
ENTICING SPIRITS



Morning, friends. Happy to be here this morning, and knowing that seeing all you out, believing that the Lord is with us today, giving us some little shadow, that it won't be so hot here in the tabernacle for the morning service. And now we . . .

² I believe, is there children . . . Have the children been dismissed to their classes, Brother Neville? I seen some little fellows, and I just wondered if they had dismissed the classes back into their—their other places, into their Sunday school room.

³ Now, pray for me. I've got a great decision I was supposed to make last night, and I have to make it today. And let the church pray. I got a—I got a meeting coming up next, is right on the Iron Curtain line in Germany, and so it's a little touchy. And pray for me. And so, it's, we can start right away in that big cricket stadium in Germany, that Hitler made just before the war, nice big place, seats eighty thousand people. And we can have it for ten nights, straight. And so we're hoping to get started in there right away, and then over to La Salle Lorraine, France, next, then to Berlin, come back . . . I mean, Berlin between that and—and France.

⁴ Then we come back, the Lord willing, in a convention in Chicago. Begins, I think, the fifth, sixth, seventh, eighth, and ninth, is my part in Chicago, of the convention at the—the Swedish church. And then they're, Mr. Boze, some of you from around Chicago, they got a convention that was coming off this next . . . beginning first of August, or first of September, it is, in Sweden. And I'm so happy to know that their vote for me, to come over, and was universal and hundred percent. I was glad of that, but I got to either go there or down here now. You pray that the Lord will lead me just exactly the place where most souls will be saved, and the best will be done for the Kingdom of God. Now, they're having a convention up there, and—and they in Sweden, and he said we'd have twenty-five, thirty-five thousand people to start with, at the convention, and many of them unsaved people.

⁵ And then down here in Germany, well, they got a stadium that seats eighty thousand. Course, we, in Switzerland where we just left, we had a wonderful meeting there, and many of you probably have never heard yet. The Lord blessed us mightily, had fifty thousand converts in five nights, at—at—at Zurich, Switzerland.

⁶ And so, Brother Jack Shuler, many of you know him, he's Methodist, old Bob Shuler's boy. They're in Belfast now, and—and

they say they're just turning the place upside down, over there, for the Gospel, and even greater than what Billy Graham had in his meeting. Jack is a very fine young fellow, full of zeal and love. And he—he just so sincere at it till I believe he's a great servant of the Lord. And pray for Brother Shuler. And—and is Jack Shuler, and Jack MacArthur also is with him. Brother Jack MacArthur is a great preacher, too. And there have the churchmen said it's the greatest revival that's ever hit Ireland. So we're so . . . Go to prayer daily for those—for those men. They're both young men, under, around forty, I guess, or under, families and so forth, and good solid Gospel teachers, and we love them.

7 And now, I—I pray that you won't forget me, that—that God will let me make the right decision right now. There's times where you don't know which way to turn. Did you ever get in them places? I believe Paul got in that place one time, didn't he? It was between two straits. And when he was going over, why, he saw an Angel in a vision that told him, "Come over to Macedonia." So the Lord still has His Angel, doesn't He? If I can just be as humble in my heart about it as Paul was.

8 And now, tonight, remember the Gospel services here at the tabernacle, everybody come out. You around Louisville, I'm to speak at the Church of the Open Door, tonight, for a couple hours, at seven-thirty till nine-thirty, at Brother Cauble's. I was going to come twice here. And then he's such a nice man, and he called up. And Brother Cauble, he's a very fine gentleman, brother. You, I'm sure you're acquainted, very fine brother, and just couldn't hardly turn him down like that. Pray. Above all things, pray, and pray that God will give us the—the right decision to make.

9 Now, before we start the Gospel Message, we got a morning we're to dedicate little children. And I got a little fellow here to dedicate, too, to the Lord. Now, many times in many churches . . .

