Questions And Answers

Jeffersonville, Indiana, USA
January 12, 1961

1 ... many I'd have to get, but I brought my concordance around. I might hand that over to Leo here, or somebody sitting close that might help me if you wish to, if we get to it.

Now, if this lady that's up there, if she'd.... Who's her husband? Yeah. Well, if you want your wife to come sit with you, there's nothing said amongst brethren but what could be said to a sister, too. We just... you know. Is it all right? Now, you're more than welcome to have.... Is she warm out there, Doc? Well, that's all right, but it's a little lonesome for her.

And there's nothing in here... sometimes the reason I mentioned "men," because there's sometimes men can ask a question amongst men that couldn't be answered where there's women at. But there's nothing in there but what could be answered just locally in the regular church, because it's mostly pertaining to ministers, and so forth, and what their commission is and what they're to do.

2 Now, I believe this goes on a tape recording. I'm not sure. Brother Goad, where is that? Is that on tape recording now? All right. The reason we do this is to find out, brethren, what is the principal, what is the part, what's on the man's mind, what's our things...

We all must speak the same thing. Now, for instance, somebody come in and say.... Maybe they go over to brother's church here (What is your first name, brother? Willard. Brother.... Now, there's two Willards here, I'll have to give you something else. What is your last name, now? Brother Crase's church, and Brother Crase would say a certain thing. Then they come from Sellersburg over to Brother Ruddell's. Brother Ruddell's would be different from that. They go over to Brother Junie's, be different altogether. Come down to the tabernacle, and still different. See? It confuses the people.

3 Now, like somebody'd say, "Oh, I don't believe you really have to receive the Holy Ghost. I don't think it's necessary." Say, for instance, Brother Crase would say that. And then you come over to Brother Ruddell's, and he'd say, "Yes, it's essential." And you go down to Junie's, and say, "Well, it doesn't make much difference," see. If we could get together, even.... I wish we could have all the ministers of Jeffersonville (in this community) to get together so we'd say the same thing.

4 And therefore.... A lot of times deacons and trustees, they have to find out what's their duty. And I see we got the church treasurer and a janitor here tonight, so we'll find what their duty is. But in this all, it's mostly here, is just questions that would be asked anywhere and could be answered anywhere. It's just simple questions, and being like the duties of trustees, the duties of.... Now, if it's just actual duties, I think that's took on the board right here now, the duties of trustee and what they're supposed to do. But I thought maybe....

5 And one did come on there, and I think it's fine. I'll answer it after a while, the Lord willing for us to get to it, is: In a certain crisis, what should a deacon do? What's his duty to do when a certain crisis arise? How is he to act? See? Or what's a trustee to do? What's a pastor to do, something like that, when a crisis? We know the regular routine, but what if something happens that's out of the routine, see, then what must they do?

And we just know just where to fall to. It's just like training an army, and we each know our places. Now, as a group like this, we could stay here half the night. We know that. But I don't think it's necessary. We'll answer it. Now I want each one....

6 Now, there's no names. Some of them got names on, but I wouldn't call names of the people, because.... Just whatever the question is, I'll just read the question. There's just about two of them in there that's got names on them. Wait, I might have found another one. I know. It's old Dr. Ingleman. I was to make a call on him over at the south wing, at 426 south wing. That's when.... The old doctor down here where we was at today, down at Georgetown, was healed, or had come to after being unconscious so long, and so forth. Now, I think this has got them. Now we'll get into our first questions

that I studied first.

Now let's just stand up just a minute, please.

7 Our heavenly Father, we have assembled here as a group of men, Christian men who love You, who believe in You, and who has dedicated our lives and services to Your service. There's ministers here—young men, middle-aged men. They've got churches. They're responsible before God. There's deacons here that's responsible in their offices in these different churches. There's trustees, their responsibilities. Pastors, evangelists—whatever, Lord—we're responsible to You. And that's why we come together, that we might all speak the same thing as we were... said that we must do in the Scripture. We must all speak alike.

And Father, we think, in this kind of a group, that we might find maybe some of our brethren or some of us would have a little differences upon things; and some were just asking for really to find out what is truth about it. And we know that we're insufficient, each of us. If I should ask any of these other brothers to come here to these questions, perhaps they'd be just as sufficient, or more, than I would be to answer them.

But together we are depending on Your revelation, that You might reveal to us through the Word and by Your Spirit, that we might have an answer for every question; that our hearts might be filled with the answers, and we could go away feeling that we were better equipped for Your service and to serve our office than we are now. That's our purpose of being here, Father. Grant it now.

And answer our questions, Father, as we wait upon You. Let there be no puzzling in any of our minds, but may we stay with that question until it's fully answered and we're satisfied by the Spirit, unanimously agreed because of His presence. We ask it in Jesus' name. Amen.

8 I just want to quote a scripture, to start with. As Isaiah said, the prophet said: "O come... let us reason together, saith the LORD." And I think that's why we're here tonight, is try to reason, get things reasoned out. And now I would start... and got some of the things written down here according to numbers and so forth, that I had this Brother Wood... they got this envelope with answers in them. And now I want each of you, my dear brethren, to know that these answers are given to the very best of my knowledge, the very best that I would know how to understand.

9 And these answers are not infallible, see. The Scriptures is infallible, and as far as I know they're lined with the Scriptures. I hope that makes it plain. And the tape is to be kept now and anyone that would want it, why, they could have it. But now, I know the Scriptures are infallible, but my answers are not infallible. So I'm sure everyone understands that. And if it's not infallible, then you have a right, maybe, to ask me at any time.

If there's somebody else's question.... It doesn't have to be your question. But if it's somebody else's question, maybe you'd never thought of it, but it's something we're here to help. We're here to come together because we're in the last days, and the days are evil, and we want to be trained, schooled.

10 Brother Stricker, a soldier; Brother Goad back there, a soldier; and perhaps Brother Ruddell here, he was a soldier; Brother Beeler; and the different ones that's been in military life; you sit together, you counsel, you know the battle before you get out there, and all the tactics you can of the enemy, so that you can meet him on his ground.

When I used to box, they'd find out my opponent, what he was going to be; what kind of a lick he used, whether it was an upper cut or left jab or chop with his right hand, and whether he was right or left-handed, and how strong he was, and whether he switched his feet, and how he used his eyes, and what corner he come from, and all the different tactics we could. And they'd find out what ... the trainers had seen that fellow fight before. So then they put a man in there with me to train me exactly like that man was fighting, to know what he was going to do.

And that's what we're here for tonight. We know the strike of the enemy. We know what his tactics are. And we're here tonight with Scripture to cover him over so he can't move, because the enemy's on every hand.

11 Brother Roberson, I was thinking back there of seeing him. He surely ought to

know what a soldier is. He certainly had a time of it! How many soldiers is in here? Let's see, that's been soldiers in the army? Just looky here, see—a group of you, soldiers. All right. Now, you know what it is. And that's what you study (isn't it, Brother Roy, Brother Beeler, and you veterans and so forth?), is, study the enemy. What's he going to do? What's his move? And then know how to meet him. That's what we're here for, study the enemy's move and knowing how to meet him, the thing that'll overcome him.

12 And remember, let me say this, brethren. The little church has started here on a line of gifts, see. Gifts are coming into the church. But whether there be gifts or not.... If there's never a gift.... I'll tell you, the gift won't always defeat the enemy, but the Word will. The Word will meet him anywhere.

And Jesus, when He was on earth, proved that. He was God manifested in flesh. But He never used any of his fine gifts to beat the enemy. We find in Matthew, the... I believe it's the second or third chapter of Matthew, He said.... No, the second chapter of Matthew, when He met the enemy, He met him on the grounds of the Word—"It is written."

And the enemy come back, "It is written."

And He said, "It is also written," like that, until He beat the enemy. And that's what we're here for, is to meet the enemy with the material that God gave us to meet it with.

13 Now I have about four questions here that's on the... it's on one piece of paper, and I numbered them: one, two, three, four, five, six, eight, ten on down like that. And as soon as I get through this, then I'll jump into those there. Says:

QUESTION: "Brother Branham, if these questions are out of line, then just disregard them, and I won't feel bad about it for I will know it was not the hand of the Lord." Question number one: "Brother Branham, I have heard you... that it should be back in the.... I have heard you say I should be back in the ministry, and I have thought upon it myself; but have waited upon some definite word from Him about it. Up to date it hasn't come. Now, since I know the end is so near, should I still wait for the Lord Jesus to speak to me? Or, would He be pleased to tell you what to tell me, since I know you are His spokesman for this day?"

Well, now, brother, I got wrote down here my answer to it. God calling this brother.... A call in life, now, there's one great thing we could just take that as a text and preach all night on it, see—that one thing, a calling. "Make your calling and election sure," see. We don't want to be just wondering if we're called. You must be called or you'll be defeated. We're fighting a battle, see. And if you are positive sure, brother, that your calling is of God, and you've been called of God to do a work....

Now, there's a great trick there that the enemy can play on you. He can make you think you're not called when you are called. Then he turn right back around make you think you're not called; or make you think you are called when you're not called; vice versa, either way. And you have to watch it.

14 Now, here's the way to do it. Find out first.... This is advice. Only thing I can give on this is advice, see. But make sure that your calling comes from God, and then check your motives and objectives, see. Now, you know what I mean by that. What is your motive for preaching? Was it just...? Do you think it was a easier job than what you have? Then you better forget it. It wasn't a call.

A call of God burns so in your heart you can't rest day and night for it. You just can't get away from it. It's just constantly grinding at you.

15 And if you had to preach.... You'd say, well, now, another objective, "I believe, at the job I've got, if I could be a successful evangelist or a pastor, have a good set salary, have a home that I could go into and so forth, and live, then I believe that would be a good thing. Much easier than what I'm doing now. And really I think it would be...." Now, see, your objective is wrong to begin with. It's not right, see. You're wrong there on that.

Then you'd say, "Well, maybe because that I am a... think maybe that I'd be more popular amongst the people." See, you'll find out you're just ready for a big flop. Really, see.

But, now, if your objective is that "I don't care if I have to eat soda crackers and

drink branch water, I'll preach the gospel anyhow." Something just tearing into you, "I'll either preach the gospel or die!" See? Then you'll go somewhere, because it's God dealing with you. God is making Himself known to you, because it is... God just won't let you rest.

And, usually, a God-called man never wants to do it. Did you ever think of that? Any man....

16 Just recently it was asked of me by some very precious brethren, that said, "Now that we have come into the way, Brother Branham, now that we have found the Lord and received the Holy Ghost, shall we seek gifts for our ministry that we should do?"

I said, "Don't never do it," see. Don't never advise people to do something like that, because usually a guy that wants to do it is a guy that can't do it.

It's the guy that's trying to run from it is the one that God uses, see. If he's trying to get away from it, "Oh, brother, I tell you, the calling's in me but I.... Whew! Man, I hate to try that." Well, there you are, you see. That's trying to run.

If he wants to do it so bad, the first thing you know he finds himself a stuffed shirt. Like you say, "God, You give me power to move mountains, I tell You, I'll do something for You, if You let me move mountains." No, he wouldn't. He can't even move himself to the right attitude, see, so he would never move mountains for God.

17 Just take, for instance, like Paul. You think Paul could have got away from his calling? Oh, brother! He couldn't do it. It was just grinding at him day and night till he left his church, he left everything and went down into... I believe it was Asia, wasn't it? And stayed three years down there, studying the Scriptures, to find out whether it was right or not, see—to find out whether God had really called him.

So if God is calling you, brother, and it keeps digging at your heart, then I'd say, "Lay aside every weight, and the sin that doth so easily beset you." You see? But if it's not digging at you, and then I wouldn't think too much about it then. Just let it come to its place.

18 Now, he said, this brother said in here:

QUESTION: "Brother Branham, should.... Do you think that God would speak to me to tell him...?"

I believe God would speak right straight to him, because, you know, God.... We're not too big but what He can speak to us. He'll speak to us all right. See, He just.... He'll speak to us.

And I tell you, if He told me, then the brother might say, "Well, He told Brother Branham so. Praise God!"

But, you see, it ain't Brother Branham giving you the call. It's the Lord Jesus giving you the call, see. And if it's the Lord Jesus giving you the call, He'll do the speaking, see. I could speak to you to your ears, but when Christ calls you to the ministry it's in your heart, see. That's where the thing has to anchor, and you can't get away from it.

Now, I believe on the second question....

Now if there's any question on that, any question to it, see, that a man's call has to be in his heart, coming from God.... And another brother.... Oh, I know who this is that's wrote this. See, I know who wrote it—a precious, dear, gracious brother that I truly believe has a call of God. But I just.... I wouldn't want him to do it upon mine (that's the reason I answered it the way I did, see), upon me saying, "Well, yes, Brother So-and-so ought to go into the ministry," see.

19 Now you say, "Brother Branham told me I ought to do that." See, and maybe... what if something happened to Brother Branham? I get killed, or die, or get away? Then, see, your calling is over then. But if Jesus calls you, brother, as long as there's an eternity it'll still be ringing out, see. And then you know where you're standing.

Now on the second.... Or something like this, "Knowing that it is the last day." I sure appreciate that for that brother. I certainly appreciate that of that brother, realizing that we're in the last day, and the sincerity of his heart, wanting to do something for Christ.

20 The next one is:

QUESTION: "Now, if our precious Lord should let me do a little thing for Him, should I go back to the communities where I have ministered partially in error (of which I am sorry), (he has that in parenthesis) and try to tell them the truth? They have been so upon my heart."

No, brother, I wouldn't think it was necessary for you to go back into the same community. And I believe, brother dear, when the Lord calls you He may never let you go as you once was in a community. And you perhaps taught things or had things that wasn't... that actually you see different on now, see, that you might see different from what you did then. Now, and the Lord, when He called you, He may... if He makes it real to you, He might send you anywhere, see. You wouldn't have to go to any certain community or anything.

When you were there you were sincere. I know the brother, as I say, that's wrote these questions. With the deepest of sincerity, and a real genuine Christian, you did the best that you could do and with all you knowed how to do, and that's all God requires, see. Now, if God should call you back to that community, I'd take right back again. But if He didn't, I believe I'd just go wherever He sent me to. Is there a question?

21 Number three:

QUESTION: "How does one know their rightful position in the body of Christ?

That's a good one, very good one. That'd be the kind of question amongst many of us here tonight, "How do you rightfully know?" Now, I'm presuming that this brother wants to know "What position, what in Christ, what part of Christ do I play?"

Now, for instance, I'd say like this, brother, to give you the best answer I know. Your position in Christ is revealed to you by the Holy Spirit. And then if you want to know whether it's the Holy Spirit or not, find out whether He blesses what you're doing, or not. And if He blesses it, then that's Him. If He doesn't bless....

22 Like someone said to me not long ago, said, "The Lord called me to preach."

I said, "Well, then preach," see. And so he....

I really think it's so.... Satan, if he can just get somebody to act like that and then deceive them, that's just what he wants to do. Then the whole world points their finger right there. Somebody thinks they have a gift of speaking in tongues and interpretation, some has the gift of divine healing, some has these things like.... Sometimes they're mistaken in those things, see. And sometimes they think they haven't got it when they have. So it's very tricky.

23 So always do this, brethren. Whenever you feel that you're supposed to do a thing, first find out if it's scriptural for you to do it—if it's in the Scriptures. Not just wrote in one place, but I mean completely scriptural through the Bible for you to do it, your position—say if you was to be an evangelist, pastor, teacher, prophet, whatever God might have called you to be, see. Or if you have a gift of tongues, gift of interpretation, gift of any kind of the nine spiritual gifts in the church, and the four spiritual offices of the church, any position, first see if God called.

Then, usually, the way I watch it for myself (this is me), I watch the nature of the person and see what kind of a gift that they're professing. See, God will work with His creature the way He's made him, see. He'll make a creature....

24 If you see him real flighty and going on, and he says, "The Lord called me for such-and-such, to be a pastor." Now, a pastor can't be a flighty person. A pastor's solid, sound, see.

"God called me to be a teacher." And watch him how he interprets the Word, see. He gets it all mixed up and everything, then you can tell, see.

But, then, the thing to do, your position is usually known whether you can do it or not.

25 Now, when God called me to be an evangelist, I wanted to be a pastor. I thought staying at home here would just be fine. And the Lord called me. And finally all the people got together. There's not a one of them left tonight in here... that they cried and went out there on 1717 Spring Street. And a lady, Mrs. Hawkins over here, met me and said (crying, during the time of depression, when one in the neighborhood would cook a

mess of beans and we'd all come in and eat from that), and she said, "I'll allowance my children at the table if you'll only build a tabernacle," see.

And my calling was an evangelist. The morning.... Laying right here at this cornerstone, if we could burst in there tonight, you'll see a flyleaf off of my Bible where He told me to be an evangelist, see. And I wasn't a successful pastor. Never would be, because I haven't got the patience and what it takes to be a pastor, see. So therefore if I tried to pastor, I would just be as far out as a pastor is trying to be an evangelist.

See what I mean? You can see the way the Lord calls you, what your position is in the body. Is there a question?

26 QUESTION: "Do all Holy-Ghost-filled people speak with tongues sooner or later?"

That's the first question, "Do all Holy Ghost...." Then, it's all in one question, I got it allotted here for number four question, but I'll say this first, you see.

"Do all Holy Ghost people speak with tongues sooner or later? I find where Paul said he spoke with more tongues than them all."

All right, question number four: "Do all speak with tongues when receiving the...." Or, no. It said, "Do all speak with tongues...." No. "Do all the Holy-Ghost-filled people speak with tongues sooner or later?"

Now, brethren, I.... This is a deep question. Now, you probably.... I'll probably have some answers back on this.

The Holy Spirit, part of the Holy Spirit is justification. That's when you first... God has to call you or you'll never be called. See, there's nothing you can do in yourself. "No man can come to me except my Father's drawed him first." Is that right? So part of justification is the Holy Ghost.

27 Have you heard me explain to that Lutheran dean that time about the cornfield? See, the corn, a man went out and planted two... planted his corn field. The next morning he went out and... nothing. After a while he found two little blades sticking up. He said, "Praise God for my cornfield!" I said, "Did he have a corn field?"

And the Lutheran dean said, "Potentially."

I said, "That is right. Potentially he did." I said, "That was you Lutherans. By and by the shoots grew up and it come to a tassel. That was Methodist. The second stage of the corn, is the tassel. (I think that's right, you brethren from the farm.) And then the tassel looks back down to the leaf and says 'Huh! I'm a tassel, you're just a leaf! See, I don't need you no more.' And then the tassel.... The pollen drops from the tassel, back into the leaf again; has to have the leaf. And then from that brings forth the ear. That was Pentecost, the restoration of the gifts, like went into the first place, back to the original. Then when the ear come out, said, 'I don't need you, tassel. Or neither do I need you, leaf.'"

