



INNER  
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MINISTRIES



# NEWSLETTER *July* 2023

*And there I will meet with thee, and I will commune with thee.....*

*Exodus 25: 22*

## DIFFERENT VIEWS INTO THE BREACH

### Revelation 4:1-2

After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

When the bible speaks about the Word being sealed, the concept is about scrolls that were used at the time and not books with pages.

But farther still, these seals sealed the book of redemption or putting it differently, these seals were sealing the names of the redeemed that were in the book so that the enemy could not reach them.

But the way the book was sealed was by symbol form.

In the first seal, the enemy was a white horse rider but the power that sealed the names was the Lion of the tribe of Judah; the knowledge of the Word.

In the second seal, the enemy was a red horse rider but the power that sealed the names was

an ox, the anointing that labors in difficult conditions and also an animal of sacrifice.

In the third seal, the enemy was a black horse rider but the power that sealed the names was a man, the anointing that had the shrewdness to combat the wiles of the enemy at that time.

### Revelation 6:5-6

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

In this seal, the devil is a black horse rider because he pours darkness on the Word by taking it away from the people.

When one denies the people some section of this message, he will be riding a black horse among

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Baba 87.7 FM; Friday 7:30PM – 9:00PM

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people. In that era, the Word was withdrawn and replaced by the shrewdness of developing theology by novenas, creeds and dogmas.

The church was then run on LITURGIES. A Liturgy is a system where one revealed man from the headquarters somewhere sends out the scriptures to be read and how they should be applied. Man having his hand upon the moving of the Spirit.

And that is how the Holy Ghost was bound for the 2 millennia.

And one of the most notable things of the black horse era was the spirit of the prosperity gospel; the selling of the Word – a measure of wheat for a penny.

So what God did, was to raise highly anointed men and chief of them was Martin Luther. He nailed 95 points on the Ekleiza door opposing Rome. That was in the times of the reformation.

### **63-0322 - The Fifth Seal**

*That third beast that Satan sent out, he become shrewd, too. Watch, "A measure of wheat for a penny. Three measures of barley for a penny." See? Oh, my! See? The money-making scheme, the shrewdness, to get the gold of the world, and the wealth, brought into it. That's exactly to fulfill. That's what begin to charge for prayers. And for...Made a place called purgatory, and prayed their ancestors out. And, oh, you had to will your deeds and everything, your property. The church, and was state, was the same, and the church taken your property over.*

And don't you see, some of these evangelists, this day, still has that same anointing on

them? Making old people give up their pensions, and deeding their homes over to certain things.

The prosperity Gospel is an anointing from that era. Pentecost is not under the eagle anointing of this hour.

So, we need to look at the breach from a wide perspective; we shall stand at different dimensions to view it.

In one perspective, a breach is a gap between; like a channel separating two islands.

Abraham talking to the rich young ruler that was in hell called it a gulf that could not be crossed.

In this understanding, Moses kept himself in the breach for the people.

In the breach between the church ages and the seals, Christ Himself seals that breach as the door to the sheep.

I am the door to the Breach, the sheepfold. I am the security to the sheep. A place of security where the sheep is kept till the body change.

So, in that breach, we are sealed away from anything that cannot come through that door; it is eternal security. He being the door is our eternal security, Sealed till the day of our redemption.

That is the "Come Up Hither" space and in that space, God shows John the things that will be hereafter.

**So, in one aspect, the breach is a door and, in another aspect, it is a**

**space of time that the bride steps into before the body change.**

### **63-0317E - The Breach Between The Seven Church Ages And The Seven Seals**

*23 Now, now we're going to turn to the 5th chapter. Now, this is not the Seven Seals. It is the breach between the church ages and the Seven Seals. .... And there was a 4th chapter, rather, of Revelation, and, in that, it kind of revealed something that would take place after the Church going up.*

Brother Branham there gives us another view of the breach as a space of time and that space is not a dormant time because something is going on in there.

So, we need to stand on a pedestal and bring out the several views of this BREACH.

**For out of the Ages come the Seals, and out of the Seals come the Trumpets, and out of the Trumpets come the Vials.**

But when Brother Branham is introducing the breach, he says, "It is the breach between the 7 church Ages and the Seals" so how can that add up when " Out of the Ages comes the Seals!

Now, looking at the journey of the church, we keep seeing these seals breaking forth but in symbol form.

The First Seal traveled through the first 3 church ages. It was the Lion anointing combating the white horse rider.



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The Second Seal was the 4th church age. It was the Ox anointing combating the red horse rider.

The 3rd Seal was the age of the reformation which covered the 5th church age, the 6th church age and part of the 7th church age. It was the Man anointing combating the black horse rider.