Can you hear all right, way back? If you can, is it all right? These fans here, I just, you can't hear yourself. No, that, that's all right. I'm afraid I'll perish without it.

10 So the—the little children, sometimes they sprinkle them, in the church, when they're little bitty babies. And, of course, that come from the Catholic church, by christening the little children, or "baptizing" as they call them when they're just little fellows. The Methodist church brought it out, of infant baptism, and many, and I think several more. I think that's the difference between the Nazarene and the old-fashioned Methodist, was the infant baptism, and then little break off's and so forth. But, whatever way, it doesn't, I don't think it matters too much. Because, after all, I think Calvary spelt the thing out, right there, to all

of it, that's right, 'cause Jesus died there to save little children and save the world.

¹¹ And a little child, no matter what kind of a parent it's got, how sinful, that wouldn't make any difference, for the Blood of Jesus Christ cleanses him, see, and this is the Lamb of God that taketh away the sin of the world. That baby cannot repent. It don't know how to repent. It has no reasons of being here, of its own. It can't tell you why it's here. But God sent it here, and the Blood of Jesus Christ cleanses it the very moment that it comes into the world. And it's until it's the age of accountability, then it knows right and wrong, and then what it does it's got to repent for what it knows that it's done wrong. That's right. So, some of them sprinkle them, and think they don't go to Heaven.

¹² And there's a teaching that says if the baby is born of a Holy Ghost parents, well, the baby will go to Heaven; but, if it isn't, there's no more to it, the baby just is no more. That's strictly an error. What difference does it make whether it's a Holy Ghost parents? It's all sexual desire, and the baby is born the same way. So, it's all "born in sin, shaped in iniquity, come to the world speaking lies." That, that's the Scriptural terms of it.

¹³ So, and then the Blood of Jesus Christ cleanses and makes an atonement for that child. If it died, he'd perfectly go right into the Presence of God, if it was born from the most sinful parents in the world, until it's the age of accountability where it knows right and wrong. And then what it does, from then, it's got to be forgiven for that. It's got to ask its own repentance from then on. But while it's a baby . . .

¹⁴ Now, way we try to follow, here at the tabernacle. Is the only place in the world that I go, I preach Doctrine, is here at the tabernacle, because this is our church. And we preach Doctrine here to keep the people lined up. Other men, in their churches, they preach whatever they believe. And they're my brothers, and we might different a little bit, but we're still brothers just the same. And, but here in the tabernacle, we preach what we think is Scriptural Doctrine. And, in there, we see for the dedication of children, what we call a dedication, the only time in the Bible that we can find out, or where in the New Testament to where little children was ever had anything to do, or Christ had anything to do in it in a ceremony, was, He taken them up in His arms and laid His hands upon them and blessed them, and said, "Suffer little children to come to Me. Forbid them not, for such is the Kingdom of God."

¹⁵ Now, we are left, as we understand, to carry on the work that He come to—to accomplish. His death at Calvary, He was with us and He

went from . . . come out of God, into the world, went back from God, or from the world into God, and come again in the form of the Holy Spirit, and is with us, in us, to the end of the world, carrying out in His Church the same work that He did when He was here on earth. And, by that, we take our children one to the other, to the ministers, and they pray over them, lay their hands upon them and dedicate them to God. Just a little ceremony to say that we appreciate what the Lord has done for us and the little children.

¹⁶ Now, if your little one has been sprinkled, or whatever way it is at your church, think. We don't say one thing against that. It's all right. But, Scripturally, we only find one place, that's where Jesus blessed them, Hissself. That I shall read, the Lord willing, in the—in the Word here. We find, in Saint Luke the . . . I believe it's the—the 10th chapter, and beginning with the 13th verse.

And they brought young children unto him, that he should touch them: and his disciples rebuked them that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, and put his hands upon them, and blessed them.

¹⁷ That lovely? He said, “Now, suffer the little children to come to Me. Don't forbid them, for of such, such like that little child, is the Kingdom of God.” And He took them in His arms and blessed them.