28 But, after all, the same life that was in the blade of corn made the tassel. And what was in the blade and the tassel made the grain. So what is the Holy Spirit speaking in tongues? Is an advanced justification, see. What is the Pentecostal church? The advanced Lutheran, see.

But now when the advancing has come, the question would be this, "Then shall I just remain?" No. No, the corn's matured, see. You start off with the grain. Start off with the Word, the grain. It'll produce justification. And stay in justification till it produces sanctification. Stay in sanctification till you receive the Holy Ghost.

29 Now when you receive the Holy Ghost, what will it do? What is.... Still got a question, haven't you? All right, What is speaking with tongues?

Speaking with tongues is nothing but a baptism of the Holy Ghost that justified you and sanctified you. It's so filled. Now, I wanted this question. God knows I never knew the man was going to ask, answer... or ask it.

Now, is it too...? If it gets too hot in here, open that door, if you get sleepy or something. I want you to get this good and tight, because it's really a little warm, might make you get sleepy.

30 Now, notice this: justification, sanctification, the baptism of the Holy Ghost.

Now look here, here it is. Let me illustrate it. Now, I'm down here, I'm a sinner, I'm walking this way. Once, after a while, something speaks to me, and nothing can turn me but God. Is that right? I'm turned this way. Now, when I turn around, that's my justification. Is that right? Now, the picture is my object of going, see, the picture of Christ.

Now I want to a place where I can feel good around me. See, I'm justified. Now I come to this stage here where I can talk to Him, because.... I'm still ashamed of myself. I still smoke, I still lie, done little sneaking things that I oughtn't to do, and all the time my ups and downs, ups and downs. But I want Him to cleanse me from all those things so I can really walk up to Him and talk to Him, see. All right, here it is, it's stage of sanctification. Now, what did it do? Straightened me up, see.

31 Now I'm going on to the Holy Spirit, see. And when I get into here I'm in the Holy Spirit by a baptism. Is that right? What does the Holy Spirit do? It gives me power. Power to be a preacher, power to be a singer, power to speak with tongues, power to interpret tongues. It's full of power, for the Holy Spirit is the power of God. It was the power of God that turned me around. It was the power of God that sanctified me. Now it's the power of God that's filled me.

32 Now, on a certain occasion, I'm standing here and I'm trying to say something and the power of God comes upon me in such a great way till I just can't speak no more, see. And I started stammering. Like I was going to say, "Brethren," and I sound like this.

Here it is. I'm going to illustrate it in this way. I'm going to talk to you brethren so that you'll be sure to get it. "How do you do, brethren?" See, I'm still guilty. "Huh, I'm sure glad that I'm still one of you. I'm so glad, you see." All right. Now, after a while, what? I know you're looking right at me and know I'm still doing stuff, still do things that have filth of the world on it.

After a while I get cleaned up. Now something's happened, I'm sanctified. I can look you right in the face. I'm one of you, see. "All right, brethren! Praise God! I'm glad to be in this Holy Ghost group. I'm glad to be amongst you holy brethren." Why? Can't put your finger on me. I'm cleaned up. But now God's going to put me in service. Now, yes, sir!

"Brother Branham, was you justified?"

"Yes! I remember when I just could hardly look at you. Brother, I can look you in the face now."

33 See, here we are. Now, what's this other? Now I'm going to.... This is cleaned and set aside for service, and this is coming into service. Now we all know that the word "sanctify" is a Greek word, a compound Greek word that means "cleaned, and set aside for service." The vessels was cleansed by the altar, and sanctified by the altar and set aside for service. But to be in service is to be filled and put in service.

Now, I go over here and now I'm coming into service. Now, it was God that turned me, saying, "Hear me. Hear me! Hear me!"

You get what I mean? See? And here, [Brother Branham illustrates speaking in tongues.] See, here, you're just so full, you.... That's it. There you are, that's speaking in tongues.

34 And I believe this now: I do not believe that speaking in tongues is any evidence of the Holy Ghost. It isn't. Because I have seen witches, wizards, snake-handlers, devils, everything else speak in tongues. And it is not an infallible act of God when you speak in tongues that you've got the Holy Ghost. But, remember, the Holy Ghost does speak in tongues and the devil can impersonate it.

The evidence that you've got the Holy Ghost is the life that you live, see, "By their fruits you shall know them." And the fruit of the Spirit is not (nowhere in the Scripture found) speaking in tongues. The fruit of the Spirit is love, joy, faith, long-suffering, goodness, meekness, gentleness, patience. See, now, that is the fruit. That's what you find on the tree to tell what kind of a tree it is, see. That's what....

Men are looking to you preachers, and to you deacons, and you trustees, and you evangelists. You could speak in tongues out here on this street all day long, they'd never

believe you. But you live what you're talking about, you show sweetness, and all the roots of bitterness is out of you, then men will realize there's something.

35 Speaking in tongues.... Now, I do believe this, that sometime another that a Spirit-filled person that lays under the altar of God will speak with tongues. But I've seen many speak with tongues that never knowed nothing about God, see. They knowed nothing about Him at all, and they still speak with tongues. Any of those gifts can be impersonated, see.

But the fruit of the Spirit proves what the Spirit is on the inside. You bear the witness of the life of Jesus Christ, because... if there's peach tree sap in the apple tree, it'll bear peaches as sure as the world. That's right, see, because it's the life that's inside of it.

36 Now, that's the same thing it is here. But now, so that I could get this to you all, so that we could all know the same thing.... I believe that a Spirit-filled person that.... Now he comes into Christ by a baptism, and just... that is not.... Speaking with tongues is not evidence of a baptism, see.

A baptism.... You could be baptized into the devil's power, and speak in tongues with the baptism of the devil's deceiving spirit. How many times have we seen it done? How many times have I seen it done? I've even known of them drinking blood out of a human skull and speaking in tongues. I seen the snake-dancers on the desert when they wrapped this big snake around them and go along speaking. The wizard come out like that, and they'd speak in tongues and interpret it.

I've been in the witch camps where they'd lay a pencil down like that, and put a book down like this, and a pencil run up and down the stovepipe, and play, "Shave and a haircut, two bits," and write in unknown tongues, and the wizard interpret it and tell exactly what happened. I know that myself, see. So I.... See, you can't....

37 Paul said, "Where there's tongues, they shall cease. Where there's prophecies, it'll fail. Where all these gifts, they'll soon be done away with. (We got the question a little later.) But when that which is perfect is come, that which is in part is done away," see. So we want the perfect thing, brethren. We've seen too many things bogus and give the wrong interpretation to it.

And don't never face a person and believe that they got the Holy Ghost because they speak in tongues, see. But you believe they have the Holy Ghost because of the fruits that they bear, for Jesus said, "By their fruits you shall know them," see. That's right, by their fruit.

38 Now, but now, let me just not get away from that now, because I don't want to dishonor a great gift that God has given, see. And I believe that a Spirit-filled man or woman, or a child, that lives under the altar of God, won't live there long until they'll be speaking with tongues, see. I believe that he will do it, or she.

Now, you can receive the Holy Ghost and maybe you didn't speak with tongues when you get it, see. But if you constantly lay there before God all the time, with baptism after baptism striking you, something's going to take place, see. You'll get so full some day till you can't talk nothing else; see, you try to say something, you just can't say it no more. You just can't say it. And many times if people realized that that was the Holy Spirit they'd go ahead and just open their heart up and let God speak to them.

39 The Bible said, "With stammering lips and with other tongues will I speak to this people." Isaiah 28, see, 28:18. Now, "with stammering lips and with other tongues will I speak."

What is a stammer? Somebody who can't talk plain, going [Brother Branham demonstrates someone stammering.] You stammer, just trying—see, just so full of the Spirit. He's trying to say.... Like I was going to say, "Brother Ja-Ja... Brother Jack... Brother Ja-Ja-Jackson." See, like that, you're trying... you can't say it. See, that's so filled with the Spirit.

40 I want to ask you brethren, have you ever felt the Holy Ghost shake you so bad till you just couldn't hardly say nothing, would just sit quiet sometime, just sit there and cry? Have you did that? Well, that's the Holy Ghost. The reason people don't speak with tongues many times, they don't know how to yield themselves to the Spirit and they're

looking for something way off when it's right on them, see. That's the reason they don't....

And then some people just gets theirself worked up in emotion and say a bunch of words that has no meaning to it, and still ain't got the Holy Ghost, and try to say they have because they spoke in tongues. "By their fruits you shall know them," see.

41 Now, is there a question? [Brother Jackson says, "Brother Branham?"] Yes, brother. [I'm glad that question was asked, because no doubt somebody was wondering what... maybe I have believed and taught the wrong thing. But I believe it just like you taught it."] Thank you, Brother Jackson. ["Irregardless of how many times I might speak in tongues, or anything, if my life doesn't bear record of what the Bible says, then I'm no better than an ornery dog walking the street."] That's right. ["And I did not ever speak in an unknown language until six months after I had received my baptism."] That's about the way I did it, too, Brother Jackson.

42 I received the baptism of the Holy Ghost back in my shed, see. And about a year later, or something like that, I spoke in tongues. And about a year or two after that, I was preaching again in a church, and I was standing up on the platform like this, and I....

When I was young and wasn't stiff and old as I am now, I could get around a little better and I was very emotional in preaching. I was standing there preaching and I just jumped up on a desk. It was on a Baptist church, Milltown Baptist church, and went right down into the aisle, preaching just as hard as I could preach like that. And just as I stopped preaching, something just had me all carried away and said several words, four or five, or six words, in unknown tongues. And before I knew what I was doing, I heard myself calling out "The rock in a weary land, the shelter in the time of storm," see.

43 And then one day coming down a railroad track, I was walking down the railroad track, this side of Scottsburg, coming down the railroad track, patrolling. The wind's blowing hard (oh, my!), and ice all over the track. And I crossed over so I could walk down my thirty-three-thousand; sixty-six went up the other way, kind of went parallel to the track. And I was coming down the track, and all of a sudden.... I was walking along there. I was singing. I always sang. I had different places where I went to pray. And I was going along there, singing, and all at once I come to find out I was speaking in tongues, see, not knowing what I was doing.

Speaking in tongues comes in such a combustion that the person hardly knows what they're doing. They don't know what they're saying. And interpretation is the same way. They know not what they're going to say. They have no more idea they're going to say it, because it's supernatural. See, as long as you get the natural in it, then you don't... you got natural, you see. But if something just grabs you and takes a hold of you, and you're doing it, see.

44 [Brother Neville says, "Brother Branham, could I say something right here?"] Sure, you can, Brother Neville. ["Now, you saying it that way, you're not intending to say, though, that tongues would have to be in order in service if a man couldn't control it? Because he is.... A man that has a gift is supposed to be in control of it."] He can control himself. Yes. Just like... ["You're supposed to be conscious enough to know that he is about to speak in tongues."] Yeah, that's right. ["Or he is out of order to start with."] That's right, he feels it, see. Now, like the Bible said, "If there be one who speaks in tongues and there be no interpreter, then let him hold his peace." Now, of course.

45 Say, for instance, I'm standing here, anybody.... When you're fixing to shout, same thing. Did you ever feel the power of God come on you when you start to shout? How many ever did that? Well, all of us have, see. You just sit there, you feel it coming. Now, there's times when you can quench that, see. You can hold it, see, it's not right.

What if you was standing, talking to the President of the United States, or you was standing out here talking to the mayor of the city, and you was talking about something another, right out on the street here, talking to a bunch of people, and all at once you just felt like you could jump up-and-down, and scream and holler "Glory! Hallelujah!" kick against everything and run up and down the street like that. They'd say you was crazy, see. They'd say, "That man's crazy."

46 Well, see, you know better than to do that then. You hold, although it's just digging

down in you and you just can't hardly hold it. You say, "Yes, sir. Yes, sir. Uh-huh. Yes, sir. Uh-huh." Boy, she's just digging you to pieces but you know to hold your peace right then, see.

Like in a courthouse here not long ago, they had some Pentecostals up for doing something another, screaming too loud or something, which it was.... They was absolutely legitimate, you see, it was right. But every time the judge would go to say something to them, they'd talk in tongues, see. The judge said, "Take them crazy people away from here." See.

47 Now, if there had been an interpretation to that tongues, and told the judge, "Thus saith the Lord" (certain-certain thing that would have been true, "Thus saith the Lord!")).... "Judge, what are you standing here judging me for when last night you lived with a prostitute? Her name was Sally Jones. She lived down at 44... certain-certain place, like that. Why do you judge me? That's thus saith the Lord! Now deny that and you'll drop dead." Now, oh, brother! There's something different there.

But when you just stand and speak, and He said you're a barbarian to them. You see? Now, you know when to hold your peace and when not to do it, see. Now, that's... see. I'm.... You get me straight now. You know what I mean, see. That is certainly....

48 We got that question right on down here. The reason I was holding it like this, we got the same thing, "Are they supposed to hold their peace?" That's the reason I didn't answer it out no more than what you was saying. But that's the time. Answer it now, see, right now. We'll get it also on this question down here, and I'll just refer back to it. Does everybody understand that question all right?

QUESTION: [Brother Fred asks, "Brother Branham?"] Yes, Brother Fred. ["Does a person speak in the Spirit, giving the utterance (say he's an Englishman and he could speak English) and would the Spirit give the utterance?"]

Certainly. Yes, sir. See, because the Holy Spirit speaks in every language, see. On the day of Pentecost every language under heaven was gathered together, see. Speaking in English.... Now, I always know this, Brother Freddie, myself, that if I ever preach a sermon there's any anointing to it, it's the Spirit giving the utterance, you see. It's the.... So that would be an unknown tongue to a man that didn't understand English. But yet....

49 And just like the unknown tongue is not an "unknown" tongue. There's somebody there.... Like on the day of Pentecost, they said, all these sinners, they said, "How do we hear every man in our own language? How do we hear these Galileans speak in our own language?" There was no "unknown" about that at all. There was no such a thing as "unknown" tongues at Pentecost. Now, see, that's not Scriptural at all, see. There wasn't unknown... it was no unknown tongue; it was a language. "How hear we every man in our own language wherein we were born?" Nothing unknown about it at all, see. Any question on that now, right now before we leave it? "How hear we every man in our own language?" See?

50 [A brother says, "That's where there's a little error because of human weakness, and when people will fail to accept anything; only say, 'I won't believe it any way, only according to Acts 2:4!'"] Well, if they had it according to Acts 2:4 they certainly wouldn't speak in an unknown tongue. ["No, in a language."] They'd have to speak in the language that the people heard you, see, because "every man heard in his own language."

Now, if I receive the Holy Ghost right now, according to.... I believe there's one brother here seeking the Holy Ghost, which is Brother Wood. Is that right, Brother Wood? I don't mean to call you out, but we're just brethren here, and we're wanting to say this. And he's seeking the baptism of the Holy Ghost. Now, if Brother Banks received the Holy Ghost there, the correct way, if he received it according to the Bible, he'd rise up there (he was speaking in English), and saying, "Jesus Christ, the Son of God, has raised." He was speaking it with fiery prophecy that tells it. "I know that He is, because He's just come into my heart. He's the Son of God! My sins are gone, there's something happened to me," see. There you are. That's speaking in the....

"How hear we every man in our own language?"

51 Say, what if we Indiana people spoke a different language from the Kentucky

people, and Brother Banks is a Kentuckian? They spoke a different language then, and here we know that he couldn't speak Indiana language. And then he raised up there speaking in Indiana language, and know that he don't know it, see. And we hear him in Indiana language. He's thinking he's speaking Kentucky language. He's just testifying, "Praise God! Jesus has raised from the dead. Hallelujah!" But we're hearing him in Indiana language.

That's the way it was on the day of Pentecost, see. "How do we hear every man...?" "Behold, are not all these which are speaking Galileans?" Kentuckians? "And how do we Indiana, Ohio, and Illinois, and Maine, and Massachusetts, and Californians, hear him in our language wherein we were born?" Get the idea? See, it's inspiration. See, it's inspiration to them to hear. It's inspiration to them.

52 See, the thing of it is, is a testimony of the resurrection of Jesus Christ. See, that's right. Now, if God doesn't live that life in you, no matter how much you testify of it, you still didn't get it, see. That's right. How well you....

Is there another question now? [Brother Roy Roberson says, "Well, Brother Branham, I think that we saw that happen in the prayer line, that Spanish girl."] Yes. Very good, Brother Roy. It was at... right where I'm going now, at Beaumont. Was it Beaumont? Yes, sir.

Now, the prayer line was stopped. There was a little Spanish girl come up on the platform. Well, frankly, I believe I was going out, wasn't it? Howard was taking me out, and I heard somebody crying. It was a little Spanish girl there, oh, about fifteen, sixteen years old, right... just a kid. And I looked, and she would've been the next prayer card if I'd have went ahead. I had a bunch up there, she'd have been the next prayer card. I said, "Bring her on." So they brought her on up. I was going over to another meeting, and I said, "Bring her on up."

So, I come to find out, I said to her something like this, "Now, will you believe? If Jesus will help me to tell you what's wrong with you, will you believe that He will heal you?" And she just kept her head down. I thought she must be deaf and dumb, see.

53 So when I looked again, I said, "No, she just can't speak English." So they got an interpreter to come there, and I said, "Will you believe?" And she motioned back. Then she could understand through the interpreter, of course.

Well, then I said.... And I looked and I saw a vision. I said, "I see you sitting by an old-fashioned fireplace and a big kettle swinging out, full of ears of yellow corn." You remember that, Brother Roy? I said, "You overeat that corn. And when you did, you fell violently ill and your mother put you on the bed and you started with epileptic fits." And I said, "You've had them ever since."

And then she turns around to the interpreter and said to him through her own language, "I thought he couldn't speak English... or, speak Spanish!"

And he turned to me and said, "You didn't speak Spanish, did you?"

I said, "No." So we looked on the recorder, stopped the recorder. It was absolutely English.

54 But then the interpreter said, "You tell me what he said then." See, he had to get the interpretation. Said, "You tell me what he said." And she said the very same words back to him, and he give it out again.

Now, she heard me in her own language wherein she was born, and I was speaking English. She heard it in Spanish. "How hear we every man in our own tongue wherein we were born?" And the child was healed. See, that's it. It's the wonderful works of God.

QUESTION: [A brother asks, "Then the vessel who is containing the Holy Spirit will not... will just be a vessel, and the One who fills it can fill it with what He desires?"]

Whatever He desires, that's right. Exactly right. And then watch what it's filled with, then you know whether you got the Holy Ghost or not, then, see. Just watch what it's filled with. If the vessel is filled with impurities, then it is not God's vessel. But if it's filled with purities, then it is God's vessel. See what I mean? [The brother says, "And the vessel, there are times when the vessel will be used and not be known at the time that it was used?"] Oh, sure. [The brother gives a testimony.] That's exactly right, sure. Oh, we all... we see that. I've seen that many times. Yes, sir. Yes, sir. We know, we're

acquainted with those things.