### **Church Age Book 10 - Resume**

..... Now it says God is going to "restore." The Lutheran Age did not restore the church; it started a reformation. The Wesleyan Age did not restore. The Pentecostal Age did not restore. But God has to restore for He cannot deny His Word. This is not the resurrection of the Church; it is the "Restoration."

The Eagle under the prophetic anointing of Elijah restores the altar which Pentecost did not do. So, Pentecost as a church age under Laodicea did not come under the eagle anointing. Malachi 4 just came into that age to call out a bride because Laodicea as an age had rejected their message.

Much as they were under the first and the second pull, they rejected the third pull that calls the elect out into the breach.

### **So, how does the breach stand between the church ages and the seals then?**

Here is the answer:

Much as the seals were acting out during the church ages, they were in symbol form and even the messengers that were the main players in the drama did not know who they were and what they were doing until Malachi 4 came. So after playing out the drama, God raises Malachi 4 in between

the summation of the ages and the breach to bring the seals from the back side to inside the book.

But at the end, when the seventh angel begins to sound his mystery, he winds up all of the loose ends that these fellows probed at. And the mysteries comes down from God, as the Word of God, and reveals the entire revelation of God.

That is why everything in the seals must be bible punctuated – from the backside to the inside of the book.

That is how the chapter of the breach gets its title.

### **The different views of the breach from the different view points:**

When John was called into the breach; the door opened and this door did not lead him into a geographic location.

So, "Come up hither" is the peak of the adoption season to the Enoch age where church and bride are separated by a Word manifestation.

So, in the breach is where God gathers His adopted children by the message of the hour.

For the 7 church ages, He has been harvesting "he that hath an ear".

The message through the 7 church ages is only to the bride much as it is broadcast to all; the false vine only comes into the line of condemnation in that message and not redemption.

### **Church Age Book 04 - Smyrnaen**

He speaks for God by revelation to the "churches," both true and false. The message is then broadcast to all. But though it is

broadcast for all who come within range of the message, that message is received individually by only a certain qualified group in a certain way. Each individual of that group is one who has the ability to hear what the Spirit is saying by way of the messenger.

The message throughout the ages is to the elect and this message is personal to holder and outside of that, the rest come into lime with condemnation.

**To Ephesus** - Nevertheless I have somewhat against thee, because thou hast left thy first love.

**To Smyrna** - I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

**To Pergamos** - But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Summarily, the church age is the elect and not the shuck; the shuck grows together with the seed but it drops off in every harvest.

**Mar 4:28-29**

For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

A corn in the ground goes through a progressive development that is protected.

First the blade, Then the ear, Then the full corn in the ear.

And all the stages are protected until after the harvest and then everything else if separated from the seed and Laodicea is the age of separation.

The bride then is placed into the breach for beautification until she is all be word upon word.

She must bring back the very image of Christ before she changes dimension.

So, in the breach, the Holy Spirit is dealing with the believer and nothing less - He that hath an ear.

There has been 7 harvest cycles through the ages and the shuck falling off all the time.

Brother Branham calls these 7 harvest-cycles the honing of the church.

**61-0318 - Abraham's Covenant Confirmed**

That's the way the Church is going to have to be: so honed down—the Word honing the Church—until when Christ comes to take the Church.....

The church is honing by the Word as it is being preached and molding her into a divine nature. But in this hour, the church is in her final adoption because we do not have another church age.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. The reward for the overcomer of this season, will be the Kingdom. But that which ye have already hold fast till I come.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

*John in this breach  
And in this breach, John represents the wise virgin who had the ear of the Spirit.*

### **60-1210 - The Philadelphian Church Age**

*21 Don't you remember the sleeping virgin when she raised up? Now, remember, what was she called? There's ten of them went out to meet the Bridegroom. Is that right? Five was wise, had Oil in their lamp. How many knows what oil signifies in the Bible? Spirit. Now, one couldn't say, "You're not sanctified, and I'm not..." They was all sanctified, every one of them. All sanctified; but five was wise enough (to have the wisdom of revelation) to catch that Door, see, to be filled with the Spirit. They had Oil in their lamps, and the others had no Oil.*

To catch that door, to be filled with the Spirit. The Token, the anointing that opens you into the breach.

Let us dwell on the wisdom of revelation here a little bit before we move on.

**Ephesians 1:17-19**

*That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:*

*; but five was wise enough (to have the wisdom of revelation) to catch that Door, see, to be filled with the Spirit. They had Oil in their lamps, and the others had no Oil.*

The Spirit of wisdom and revelation to know Him not only in the chapters of the book but in the

power of translation.