¹⁸ Now, how we would love, this morning, if we could have Jesus sitting, in person, here on the platform, say, “Lord, would You bless my child?” Oh, what a . . . for our human eyes and our hearts longing to see that. But He's here, anyhow, for He give us the commission to do it. And, as we have done, so does He recognize. We receive ones He sent, receive Him that sent him, you see. So, He's here this morning. And if Sister Gertie will come up to the piano and play our old song we used to sing a long time ago, this, “Bring them in, bring the little ones to Jesus.” I believe it's in the book there somewhere. I'm not sure. “Bring the little ones to Jesus.” And if you have a baby, a little baby that has not been dedicated, and you want to dedicate it this morning, why, we'll be glad to do it.

¹⁹ And is there any ministers in the building, preachers that would just want to walk up and stand with us here while we dedicate these children to the Lord? We'll be glad to have you, as you come. All right, is it in the book there? You find it, Brother Neville? It isn't there. All

right, how many knows it, *Bring Them In?* All right, let's sing it now. Everybody together, while the mothers bring their babies. All right. All right.

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

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

Shall we bow our heads a moment.

²⁰ Our Heavenly Father, standing around the altar this morning stands the mothers and fathers holding their little offsprings in their arms, that Thou has graciously given unto them. They're so thankful for them, Lord, and they're bringing them up here to the altar this morning, in the house of God, to dedicate them, give their lives to Thee. Thou has given. And we pray, God, that You will nourish and bless each one of them. Lead them, and may the guarding Angels of God watch over each one. Give them long lives of happiness and joy. May they raise up to be men and women of God, of tomorrow, if there is a tomorrow.

²¹ God, we pray that You'll raise preachers and prophets and teachers out of this group of babies that's around the altar this morning. And when we're old and can go no farther, someone has to take us from place to place, may we be able to stand and hear the Gospel preached by these that's here today. Grant it, Lord. And some glorious day when it's all over, our lives are finished, these parents around the altar, may we be like Jacob of old when he blessed all of his children and told them what their end would be in the last day. Then looking up, said, "You know, I'm to be gathered with my people." And some glorious day, he and all of his offsprings, to be gathered together in a better Land. No wonder Balaam said, "Let my last end be like his." God, I pray that You'll grant these blessings upon the parents.

²² And now as we go to lay hands upon them, what—what a wonderful . . . And how humble that You've made it, Lord, that we men of this earth would have the privilege of blessing little children in Thy Name, knowing this, that, what we ask, we're granted to us. As we go to bless them, may Jesus, the all-unseen Person, omnipotent One stand near and bless each child as we lay our hands upon them and offer them to Him. For we ask it in His Name. Amen.

23 Brother Glenn Funk, he has his three little children to be dedicated to the Lord. [Blank spot on tape—Ed.]

. . . a—a little closet, way yonder in the northland, You promised this child to me. Father, may Your blessings rest upon him.

Joseph, my boy, I give you to God. And may your life be a blessing. May you be a prophet, Joseph. May God's grace rest with you. May the God of your father, the Lord Jesus Christ, ever bless you, make your life a blessing to others.

In Jesus Christ's Name, I bless him. Amen.

24 [Blank spot on tape—Ed.] . . . love little children? Something about the little fellows that each mother wanting her child to be blessed.

Now, that's the way our Heavenly Father is to us adults this morning. He wants each of us to be blessed. He presents us before certain thing, just hands it out to us, as to say, "Here, I want you to be blessed, My child." Isn't He wonderful? So we can appreciate a kind Heavenly Father like that.

25 Now, in the blessings of little babies, you know, I was just reading here in the Scripture the other day, somewhere over here, it was in the Old Testament, that, a great thing that I—I certainly appreciated getting to read. Here it is, right here. "And Nathan said unto David, 'Do all that's in thy heart, for God is with thee.'" See? "Do what's in your heart." And many times I—I have found this, Christian friend, that I have spoke things not knowing what I would say, and find out it'll come to pass. What you say!