55 QUESTION: I believe that was number four: "Do all Holy-Ghost-filled people speak with tongues sooner or later? I find where Paul said, "I speak with more tongues than them all."

Now, what I think now, to finish the brother's question:

"Paul, speaking with more tongues than all."

Paul was a smart man. He knowed many languages, himself, see. He could speak with.... Remember when he'd get in trial, he could speak with this kind of a tongue or that kind of a tongue, or whatever it was. That's unknown tongues to the people, but that wasn't inspirational. That was taught languages, you see.

56 But I do believe that a Spirit-filled person that lives under the altar of God, no doubt, sooner or later, will have an experience of speaking in tongues, because that's one of the lowest and least things there is, according to Paul's description. If you'd put them in order, it's the last thing on the line of gifts, see, is speaking with tongues.

But now, first, you're baptized.... Here, each one of you all are gifts. I'm on the outside. Now, by one door, one Spirit, one door enters this room. Is that right? Now, I can't come in that way, can't come in this way and back that way, see. How do I get in here? By Brother Roberson? No, sir. By, well, say, Brother Leo? That he'd be a gift of speaking in tongues, see, do I get in by Leo? No. Well, how do I get in? By one door, by one Spirit. The Spirit just ain't all tongues. Oh, no. See? See, "By one Spirit I am baptized into this body."

57 Now, this is Spirit, you all are gifts. You say, "Well, bless God!" I'll go over and, say, there's Brother Wood, he's miracles, see. "Oh, I had a miracle performed. I know I got the Holy Ghost because I performed a miracle." Not by one "miracle" are we all baptized into the body.

Go to Brother Junie, he's knowledged. "Well, well, I got the knowledge of the Bible! Boy, I tell you, I know I got the Holy Ghost because I got...." No, that still ain't the way to enter.

All right. Not by Brother Leo, not by Brother Wood, not by Brother Junie, see. No. But by one what? [Congregation says, "Spirit!"] All right. I'm baptized into this body, now I'm into it. Now where's Father going to use me? See? It happened to be Leo was sitting close to the door; no doubt this would be one of the first things would happen. But it might not be. I might be so much richer in the Spirit, that I could go plumb over here to Brother Wood, bypass all the rest of it. You can't tell me I haven't got the Holy Ghost, because I'm in this body by baptism. But God never brought me in here to say, "Well, bless God, guess I'll sit down now, take 'er easy, I'm going to heaven." See what I mean?

But I could go plumb back from this here, plumb back to there. See what I mean? I could go from one extreme to the other, or I might go in the middle, or anywhere. But something will happen, something's got to take place. And what is it? By the Spirit baptism shows me that I'm in the body. "By one Spirit." You get that, Brother... here? Okay! That it? All right.

58 QUESTION: "In what order is tongues and prophecies to be used during the service (It is not to be used at all during the service. See?), to glorify God (Not at all) and edify the church? I know the people say the spirit of the prophet.... I know the.... (I guess that.... No, I beg your pardon, "The Bible," B-i-b-l-e. I thought p-e-p-l-e or something like that. No.) The Bible says, 'The spirit of the prophets is subject to the prophet.'" Exactly.

Spiritual speaking in tongues and prophesying is to edify the church, but it has its service of its own, see. It isn't to bother as long as the prophet of the church is... the meeting's in order, see. It's never to interrupt the meeting.

Now, see, "the spirits of the prophets." We got another question now, let's let that go just for a minute. See, the real correct way of operating these gifts.... This is answering many gifts, you see. When we get to them we'll say we answered it in this first one, this person on this one here, see. That's number five:

"Is the tongues and prophecies to be used during the services to glorify God?"

You see, now, the minister.... If the minister is anointed of God, and the church is set in order, now, the correct way.... Many of you know how I've talked to you about "have it set in order." These gifts are supposed.... Now, here's what we'll do in the Tabernacle, the Lord willing. Now, I'm watching. I'm seeing something, leaving Brother Neville and these other brethren here in order. Now you're.... And many of you brothers are young brothers.

59 Now, I'm an old veteran to all of you in this way. I've been thirty-one years in this. It was about thirty years ago I laid that stone there. I've had to face everything there was to be faced, and you better know what you're talking about, too, when you come to it. You better not only know that; better be God there to back it up when you get through with it.

Now, the most successful way of doing this now, you could have a special meeting. I believe that's what they done in I Corinthians 14 there—something be revealed to one sitting by, let the other one hold his peace. I believe it was a special meeting for gifts, which would be all right. If they wanted to have a special meeting where all the gifted people met once a week, them with gifts, and come into the church, that would be fine. Let them have that meeting, there's no... be no preaching. It's for the gifts of the Spirit.

60 It ain't for the outsiders, the unbelievers. They'd come in, sit down, say.... One raise up and go, "ah-ah," speaking in tongues; the other one say, "wha-ah."

"What in the world?" They come in and say, "Where's the singing? Where's the rest of it?" See?

But, now, these that's speaking in tongues, many of them (and interpreting, and so forth) are babes in the gospel, see. Don't offend them. Let them grow till that gift.... Some of it, you can see how Satan tries to weave into some. 'Course, veterans, we see that. See, we can catch that, and you'll watch it.

61 Here not long ago a certain minister, sitting right here now, come to me and told me and had me at his home, a very precious brother. I don't say it because he's sitting here, but you're all precious brethren. If I didn't think that, I'd tell you, "Let's you and I get this thing straightened out between us, first," see. That's right. I love you all, and I'm only here in the spirit of tolerance to the Bible, you see—to help, see.

This brother had me to his house to... a certain woman, and that woman was wrong. And I never seen the woman but I heard it on tape, her give an interpretation of tongues, and telling something. You could pick it up right then.

62 One day, to another minister, and I, of the same person, we set on a stump, squirrel hunting, and talked of it. And both the ministers, present now, knows how that turned out, see. Just, you watch.

When you ministers are correcting someone about a gift—when you're correcting them, scripturally correcting them—and they get offended, remember, it wasn't the Spirit of God, because the Spirit of God cannot be offended by His Word. He comes to His Word. See, he's always willing. A real saint of God wants to toe the mark. Yes, sir.

I want to be corrected. I want the Holy Spirit to correct me in things that I'm doing that's wrong. I don't want nothing substitutionary. I want the real thing or nothing. Just let me alone, don't let me have anything at all, see, because I'd rather do that than to bring a reproach on Christ.

63 And I wouldn't teach anything, I wouldn't say anything 'less the Scripture....

And if some brother, some Christian brother would see me teaching something wrong, I'd appreciate it if he'd call me over to one side after the service, and say, "Brother Branham, I'd like to come to your room and talk to you. You're in error on something," see. I'd sure appreciate that, brother, because I want to be right. I want it.

Now, all of us want to be right, that's why we want to speak these things. And they got to come through the Scripture, you see, to make the Scripture tie together.

64 Now, the speaking in tongues should be.... Now, a little later on.... Now, let it go right now, for a while. See, I'd advise you just to let it go. To you ministers now, you pastors, just let it go until these babies get just a little bit older. Now, maybe, sooner or later, if it's the enemy that's trying to deceive that person, it'll show up. We're not too sure.

Now, after this, before you start this, get some spirit of wisdom in there, some discernment of spirits, you see, to find out. The first thing, you know, you begin to notice that somebody's begin to see that there's a little something wrong—that's discernment. Then, and baby that a little while, see. Then when you see the discernment getting wrong, then correct that. And if that thing... if it's of God, he'll stand correction with the Word, see.

65 Say, for instance, I'm going to say we spoke in tongues, somebody, we're... this is a gifted bunch of men. And Leo raised up and spoke in tongues then, and a brother here, Willard, give the interpretation. All right. Now, I want to say, Brother Neville and Brother Junie and Brother Willard Collins was the discerners, see. Now, because Leo spoke.... Now, we're just here like in a little saints' meeting, a gifts meeting, and Leo spoke and Willard give the interpretation here, and he said, "Thus saith the Lord, 'Wednesday night there's coming a woman in here and she's going to be violent. Tell Brother Branham not to rebuke her, because she's insane. But tell him to take her over to the corner, because it was in a corner where she did a wicked thing one time and a certain thing taken place,'" see. That sounds very good, doesn't it? See? All right.

66 Now, but the first thing, you know, in the old Scripture, no matter what the prophet said or what anybody else said, it was tested by the Urim Thummim, first. See, it went to the Word. And if them lights didn't flash, they let it alone, see.

And the first thing, now, let's take it back to the Word. Now, this man spoke in tongues, sounded all right. This one interpreted, sounded all right. But the Word said let it be judged by two or three judges first. Take it to the Urim Thummim.

Now, first thing, Willard Collins says, "It was of the Lord." Junie says, "It's of the Lord." That's two out of three. All right, it's put on a piece of paper, it's spoke out right here in this church. Then when the people who sees it read before it ever happens, and then see it happen, they say, "Brother, that's God! See, that's God!"

But what if it don't happen, then what happens? See? (Now we're going to get to another thing I could hit right here, is "All prophecy... all interpretations and messages is prophecy.") Now, just a minute. Now, what if it don't happen? Then Leo has spoke in a false spirit; he gave a false interpretation; and you gave a false judgment. Then get that thing out of you. You don't want that. That's wrong. Leave it alone. That's the devil, see. [Blank spot on tape.]

"I ain't a preacher, but I'm an interpreter. See, I'm an interpreter, Lord. I'm not a preacher." Brother Leo say, "Lord, I'm not a preacher, but I got a gift of tongues and the devil upset me on that. God, take that thing away from me." You say, "Lord, You've give me the spirit of discernment, and I've seen You do it so many times, how did it happen? Father, clean me out! What happened?" You see, there you are, then you've got it real.

67 See, that's a regular saints' meeting. I think that's what it was in the Bible, because Paul said, "If one prophesies and something being prophesied, and something be revealed to one sitting, let him hold his peace until this one speaks first. Then he may speak. And you all may prophesy one by one." Now, that couldn't be in a regular meeting, you know that. Each one couldn't give....

Now, to be sure that it's of God, see, because if it's just foolishness it ain't of God. If it doesn't come to pass, it's not of God, see. It's got to come to pass. And therefore in our churches, you see, brethren, we got a solid church then, see, where nobody can say that anything is ever said or done....

68 Look what it puts me before, when I'm up there before the public. Look at that! What about one error on that? See? Because I trust Him, see. I trust Him. Someone say, "You afraid of a mistake, Brother Branham." No, no, uh-uh. Ain't afraid of a mistake. I believe Him. He is my protection. I'm ordained to do this so I'll stay right with it.

If God's ordained you to do something, then He's your protection, see. He will protect you. If He's sent you, He'll back up your word. You're an ambassador then. You're ambassador with the gift of tongues; you're ambassador with the gift of interpretation; you're ambassador with the gift of discernment; the three of you. See what I mean? Then what have you got? You got a solid church. You wouldn't fear it standing no more than yesterday.

69 Here, I was in a meeting down here. A little old English boy from England come

over here, was trying to commit suicide. Brother Banks come up there and said he had been down there four or five days. I had a lot of things to do, but he said, "The boy's going to commit suicide." The Waterview Hotel down there was telling me about the condition of that lad.

And I went into the room to pray for him. I come back out and I said, "Now, Brother Banks, I've never seen the man or know nothing about him, but I'm going to tell you what's wrong with him before I get there." Is that right, Brother Banks? And when we got there, the Holy Spirit come right down and told him what done it and all about him, where he had been and all about his life. He just dropped over, nearly.

70 "Are you afraid of a mistake, Brother Branham, you tell a man something like that?" How about on the platform, tell a man he's living untrue to his wife, got a baby by another woman? He'll throw you in the penitentiary. You better be right! See? See? Don't be afraid if it's God. But if you're not afraid.... If you don't know it's God, then keep still till you know it's God. Is that right? Be sure you're right and then go ahead.

Now, this is hard teaching, brother, but you're my brothers. You're young ministers that's coming on, and I'm an old man, going to leave one of these days, see. And so you be sure it's just right.

71 Coming out of the room of the.... Maybe I'll catch just a little later up here. A boy.... Well, I'll say part of it now. Yesterday, Banks and I, real busy, been (oh, my) as hard as I could, and I'll tell you what I was going to do. On this meeting Leo and Gene and a bunch of us was going to go over there, and brethren, and say we was going pig hunting, hog hunting.

They got five days of javelina hog hunting, in Arizona, after the meeting's over. Our meeting closes. We go to Phoenix for one day, and got to wait five days before we have another—four days before they have another meeting of anywhere. We got to be right there at Arizona. Well, it happens to be at just that time javelina hog season is open.

So I wanted to go shoot my little rifle in, to see if it was in all right. Banks was going with me. We started out the gate, started out the gate. Here come a man walking right in, over top of that sign, see, said, "Please don't ask for Brother Branham."

72 See, reason they do that... it's not for people that's sick. Mine... that house.... Ask Banks, he lives next door to me. People come, day and night and everything else, with sick children, everything. We never turn a person like that down.

But when they call me, Leo and them, from out there at the trailer, and Jim and them, "There's somebody here with a sick baby." "A man's here with cancer," we lay aside everything and take off for him.

73 Last night I was called into a hospital room where somebody called me, and the man wouldn't even let me come in after I got there, see. Somebody else just enthused. But that's all right. I go anyhow, see, 'cause it's my duty to go, see, try to help somebody.

Well, that's not what that sign's for. But this man, just as we was getting in the car, and Brother Banks knows that I had to... I waited in that house somehow. There was somebody come in at Brother Banks that held him up. He no sooner got there, I was held up. Then as soon as we grabbed our rifle and started to get in the car, here come a man walking right in. He walked up there.

And I was just getting ready to tell him go out and call that number out there (at Butler 2-1519), over at that sign. I said, "We're in a hurry."

Said, "I suppose you're in a hurry, sir."

I said, "My name...."

First I walked up, he said, "How do you do?" I seen that he didn't know who I was.

I said, "My name is Branham."

He said, "You're Brother Branham?"

I said, "I am."

And he said, "I wanted to meet you, Brother Branham." Said, "I see you're fixing to leave."

I said, "Yes, sir, I am."

He said, "I know you're in a hurry."

I said, "I am right now, sir."

And he said, "Well, I just wanted to speak to you a few minutes."

And I was just going to tell him... and the Holy Spirit said, "Take him in the room. You can help him." Now, there, that changes everything. The gun's just laid aside, and everything like that. God's work is first, see. And he said....

I said, "Come, go with me." I said, "I'll be back afterwhile, Brother Banks."

He said, "It's about my soul, Brother Branham."

I said, "All right, come in."

Went through the house. Meda said, "Ain't you gone yet?"

I said, "No, no, no, it's somebody out here." I said, "Keep the kids back in the other room." I took him in the little den room, sat down. No sooner sat down....

That man was in church last night. Or did he come, Banks? Did.... Yeah, well, he was to come last night.

74 First thing, the Holy Spirit began to tell him who he was, what he had done, what happened down through his life, everything about it, see, just right on, telling him everything. Banks is a witness. Never opened his mouth and said but about two words to me; and there it come telling him, said, "You've been a vagabond. You really live in Madison. You just come from Evansville, Indiana. You've been down there in a Bible school, a cult, got all mixed up. You just come to Louisville a few minutes ago. There was a man... and a man told you—that you sat and ate with him—told you to come over here and see me and I'd straighten you out there." I said, "That's THUS SAITH THE LORD!"

The man just sitting, batting his eyes, looking at me, said, "Yes, sir!"

I said, "Stunned you, didn't it?"

He said, "It did."

I said, "Do you believe the Holy Spirit?"

He said, "I want to, sir."

And I said, "You want me to tell you what you're thinking about?"

He said, "Yes, sir." And I told him. He said, "And, brother, that's the truth."

And I said, "Change your thoughts."

He said, "All right, I have."

I said, "This is what you're thinking about."

He said, "That's right! That's right!"

I said, "Now, you don't need a vision, you just need straightened out." I told him something there that you wouldn't want me to tell. If it was on you, you wouldn't. It's some bad thing that was horrible, so you wouldn't want me to tell if it was on you. And I don't tell what the Lord shows me on people. So I just said, "All right, you'll do it?"

He said, "I will."

I said, "Be on your road."

75 We was in there about not over ten minutes, wasn't it, Brother Banks? About, between seven and ten minutes. Walked back out, come back down the road, and going down the road, he and I and Banks and my little boy, Joe, I believe it was, riding along together, going down the pike. He turned around to me, he said, "Mister, I want to ask you a question."

I said, "All right."

He said, "I'm a bit confused." He said, "How did you know all that stuff on me?" Banks was sitting there.

I said, "Mister, did you ever hear of my visions and my ministry?"

He said, "I never knowed your name till about an hour ago. Somebody told me, just said over there in Louisville, told me to come over here, and I walked across the bridge." Is that right, Banks? He said, "I never even knowed your name, knowed who you was."

I said, "In my ministry, it's a gift of God that He sent."

He said, "Then if that's the way that is," said, "now I'm...." Said, "I'm all right now," he said, "everything's gone." He said, "What it is, that was God speaking through you to me.

I said, "Correctly."

He said, "Now, I understand in the Bible that.... One time I read in the Bible and said Jesus spoke to his disciples" which he meant the people, you see. Said, "Spoke to his disciples and He told them the things that they were thinking of." See, perceiving their thoughts is what he was getting to. He said, "And He said it was His Father that was speaking through Him."

I said, "That's right."

He said, "Now, now, the Father then just used you to speak through you to me, to tell me these things to get me to believe what you told me was the truth."

I said, "Was it the truth?"

He said, "Yes."

Said, "Then it'd have to be God."

76 I said, "Brother, you know more about it now (me and Banks was remarking) than some that's been in the meetings for ten years and still don't." Just that man! Now, that is what that is, see.

"The Spirit (orderly) in tongues is prophecy to be used during the service?"

No. It should be used on this way, and then told in the service. But for this time, for this present time, let them speak. Now, if it goes to getting out of hand, then it ain't ... you have to watch that. Now, sometimes it could be God. And those little fellows, just like a little kid trying to walk, now, if he falls down four or five times.... I've seen it since I've been here in church, and well, I'll just leave it like that, see. And, but, you see, but what if it.... Then say, "Brother Branham, why didn't you correct this?" No, no.

When Billy Paul back there first started to walk, he was up and down, and down more than he was up. But he didn't know how to walk. But I believe he had a gift of walking, see. I let him walk a little while. And then when he got to stumbling his big feet, I tell him about it now. You see what I mean? See? Go along looking at something else and popping and something, I say, "Pick up your feet, boy. Where're you at?" See? Now, that's the difference, you see.

77 Now, let them stumble and let them block along a little while. Now, when you have to correct them, if they resent it then you know yourself it wasn't God, 'cause the Spirit of God is subject.... As you got here... a little bit, "The spirit of prophecy is subject to the prophet," see. That's right.

