Jesus Christ. Amen. Bless you.

39 Benjamin [unclear words]. Let us bow our heads. 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, and

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.

40 Now, watch. The mother's watching me very close, the way I take ahold of him. Little William Bates. He's sure a darling little fellow, bright-looking little fellow. Let us bow our heads. Lord Jesus, we give to You our little one for your service. The mother and father bringing him up, Lord, that he might be used to the glory of God. Now therefore, Lord Jesus, in the days gone by, would put His hands upon little tots like this and bless them. Our hands is poor representatives of His, but we act in His name, and give this baby to You for a life of service in the name of Jesus Christ. Amen.

41 What's your name? Suzy Bates. Little Suzy Bates. Let us bow our heads. Heavenly Father, this bright-eyed little one, not knowing they've done [unclear words], none of them does. But the father and mother, they want her to stay in the straight and narrow road. It's . . . a beautiful little instrument like this, how Satan would try to grab it. But they've brought it so that Satan will be warded away from it, out of their lives, Father, to serve you. In the name of Jesus Christ. Amen.

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.

42 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. (A father has two little girls back there yet he wanted to bring and I told him bring them right ahead.) Except we are converted and become like these little children. . . . You know what? You can hurt their little feelings. Papa and Mama knows a lot of times when they get in trouble, give them a spanking. Why, two minutes, their little arms are right around you and forgot all about it. Now, that's the way we got to be. No matter what goes on we got to be forgiving and kind to one another, and be like that; like little children—willing to forgive, and forget and like that. That's what

we're supposed to do. And then when we do like that we're coming near to the kingdom of God then.

43 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. Oh, these are the little singers, isn't it? And this one's a singer. Now, what's your name? Ruth. That's very pretty. Ruth is a very pretty name. I like it. I like it real well. Now, the last name is Myers. Little Ruth Myers. She's one of our little singers here. Are they twins? Look a whole lot alike. 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. Amen.

44 What's the little sister's name? Lois. All right, little Lois. My! Heavenly Father, we lay hands upon little Lois, also with a talent in a young age to sing to God. Bless the talents of these children, Lord. And now their lives is being dedicated to You by their parents. Soon, Lord, they'll be old enough to be baptized, when they begin to realize what's wrong and things, and beginning 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 [unclear words] with a long, happy life to serve You. We dedicate this little girl to You in the name of Jesus Christ. Amen. God bless you. Go, and may God be with you and ever bless you in everything you do.

45 Oh, I just think they're so cute. My girls is getting to be big now. So I just kind of have to. . . . I used to ride them piggy-back but they could almost give me piggy-back, now they're so big. Becky especially—great big girl.

46 Now, let us open up the Word of the Lord to Matthew the fifteenth . . . or, the fifth 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 foot washing, and baptismal service will take us to about 9:30 then, or a little later to get finished. I would like to begin from the fifth chapter at the twelfth verse.

Rejoice, and be exceeding 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 thenceforth good for nothing, but to be cast out . . . to be trodden under foot of men.

Ye are the light of the world. A city that is set on a 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.

47 I would like to take a subject from that last verse there which is the sixteenth 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."

48 We find in the Scripture that there's two places that's two different men speaking of justification, and one of them was Paul and the other was Peter. St. Paul and St. 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.

49 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 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 seen what . . . was talking what God saw; and Peter was talking about what man saw—because if a man has faith he will act like it. His life will show it to others. So I want to speak on that tonight, "Letting Our Light Shine," now just for these few minutes.

50 I just don't want to get up here just to be seen or to be heard. That wouldn't be right. But maybe, God helping me, maybe we can 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 Christians. 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.

51 Some time ago I was going down the road, 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 unless 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. 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.

52 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'd never noticed such things, on this certain signboard. Usually they have pictures of half-dressed women, or something another, advertising a certain brand of cigarettes, 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. It was a beautiful board, and sitting in a correct place, just where when you turn 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 little bitty letters down at the bottom of the board said, "Three miles ahead." "Hungry? Three miles ahead."