Not knowing Him by the works of History of the church but rather that you may know Him in the power of His resurrection.

Must be Him at work in us; Christ in you the hope of glory.

Paul says, "according to the power that worketh in us"

*The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,*

It is being in by revelation; catching that door.

### **58-0225 - God's Eye**

*Then as Jesus confirmed, that guiding eye being with Him in the days when He revealed Himself to the Jews, before the ending of that church age for the Jews, or their dispensation, He manifested it by looking through the eye of God.*

*He did the same thing to the Samaritans. And now, we got the Gentiles left. And tonight God still looks through that same eye, because Christ is the same yesterday, today, and forever. And He still looks through the eye of God as He can with His grace and sanctifying power, cleanse us and has called us to be His sons and daughters, to use us as the vines or the branches in the Vine, to still look through the eye of God to see what has been and what will be. And we will not walk in darkness as long as we look through God's eye.*

**Matthew 25:5-6**



While the bridegroom tarried,  
they all slumbered and slept.

And at midnight there was a cry  
made, Behold, the bridegroom  
cometh; go ye out to meet him.

The midnight cry summons the  
bride into the breach; the 7th  
Seal; the coming of the Lord.

So, the breach is the bride being  
called into the invisible Union.

As the Bridegroom (being the  
Word), and the Bride (being the  
hearer of the Word), They come  
together in a Union. They unite like  
a wedding.

All the systems of the world and  
the religions are in the harvest.

And we see the nations together,  
we see the church heads  
together, we see communism  
together, we see the isms uniting,  
we see all these things; and now  
we see the Bride uniting with the  
Word. Oh, my! It's time that the  
saints shall arise to unite with those  
that are living, to go and unite  
with Jesus Christ for Eternity.

The breach is a uniting time; and  
the bride being bonded together  
by charity the bond of  
perfectness.

In the breach, we don't have  
church boundaries.

In the breach, it is being exercised  
into perfect LOVE before  
changing dimensions.

The breach is Christ living His own  
life in the body of the bride.

The breach is a spiritual standard  
in the fullness of atonement.

The breach is fellowship with the  
fullness of all the attributes of  
redemption.

In the breach, we exercise the  
authority of the redeemed Adam;

the power of the spoken Word.  
Look away to Jesus.

55-0120 - The Seven Compound  
Names Of Jehovah

All the old things in the Old  
Testament, we could just take  
hours of showing how it all drifted  
back to Jesus Christ, everything to  
Him. And in Him lays the fullness of  
redemption. In Him lays every  
redemptive name of Jehovah,  
lays right in Him. All salvation rests  
right in Him. All deliverance rests  
right in Him. All peace, all  
satisfaction...

**When that which is perfect is  
come:**

The Perfect came down as the  
revealed Word; God dealing with  
His bride by revelation.

**64-0823E - Questions And Answers  
#2**

Paul said, "Though I speak with  
tongue of men and angels,  
though I give my body to be  
burned as a sacrifice, though I  
understand all the mysteries of the  
Word, though I give all my goods  
to the poor, and all these things,  
and have not charity, I still am  
nothing. I have faith that I can  
move mountains and so forth; I'm  
still nothing." Then he said, "That  
which is in part will be done away  
with when that which is perfect is  
come," or, **"when that which is  
perfect is made known."**

Much as we are in the timeline of  
the Laodicean age, Laodicea has  
nothing to do with us; we are in  
fellowship with "That which is  
Perfect".

**We are in what Brother Branham  
called the bride age; another  
perspective of the breach.**

65-0418M - It Is The Rising Of The  
Sun

As Christ was the first One to raise,  
from all the prophets, and so forth;  
although typed in many places,  
He was the Firstfruits of those that  
slept. In the Bride, coming of  
Christ, coming out of the church,  
there'll have to be a Sheaf waved  
again in the last days. Oh, my!

95 Waving of the sheaf! What was  
the sheaf? The first one that come  
to mature, the first one that  
proved it was a wheat, that  
proved it was a sheaf.

The fruit is proved by the nature of  
the parent seed. We must grow  
into the image of the headship.

In this Bride coming of Christ; there  
had to be another sheaf that  
comes forth in the image of Christ  
that had to be waved.

The wave sheaf defined the Seed  
and the oncoming harvest.

Hallelujah! I'm sure you see what  
I'm talking about. It was waved  
over the people. And the first time  
there will come forth, for the Bride  
age, for a resurrection out of dark  
denominationalism, will be a  
Message, that the full maturity of  
the Word has turned back again  
in Its full Power,

Malachi 4 is the very life of Christ  
waved over us. He was not  
waving an organization over us.  
The return of the seed that went  
into the ground; the Word.