QUESTION: [Brother Stricker says, "Brother Branham, I'd like some correction."] All right, brother. ["Many times I've sat in services and I've heard speaking in tongues and interpretation, and most of the times I've felt very bad about it. And I go home and I'd seem as though I'd repent all the way. Was it because I felt that it was not of God, or was it because it was out of order?"]

It could have been, brother, it could have been either one, see. I would say.... Now, this is William Branham, see. Until I get into the Scripture, why, it's still me, you see. Now, this I would say, Brother Stricker, that it could be either one. It could be that it was out of order; it could be that it was something wrong with you; it could be that there was something wrong with the person; something wrong with the message; or anything would make you feel bad.

78 Now, now, let me just help you a little bit, Brother Stricker, here, see. Always.... Don't never judge anything by its feelings, you see. Judge it by its attributes, you see. Whatever it bears fruit, you see. 'Cause sometimes....

'Course, we realize that there is things that you feel that spooky feeling. I get it

myself. Boy, I start moving away right easy, you know. But I don't say nothing. Just let it alone 'cause I don't know what it could be, you see, until I know what it is.

Now, like a lot of people say, "Whew! Brother, I know I got the Holy Ghost! Hallelujah! Praise God!" And they still wouldn't have the Holy Ghost. They could speak with tongues, and everything else, and shout and dance in the spirit, and still not have the Holy Ghost. Because the rain falls on the just and the unjust. It's not by feelings; it's by their fruit.

Say there's a.... Remember my vision of that? How that... Hebrews 6, you see, "The rain which cometh oft upon the earth is to water it, which is dressed for, but thorns and thistles which is nigh unto rejection whose end is to be burned."

79 Excuse me, I'll let a little air in, I know you're all getting sleepy and getting tired. So now, wait, I'll have to hurry through these a little faster or I won't get them. This has got.... We're about at the base of all of the end of it, right... this handful here.

But see, here's a field full of wheat. And in that field is sowed jimsonweed, cockleburs, or whatmore—weeds. Well, the drought is on. Now, doesn't the jimsonweed and the cocklebur get just as thirsty as the wheat? And what kind of rain is a special rain falls on the wheat and then a special rain falls on the cocklebur? Is that right? No, the same rain falls on it. Is that right? The same Spirit falls on a hypocrite that falls on the Christian—the same thing. But by their "fruit". Did that sink in, brethren?

80 The evidence of the Holy Ghost is the fruit of it, the fruit of the Spirit. Well, now, you say, "I'm a stem, I'm a cocklebur. I'm a stem the same as that wheat's a stem." But what kind of a life is in you? The life that's in it bears stickers, always fussing and cutting up, and "brrr," mean and ill, and everything. See what I mean? Arrogant—see, that's not the fruit of the Spirit. The fruit of the Spirit is meekness, patience, gentleness, see, all that, see.

He can say, "Well, I can shout just as loud as you can. Bless God, the Holy Ghost falls on me!" That may be every speck true, but the life that he lives doesn't back up what he's talking about, see. He was a weed to start with.

Now, we get down on a big question now, see, on election, you see. So that's.... You have to be that. You understand that.

They was a cocklebur to start with; he was a wheat to start with. So the drought was on; the rain fell on the just and unjust. Okay, got it?

81 QUESTION: [A brother asks, "How about the fruits of a preacher, would that ... that's preaching the Word?"]

That, the preacher, still, if he stood up there and preached the Word like an archangel, see, understood the mysteries of the Bible, and made a very good pastor, went and visited the people and things like that, he could still be lost, see. It's his fruit tells it every time, brother, see. No matter how good he is or what he is, he must have the Holy Spirit in his life, see.

Now, didn't Jesus say, "Many will come to me in that day and say, 'Lord, have not I prophesied (preached) in thy name, and I worked miracles in your name?' " He'd spoke with tongues, he'd done miracles, give interpretation, the mystery things of God, and all those things there. He said, "Depart from me, you workers of iniquity. I never knew you." See what I mean?

QUESTION: [Brother Taylor asks, "How about the man bringing the wrong message? I mean, he thinks he's right but he's preaching wrong."]

Well, I believe that that man is sincere, like the brother that's sitting here wanted to go back over his... trace back these things like that. If that man's elected of God, and he's ever brought before truth, he'll recognize it. See, "My sheep know my voice." You under.... See what I mean, Brother Taylor? Is that what you're talking about? See?

82 Now, for instance, say Brother Crase, say he was a Baptist preacher and he never knew nothing about the baptism of the Holy Ghost; neither did he know any of these things, the gifts of the Spirit. And he was a good, faithful Baptist preacher, see. But the first thing you know, this come before him. And I believe that every child of God will be... every age will seine it till He gets him. The kingdom can't come until the will of God has been done. That's right. And not one will perish, you see. Now, see, that's the way.

The kingdom of heaven is like a man throwed a net into the sea and brought it forth. When he had, he had all kinds. He kept the fish, and the turtles and terrapins went back in the water. He threw it again, got some more, maybe got one fish. But He kept on seining till it was all seined out. See what I mean now?

But that fish was a fish in the beginning. It was just put in the Master's use, that was all. Put them over in another pond where it was better, clearer. But He was still seining in this frog pond till He gets all the bass out of it. See what I mean? You get what I mean, Brother Taylor. You ought to know by yours up there.

83 All right, now:

QUESTION: "Does he at all times have control over the spirit as to when and how to act?"

Yes, sir. Yes, sir, the Holy Spirit controls. Yes, sir. It has control of you and you have control of it, and it'll never make you do anything contrary to the Scripture. It'll make.... The Spirit does not misbehave itself unseemingly. That's right. Okay.

"From one who loves you." Yeah, that's.... All right. Now we'll jump to another one here.

I think that had a basis. Now, when I'm calling these now, if there's a question.... Was there a question anymore on this? We all understand it? We understand how we believe it now?

84 [A brother says, "I got one question."] Go right ahead. On this here yet? Okay. ["Yes, on that one there. I kind of hesitated, but...."] Don't hesitate, this is.... ["You were talking about the man that's preaching; and if he's not preaching the message that Christ brought forth, and regardless of what happens in his ministry, when he comes in contact with the truth and he rejects it, then what?"] He's lost. Excuse me just a minute for.... ["In reference to predestination or ordained from the foundation of the world?"] That's right. That's right, see. ["Then he wasn't to be that way?"] Wasn't to be that way in the beginning, see. "They went out from us because they wasn't of us."

85 For instance, like this, it's the same thing in Hebrews 6, see. People misinterpret that Scripture so much, they think it's impossible.... He says, "It's impossible for those which were once enlightened and made partakers of the Holy Ghost, if they shall fall away." See, they just don't get.... He says, "It's impossible for those which were once enlightened and partakers of the Holy Ghost, seeing that they should fall away, to renew themselves again to repentance, seeing they crucify to themselves the Son of God afresh and put Him to an open shame; counted the blood of the covenant wherewith He was crucified with an 'unholy thing,' done despite to the works of grace."

Well, to me, it's a revelation. Sure. It's just like Acts 2:38, and Matthew 28:19. You just have to catch it, you see.

Now look, here it is, the same thing. Well, now, he's speaking to Hebrews, see. Now read on down through the chapter, far as it goes ahead and says, "For it's a fearful thing to fall in the hands of the living God." Now, here's a man, it's like that borderline believer. Here, here's a.... Here, the same thing was here, perfect example I see in my mind.

86 God called Israel out of Egypt. All these people come forth, every one of them was delivered, crossed over the Red Sea into the wilderness. Is that right? The Red Sea.... When they got ready, listened to Moses' message, started to march (justification), they turned around, started here.

They come to the Red Sea (the blood), and went through the Red Sea, and behind them all the task masters was laying, dead. See, just about three days from the promised land right then. That's all they were, less than forty miles, see. So there they are, just two days would have put them over there good.

That's what I aim to preach at Phoenix in a few days from now, at the Businessmen's meeting, "Staying On This Mountain." But He kept them right there for forty years 'cause they....

87 So they come to this and they looked back (sanctified), "Oh, hallelujah! Praise God! Glory to God. Hallelujah! There lays the old thing that once bothered me, is dead. The old cigarettes I once smoked is gone. The old liquor I used to drink is all in the Red Sea

of the blood of Jesus Christ. O glory to God! Hallelujah!"

Every one of them come up here to face Canaan now, crossed Jordan. Well, he took a representative out of each tribe. Is that right? And he sent them over. Well, some of them said, "Aw, we can't do it. No. Why, we look like grasshoppers up beside of them!" See?

88 "What kind of a church would I preach to if I taught that Holy Ghost and all that stuff like that? Why, I'd have empty seats. My Methodist people would walk out, my Baptist people, my Presbyterian." Let them walk out. They were goats to begin with! You want sheep, see. See? You're not pastoring goats. Pastor sheep! What's the use of pastoring goats when [unclear words] and there's sheep to be pastored? See? And here you are over here, see. I always said I'd preach to four posts and preach the truth, the church. Yes, sir. Come over here.

But see now, what's he done? They come back, and Joshua and Caleb, two percent, or is that kind of percentage... two out of... two-twelfths of them, two-twelfths. Well, twelve of them, that'd be two out of twelve, two-twelfths of them believed it. They go right on over into the promised land, said, "Boy, this is a good place to be."

Ol' Joshua and Caleb, boy, they was trusting the Word. God give it to them, said, "That's yours."

They go over, they whacked off a big bunch of grapes, and here they come pulling her back like this. "Come on, fellows! This is a wonderful place! Take a bite,"—big grapes about that big around.

89 Oh, man, they seen them, said, "Aw, we can't do it." When they went back, they said, "No, brethren, this Moses has done brought us out here in the wilderness (this Holy Ghost, you see, which he represented), "done brought us out here in the wilderness. And here we are, our ministry is ruined. We couldn't do a thing like that."

Go back, see. "They which were once enlightened...." Justified by faith, sanctified. See, they come across this second altar and looked over into the promised land. "We which were once enlightened and have been... have tasted of the heavenly gifts." See, tasted of it. They brought it back. We see that it's right. We actually see it. Tasted of the heavenly gifts, made partakers of this thing, you see, this Holy Spirit, partook of it.

"That's good. Boy, look there at that man. Why, I know he was blind, now he can see. Look at that old.... Boy, what happened to that fellow? Whoever thought that kid out there with no education... yonder he stands with the fire in the world." You see?

90 And then fall away, see, and they're.... To renew themselves, go back again to repentance, go on back to preach repentance instead of that which He said the first place. Let us.... You know, about laying again the foundation of dead works to repentance, and so forth. "We will, God willing," you see.

See, "We'll do that. We'll go back and lay this foundation back then," but go back unto repentance themselves, to repent of it, for ever being up there. "I'm sorry I was ever up there," and count the blood of the covenant wherewith he was sanctified with as though it was an unholy thing, and done despite to the works of grace. He's gone, brother! That's all. He's finished, see.

Well, now, see, it's impossible for an elected child to do that. He ain't going to do that. "My sheep know my voice." If it's called in Canaan or wherever it's at, they're going, see. "My sheep know my voice."

QUESTION: [A brother asks, "And it would seem to me that... Acts 2:38....]

That would take that, every bit of the Scripture, take it all in. That's exactly right, brother.

91 QUESTION: "Are there two different types of Bible tongues? Is there a difference in tongues spoken in private prayer, and in the church where interpretation is required? On the day of Pentecost the tongues were understood by men of different nations; but in I Corinthians 14:2, unknown tongues spoke unto God, not unto men. I Corinthians 13:1 indicates to such men (C-o-r, I guess that's Corinthians 13) to such men and the others of angels.

Oh, yes. See? Now, brother, ever who you are, you've answered yourself here.

See:

"Are there two different tongues? (There's many different tongues, see.) Are there two different tongues in the Bible, two different tongues?"

On the day of Pentecost every nation under heaven was there with tongues, see. All right.

"And is there difference between the tongues spoken in private prayer and in the churches where interpretation is required?" Yes.

92 Paul spoke over here also in the Corinthians, where you was asking here, and he said, "There are tongues of angels and there is tongues of men." Now, tongues of angels is when a man's praying to... him and God, alone. But when he's speaking a language, it's to be interpreted in the church, for edification of the church. "He that speaketh in an unknown tongue edifies himself; but he that speaks... he that prophesies edifies the church." So he said, "I'd rather speak five words with understanding than ten thousand in an unknown tongue, except, unless there be interpretation." Then it's spoken then by prophecy, which is edifying. See what I mean?

93 Now, there are two different tongues—men and angels, see. And Paul said, "Though I speak with tongues of men and angels," see, both men and angels, both of those tongues, the one that cannot....

Now, that's where the Pentecostal people, tongues-evidence people that say.... Told me, he said, "Now, Brother Branham, you're all mixed up."

I said, "Well, if you get it according to Acts 2:4, then everybody heard you speak in the language that they were born in."

"Oh!" he said, "No! No!" he said.

I said, "Sure. Yes, sir!"

Said, "Now, Brother Branham, you're all mixed up." Said, "You're talking about the...." Said, "There's tongues of angels. That's the Holy Spirit angel that comes down and speaks to you."

Now, it sounds good, see. It sounds like it could be a lot of truth, but it ain't all the truth. When Satan told Eve, "Surely you'll not die," he told her a lot of truth, but that wasn't truth, see.

Now, said, "'Men and angels,' and the angel he was speaking of was...."

94 Now, let's look how it won't jive with Scripture, see. Now, it won't cooperate, I mean to say. Pardon me, I didn't mean to say jive with Scriptures. I mean cooperate with Scriptures, or follow, coordinate with Scriptures, is the best word.

"Now, the man speaking with angels' tongues," he says, "that's the tongues of the Holy Ghost that...." He said, "now, when they received the Holy Ghost."

I said, "Where'd you receive it at?"

Well, he told me exactly the spot, the minute and the hour. I don't doubt but what he did, see. I have no.... I'm not his judge, see. He said, "That's where I spoke it." He knowed exactly the place. Said, "Something happened to me."

I said, "I believe it, see. But still that wasn't the evidence of the Holy Ghost to you, son."

"Oh, yes!" Said, "That was it!"

And I said, "No."

He said, "Now, look, I want to tell you something, brother."

I said, "Did the people in your audience, that church there in Indianapolis where you said you received it, did those people hear you speak in English, telling them of the resurrection and the power of God and everything?"

He said, "Why, no! I spoke in unknown tongues."

I said, "You never got it according to Acts 2:4, 'cause every... wasn't one word unknown. 'We hear every man in our own language.' "

95 "Oh," he said, "Brother Branham, I see where you're confused." He said, "You see,"

he said, "there is tongues. That's tongues of angels. When you receive the Holy Ghost," said, "then you speak in tongues and nobody has to interpret that. That's the Holy Ghost speaking, see. But then you have a gift of tongues, and that's to be interpretation."

I said, "Then you've got the cart before the horse. On the day of Pentecost they got the cart before the horse. Before they got the Holy Ghost (unknown tongues), they spoke in tongues that was understood." So really it....

96 There is two different tongues. Tongues of angels, that's the man in private prayer out yonder somewhere speaking to God, speaking to God in angelic tongues. I could just call you a case right now, but I haven't got time. You remember when the woman come to the auditorium there in ... where Dr. Alexander Dowie's from—Zion. Remember me down there? And Billy come after me down there to get me to go to the meeting, and I said, "Billy, go on back."

He said, "What you crying about? Somebody been here?"

I said, "No, sir. You go on back, tell Brother Baxter to preach tonight."

And I got down on the floor and I said, "Lord, what's the matter with me?"

And all of a sudden I heard somebody at the door, speaking in other languages. I thought it was German. I thought, "Well, that fellow's come up to get him a...." I stopped, you know, praying. I listened at him, standing there like this. And I thought, "Well, how will that guy ever understand that?" 'Cause I knowed the man that run the motel, about five miles out of the city, you know. I had to get out there (so many people around), a small town. I said, "Well, that's strange. Hmm!" I said, "Well, boy, did you ever hear a...? That guy don't even get his breath, hardly."

See, I was thinking that, hard as he was speaking. Well, I said, "Well, that... why, it was me!" So I just kept real still, didn't say any... just kept real still. After a while He got through speaking, and when it did, it felt like I could run through a troop and leap over a wall.

97 And I went out and Billy was going out the gate and I hollered at him, "Wait a minute!"

He come back. He had been drinking a soda pop. And he said, "Daddy, what's the matter?"

I said, "Wait just a minute. Just a minute, I'm going with you."

I started washing my face real quick. He said, "What's the matter?" He knows better than to talk to me, going to the meeting. He said, "What's the matter?"

I said, "Nothing, nothing. Nothing, not at all. Just go ahead to the meeting."

We went on to the meeting. Brother Baxter was sitting there playing, "Nothing between my soul and the Saviour." He come in, he said, "Whew! Thought you wasn't coming!"

I said, "Shhh." Went on up and just started preaching.

98 When I got through, about time I got through preaching, boy, somebody like to took the back of the building, back there in that big auditorium. Run an extension mike back there, and there was a woman back there just walking up and down the aisle, shouting hard as she could shout.

Come to find out, she had TB, and had left Twin Cities, St. Paul. The ambulance wouldn't bring her because they was afraid she would burst her lungs. The doctor said anything... her lungs was like honeycombs. Said if they ever broke she'd be dead, that'd be all. And some saints took an old '38 Chevrolet car, and took the back seat and fixed it up, put her in there and was on the road over. And they hit a little bump or something another down there, and she started hemorrhaging. And she just started spurting the blood right out, and it was going through her nose and everything, like that. She got weaker and weaker, and finally.... She didn't want to die in the car, she told them to stop and put her on a grass plat.

They picked her out. And they was all standing over her, praying, and all of a sudden she said something struck her and up she got, and away she went, shouting down that road, as hard as she could. Here she was at church, just walking up and down

those aisles.

I said, "Sister, what time was that?" Just exactly the same time the Holy Spirit was speaking through me. What was it? Gifts.

99 What was that old opossum laying up there at the gate to be prayed for? An ignorant animal—not even a soul, don't know right from wrong. See, hasn't got a soul. It's got a spirit, no soul to it.

What was it? The Holy Spirit making intercessions. God sent a gift to the earth, and the Holy Spirit just couldn't wait any longer so He just come, took me over and begin to speak back Himself like that—back Himself, making intercessions Himself. And as we checked the time, at the very same minute that she... they put her out on a plat like that, they wanted to.... 'Cause they knowed she was dying, they'd have to say what time she died. It was that very minute that the Holy Spirit fell upon me up there and begin to make intercessions, utterance, words, can't understand them, see, like that, giving utterance. That's the Holy Spirit speaking.

I didn't have to know that. See, I didn't. That was her... maybe her angel. We're going to get to that in a few minutes, see, that come over there and gave that message, you see.