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

54 And we know that the day that we live in today, it pays to advertise. And we find out that these people who are making such big progress in business are great men of advertisement. 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 "A thinking man's filter, and some other man's taste," or something like that, and "Stay lively longer" with their beer, and all stuff like that. It's advertisement. And they write off a lot of their income tax just for advertisement, and it certainly pays off.

55 So if it pays off for that, I begin to think, "Then why won't Christianity pay off if it's advertised?" Well, I thought then, "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 had been looking for an automobile, he would have went on past that sign. But if he'd been hungry, he'd've been looking for that sign.

56 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.

57 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.

58 The first thing that advertisement does, the individual passing by has to see it. Now the only way that the world will ever see Christ is when they see it in you and me. That's the only way they'll ever see Christ. Their conscience are numb to the sunsets, to the call of the birds, to the leaves, 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. . . . Now remember that, each one of you from tonight on, remember you are God's billboards. And you're God's advertisement agent.

59 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.

60 The first thing that any advertisement . . . the person has to see it. 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. 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."

61 But there's so many that the Father has drawn, and are hungering and thirsting to find God and 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 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.

62 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 you were holy rollers [to me, that I was a holy roller]."

63 I said, "Well, I don't think I am, but," I said, "I want to be holy, and if the Lord ever told me to roll I guess I would roll. But I want to be holy anyhow." Live a life of holiness, means clean before God.

64 And so he said, "Well, that you run out overseas and around like that and made yourself a missionary, and no church sent you. And you just made yourself a handmade missionary."

65 "Well," I said, "if I made a handmade missionary, it would never attract the attention of the world, because that they're not looking for that; they're looking for Christ." And we find out that those men and people that think those things. . . .

66 There is two different classes. God has two different classes. There are men who God uses to stay home and marry the sick, and bury the dead, and kiss the babies, and marry the 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, brilliant 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. But when you get out there on the battlefield where. . . .

67 Those men want 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. Those men don't know what it is to hold a two-handed sword, to fight toe to toe with the enemy there; where demons, and witch doctors, and everything else, standing there challenging you on every hand; where men who read that Bible say, "If Jesus Christ was the same yesterday, today, and forever, let me see the Holy Spirit perform like it did back there," see. Then you can't take a scholarship and do that. 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.

68 And that's the same thing this nation has got. That's the reason tonight that we got all these warnings of 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 weighed in the balance. I've seen where our president, Mr. Kennedy (John—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 666. It was in *Time* magazine. Oh, if the people was only spiritual and could wake up and see what is . . . 666, exactly what they had. That's in this month's *Time*.

69 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.

70 We're Christ's billboards 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 sponsored by Christ? He gives us salvation, He gives us our healing, He gives us our health

and strength, He gives us our food, He gives us our homes. Then we are sponsored by Christ. And Pentecostal people who's filled with the Holy Ghost is sponsored of Jesus Christ. They have been sponsored by Jesus Christ, and given the Holy Ghost to be an example to the people.

71 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 want to be like us; to cause 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-fashioned, 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."

72 Because we are sponsored by Jesus Christ. Amen. Oh, what kind of a person 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. 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?

73 Now, now there's only one thing, another thing we must do—not the only thing but another thing—that we ministers must do: we must preach a gospel that's appealing to the hungry. Now, if we preach a social gospel and say that "Well, you ought to come join my denomination. We got four thousand more last year in our organization." That's not it. Or, "If you come to my church, or become a member of my church, we'll see that you're taken care of when you get old. And you be a faithful member and it's like an insurance policy, you'll be taken care of when you get old. We'll see to that."

74 That still isn't the attraction. The thing that we want to do is to preach a gospel that appeals to a hungry world. 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 in which we could. We could join the Masons, the Oddfellows or any other lodge. Join some lodge, it would be just as well. 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."

75 Now, how would they be? The righteous shall be filled. Filled with what? The Holy Spirit. 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. 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.