26 It was said one time, Jesus came down off the mountain and He seen a tree that had nothing on it, just leaves alone, and there was no fruit, and He said, "No man eat from you from henceforth."

27 And the next day, passing by, the apostles saw the leaves withered. He said, "Behold how quick the tree is withered."

28 Jesus said, "Have faith in God; for whatsoever thing you desire, when you pray, believe you receive it and you shall have it. And whatever things you say, you shall have what you say." Think of that. Oh! And perhaps today, the great Holy Spirit of God, standing here at the altar, you say . . . Well, it don't have to be decorated. It doesn't have to be some great elaborate place.

29 Jacob pulled up a stone one time and laid his head on it, and it's still recognized today as a Stone of Scone. Or, Stone of Scone, that the great men of the earth still pack that stone around, for the kings to be inaugurated over the top of this stone, just a common old stone laying in a field.

Bethel was just a pile of rocks laid upon one another, and it become the house of God, the dwelling place. Jacob said, "This is none other place than the house of God." Just a pile of stones laying on top of one another.

³⁰ It doesn't take the great elaborate things. It takes the simplicity and faith to believe, is what it takes. That's what makes it.

³¹ Now, knowing that time soon gets away, we'll try not to hold you very long, knowing it's hot and the church is crowded. So I'll just speak to you just a few moments this morning, on a little subject here that might . . . I trust it'll be a help to you. And now I, 'fore leaving home, I wrote down three or four little things. I said, "I'll wait and see what the Lord would have me to speak on when I got down there." I wrote about six little things down here, little subjects, and I wrote one, put it in my pocket like this. I thought, "Well, when I get to the pulpit maybe He'll tell me something to talk on." Now I'm just as far off as I was up there. So, anyhow, I'll read a Scripture here, the Lord help us to understand It. The 14th chapter of Saint Luke, and let's begin about the thirty- . . . 31st verse of the 14th chapter of Saint Luke.

Or what king, going to make war against another king, sitteth not down first, and consult whether he is able with ten thousand to meet him that cometh against him with twenty thousand?

Or else, while he is either . . . is yet a great way off, he sendeth forth an ambassage, and desireth conditions of peace.

So likewise, whosoever he be of you . . .

³² I want you to notice close. Now, first He said . . . It's a parable. He said, "Now, there's a king coming, and he's got twenty thousand soldiers; and *this* king is going to meet him, and he's only got ten thousand soldiers. So then, the first, he sits down and asks if he's ready, whether he can do it or not." All right.

. . . of you who forsaketh not all that he has, he cannot be my disciple. (See?)

³³ Now may the Lord add His blessing to this Word. Now shall we bow our heads just a moment.

³⁴ Our Heavenly Father, Thou Who knowest all things, and regardeth not the person of man, for what is man that Thou art mindful of him? You made man, and he's just like the flower of the field: today he's beautiful, tomorrow he's cut down, cast into the oven, and he wilts away. And I pray Thee, God, to be merciful to us today and let each one take inventory today. We are here as in the house of correction. We're here to learn and know how to live, and let it come forth from Thy Word today, O Eternal God. Many of Thy children has gathered

in, and many of them has been Your children for years, but, as that, we all come back to the house of God, to learn, to know. And I, Your servant, desire to know more about You. And I pray that You'll bring the inspiration of the Gospel upon all of us, upon Thy servant, and that Your Presence, and inspiring us through this building, will be so great today, that we'll leave, in our heart, desiring to be better servants of Yours, that it'll be profitable for us to be here. O merciful God, grant these blessings in Jesus' Name, Thy Son. Amen.

³⁵ Now may the Lord add His blessings to the Word as we read. I want to take a text this morning, that, "Enticing spirits or the Word of God?" Now, rather a strange subject, but being that it's in the tabernacle. . . . And last Wednesday night . . . Last Sunday morning I was speaking on a—a little Gospel jubilee.