Now, that's right. There's two different tongues, one of them's to be....

100 Is there a question? All right, trying to know what God is saying, you see. Now, I'd say, Brother Stricker, in that, in regards to that, try not to think about that, see. Just let... the Spirit does the speaking itself. Don't try to understand it, see, 'cause just yield yourself farther to the Spirit, see. 'Cause you're trying to say, "Hey, what are you saying?" See? "Hey, you're talking to me? Huh?" You see, he's trying.

101 QUESTION: "Now, is it all right for a person to speak with tongues when praying for others about the altar?

[Blank spot on tape.] without interpretation. (Let me see what I put down here, I have to look.) If there is no interpreter, let them hold their peace. In I Corinthians, the first chapter... the fourteenth chapter and the twenty eighth verse. Who's got a Bible? [A brother reads the following scripture: "... if there be no interpreter, let him keep silence in the church;"]

All right. Now, if there be no interpreter, anytime in the church, anywhere in the church, keep silent if there's no interpreter.

102 At the altar, the only thing that someone.... Many times you hear of people going to the altar. I heard a precious brother just recently at the altar, just go down and shake somebody on the back, and then speak in tongues themselves, speaking like they were trying to show them what to do. See, that's kind of artificially bringing the Holy Spirit (trying to) to the people. Don't do that, see. The thing to do is just let that person alone. Let them raise up their hands until the Holy Spirit comes in, you see. See? So it's a wrong.... No, they should keep silent in the church, you see.

103 [A brother asks, "Brother Branham?"]

"Yes, brother."

["Say a person was in a service and at the close of the service, usually whenever a message will come through, the person that has the gift, they will be able to tell, or can they be able to tell the difference between the angel... the tongue of the angel or the message that comes through?"]

Now, let's see. Now [Blank spot on tape.]... long as they come in and they'd write that thing out, lay it on my desk, see. And I'd read it right out like this. But when I walked in that room there, brother, that was all of it, see.

104 And before they come in here, they'd stand back here and everybody just as quiet as could be. And the sister would be there, Sister Irene, there at the altar, or, there playing "Down at the Cross." We wouldn't.... Ushers just walk back and forth. They see anybody talking, they'd say, "Shh, shh, shh," see. And if kids got.... They'd sit down real sweet and they'd say, "The house of the Lord, honey. You shouldn't. You should behave now in the house of the Lord."

And the man and the wife and all of them, they let them hang their coats up, and

things like that. Somebody here at the door to see them just as soon as the door opened, and everything ready to go, you know, put the church right. Everybody get them a seat and see that they sat down.

105 And I was in the room, praying, been in there probably since two or three o'clock that afternoon. Nobody bothered me. I went down there with my message.

And then just at the moment to start, the song leader started a song, "Let us turn to hymn number so-and-so," like, "Down at the Cross where my Saviour died," on like that, you know, and get that going like that. Then when they sing about two specials.... We never put too much time in singing; it's the Word. If they have a hymn-singing, that's what they have these regular hymn-sings for. The Word's the main thing the people come there for. It's the house of correction.

106 And then maybe the associate, like Brother George, Brother George DeArk, get up and offer prayer. And then we'd have a special, like a solo or something like that. And then it was time. Somebody let me know it was time to come out. If it was, all right, I'd come out freshly under the anointing, see.

Well, maybe that week they'd had a meeting somewhere here in the church, had their own meeting. Maybe before the service ever opened that night, they had a meeting. And here it was.... I got it here, and say, "It is written here on this paper that there will come a certain storm through this country next week," or something, you know, something like that will take place. "It was written, spoke in tongues, and interpreted by two saints of the church here, Brother So-and-so and Brother So-and-so. Two witnesses of it gave record here, they have their names signed on here, that it was recorded it would be of God. It's So-and-so and So-and-so." That's my first part.

107 Then I'd say, "All right, we'll prepare for this, everybody be in prayer, see. Now is there a special request, everybody?" You know. "Let us pray." Stood and prayed. Right straight to the Word, right on to the Word.

Then immediately after the service was over, the altar call was made, see. The altar call was what we played on heavy. The altar call, get the people to the altar. And then after that altar call was over, perhaps then I'd pray for the sick.

Just something like that. The service was all took up because the spirit of the prophets is subject to the prophet.

108 That's what I was thinking of.... You remember the night when I saw the vision when the angel come walking to me? I was sitting there in the room, thinking about—oh, way in the night—saying, " 'The spirit of the prophets is....' How could that be?" I looked at that light flashing, and here He come walking right down through there to where I was at, see. That's when He commissioned me right there, see, to these meetings.

Now, no, it's the person that's giving the message. That was your question, I believe, "The person that's giving the message, would he... is the person giving the message, would he know it was the angel of the Lord or not?"

[A brother says, "Now, the question was, you say there is the tongues of angels...."] [Blank spot on tape.]

I don't think he could. Now, it's the way we got it now. But, see, when we get the way we should be, where you have a regular meeting for that, let....

109 See, each one of them is a ministry. Say, you speak in tongues, he interprets, and he speaks in tongues, he prophesies. You're just laity here of the church, but yet you got a ministry. And you got something... you're trying to help the kingdom of God, do something for it, see, and so you brethren meet together. That's the reason pastors, like this, we meet together, we got something in common. You brethren meet together, study the Scriptures, and speak in tongues and interpret, and give the messages, you see.

110 But, now, if this man, then, if he realizes.... He's been to the meeting, he's got a gift of tongues. Well, he gets to the meeting, he speaks in tongues, but no interpretation is given, the interpreter don't get it.

[A brother asks, "Would you say then that those people edify the body, but the offices such as pastors, teachers, and that, perfect the body?"]

Yes, that's what it's for, the perfection, see. These are given for perfection, you see. I believe the spirits are given to perfect... perfection of the church.

111 Now, these people that speak, they are Spirit-filled, there's no doubt. Now, here's a man, maybe he's speaking in here in the meeting, and he gives.... Now, he's right before the interpreters, see, and yet nobody gets the interpretation, there's just something wrong. The interpreter can't help that, see. He has to interpret by inspiration the same as the one speaking that. And he might have a real gift of speaking in tongues, but he hasn't got the gift of tongues, a language.

And then the thing for him to do is, when he uses this tongue, then he sees.... Now, what... he ain't trying.... If he's trying to stuff himself out again, he's a stuffed shirt. He's wrong to begin with, you see, he'll never go nowhere. See. you think, "Well, bless God, that guy just don't want to interpret my tongues. That's all there is to it." Now, see, he's wrong to begin with. Right there he's got the wrong motive, the wrong objective, see.

112 But if he's sweet and humble with.... Say, "Well, maybe the Lord didn't want to use me in his service. But yet, He just blesses my soul. He wants to edify me, to know that I'm close to Him when I speak in tongues. So I'll walk out in the apple orchard. 'O God!' And the power begins to fall on me and I start speaking in tongues. I come in refreshed, you see. "Oh," you see, "You're speaking to me, Lord, You're just keeping me lined up by speaking in tongues," see. And, "Lord, today I ought to have spoke to that man. Forgive me for it, Lord. I passed over something I oughtn't to. Father, please forgive me." And, directly, away it goes speaking in tongues. "Ah, whew, feel better about it now!"

You see, that's all right. See, your gift is not to be used in the church, but it's to edify you. "He that speaketh in an unknown tongue edifies himself," see. Now, if there's no interpreter, then.... See what I mean? See, that's it. So he wouldn't know himself, but he'll know when he's wrong.

Now you just have to let it go together, you see. That's the only thing you can do till you can get it separated. That's the reason I think it....

113 QUESTION: "Explain I Corinthians 14:5."

Who has got it right quick? One of you got it? [Blank spot on tape. A brother reads I Corinthians 14:5]:

> *... all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.*

All right. "I would rather... I would that all of you spoke with tongues." Paul was trying to say.... Like the church, you be my church. Some of Paul's churches wasn't as big, as many members, as what I got right here. That's right, sometimes ten or twelve, see. See? Now, now he said, "I would that you all spoke with tongues." That stunt you?

See, when the church that.... In Acts 19, I believe it had about a dozen members in it, see. Just very little—missions, you see. So it's always been in a minority, see. And I think it said there was about so many, a dozen men and women, you see, in it.

114 Now, if... you see here, he said, "I would that you all spoke with tongues. I wish you all would speak... all spoke with tongues. (Just get so full of the Holy Ghost you'd just speak in tongues.) But," said, "I would rather you would prophesy; except it be for interpretation, there be an interpretation."

How does that read there? Have you got it there, right there? Let's read it again. Now listen.

[A brother begins reading I Corinthians 14:5, "I would that ye all spake with tongues,"] Now hold that a minute, "I would that you would all speak with tongues." ["but rather that ye prophesied:"] "I'd rather you'd all prophesy." ["for greater is he that prophesieth than he that speaketh with tongues,"] Now hold it a minute. Now, what is greater than he that prophesies? That's where you wanted me to stop at? [A brother says, "I was just saying that was different (unclear words)."] Yes, see. Yeah, see. Now, here's where....

Now, you say for instance, now, we got two unlearned men among us tonight. They

don't know nothing about this. And I come in and you all.... We start here in this meeting, and you just start talking in tongues, every one of you, just talking in tongues, talking in tongues, talking in tongues, and talking in tongues. Well, what is it? See, the unlearned man say, "Huh! They're all crazy!" See? But if one prophesies, see, then he's saying something he can understand.

115 Now, go ahead and read the rest of it now. [The brother continues, "except he interpret...."] There you are. Now, "except," see. The ones that's prophesying is greater than he that speaks in tongues except this gives an interpretation. Now, go ahead, see. ["that the church may receive edifying."] There you are, see, the church is edified.

Now, in other words, why, the church.... This guy here.... Here, this men here is unlearned. They're just sitting among us tonight. We're having this meeting. We're all in here seeking our... wanting to know about the Lord. All of you just start speaking in tongues. Nobody said nothing; just start speaking in tongues. "I want you.... That'd be fine," Paul said. "All of you spoke in tongues, it'd be fine."

But what if some of you prophesy, raise up and say, "Thus saith the Lord, 'There is a man sitting here, and he's a stranger among us. His name is John Doe. He comes from a certain-certain place. He's left his wife and four children there. He's here tonight because he's seeking help. He was with a doctor today in Memphis, Tennessee. And he said.... The doctor told him he had cancer of the lungs. He's dying'"?

116 He said, "If all speak in tongues and the unlearned come among you, then he'll say, 'Aren't you all mad or crazy?' But if one prophesies and reveals the secret of the heart, then they'll fall down, say, 'Truly God's with you.'" See, that's....

Well, now, here. Now you're speaking in tongues. But one gives the interpretation. Say, "Thus saith the Lord (under the interpretation), 'There's a man sitting among us, left his wife, was in Nashville today [or Memphis, or whatever it was], and he's got lung cancer. Come in here, and his name is John Doe,' " so-and-so like that, see.

117 "... except it be for interpretation." See, then he gives edification. Then they'll say.... Then that guy will go out, say, "Let me tell you something. Don't tell me God's not with them people up there. Certainly! Them people knowed me not at all."

So we want the gifts of prophecy, plus the gifts of speaking in tongues. But, in speaking with tongues, see, must have interpretation. And then, when it's interpreted, it is prophecy, see. It is prophecy. Now, I've got that question here in a minute, so I'll get to it just as quick as possible. [Blank spot on tape.]

118 QUESTION: "Matthew 18:10." [A brother reads Matthew 18:10.]:

> *... that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.*

All right. Now, the brother, ever who you are—'course there's no names, just little tickets, you see—who said this, I'm sure I....

Now, you could take two ways of it, you see. But I think the interpretation, if you just asked me, "Explain this," the way I interpret this is this: Now, you turn to II Corinthians, somebody, 5:1. It says this: "If this earthly tabernacle be dissolved...." You know what it is, see. "If this earthly tabernacle be dissolved, we have one already (you know) waiting." All right.

119 Now. Now, if you noticed, in Matthew 18:10, He was speaking about taking little children. There was little children, little tots, three or four years old. He picked them up. "They brought unto Him children (child)." "Children" comes from the name of "child." A child is just a little fellow—not an infant, but just between that and a teen-ager, see. It's not responsible yet for itself.

Now, He said, "Take heed that you don't despise...." If you'd really take the interpretation of that word, is "mistreat," see, to mistreat one of those, mistreat a child. You should never do that. They're children. They don't know, see.

And now notice, said, "Because their angels always beholds my Father's face which is in heaven." You see? In other words, their angels, their messengers, their bodies, angelic bodies that they'll go to if they die, "are always before my Father's face in heaven," see.

120 Now, if this earthly tabernacle be dissolved, we have one already waiting. Is that right? That's a body. Look here. If I just had time to go through this! 'Course, I know I'm not going to have it. But, here, let me just give it to you so it's on the tape, and you'll get it anyhow.

Look, one night Peter was in prison. They had a prayer meeting down at John Mark's house, see. And so the angel of the Lord come in—that pillar of fire, a light—come down, and Peter thought he was dreaming when he seen this light come to him. The Bible said it was a light, see. And I believe it's the same one with us, see. He come down. We get in the same trouble, maybe the same thing would happen, see. And come in to there. And so He said, "Come, go with me."

So Peter thought, "I'm dreaming now, so I'll just see what this dream means." So he walked right on by the guards, and thought, "Uh-huh. There we go on by. The door just opened by itself." Went out the next door, opened by itself. Went to the city gates, it opened by itself. And he still thought he was dreaming. So when he stood out there.... And said, "Well, I'm free. So I'll just go down to John Mark's house, and have some fellowship."

121 They was back there, "O Lord, send your angel and deliver Peter."

And about that time somebody went [Brother Branham knocks]. The little damsel went to the door and said, "Who's there?" Raised up the little lattice, said, "Why, it's Peter!" So went back, said, "Hey, you can stop praying now. Peter's there."

He said, "Oh, come on! Go ahead." Said, "You're...." See?

[Brother Branham knocks again.] Said, "Open up! I'm coming in," see. And so he said....

So she went back, said, "No, it's Peter at the door."

"Oh," they said, "they've cut his head off already. That's his angel at the door, see. (His heavenly tabernacle, he had done received it; that this earthly one was dissolved, because it was waiting in heaven for him to come to.)

What I seen the other day in that vision, you know, crossed over. "If this earthly tabernacle be dissolved, we have one...."

And these little fellows who's done no sin as yet, you see....

See?

122 When a baby is being formed in a womb of a mother, soon as it's put there, see. But first it's a spirit. And as that spirit begins to take on flesh, a little germ of life begins to take on flesh. And as soon as it drops from its.... Now, in the womb, it's a little, quivering, jerking muscles. We know that. That's cells. Just like, you take a horse hair and put it in the water. It'll cap over, and it'll move; and you touch it and it'll jump. That's the way a baby is.

But as soon as it's born in this world and breathes its first breath, it becomes a living soul, see. Because as soon as the earthly body is born into the world, there's a celestial body, or a spiritual body, to take a hold of it. And as soon as this natural body is dropped, there is a heavenly tabernacle waiting for it.

If this earthly tabernacle be dissolved, there is a heavenly tabernacle waiting for it. Just as soon as the baby's dropped into the earth, in flesh, there's a spiritual body waiting to receive it. And as soon as the spiritual body... the natural body is dissolved, there's a spiritual body waiting yonder, see. A "theophany" we call it, see, a theophany.

123 [A brother asks, "Well now, is that temporary, pending the resurrection of this body?"] Yeah, see. Yeah. Oh, yes. ["That's the condition that we're going to live in until this one is resurrected?"] That's right, see.

It's not revealed to sons of men yet. I believe.... I know I saw it, see. But I don't know what kind of a body it is, but I could feel them just the same as I feel your hands, or anything else. 'Course, this is on tape, and you may be playing it years after I'm gone. But in that, whatever it was, see, I was holding those people and catching them, and it was just as real as you are real; and yet it wasn't.... They didn't eat nor drink. There was no yesterday nor tomorrow, see. It was eternity.

124 And now when that tabernacle... they live there in that body. They come back to

the earth. And that type of a body they had took on immortality. The dust of the earth gathered into that theophany of... somehow, and they become human again; had to eat like they did in the garden of Eden, see. "But if this earthly tabernacle be dissolved, we have one already waiting."

So these little children that had no sin, see, no sin yet, their angels, their bodies (the one that Peter had come back in...) see, was waiting. "Beholding the Father's face, in heaven," it's always before Him. They know it. There it is.

125 [A brother says, "It was a little bit difficult there where Jesus said, in the first part of his resurrection, He said, 'Touch me not.' He had not yet ascended up. And then when He came in the room where Thomas was, He says, 'Come over here and thrust your hand in my side.'"] That's right, He hadn't ascended up yet. ["And the difference of the two, where one He told them not to touch Him, and over there He told Thomas to come."] He hadn't never ascended up yet, you see. He... ["'For I have not yet ascended to my Father.' "]

That's right, see, He wasn't to be touched until after his resurrection. He had come out from the earth, you see. He'd come out from the earth and was walking among men. But He had not yet ascended. He said.... He told Mary, He said, "Don't touch me."

She said, "Rabboni."

He said, "Don't touch me, for I've not yet ascended to the Father. But I ascend to my God and to your God, to my Father and your Father."

And then that night, after He had done went up before God... and rose from the dead, went up before God. Coming back, He invited Thomas to come touch His side. See, He had ascended up in before God. That's right. Okay.

126 QUESTION: Now, "In I Corinthians 14, 'Follow after charity, and desire spiritual gifts, but rather that you may prophesy.' "

Webster, saying, 'Prophesy: to foretell future events, especially by divine inspiration.' Can a message...?" Now that's what Webster said and what the brother asked. "Can a message be called 'prophesy' that does not foretell future events?"

No, sir. Prophesy is to "foretell." See? All right.

127 QUESTION: Now, "I Corinthians 14:27, I believe that all messages should be interpreted, and that not more than three messages in tongues should be given in any one service."

That's the Scripture. I've got it wrote down here. 'Course, we're familiar with that, and know that, you see. That's.... Yes, sir. It should only be by courses of three. That's I Corinthians 14, too, see. That's right, courses of three. Now watch that in your meetings, brethren. Now, you'll find that come up now. You'll find out that a lot of people gets into it. And don't say they haven't got the Holy Ghost, now.

But, you see, Paul went down to set the Corinthian church in order. We all know that, don't we? He had to put it in order. And he said, "All things be done decently and in order."

128 Now, if you notice, Paul, in going down, he always had trouble with the Corinthian church. You never found him that way in.... He never said nothing about it to the Ephesian church. He could teach them eternal security. There's nothing about eternal security in the Corinthian church. They were always babies, trying, "One's got a tongue, one's got a psalm." Isn't that right? See? And if you let your congregation get started on that....