76 The Bible says 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. 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." But Stephen walked out there before that Sanhedrin court like a sheep among a pack of wolves was hounding for his blood. And they accused him, and pointed an accusing finger at him.

77 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 out, 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 just couldn't wait till they could get their hands on him. He said, "You stiffnecked, uncircumcised in heart and ears, you always resist the Holy Ghost. Like your fathers did, so do you."

78 He was God's advertisement board. And when they stoned him to death—threw 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 were stoning him, the same as Jesus did at the cross. Then God, seeing this little advertisement board being taken down, saw him look up to heaven, and said, "Behold, I see heavens opened, 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.

79 You say, "Well, how many were there?" Said, "Maybe five thousand."

"How many of them got saved?"

80 There was one. He never accepted it right then, but years later. Hallelujah! [unclear words] Paul was one who held the coat. Saul, that young Pharisee, standing there consenting and giving 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.

81 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 but that your life might start some young man on the gospel? Some of you older men, you 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, I think we need Christ, yes, sir.

82 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 in a few minutes you look over the audience. You can tell whether you're boring them or whether you're not, see. And the first thing you know, you see them sitting there hanging on to every word, under expectation, see. I'm seeing Christ reflected in that person because he's hungering and thirsting for God. Then, me preaching the gospel, he sees the Christ

reflecting in me; I see Christ reflecting in him. That means Christ is in our midst then.

83 Hungering and thirsting. I watch the audience how they take it. Say something another, watch 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 hold in that heart, because they're hungering and thirsting.

84 And I show the 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 did back there, for He's the same yesterday, today, and forever. Amen. Right. Let him see that power of God move, watch it over the building and see it pick out the people, discern their hearts, heal the sick, or reveal the secrets of their heart, unstop the deaf ears and make the blind to see. What is it? It's appealing, Christ's sign board. And the people see it, and they rally, and they praise God. I watch it in men when they're praising God; they watch it out here when it goes this way; so through each other we see Christ reflect His life.

85 Now, no matter how much I can reflect it here, unless it reflects on you too we'll never understand it. The gospel would be of noneffect 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. There was maybe five thousand that morning at the execution of Stephen, but there was one that reflected in. Even at the end of his life he said, "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 reflecting. How did Stephen do it? He never performed any miracles, although he knowed that Christ was a miracle performer. He knowed all of His 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.

86 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 signpost that will reflect Jesus Christ by a life that's been so pure and unadulterated from the world, not smutted up with dirty things around your life, but a pure [unclear words] that it'll cause the hungry heart to hunger and thirst to be like you. Amen.

87 "You're the salt of the earth. If the salt has lot 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 that's in heaven." Hungering, signboards reflecting, wonderful. Yes, sir.

88 Now, also we don't want to do this: we don't want to make a quick sale out of it. You 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's not much good. If you just live good, say, "Well, I know one time . . . I lived good for two weeks after I was converted. I lived two weeks just perfect life." That's a quick sale. That's like this Hadicol we just had. Nothing but a bunch of vitamins wrapped up together, and it didn't last but a little while, and finally went out. You want to be a every-day Christian, every-hour Christian, every-year Christian; not a quick sale. But let your light so shine.

89 If you walk up to a man and ask him to receive Christ, he laughs in your face, don't go on and say, "Well, there's nothing to it or he would have accepted it." No, that's a Hadicol sale. We're not selling Hadicol. 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 that same cause drove Him to the cross.

90 But we're His representatives, we're His billboards, we advertise Him. You 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; a family away back to So-and-so and So-and-so; we have So-and-so and So-and-so. Just make them hungry. Amen. A simple clean billboard that Christ wrote across your life, that men will see your good works and glorify the Father which is in heaven. That's it.

91 Don't be smutted up with the trash of the world. Don't try to advertise yourself, like somebody said, "Well, I belong to So-and-so, this big church. It's the biggest church in the city." We got a person near our neighborhood up there that left a 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 brain becomes dusty. It's smudged up with the things of the world. A better class of people. 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.