65-1127E - I Have Heard But Now I  
See

Now it's begin to pull away, the  
wheat's begin to be seen. This is  
not a Pentecostal age. This is the  
latter-day age. This is the Bride  
age. This is the evening Light. This is  
when Malachi 4 must be fulfilled,

to follow God's pattern. This is Luke 17:30, to be fulfill.

65-1206 - Modern Events Are Made Clear By Prophecy  
We're not living in a Pentecostal age, we're living in another age. See, we're not living in the Methodist age, we're living in another age. We're living on up here to the Bride age, the calling out of the Church and getting It together for the Rapture. That's the age that we're now living. To my honest opinion that's exactly the Truth.

57 And this Book is a book of prophecy. Its believers are commanded to honor It and to read It, and believe Its Author, for every Word that's written in there must come to pass.

We're living in the Bride age, the calling, bringing back to God through a channel that He promised to bring it back in.

#### 65-1207 - Leadership

Almost like the real thing, see. So, in the last days. Now, you see, it's wheat time now. It's getting harvest time. This is not Luther's age, this is not Pentecost age, this is the Bride age.

141 As Moses called a nation out of a nation, Christ today is calling a Church out of a church, you see; the same thing in type, taking them to the glorious Eternal Promised Land.

The breach is Psalms 91, God hiding His own under the Rock because the judgments of the 6th Seal are pulling into our time.

Look at; the floods, landslides, earthquakes, storms, crazy religions.

We need a safety zone in the midst of this all.

Nations are breaking, Israel is awakening,  
The signs that the prophets foretold;  
The Gentile days numbered, with horrors encumbered;  
Return, O dispersed, to your own.

That's the way today.

The day of redemption is near,  
Men's hearts are failing for fear;  
Be filled with the Spirit, your lamps trimmed and clear,  
Look up! Your redemption is near.

*John 17:14-17*

I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

I have given them thy Word; The Word is something stronger than doctrine because it carries life.

The words that I speak unto are spirit and life and these words come into the life of the believer and make Him to manifest the Life of the Word.

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

In the world but not of the world - no part in me. That's Eternal security.

You are locked behind an invisible veil in union with God.

You are in Psalms 91.

The breach is a standard that God puts His own before the rapture to clean them and make them fit to be married to the King.

They are not of the world, even as I am not of the world.

Sanctify them through thy truth: thy word is truth.

#### The Ministry of the kinsman in the Breach – In finishing:

The breach should once again be viewed as John being called out of a fallen denominational church system of Laodicea into the revelation of Calvary before the body change.

And remembering the breach is Revelation 4 and 5, God here takes John back to Calvary to understand that there was a Lamb that is going to stand for him as he crosses the chasm. The bleeding Lamb stood in the gap for us.

So, here he is being brought face to face with the process of redemption again.

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

It behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

John was taken back into the requirements of the law of redemption – the law required a Kinsman Redeemer.

This kinsman stood in the breach for us and claimed back; eternal Life for us, Righteousness for us, Inheritance for us.

#### 63-0114 - A Trumpet Gives An



## Uncertain Sound

37 First, we would ask You to be merciful to us, pardoning us of all of our transgressions, as we confess our wrongs, and our little errors, and our secret sins, and our unknown sins. And we confess also as ministers, being priests, the sins of the people. Together, Lord, we stand. We love the people. We feel

like Moses when he threw himself in the breach, to hold the people, the wrath of God. What a display that was, of the righteousness of Christ, when Christ threw Himself in the breach, to save the people!

Accept the status grace has placed you on. Weep not John; the Lamb has paid for it all.

John 16:8-11

8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

Joh 16:9 Of sin, because they believe not on me;

To the world, He reproveth of sin. Not you. To the world.

And to reprove is; to convict with a view of impacting shame, to expose by word, to convict with a view of reprimanding in mind.

Of righteousness, because I go to my Father, and ye see me no more;

Your burden here is for you to accept your righteousness.

In the breach, John stands before His righteousness.

Look at me John, here I bleed to take away your sin and henceforth I declare you righteous.

63-0323 - The Sixth Seal

78 There was a little cousin there on the ranch, and she was an orphan, and so she just done all the—the work for these. Cause, they had to have their fingernails fixed, you know, and they couldn't wash the dishes for the hands and things. And she done all the real hard work.

79 And then, finally, when the boy came, they went out and got him in an old western style, the buckboard. And they come in, shooting their guns and carrying on, you know, and acting up. And that night they had a great big dance out there, on a—on an old-fashion dance, and all the ranchers around, about, and coming in with their dancing, and so forth. And, first thing you know, why, this went on, was jubilee for two or three days.