Like Martin Luther. He got so filled with the Spirit till he spoke in tongues. He said... in his diary, he said, "I spoke with tongues." He said, "but if I teach my people that," said "they'll seek the gift instead of the giver." That was right, see. They'll be seeking the gift instead of the giver.

And that's what people get, and then they get all flusterated and puffed up when they let them speak with tongues or something like that. And if it ain't of God, then it'll be of naught. But we....

Now, the modern churches turn the whole thing out, but we don't. We believe that it's God's gift and can be put in there by the Spirit of God. How about that, Brother Roy?

That's right. Yes, sir, put in the church; it belongs in the church. The gift of speaking in tongues belongs there, see, in the church of God.

129 Now, let's see now exactly what his question was here. Said, that:

"I believe that all messages (that's right) should be interpreted, and that by the courses of three."

That's right, see, because if you let the.... Now let's say, for instance, like you were having a meeting and we're sitting in here. And now what good would it do to let him speak in tongues, him speak in tongues, him speak in tongues, him...? Why, we'd be all so confused we wouldn't even know what we was doing, see. By the courses of three, let.... Like Hollin, he's speaking in tongues. If he speaks in tongues.... And there must be also an interpreter.

Now, there can be one interpreter unless you interpret your own tongue. "Let him that speaketh in unknown tongues also pray that he may interpret." He can interpret his own tongues, which is just as lawful as it is for some interpreter. But there must be one interpreter before tongues can be.... If you got a bunch of people speaking in tongues and there be no interpreter, then pray yourself that you may interpret what you're saying.

130 Now, just don't do it to puff yourself up, 'cause you're just edifying yourself then, see. Don't do that. But speak in tongues that you might edify God, might edify the church. It's all for one big cause, brother. These gifts are to edify God, to edify the church, to bring people into God, to let them know that God is with us. He's not a dead God; He's a living God working among us, see.

And we just have to watch that real close 'cause, boy, the devil hates that like everything, you see, to see real true gifts, because.... Gifts are weak, and he can really go to work on those gifts. Man, oh, man, he can really impersonate every one of them. So that's the reason....

131 Now, look, the difference between a gift of prophecy and a prophet, there's just a million miles difference. Before a prophecy.... A man with a gift of prophecy can even be told before the church. Two or three has to discern that and say that it's true. That's right. But not a prophet, see. A prophet is an office. Gift of prophecy is a gift. A prophet's born, has "thus saith the Lord," brother, right on and on. There's nothing in that, you see. That's a prophet. But a gift of prophecy, that's a gift, you see. One's an office of God; the other one's a gift of God, see. And that's the difference.

132 Now, the messages, say, now, for instance, here's the way it would be. Now, we'll say, like Brother Junie, tonight, he interprets. We know that. He's an interpreter. Brother Neville's an interpreter, see—interprets tongues. Well, we know that. Now, what if here we're sitting tonight, oh, the Spirit of God just a-busting out to speak. My, goodness! And we got.... Wait, church is going to start in a few minutes. See, we're meeting just before the church. I'm putting it in order like we'd have here.

Well, then, first thing you know, up gets Brother Ruddell and speaks in tongues. Wait just a minute, see. Junie jumps up, "Thus saith the Lord, 'A certain-certain thing,'" or somebody over here. The scribe is taking it down, whatever was said. Let's just take it quickly, 'cause it... get it fresh, right what he said. All right. If it's refused, then you just better let it go, see, tear it up. But if it's not refused, it's accepted by two people, then it's wrote out here. They sign their name on it, see. That's for your church. I'm telling you all for your benefit, see. I don't know whether they did that in the beginning or not.

133 And the first thing you know, up jumps Hollin, speaks in tongues. Now, the interpreter might swing the same message, see. It might be the same thing—certain thing to take place, a prophecy; see, something that's fixing to happen, or something you must do. Up jumps Brother Roberson, behind, speaks in tongues. All right. It could still be the same message, give the same interpretation, see, or it could be three messages.

Now, God ain't going to put fifty messages out in one night. We know that, 'cause you couldn't get them. But whatever is oppressing the church, like something that's doing, it's for the edification of the church, see. Then I wouldn't permit anymore than that, see, 'cause it said, "Let it be by courses of three," see.

134 Just the course of three, then I'd say, "Go ahead and write them down, and put them up there on the pulpit," see. Then tomorrow night we meet again, see. And if anything's fixing to happen between now and tomorrow night, God will speak it in one of those messages. See what I mean? Let it be by courses of three. And I think now, Webster says prophecy can....

QUESTION: "Can a message be called prophecy that does not foretell the future?"

No. If it's prophecy, it's prophesying, foretelling something that's coming to pass. That's true, too.

135 All right, and I think.... Now, this is the last one till we get to these here.

QUESTION: "Brother Branham, can any of these.... Brother Branham, any of these questions (It's wrote by typewriter and it's pretty near rubbed out.) Can any of these ques.... Brother Branham, any of these questions that you don't feel led to answer or commit on... or comment on (yeah), comment on, lay aside, I won't feel bad at all. What is the full duties of a deacon, according to the Scripture?"

Well, I believe they got that out there. I know it's one of the deacons of our church. So I believe they got an order of it there. We ought to get some more of them copies up and give to each one of our deacons if we haven't got it. Wonder if we could get a copy of that, Gene, you or Brother Leo, or some of them. Get about six or eight of them and give them to our deacons. That gives the duties, Scripturally, what a deacon's to do.

136 QUESTION: "In case we should have a prophecy or a message in tongues out of order, just how should we correct it?"

Now, that's a good case of emergency. Now, bless you, deacon who mentioned this, 'cause this is a good thing. You want to handle it with rubber gloves. Now, if you give a....

If someone comes in, in our congregation here, and gives a message or a prophecy out of order, there isn't hardly anything that you can do about it if they're on the floor, see. You just.... They know they're out of order, and it may ruin the service, see. But, if it does, just best thing to do, for the deacons, is just to keep quiet, see. Because the prophet on the platform is the one that actually is.... You're his protection, you're his policemen, see. You're the guards around, see.

Now, if it's someone in our cong.... If it's out of our congregation, the person is untrained, see. They're not trained. That's what we're trying to get here, see, that we know what to do. We know how to train our people. But if it's out of our congregation, well, we don't know how that poor person is trained.

137 For instance, like.... Billy remembers this—Costa Mesa, California. Every time when I'd get ready to make an altar call there'd be a woman jump up, and run up and down them aisles, speaking in tongues, and she'd just tear that altar call to pieces. And I'd just have to walk out. You could see the Spirit done grieved, you see. Nothing will grieve the Spirit of God if it's in order. [Blank spot on tape.]

...just before she got ready to start, how she'd get herself ready, 'cause I watched her. Any minister will do that when he sees anything out of order. Then this woman was back there and she told Billy.... And Billy told me when I was coming in that night, said, "Daddy, you know that woman that's broke them altar call, two nights?"

"Yeah."

Said, "She was sitting out there." Said she said, "Glory to God, Billy, I got another message tonight!"

Well, now, you see? I watched her down over the audience. There was thousands of people there. That's when the "Reader's Digest" wrote up that about the healing of Donny Martin, you know, "The Miracle of Donny Martin." So I watched that woman. And just about the time I started to make my altar call, she....

Now, she was just untrained; no doubt a good woman. But she looked around; she started fixing her hair. She had bobbed hair, see. So you see, she belonged to the Assemblies or some of them churches that permitted that. She was fixing her hair up. She reached down and pulled up her stockings, got ready like that.

And just about time I started to make the altar.... I said, "Now, how many in

here... how many is there present now that would like to come forward and give their hearts to the Lord Jesus?"

138 She jumped up. I said, "Sit down." She started on. I said, "Sit down!" See? And, boy, everybody.... I just stopped. She acted like she didn't hear me, and I squalled it out again. She heard me that time, 'cause I like to shook the building over with that big microphone standing right there. And she sat down.

I said, "Now, as I was saying, how many wants to come to the altar and give their hearts to God?" And I went right ahead with the meeting, see.

And that night when I started the truck, I was surrounded. And here them bunch of women standing there like a bunch of chickens, you know, "You blasphemed the Holy Ghost!"

I said, "I did?" I said, "How can I blaspheme the Holy Ghost by following the declaration of the Scriptures?" See?

And this woman said, "I had a message right straight from God."

I said, "But you was giving it at the wrong time, sister." I said, "I'm not...."

"You say that wasn't of God?"

I said, "I couldn't tell you, lady." I said, "I believe it was, see." I said, "I'll say it for your benefit, that I say I believe it was. And I believe you're a good woman. But you were out of order."

And there was her pastor standing there. I knew he was her pastor, see. And I said, "There's only one thing I can say, that either you was in the flesh, or you've got a pastor that's trained you that don't know nothing about the Scriptures." I said, "He ought to come and talk to us a little while about the Scriptures. That's wrong. You're out of order. You lost many souls, night before last, and many last night again; and would have done the same thing tonight."

And this man said, "Brother Branham," said, "I beg your pardon."

I said, "What do you mean?"

Said, "She had a right to give that message. You was through."

I said, "I was on the platform, and the spirit of the prophets is subject to the prophet. I'm still on the platform."

And he said, "Well...."

I said, "I still had the message. I was making my altar call that's to rake in. I throwed my net out. I'm pulling it now. Don't throw barbed wire out there or something to upset it, see." I said, "I was still pulling my net." And I said, "She interfered with the bringing in of souls. What good would it do to preach, or anything else, if you don't call and get sinners to come up?"

And he said, "Well, her message was later than yours. Hers was right off the platform.... Hers was right straight from God."

I said, "If any man thinks himself to be spiritual or a prophet let him acknowledge what I say is the commandments of the Lord. But if he be ignorant, just let him be ignorant. We have no such custom, neither the church of God," quoting Paul, you know.

I said, "No, sir, nothing fresh! Jesus said, 'Let every man's word be a lie and mine be true.' Paul said, 'Though an angel from heaven come with anything else but what's here, let it be accursed.'" I said, "Mister, you are firmly off the line."

I said, "What kind of a church have you got? I bet it's a big bunch of confusion. If you let them people do that how do you ever make your altar call? She's got a ministry. They all got a ministry. But you got times for your ministry, see, that's given to you."

139 So that's right. No. And now, if that takes place in our church like that, like this, by some of our brethren or sisters here in the church that does speak with tongues, now, the deacons after the church, the board I think should meet them together, and say, "Let me refer back to you on a tape, just for a few minutes, you see. See? You're just... or the pastor...." Say, "I'm sure the pastor wants to speak to you. Would you just meet us over here in the study a little while, see, brother?" Go in there and speak to him real

nicely, see. And say....

But, now, if they get all out of order and disturbing your pastor, see.... If they're disturbing your pastor, then you elders should walk up to him and say, "Just a moment." And if the pastor motions to you to stop them, then he's done caught the spirit up there, that they're breaking the spirit of the meeting, you see.

140 So if the pastor stops and reverently bows his head, just don't say nothing, see. Don't say nothing; let the pastor. But you watch your pastor. If he motions to you like that, that you should stop it, then walk over with Christian love, say, "My brother, sister (whichever it may be), I believe you're out of order, because you're disturbing the prophet, you see. He has the message from God. When he gets through with his message, then we'll see about it a little later." See, if it's disturbing him.

But if it's someone out, and the pastor with respect just stops and waits a minute, then probably he'll start right on, you see. And if you notice, ninety percent of the time like that, the interpretation, it's always just quoting some Scripture or something like that, which it's probably flesh on both ends of the line. You know what I mean like that, see. All right.

141 QUESTION: "Is more than one permitted to speak a message in tongues without an interpretation?"

No. They should come one by one, see. One speak, and then give the interpretation, see. And then if another speaks, the interpretation. Because if you don't, the interpreter won't know what he's doing, because there's two or three messages here banging on him at once, you see. And that would be confusing to him, and God's not an author of confusion, you see. So let one speak, and another interpret. And then.... Give three messages, but let each message be interpreted.

142 Then we'll have.... Like if Brother Ruddell would speak and Brother Neville would give an interpretation, Brother Fred just hold his peace. See, get that interpretation. First, it's to be judged first, to see if it's of God or not in the first place, see. All right.

Now, if Brother Ruddell speaks, Brother Beeler speaks, Brother Neville speaks, the poor interpreter has got three messages in line. What will he know what to do? See? Let him alone. Give the message and then hold your peace. Just wait. Something be revealed to the next one sitting by him, let him hold his peace. Just sit still, see, and then let the interpretation come.

Then, when you do, write it down then, see what the discerners say, see. If they say, "Well, it's of God, all right," there's a message, see. Put it down, then wait just a minute. And the first thing you know, well, then the Spirit moving on him, he'll speak. Then the interpreter wait a minute, see what the Holy Spirit's going to say. Here he comes forth with that message, you see. And then he'll write that down, see. And let it be by courses of three.

143 QUESTION: "Brother Branham, we know that you are a messenger sent from God to this church age. The very same signs that followed Jesus we see following you. And we are... understand why some who know you best think you are Messiah. Would you explain the difference in your relationship to God and that of Christ's?"

Well, I know, brethren, that is true, see, but let's wait. I got something wrote down on that here, just for a minute. Many times it's misunderstood, see. But, now, in the person sometimes.... I want some of you to turn with me to Luke, the third chapter and the fifteenth verse. While you're doing that, I might be saying to you.... When you get it, that.... It's Luke 3. It might... it's in.... Let me just.... I ain't going to shut the door, 'cause there's nobody there. Let me just get this to you, brethren. You have heard it. It's all around. But just let me tell you, see, it has to come that way. It's got to come that way. If it wasn't that way I would repent of my message.

144 Listen, brethren, I adjure you before Christ that you hold this part of your peace, but if you were spiritual you would understand. Don't you know what the very first thing He said down there on the river? Don't you remember what He said? "As John the Baptist was sent forth to forerun the first coming of Christ, your message...." It's the message that will forerun the second coming of Christ. That's what the angel of the Lord said.

Now, now notice. Now, "As John the Baptist...." Now, all of you have heard that.

You've read it in books, and heard people that... standing there, hearing it, and everything else, when that angel itself spoke that message, "As John the Baptist was sent forth to forerun the first coming of Christ, you are sent with this message... will forerun the second coming of Christ." Now, the message....

145 Now, if you'll notice, and I.... Little Willie out there put my name under that star out there, and that's the reason I passed it over, you see, 'cause I don't think.... Now, I'm going to be honest as I can be. I don't think I'd have anything to do with that messenger, see. That's right. I believe that I'm, maybe, be sent for a part of this church, to help build that message up to a place to where it would, when this forerunner comes... that he will come.

But I believe, me being what I am, I believe that I have the message of the day. I believe that this is the light of the day. And I believe it's pointing to that time coming, you see. I believe that the message that he said down there, "the message that you have...." Now, if you notice that star that rose back there was a....

146 Let me make it.... I know I'm pinching my time here, and I got these others, such fine questions. I don't want.... It's after ten now, so... and I know you're wanting to go home, see. But listen here. Let me show you something. Will you give me just a few moments extra? All right, all right.

Now look. Now, let me say something. Now, you brethren keep this among yourselves, see. Now, keep this among yourself. I've got to get you straight on this because you're my pastors and things, you see, and I got to do this. And you're brothers with me working in this message, see.

147 Now, as far as me myself as a man, I'm as you, and worse than you. Many of you all come with Christian backgrounds and things. "I'm the chiefest of sinners (as it was said one time) among you." The lowest of life, I guess, that could be lived, as an unbeliever and doubter, I was.

But since a child I've always knowed that there was a God, and knowed there was something happened in my life. And that's beyond any question, my brother. But let me say this, that there will come a message, and there will come a messenger. I believe that if it's to be a man, it'll be somebody after me, see. It'll be.... But this message that I'm preaching is the true message of this day, and it's the last message.

You see what I'm doing, brethren? I'm putting you all the same place I am, 'cause you're just as much into it as I am. You are messengers of this same message.

148 Here, I got an illustration. I think I can make it better by an illustration. Let me just partially close this door for a moment. This is Jesus, and that is Jesus. Well, I'll put this over here, Gethsemane, and this here and there. Now, you can't.... I didn't even say this out before the church out there. Now, remember, what kind of a light, a star, led the men who was seeking wisdom, "to guide us to thy perfect light"?

Now I'm going to break down here just a minute and tell you something. Let's jerk that thing off that Willie's done up there, and then say it's right. Let's just say it's right.

I can't say that, brethren. That's a stuffed shirt. That, I wouldn't.... Even if I believed it, I wouldn't say it, see. Somebody else says it, that's them.

149 But, here, just like I just asked some of the boys, if they would, kind of testify of some of the things that's happened. I don't like to get in the pulpit and testify of something that's happened in the meeting. Let the manager or somebody else do that, somebody else testify. I don't like to do that.

[A brother says, "Even they came to John and said, 'Are you the Christ?'"] Yeah, that's it, what I'm trying to get to. ["'Are you that prophet?' "] He denied it. ["Didn't say either one. He says, 'I'm just one crying in the wilderness.'"] "The voice of one crying in the wilderness." He positionally placed himself.

[Another brother says, "They asked him if he was that prophet; he said 'I am not.'"] Yeah. Now.... For the prophet was that one that Moses spoke of. See, that's the prophet, see. But he knew who he was, see. But he did tell, now, that.... He did tell them, see, and he did say, "I am the voice of one...." That was him. He said what he was, see. But he was a....

150 Go ahead. [A brother says, "When Christ came along then, following John, they

come to Him and said, 'We've been taught to believe that Elijah would come before the Messiah.' He said, 'If you can receive it that was him.'"] That was him. That's right. That's right. And John kept saying, "I am nothing! I am nothing! I'm not worthy to loose his shoe!"

But what about when Jesus said about him? He said, "Who'd you go out to see?" Yeah. "Did you go to see a reed shaken with the wind? Or what did you go to see? Some man in fine raiment and luxury and things?" Said, "They're in king's palace. But did you go to see a prophet? I say yes, and more than a prophet." He was more than a prophet. He was the messenger of the covenant. That's what he was. He was more than a prophet. He said, "There's never been a man born of a woman as great as him to this time," see.

That's what it was, see. He was a messenger of the covenant. He was the one that introduced and said, "This is Him." All the other prophets spoke of Him, but John said "This is Him," see.

151 Now watch. Now notice. The wise men followed a star. I'm going to take it back more of a minor way, see. The wise men followed a star, asking, "Where is He born king of the Jews?" You've heard the song. "We've seen His star in the east and have come to worship Him." You've heard that, read it in the Scripture. All right:

Westward leading, still proceeding,
Guide us to Thy perfect light.

The star was guiding to the perfect light, because the star was only reflecting the light. That's where we got this out here the other day, see. How many was here Sunday to see that? You see, just got through preaching about it. Shekinah glory reflected in the star, and the star reflecting it. Here was the angel of the Lord standing here on the platform reflecting it back out there, out of the Shekinah glory. Just exactly the same thing. There it was right exactly. Looking here at the real one, looking out there and it being reflected right on the side like that, see.