92 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 heavens, could not even sign his own name, stunk with fish from the old fish pokes and things, with old greasy apron on. Jesus took that type of a man. Today they'd kick him out of the church if he come in. Right. So where is it? See, 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. Build a bigger kingdom, a brighter, shinier, kingdom than Michael had—and he was kicked out of heaven. See where class comes from? Stay away from class.

93 The hungry don't want class; the hungry wants food. Yes, sir. The cold wants fire. Not a picture; a fire. And the hungering, thirsting, for God want the gospel and power of Jesus Christ. Amen. No matter how simple it is, how unpopular it is with the world, they want reality. 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 will. . . . "I know my redeemer liveth and at the last days shall stand on the earth." "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. . . .

94 Not a make-believe, 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 sales stuff. It won't last very long.

95 I want real old-fashioned 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 want 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 will think of me the same as they did of him. I want to be like Jesus Christ."

96 Now, remember, in closing. . . . I just keep on, but in closing I want to say this. We're not His salesmen; we are His billboards. Don't think we're His salesmen. He don't need any salesmanship; just billboards. I used to work for the public service company. And we had this Mogul lamp come out. They had a contest on. Ever who sold the most lamps got a prize, and so forth, and a certain percent they got for selling them. Well, every person, every employee had to be a salesman for these lamps. Well, I got to thinking something like this, "If the product is guaranteed to me, the company guaranteed the lamps to me. Now if that lamp's 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." I never did believe in that. I don't believe in these high-pressure sales and 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.

97 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."

"And they're guaranteed, the workmanship and everything is guaranteed?"

"Yes."

98 I seen they made a beautiful soft light. Any woman would appreciate it 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.

Say, "What do you want this morning, Billy? Didn't I pay my bill?" (I had to collect bills.)

I said, "No, you paid your bill. I want to make you another one now." I'd say, "I got a lamp here."

"Oh, I can't afford it."

99 "Now, wait a minute. Just . . . never asked you to buy it. I just got such a load of them, 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."

"Well, now, Billy, I just couldn't buy it. I ain't got the money to buy it."

"Didn't even ask you to buy it, did I? I said I just want to set it in your house, let you enjoy it."

"There's a hook, kidding."

"There's 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."

100 "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 want to get it off my truck. I didn't want you to buy it. I didn't ask you to buy it, I just asked you to let it set here."

"Well, what if it breaks?"

"That's my responsibility. I'm the one stands behind it."

101 I knowed the lamp would sell itself. I knowed it was a real product. I set the lamp in the house. I didn't take 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.

102 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 different things of the city. What we have to have is Christ, and Christ sells Hissself. 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.

103 Are you hungering? Blessed are they that hunger and thirst. We're fixing to come to the communion table now. For those who have never yet . . . maybe has never taken Christ in your life. . . . If you are a Christian, then you're hungering. 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. And I watch His little billboards as I see them go down the street, watch them out there 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.

104 I stood at a counter here not long ago, watched a little lady [break in tape]. . . . Started to turn around, said, "Do you know Jesus as your Savior?" The boy ducked his head down and run out the door. 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 preacher, and is just doing fine. So that's it, you see. I just want to watch that billboard. I like to watch it. It makes me hungry to get to the place to where 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.

105 The Bible said although Peter and John, after he healed that man at the gate called Beautiful. . . . He was lame from his mother's womb. 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. And when they took him 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.

106 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 hungering and thirsting nation to come to Christ, would be my prayer. Let us bow our heads.

107 Most gracious Father, we are indeed a privileged people to have Christ in our lives and in our hearts. 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 health—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 and the power of His resurrection. For every one that believes this has eternal life.

108 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. 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, see the Christian life. And may it be these 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 the peaceful life, the full joy, and strength in our souls, and to live a life so that people would want to be like Him. Grant it, Lord. Give it to all of us.

109 And may there be some here who has not yet found that, but tonight they have been studying and looking all 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 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, and yet we young people might have laughed at them and thought, "What kind of an antique is that?"—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. Said, "That's all right, son, the Lord bless you."