80 Then, one night, this boy stepped out, till...of the place, just to rest a while from the dance, and got away from these girls. And he happened to look, going down towards the corral. There went a little girl, kind of ragged-looking. And she had a dishpan full of water, she washed the dishes. And he thought, "I never seen her before. I—I wonder where she come from?" So he just puts it in his way to go around beside of the—the bunkhouse, and go down there and come back, side of the corral, and met her.

81 She was barefooted. She stopped. She held her head down. She seen who it was, and she was very shy. She knew this great person. And she was just a cousin to these other girls. Their father was foreman on this big Armour outfit, so they kept...She kept looking down. She was ashamed of being barefooted.

82 He said, "What's your name?" She told him. Said, "Why ain't you out there to the...where the rest of them is?" And she kind of made excuses.

83 And so, the next night, he watched for her again. Finally...He was sitting out there. And they all got to carrying on, everything. He—he sit on the corral fence and watched for her to come, throw the dishwater out. And he watched her. And he said to her, he said, "You know my real purpose of being here?"

She said, "No, sir, I don't."

84 Said, "My purpose of being here is hunting a wife." He said, "I find a character in you that they don't have." I was thinking of the Church, you see. Said, "Will you marry me?"

She said, "Me? Me? I—I can't think of such a thing, me."

85 See, that's the main boss's son. He owned all the companies and ranches throughout the country, and everything, you see. Said, said, "Yes." Said, "I—I couldn't find one in Chicago. I—I want a real wife. I want a wife with character. And the thing that I'm looking for, I see it in you." Said, "Will you marry me?"

She said, "Well..." It startled her. And she said, "Yes."

86 And he said, "Well..." Told her he would be back. Said, "Now, you just make yourself ready, and a year from today I'll be back. Well...And I'll get you, and I'll take you away from here. You won't have to work like this no more. I'll take you. And I'll go to Chicago, and I'll build you a home like you've never seen."

87 She said, "I don't, never—never had a home. I'm an orphan," she said.

88 He said, "I'll build you a home, a real one." Said, "I'll be back."

89 He kept in track with her, during the time, the year. She worked everything that she could do, to save enough money at her dollar-a-day, or whatever she had with her board, to buy her wedding dress. Perfect type of the Church! See? See? She got her garments ready.

90 And, you know, when she displayed this wedding garment, her—her cousins said, "Why, you poor, silly kid. You mean to think that a man like that would have anything to do with you?"

91 She said, "But he promised me." Amen. Said, "He has promised." Said, "I believe his word."

92 "Oh, he was just making a fool out of you." Said, "If he'd have got somebody, he'd have got one of them."

93 "Yes," said, "but he promised me. I'm looking for it." Amen. I am, too.

94 So, kept getting later and later. The day finally arrived, certain hour he was to be there, so she dressed in her garment. And she hadn't even heard from him. But she knowed he would be there, so she dressed up in her wedding clothes, got things ready.

95 Well, then they really did laugh there. Cause, the main boss had sent up to the—to the foreman, or—or to...Ain't none of the girls had heard nothing about it, so it was just all a mysterious thing to them. That is, too. It sure is.

96 But this girl, just in face of all of it, upon the basis of his word that he would be back for her.

97 So, they got to laughing. And put their hands around one another, and dancing around her. Said, "Ha!" Laugh, you know, like that, said, "Poor, little, silly kid!"

98 She just stood there, not a bit of blush in her. She was holding her flowers. And her wedding garment all fixed; she had struggled, you know. "His Bride has made Herself ready." See? She kept holding her flowers, waiting.

99 They said, "Now, I told you it was wrong. See, he ain't coming."

Said, "I got five more minutes."

Said, "He'll be here."

Oh, they just laughed!

100 And just about time the old clock ticked up to five minutes, they heard the horses galloping, sand rolling under the wheels. The old buckboard stopped.

101 She jumped from between them, and out the door. And he jumped out of the carriage, and she flew into his arms. He said, "It's all over now, honey." Left her little old cousin denominations sitting there, looking. She—she went to Chicago, to her home.

102 I know of another great promise like that, too, yet. "I've gone to prepare a place for you; coming back to receive you." They might be saying we're crazy. But, brother, to me, right now, and these Seals breaking like this, under this supernatural thing, I can almost hear the sound, as that clock of time ticks away into Eternity there. I can almost see that Angel standing there and saying, at the last of that seventh angel's Message, "Time shall be no more." That little, loyal Bride will fly away into the arms of Jesus one of these days, be taken to the Father's House. Let's think of these things as we go along now.



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