152 Now notice this. Now that star rose in the east. Is that right? It was a great star. All right. And who was the actual earthly star in the time of the coming of Jesus? Well, John. He was the one who guided them to that perfect light. Is that right? That was in the east at the first appearing of Jesus. And, now, there's a lot of little stars that cross over the horizontal until it comes over to the evening star.

And the evening star shines in the evening. The morning star shines in the morning. And they're both the same size stars and the same kind of star. Now put two and two together and you got it, see. See, there you are. So it isn't.... The star isn't Messiah; he's just reflecting the Messiah.

153 Now, the star does not reflect its own light. The star reflects the light of the sun. Is that right? [A brother says, "No."] Huh? ["In a sense. The moon does; the stars reflect their own light."] Yeah, the moon.... Yeah, I meant that the moon reflects the light. Yeah. Now, if a star reflecting its light, then its light would have to come from God, because it is a glacier of some sort. Isn't it? [The brother says, "Sun."] Huh? A sun of itself, off of the sun. ["The suns farther away than our sun."] Yeah. And they were told that those suns come from the big sun. The sun throwed these missiles off and they're little burning missiles like the sun. So they're amateur suns to us. Is that right? Amateur lights. ["Most of them are bigger than our sun."] I mean to us, to us, see. We're talking about ourselves here. All right.

154 Now, if they are suns to us, or light-givers, they are part of the main giver, see. The big sun gives us the big light, the perfect light. The little suns, or the little stars, which we can see.... In bodies they may be far beyond the sun that shines. But what they reflect to us is a smaller light. But they're only giving witness of a light. Is that right? Then when the big sun rises, the little suns go out. Is that right? They're not the sun to us; they are a reflector like the sun. See what I mean?

Now, the biggest among them in the morning, that heralds the coming of the sun.... The setting of the sun and the coming of the sun, is the morning star and the evening star. Is that right? Two of the biggest stars, the eastern star and the western star.

155 Now, now you see where it's at? Elijah was the messenger to herald the coming of

the eastern star, and predicted to be the heralder of the western star, or the coming again of a new day after this day is past. Now you see what it is?

The east, "It shall be light in the...." See, just before the sun was heralded to the earth, the morning star gave witness that the sun's a-coming. Is that right? See, that brings forth the morning star. Well, then the morning star and the evening star are the same type of stars, and there's little stars all across. Don't you see what I mean? The messengers?

156 Well, then, He was to look upon as Alpha and Omega, the beginning and the end, jasper and sardius stone. See what I mean? Now, the coming of Christ drawing near at hand, then the message that Elijah was supposed to preach in the last days, if there is a repeat of history.... Just like the morning star heralds the coming there, the evening star heralds the coming of a new day, another day. This is the coming of the sun; then it heralds the going of the sun that we have had, and the coming of a new sun—a new age, a new time to come in.

Now, listen. Then if John brought forth his message and heralded the first coming of Christ, and Elijah comes in the last day, the prophet said, "It'll be light in the evening time." In other words, there would be a light in the evening time.

157 The evening light, the biggest evening light we got is the evening star—greatest light we got. Well, then, it would have to herald the same message that it was as this other star. It's heralding the sun, speaking of the sun. Well, now we're in the evening time. The evening lights are here. This age is vanished away. See what I mean? This day has passed over, and there'll be heralding another day coming.

For, see, that's actually.... If somebody was in the west and looked back to that star, it would be in the east. And you see, "We have seen his star in the east," but they was actually... they were in the east looking westward towards that star. Is that right? The wise men was over in the west... over in the east looking back towards the western star. See what I mean? But it was an eastern star to the ones that was in the west.

158 See, like we'd say.... I always say, "Down is up." How do you know but what that's right? We're standing in eternity, so the south pole may be up and the north pole may be down. We don't know, see. The way up is down, see. We'll leave this. After this we go into eternity. It's heralding a coming of an eternity—a different day, a different time, altogether.

Now we're in the evening time. We believe that. We believe that the coming of the Lord is at hand. All right. Now, if that be so, then there's got to be an evening light. And the evening light, according to Malachi 4, was supposed to turn the hearts of the children back to the fathers, back to the beginning.

But when he come the first time, he was turning the hearts of the fathers to the children. The children was the ones that he had gathered around him. He was to bring the children... the hearts of the fathers (the old, ancient, orthodox fathers) back to this light that he was heralding here.

159 But when he comes again, he's to turn right back around (did you notice, before the world was destroyed, the great and terrible day of the Lord...) and turn the hearts of the children to the fathers—the evening star which was the morning star at that time. Amen.

I hope I get it right, see: the evening star which was the morning star, 'cause it's the same star. We're in the west, looking east. They was in the east, looking west. It's exactly the same star. See what I mean? It depends on where you're at, see, whether it's the eastern star or the western star. You see what I mean? All right.

160 Now, one brings the faith of the fathers to the children; in this time it's the faith of the children back to the fathers. You've went around, and coming around again. Don't you see what I mean? It's the same star all the time. The same thing, the same message, the same thing right back again. It's passed over.

And how do you know which way you're going? I believe the hour will come when they'll actually find out that the world don't even run. I believe that with all my heart. I don't believe... how much they scientifically prove it or anything more. They've done a lot of scientific proving they had to take back. God said the world stopped... the sun. I mean the sun stopped instead of the world. See, the sun. I actually don't believe the

sun.... I don't believe the sun does what they say it does. I know the moon travels, and I believe the sun runs also, see.

But some of them say, "He looked at the ignorance of Joshua, see, and said He stopped the...." Well, he said, "He stopped the world."

I said, "Then you told me if the world would ever stop, it would just shoot like a comet through space." I said, "Then, what happened then?"

161 I was talking to Mr. Thiess down here, the Bible teacher in high school. You know who it was, when he told me. I said, "I believe that what the Bible said... that the world stopped—I mean, the sun stopped. Joshua said to the sun, 'Stand still!' and she stood there."

He said, "Well, He just stopped the world. He seen Joshua's ignorance."

I said, "You do the same by your intelligence, then."

[A brother says, "I think they can scientifically prove how long the sun did stop."] Yes, I've heard that, too. Yes, they claim.... I heard an astrologer here sometime ago speaking on that, that they could prove it. And at the same time that they... something took place in the atmosphere that they could see where something happened in the heaven and it opened the Red Sea at that time and things. They proved all that. Well, boy, I'm telling you, stars from way in yonder somewhere else that done something like that at that time. However, that's too deep for us.

162 So, now, the reason that this message... this message will have to be looked on in this respects, to prove that it is. Now, we know, brethren, that man cannot be God. Man—yet he is a god. Each one of you are a god. You was made to be a god. But not while you're in this life, see. Jesus was a man just like we are, but God was in Him. The fullness of God was in Him. We have the Spirit by a measure.

But being that this light has come, and if it is the true light that's to herald the message that John the Baptist heralded, as he said he did on the river down yonder.... And just look, how could it be anything else? Look at me, see—not even a grammar school education. When He told me the things would happen, not one of them has failed. Not one of them has ever failed. Look what He's done. Look, He's even got....

And I told brethren, back yonder years ago (I don't know who would be the oldest one among us), but told them about these things, about seeing this light and what color it was, and everything. Now the picture shows that it's true. All these different things proves to be the truth. Is that right? Well, then, if that is true, and it is the light....

163 Now, start about four [Blank spot on tape.] ... above that thirty-fifth verse there, or I mean the.... Let's start about the fourteenth verse, brother. Who has it open? All right. Start about the fourteenth verse of the third chapter of St. Luke there. [A brother reads Luke 3:14-16.]

> *And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.*
>
> *And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;*
>
> *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh,* and *the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:*

All right. What was it? The people were under such expectations of the Messiah to appear, when they seen this great anointed ministry of a man coming out of the wilderness and having his campaign and going back in the wilderness, many men that was his own followers said, "He is the Messiah." They was expecting it, see.

Then if this is the true message of God forerunning the coming, of John the Baptist, the same... like the same thing, the Elijah message, it'll have to be thought of in the same manner, see. So that answers that question, I think, exactly. See? It's got to be thought in the same manner, see.

164 QUESTION: [A brother asks, "Is there anything that we are responsible to do in order to try to help anybody that would take in a conflict like that? Or what could we

do?”] There wouldn't be nothing. There's nothing you can do. [“A reprobate mind.... Could that develop into a reprobate mind?”] Well, it would come to a reprobate mind if it come to this: if the man, that it was spoken of, would witness that he was the Messiah, then we know he'd be a false Christ, see.

See, as long as the man himself would hold his position, you see.... Like they told John. John didn't.... It don't say nothing there about him saying anything about them. They were the people, the lovely Christians or the believers that was believing on John.

165 They said, “This man truly is a prophet of God, there's no doubt.” They said, “Aren't you that prophet?”

He said, “No.”

He said, “Why, aren't you the Messiah?” See, they thought he really was, see.

He said, “No.”

“Aren't you...? Who are you?”

He said, “I'm the voice of one crying in the wilderness.”

And then the Bible said the people being under expectations.... Who was that? His hearers, his listeners, his followers, his brethren, see. Now, they didn't want to hurt him. They wasn't trying to hurt him. But, see, they thought actually in their hearts that he was the Messiah.

Well, now, history has to repeat itself on every occasion. We know that. It has to repeat itself.

166 Like you take over there in Matthew 3, it said, “That it might be fulfilled, spoken of the prophet, 'Out of Egypt I have called my son.' ” Now, that wasn't.... It was speaking of Jesus, the Son, but run the reference. It was Jacob, the son, too. See? It all has a compound meaning.

So now if that thing did not rise, I would still say it was in the future to rise, because I know this message comes from God, and it's the forerunning of Christ; and it is the Spirit and the power of Elijah, because it's to restore the hearts of the children. Everything exactly vindicates it. So it's bound to shape up to a thing to be like that, under the true people that absolutely believe, and your brothers and friends.

167 Now, I got a doctor right here in town. I can tell you of a doctor (I ain't going to tell you who he is, a friend of mine), who put his hands around me, and said, “Billy, it would be easy for me to say to you, you are God's last day Messiah.” See?

I said, “Doc, don't you do that.”

He said, “Well, I don't see nobody in the world that's ever had a thing, and say the things and do the things that you do, Billy.” It's helped him a lot, see. He said, “I go to these churches and see these preachers and things.” He said, “You're different from them, and I know you ain't got no education. And I know that you're not a psychologist, 'cause psychology won't do those things.”

I said, “That's true, Doc.”

No need talking to him, 'cause he don't even know.... You couldn't get to first base with him, see, 'cause he don't know what to do. But that's it, you see.

168 I know a colored woman that lives up the lane from me, and she works for another man that I know of. And this man's wife called her, said, “That woman would absolutely do worship to you as a god, 'cause she was dying with cancer. And you laid hands on that woman and said she was....” This woman that she works for, her husband and this certain doctor (not the doctor I was speaking about, another doctor) plays golf and things together, and he had give her up. And that was his buddy's housemaid, and had give her up to die, and she was healed absolutely. And the doctor couldn't even find a trace of it, of the cancer. And, see, she'd say....

169 Now, they don't mean it in the light that I think that they say it in, or we take it in, see. They mean that they believe God is with us, in us, working through us; not that an individual is God, you see. Now, they knowed that John was just a man.

And so was Jesus just a man. Jesus was just a man. He was just born of a woman, had to die. Is that right? He was a man—had to eat and drink, and hungered, cried, and

thirst, and everything. Just as human as you are, as human as I am. But the Spirit of God was in Him in the fullness without measure. He was omnipotent in power.

Where Elijah was just a portion of that Spirit—maybe anointed a little above his brethren, but he was just a portion of the Spirit. But the people was a-looking for the Messiah. And they seen this portion above their brethren, they said, "Oh, my, this must be Him!" But when He begin to shine, John's little light went out, see.

And these little lights will go out when He comes, that great anointed Christ of heaven coming from the east to the west.

170 But He will not be on earth now, the Messiah will not be on earth until the millennium sets in, see, 'cause the church.... We're caught up together to meet the Lord in the air. He never comes to the earth. He catches His Bride away.

He gets a ladder, you know, like.... What was that play, Leo, where the man put the ladder up beside of the house? Romeo and Juliet. That's right, put the ladder up and stole his bride away. Now He's just coming down Jacob's ladder, and saying, "Psst, Sweetheart, come here." See, we're going up to meet Him.

171 QUESTION: [A brother asks, "Brother Branham, would this be correct then with that? These people came to John the Baptist and they wanted to call him the Messiah. And I heard you one time say that the Jew thinks the Messiah is God."] What say? ["I say, these people came to John the Baptist, thinking that he was the Messiah, the Christ. I heard you say one time that the Messiah would be God, for the Jew."] Yes, sir. That's right, "Rabbi."

[A brother says, "Well, John rebuked them, saying that he was not, that Christ was coming."] That's right. ["But isn't it true that the disciples called Jesus 'Lord'? And Jesus agreed with that, saying, 'You call me "Lord," and so I am.'"] Yeah. ["In John 13, where He washed (unclear words)."] Yeah, He would admit it. ["As being Lord, yes, He admitted it."] He admitted it. ["He accepted it."] Uh-huh. But, see, Jesus being Lord, when He was asked if He was, He said, "Yes, sir. I am your Lord and Master. You call me that, and you say well, for so I am." But ["But there's never been no other being that would, that...."] ... could say that. No.

Like if it.... If somebody would say that I was a god, well, let me tell you in the name of the Lord Jesus that that's an error! See? I'm a sinner saved by grace, with a message from God, see.

172 QUESTION: "Should or should not a local church take care of her own... of her local (own) responsibilities before taking care of foreign needs in other lands? However, after she meets her needs, it is Scriptural for a local church to help in missionary work as she is able?"

Yeah. Right. Charity begins at home, you see. We take care of our own needs here, 'cause we'd have... this is the church of God, or ever... your little church, the church of God. Now, if you can't even pay your pastor, you can't even get song books and things, you shouldn't be sending it somewhere else, see. But then after you got your church paid for, and everything, your debts all up and everything, fixed and ready and go on, then help that other brother that needs a little help out yonder, you see. Get a little....

I believe, if you're making payments on your church, I'd also have a little fund set somewhere for a missionary offering, if the people felt like they wanted to give to missions; 'cause a lot of people will give to missions when they won't give to home churches, and things. So, if they don't give it to missions, they'll spend it for something else. So I'd say just have a little mission box, and I'd.... That's the way we try to do.

173 QUESTION: "Luke 1:17, please explain John's coming in the spirit of Elias."

Well, I think we just got Luke 1:17, coming in the spirit of Elias.

[A brother asks, "Is that where the reincarnationists gets their doctrine?"] Pardon? [Is that where the people that believe in reincarnation begin their theory?"] Must've been. ["See, they believe he come back in...."] Yes. ["...he come back into another body."] Yes. See, it is true that a spirit never dies. That's true. God takes His man but never his Spirit. ["They say If you've been good, you'll come back into some fine fellow. If you've been bad, you may come back in a dog."] Yeah, they have.... Yeah.

Well, now, like over in India, it was in a group of men where we met like this. And

they'd even... mop the floor, step on a little ants or something, it might be some relative or something. You see, they wouldn't do it. But, you see, that's pagan, see. That's pagan. That's true.

174 QUESTION: "Paul said to the.... Paul said to 'Covet earnestly the best gifts, and yet show I you a more excellent way.' Please explain what the excellent way is."

Love, I Corinthians 13, see. "Covet...." Now get I Corinthians 13 there, brother. I Corinthians, thirteenth chapter, and now just read the last three or four verses of it. I Corinthians 13, last ... about the last three verses of the chapter. [A brother reads I Corinthians 13:11-13.]

> *When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.*
>
> *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*
>
> *And now abideth faith, hope, charity, these three; but the greatest of these is charity.*

Charity.

175 QUESTION: "How should a brother be condemned whose weakness is to take a place in church without being asked to do so?"

Oh, my! Well, suffer with him, I guess.

"How should a brother be condemned (He shouldn't be condemned) whose weakness is to take place in a church without being asked to do so?"

For instance, if he wanted to be a deacon, see. And he's not asked to do so, yet he wants to be a deacon anyhow, see. Well, if a person's like that, you know there's a little something, you know, weak somewhere, anyhow. And so I'd just kind of deal with him in love.

And, of course, you never want to do a thing like that unless you really know. Put your very best men you can on your board, you see, like that. Brother, don't never get nothing in there that's.... Test that man, first. A deacon's got more responsibility than a pastor has. He's to be blameless, a deacon is, see.

176 QUESTION: "At a communion service, a man came to the altar to pray. Brother Branham was standing behind the elements of communion as they were being administered. He said he could not leave them to pray with the man at the altar. Please explain."

I sent the associate, you see, Brother Neville. I remember the night when it taken place. I'm supposed to stay with that communion table, see, even when.... Look here. Now, I ain't got time to go into it. Somebody sitting here that asked, of course. Here's what it is, brother. When you got the communion, that is a representation of the body of Jesus Christ. It should be under guard all the time.

177 Look, when Elijah said to Gehazi, "Take my staff (he had blessed that staff)," he said, "Go on your road. And if anybody speaks, don't speak back. If anybody salutes you, don't salute back. Go on, and lay that staff on the baby." Is that right? "Stay with that staff!" And that's what I was doing.

Now, if there had not been an associate pastor here, standing there... I had got through preaching. I remember when it was. And if Brother Neville hadn't have been standing here, or somebody to help that man at the altar.... I'd just got through preaching, so I was standing at the communion table. And while they was fixing to take communion.... And I was already in giving the communion. Brother Neville was just standing by, and I was ministering communion. Now, Brother Neville was standing there.

178 What if they had come to the altar and Brother Neville was still in his sermon, and he was preaching? I would've went to the altar with the man, if he'd have got up out of the meeting while he was preaching, went to the altar. I'd have seen my brother was... that he had the anointing of the Spirit. He was ministering. He was a minister in the... he was in the line of duty, a minister in the line of duty.

And you should never let them speak with tongues, interrupt, or any way, a

minister in the line of duty. Yet, if the Holy Spirit's speaking to somebody and they run to the altar to get saved, let the minister continue on with his line of duty. Let a pastor, deacon, associate—if there's an associate or any other minister—let him take to that person right quick, and don't bother the minister in the line of duty, see.

179 And I was standing behind the desk in the line of duty, giving communion. And my associate, Brother Neville, was standing by me, and a man run up to the altar. I said, "Go down to him, Brother Neville." And Brother Neville went down to him. That's the reason I didn't go.

Now, if there had been no associate here, or nothing else that went to the man, I'd have stepped off and stopped the communion, and went down and seen that soul was saved. But being that there was somebody to send, it would have pulled me from the line of duty, you see, where I was serving communion.

180 QUESTION: "What all can a person do as a personal worker in dealing with a person seeking the Holy Ghost, and staying Scriptural?"

All right. Just keep quoting the Word to him, is the best thing to do. The Word has the light. Just say, "Brother, Jesus promised it. Remember, it is His promise."

Don't shake him, push him, or move him around, or something. Just don't try to.... Don't you try to give it to him, 'cause you can't do it, see. God will give it to him. You just keep quoting the promises over, see. Keep standing there quoting the promise. "God in heaven, I pray for my brother. Your promise is, You will give him the Holy Spirit."

Then if you're trying to encourage him.... He's saying, "Oh, brother, pastor, brother (ever who it is around him), I want the Holy Spirit."

"Brother, it's a promise. God made the promise. Do you believe He's promised? Now, don't doubt it. If you believe the promise, the Holy Spirit will come to you just at any moment now. Be expecting it. Surrender everything you got to Him, and say, 'Lord, I'm standing on Your promise.' "

Now, keep quoting. Now, make your subject, see, make him keep quoting. Say now, "You tell God. Now, have you repented?"

"Yes."

"Now say, 'Lord, You said if I would repent You were just to forgive me. You say if I repent and be baptized in the name of Jesus Christ for the remission of my sins, I would receive the Holy Ghost. Now, Lord, I've done that. I've done that, Lord. I have did it. I'm waiting, Lord. You promised it.' "

See, that's the way, just keep encouraging him. Keep him right on the Word. If it's ever going to come, it'll come then.

181 QUESTION: "Is a preacher or any Christian doing all right who doesn't believe in.... (No.) Is a preacher, or any Christian, doing all right who doesn't believe in eternal security?"

Now, let's see. I imagine the "doing".... See if you read that the same as I do. Read it. [A brother reads the question, "Is a preacher, or any Christian, doing all right who doesn't believe in eternal security?"]

Thought I might have that right. Now, well, I....

"Is a preacher doing all right who doesn't believe in eternal security?"

I would believe that the preacher was doing... if he didn't know anything about eternal security. But if he did know it and know it to be the truth, and then not preach it, he needs to be ashamed of himself—that's right—or any Christian. Now, the Christian, now, I would say to the Christian that doesn't understand that too well....

QUESTION: [A brother asks, "That isn't an open doctrine, is it, Brother Branham, to be preached to people that have never...?"]

No, no. Now, that's what I was getting to. Yeah.

Now, you remember what I said last Sunday? If you are a preacher, get you a pulpit. If you're not, live your sermon. See, that's the best way to do that—live your sermon. If you're a preacher, get a pulpit, see, and go preaching. If you're not, just live

your sermon. Let your life be your pulpit, see. I think that takes care of a whole lot, don't you? Because a lot of times we find out.... And you brethren do that in your churches.

182 Remember, your laity sometimes tries to explain things and do things. It's best that you instruct them not to do it. And if somebody wants to know something, let them come to one of the ones that's instructed to do it.

Say, well, now, like somebody would say, "Hey, they tell me, you over at your church believe in eternal security."

Now, you better watch. You'll probably get in a bigger mess than you ever was in, you see, and make him worse off than ever. Say, "I tell you what. If you'll come over and ask our pastor.... You go talk to him, see. That is true. I know our pastor believes that. I believe it also, but I'm not able to support.... I'm not a preacher. I just believe it. That's all I know. I believe it because I've heard him explain it so out of the Bible, that it was beyond any shadow of doubt to me."

But better let the laity speak to the pastor about that. And the pastor, be sure that he knows how to answer it, too. So study it real good, 'cause a lot of times they'll tie you up in it, you see.

183 [A brother says, "Brother Branham?"] Excuse me. ["If I can ... (unclear words). But I know my calling and I have made my election sure."] Uh-huh. ["You just said that if you're a preacher, you should have a pulpit."] Yes, sir. That's right. ["I'm not a preacher. I'm an evangelist."] Yes, sir. ["But everybody's pulpit is mine."] That's right. ["But right now I'm working, physical labor. It's not hard work, but I'm working, and I have no pulpit. And I believe that this period of work that I'm in is in the will of the Lord. He's told me to do it, through the Word and witness of the Spirit. And I believe later that pulpits will be open."] Sure, that's right. ["Is that right?"] That's right.

184 Brother, now, if you'll go back here and get the old church ledger, you'll find out that I pastored this church seventeen years, and preached every day, preached every day and worked every day, see. [A brother says, "If you're working, it's a good sign you are called."] Yeah. Paul did, didn't he? Paul made tents. ["I would tend to be discouraged because, like you said, I'm a preacher. Should have a pulpit. I would tend to be discouraged, but I know that God called me to get a job for a season."] Sure. Paul went and made tents, didn't he? Worked with his own hands so he wouldn't have to.... That's exactly. Sure. ["That's where I'm at."] See? That's right, see. John Wesley said, "The world is my parish." So your pulpit's still open, brother. The evangelists goes to all the world. Isn't that right? "Go ye into all the world." So your pulpit's the whole world. Yes, sir.

185 Question.

QUESTION: "Is it ruling, r-u-l-i-n.... Is it ruling that a deacon or a trustee must abide in the doctrine of their church? (Yes. That's right.) Is it lawful for them to add to or take away of the teachings because of their own personal opinion or revelation?"

No, sir. No. A deacon or a trustee should be perfectly in harmony with the doctrine of their church. They should stay perfectly with the interpretation of the Scriptures of their church, because, if they don't, they're fighting against the very thing. They're hurting themselves, see. You're battling....

In other words, like if I say I love my family and try to feed them poison. See, same thing. See, you can't do that, you....

A trustee or a deacon in taking their office, or any officer of a church that represents a certain church body, see, that represents a church.

That's the reason I walked out of the Baptist church, see, for the very first time. I had just been in there a little bit and they asked me to ordain some woman preachers. Well, I couldn't actually stay in it. I said, "I refuse to do it."

And the pastor jerked me up. "What's this? You're an elder!"

I said, "Dr. Davis, in all due respects to the Baptist faith, and everything that I have been ordained to, I did not know that it was in the doctrine of the Baptist church to ordain women. That was one thing was left out of it."

And he said, "That is the doctrine of this church."

I said, "Sir, could I be excused for tonight, or would you answer some questions for me?" See?

He said, "I'll answer your questions." Said, "It's your duty to be there."

I said, "It is, sir. That's right. I'm supposed to anticipate in anything that this church does. I'm in the line of duty, one of the local elders." And he said... I said, "Could you explain to me why that in I Corinthians 14 or 15 there, where Paul said, 'Let your women keep silent in the churches, it's not permitted them to speak.' "

186 And he said, "Why, certainly!" He said, "If... I can answer that." He said, "You see, what it was," said, "Paul said.... All the women was sitting back in the corners, popping off like they do a lot of the other time. He said, 'Don't let them do that,' see."

And I said, "Then explain II Timothy to me, where Paul said, also—the same scribe, the same apostle—said, 'I suffer not a woman to teach or to usurp any authority, see, but to be in obedience. For Adam was first formed and then Eve, and Adam was not deceived but the woman being deceived.' She's deceived. Now, I don't say she wants to do anything wrong, but she's actually deceived in it. She shouldn't be a teacher."

He said, "Is that your personal opinion?"

I said, "That's the Scripture's opinion to my way of seeing it. That's what the Bible said."

He said, "Young man, you could have your license taken from you for that."

I said, "I'll just save them the trouble. I'll just give it, Dr. Davis." I said, "Not to any disregard to you...." And he wouldn't do it, though. He let it go, let it go by like that. Then he told me he'd hold an open debate with me with it. And I said, "All right, just any time." But he didn't do that.

187 So then a little later on, then, when the Lord spoke to me, and about the angel of the Lord came, then he just made fun of that, you see. And then I just told him, I said, "Well, Dr. Davis, it's best that I get rid of this right now, see," I said, " 'cause it's going to burden. I've just been ordained a little bit, anyhow, so it's going to be a burden to me, so I just might as well get rid of it right now."

So, therefore, if I could not stay in the Baptist church and teach Baptist doctrine and take up for Baptist belief.... If I did it just because it was a church, then I'm wrong, see. I'm hiding something back. And if I'm honest with myself, I'll go to the Baptist people (my pastor or whoever can explain it to me) and ask them for a word of life. If he can correctly show me where it's right in the Scripture, and satisfies my feeling, then I'll speak it just the way they speak it, see, and I'll be a Baptist.

188 That's the reason I am an independent. That's the reason that I do not belong to the organizations, because I do not believe in organizations. And I believe it's unscriptural, for an organization. Therefore, I could not belong to any organization and feel justified by doing it, see. Therefore, I do not take people in and make them members, and so forth like that, because I believe we are born to be members. We are born into the church of the living God, see.

We don't take people's names off the book and excommunicate them, and everything like that, because I believe that's not in our duties to do that. I believe it's God does the excommunicating, see. But I believe that the church, if there would be a brother that was doing something wrong....

189 For instance, if they caught Brother Neville, or Brother Junior, or Brother... some brother here, one of the deacons or trustees, or something another, doing something wrong, I believe the thing to do is for the church to get together and pray for this brother. If he still don't straighten up, then let a couple go with him, go to the brother to be reconciled. And then if he don't receive it, then tell it before the church. Then if they don't receive it then, that's the time for the whole church then, see, that's for pastor, elders, and everything else to do it. I don't believe that any deacon board has a right to throw anybody out of church, or any trustee board, or any pastor has a right to do it.

I think if anybody was to be disfellowshipped, would be because of immoral living, or something like that, that he wasn't a fit person—like a man coming in here defiling

our girls, or insulting our women, and things like that, and still professing to be one of us here, see.

Now, if he's out somewhere else coming in, why, we have to do something about it. But when it comes to a person like that—an immoral person trying to make love to our wives, or insult our daughters, or, you know, something another like that, or do something immorally around her, or taking our little boys out and making perverts out of them, or something—those things should be taken up, and then that fellow should be excommunicated from the fellowship, and not permitted to take communion with it, because we're not supposed to do that. We're not. If any eats unworthily, is guilty of the blood and body of the Lord, on that person.

190 But I believe just... like a fellow say, "Well, now, he's this, that." Pray for him.

I never will forget, in Stockholm, Sweden, Brother Lewi Pethrus, a great man of God. We was sitting at the table, just a few hours before coming back to America. We had great meetings there. And he said.... Gordon Lindsay said, "Who's the overseer of this great body?" Boy, it's got the Assemblies of God beat by hundreds of miles, you see. Said, "Who is the overseer?"

And Lewi Pethrus is... gentleman-like, he said, "Jesus."

He said, "Who's your presbyters?"

He said, "Jesus."

He said, "I know that's right." Said, "we believe the same thing about our Assemblies of God." He said, "That's right. But," said, "say, for instance, a brother gets out of line," said, "Who has the say-so of putting him out?"

Said, "We don't put him out."

"Well," said, "What do you do?"

Said, "We pray for him." I thought that was so sweet. That sounded Christian-like to me. "We pray for him." Nobody puts him out. They pray for him.

191 Said, "Well, then, what if some of the brothers agree," he said, "and some of them don't want to fellowship with him anymore? Bring him in, like it's a pastor, you see, that's beginning to be a lady's man among the.... You know what I mean, and things like that, and some of the pastors won't have him in their churches. What do you all do? Throw him out of your organization?"

"No." Said, "We just let him alone and pray for him." Said, "We never lost one yet. They always come back, somehow."

He said, "Well," said, "now, what if...." Said, "What if some of them say that they want him and others don't want him? Now, what about that?"

Said, "Well, the ones that want him, take him; the ones that don't want him, don't have to."

So I think that's a good way to have it, don't you, brethren? And that way we are brethren.

192 Now, brethren, I hope that these things have given some kind of a little show towards an answer or something, that our meeting here tonight has profited us something. I'm fixing to leave now for a while, going into the meetings out into the West. I humbly covet your prayers.

Some of my answers in here, maybe many of them, maybe none of them, was right. I don't know. But it would be the best that I could accumulate in my own way of thinking, you see, to try to explain it. Maybe these last ones, especially, come in there at last, I didn't have time to look them up. And I just didn't... they was.... What I mean, they were Scriptures that we go through here every time, day after day in the church. I thought maybe it'd be some great strenuous something that might cause us to get down to really have to go into something great, but it's just more like questions of churches.

193 I'm glad to see you holding like that. There's not any disorder, not any discontent, not any confusion. Not a question debated it and said "It's wrong, this is wrong, we won't have it." It was just brethren wanted to know something to strengthen their holds, that's all. That... strengthen up, buckle up the armor a little tighter, pull another notch

in it. I hope that we get to meet many more times like this, pull up the armor.

And you remember, brethren, my armor needs pulling up, too. So you pray to God for me that God will help me, and pull up my armor a little tighter, that I'll... don't get so loose with things. And the life that I live and the things that I do, may I do it with more spirit of humility, more anxious to do it. And God give me a heart to do it more than I ever have had before. I pray the same thing for you all. God bless you.

194 I've held you here a long time, and it's right now five minutes to eleven.

And now, Brother Neville.... Now, I found out, it's only about nine-hundred-and-something miles over there. I'm not going to leave until Monday morning. But I want to be here Sunday for Sunday school. I'm coming as your guest to listen at you preach, you see, Sunday, see. But.... Well, brother... yes, brother. Brother Neville, here's the reason, brother. I love you, and you've always been so considerate in offering the pulpit just like as if... like I was a senior elder to you, or something.

But I've never felt that way, Brother Neville. I've felt that we are brothers.

195 Brother Ruddell and Brother Junie, and, oh, all you brethren and all of you, we're just brothers together, you see. But the reason of it, I'm just a teeny bit hoarse now, you see, and I've got six weeks straight of constant battle, you see. And I just want to maybe start.... If I can, thought, after this meeting tonight, that'd give me Friday, Saturday and Sunday to rest, before I start on the meetings out there.

And Brother Junie, soon as I get back, one time coming in, I got to come down and see you again, want to come out. I passed your little church out there yesterday, I believe. My wife said, "I think that...." Is it out there by the railroad track right by Glenellen Park? I'd like to come out there and talk to those Sellersburg folks. Fine.

196 Brother Ruddell, bless your heart. I'd like to come out. You've got a fine bunch of people. You sat there tonight listening just like you was an old elder taking it in.

Brother Beeler over there is one of our evangelist brothers. I hope sometime I can meet one of your meetings somewhere, brother; can do some influence, have something to say somewhere to boost you along. I've always got a good word for you for anybody, you and to Brother Stricker here, and the evangelists.

Brother Collins here, which I believe some day will be a full-time minister in the work....

Men who are gallant men, gallant men, real men of faith, God be with you all;

197 And you deacons, you trustees, you brethren. I believe you are....

The brother here, I can't think of his name. You are [The brother says, "Brother Caldwell."] Caldwell. You're just a.... You're one of the elders or something, aren't you, or just a...? ["Minister."] Minister? ["I'm a minister. I belonged to the Church of God. I couldn't preach the full gospel and stay with them. I couldn't preach the baptism in the name of the Lord Jesus and stay with them. I had the highest ranking ministry license that they put out, but I just turned them in since I heard you preach those great messages. I turned them in and come out of the organization. Now I want to be one of you all."]

Thank you, brother. We welcome you to our fellowship. And our credentials is of above. Our life makes our credentials, you see. That's our credentials. "If I do not the works of my Father, then believe me not," see. That's right. That's our credentials. And as Howard Cadle used to say, "We have no law but love, no book but the Bible, and no creed but Christ." That's right. "No law but love,... creed but Christ,... book but the Bible."

198 And Brother Caldwell, we're happy to have you. You come out of a great organization. The Anderson Church of God, I suppose. [Brother Caldwell says, "The Cleveland."] Or Cleveland church, Pentecostal Church of God. ["And I used to pastor out here at ...?..."] Oh, yes. Oh, yes. I've been out there. I believe I was out there with Brother Neville, or Brother Wood, one time.

We got a dog or hound dog from somebody that went to your church out there. And I got to standing on the steps out there and talking, and they was talking about you. Well, I'm sure ... ["At my church."] Oh? ["Burns."] That's right, Brother Burns. That's

right. [Brother Caldwell relates a story.] Oh? Yes. Oh, Bertha, that's right. Oh, that's wonderful.

199 Brother Rook over there. He's become a pastor now, or evangelist, I believe. Is that right? Or are you pastoring? [Brother Rook says, "Evangelist."] Evangelist. I want to commend you, Brother Rook. I've heard of some great work you're doing for the Lord. I heard you went to Indianapolis, or was going to Indianapolis, and had services and won souls to Christ.

God be with you, Brother Rook. I'm sure glad to see you. I seen you out here on this old tractor out here, running around out here, just fertilizing the yard out there. Well, see you out trying to do something for the Lord. Glad He called you to the ministry. Ever hold Him before you, brother. God bless you. Don't compromise on nothing; but do it with the sweetest spirit you can do it with. Let your message always be seasoned with the sweetness of the Holy Spirit.

200 And Brother Stricker.... [Brother Stricker says, "We desire the prayers of all of you. We are trying to get a church started now at North Vernon."] Oh, I hope you get it. We'll pray for you. ["Doing very well, so far."] That's right.

Billy, when are you going to start pastoring?

Dr. Goad and Dr. Mercier here... as we call one another that. And Brother Goad has got to a place till he really deserves a title. He can load shells now. And, Brother Leo, I believe we can just let him go at that like that, and call him... let him contain his title of Doctor.

Well, Dr. Branham, back there, you just keep her doctored up real good, and the lights burning real good. And I'll tell you what, whenever we have a special meeting I'll talk to the board and see if they can't give you a little extra on that [Brother Branham laughs], for special work when you have to do so much sweeping and carrying in and out, and that'll make you happy.

201 Dr. Wood. I called him "Doctor," I guess you wonder why. I don't misname him, he just butchers wood all to pieces, you know. The Lord will grow a pretty tree, and he'll cut it down and make a house out of it. I've never seen such, so I have to call him doctor.

Brother Taylor, you're still faithful at the door, to give a fellow a seat. I think of you like this, "I would rather be a doormat at the house of the Lord than to dwell in the tents with the wicked." That's right. Sure.

Brother Hickerson, you just started in the way, and up, coming along. I desired your.... You started in the way, and coming along. I just certainly admire your sincerity and all that you are doing for the Lord Jesus. God ever bless you and make you a true deacon, brother—which I believe you are, your house in subjection and all things as you have been.

202 Brother Fred, you ain't been with us very long, coming down from Canada. We don't feel you're a Canadian any more. We feel you're a pilgrim and a stranger with us, as a trustee; you and Brother Wood, and you that serve your office good with Brother Roberson, and the rest of it; Brother Egan, he's not here tonight. And Brother Roberson. You've been a real help to me, Brother Roberson, along with others in this tax case that went under this investigation.