³⁶ And last Wednesday night I was preaching on the woman that had the—the tablet over her head, or the . . . She lost one of her pieces of coin, and she was sweeping the house and trying to find it 'fore her husband come. And come to find out that that woman was an oriental type woman, and she . . . and represented the Church. And a wedding band used not to be wore on the finger. It was wore across the head, with nine pieces of silver in it. And when a woman become a prostitute, they took out one piece of silver and showed that she was a prostitute. And so this woman had lost one of the pieces, not a prostitute. But her husband had been away, and she was trying to hurry to find that piece, to put it back in her tablet, for when her husband come he would know that she had been caught in prostitution, and it would mean a breaking up of home and so forth. And I applied that for a few moments to the church, lost a lot of great things. And it's time for Father to come, so we got to hunt them up. Now, knowing in the church, and our tabernacle . . .

³⁷ And I—I want to speak on *Enticing Spirits*, which it would be really titled *Demonology*. You hear so much about demons, of these days, but you hear so little about how to get rid of it. We all are—are well aware that there's devils, but, the next thing is, how to get rid of that thing. And now there is . . . Having, by the grace of God, much opportunity to deal with these things called demons, and meeting them at the platform and in daily walk, and, why, I'd like to look into the Scripture this morning and find out just what those things are.

³⁸ Now, we've applied it in a healing service, always to the healing side. Cancer, tumor, cataract, tuberculosis, all those things are not natural things, they are supernatural and are demons. The Scripture plainly vindicates that. But that is demons in the body, with growths, like cancer, got life in it, and the life of that is a demon. Growth of

a cataract, the spread of tuberculosis, and other diseases, it's demons. That's in physical form.

³⁹ Now, this morning we're going to talk—talk about demons in spiritual form in the soul. They're in the soul the same as they're in the body. And we are bound to admit that we see them in people's body, such as cancers and—and different diseases that's in the human body.

⁴⁰ Just recently, even cancer has been declared to be a fourth-dimension disease, that it's in another dimension. Sure, it's demonology. Every disease is a fourth-dimension disease, the beginning of it.

⁴¹ Now, but now cancer in the body or cancer in the soul, the demon can come in either place. Now, there's many times and many peoples with good thoughts that . . . and good people who try many times to—to rest upon some little theology they have, or something that they have been taught since a child, and still find that down in their being, down in their soul, that they still have something that's not right. You, many are here this morning, no doubt wherever you find Christians gathered together, you find people who has those spirits in them, that they . . . It's undesirable. They don't want them. They say, "Oh, if I could only quit lying! If I could only quit lusting! If I could only quit *this* or *that*!" Now, that is devils. And, now, they come in the form of religion, many time. (Being it's Sunday school, it's a time of teaching, so let's look into this.) Now, they come in the form of religion, many time.

⁴² Now, in the Scripture, once, there was a man by the name of Jehoshaphat, a great man, a religious man. And he went over to another king which was the king of—of Israel. And he, Jehoshaphat, being the king of Judah. And he went down to Ahab, the king of Israel, and they got all buckled up together, and made an alliance with one another, to go fight up at Ramoth Gilead. And they did it without first praying.

⁴³ Oh, if people could only realize! That's why I come this morning and asked you to remember me as I go overseas. In all things, pray!

Someone come the other day and said, "Brother Branham, do you think it's wrong to do a certain thing?"

⁴⁴ I said, "Why do you questioning about?" See? If there's a question in your mind, leave it alone, don't do it at all. Just stay with that. When you start to do anything, and if it's a question whether it's right or wrong, stay away from it. Don't go into it at all, then you know you're right.

⁴⁵ Now, all things ought to be considered prayerfully, first. "Seek ye first the Kingdom of God and His righteousness, and all these other things will be added." I am positive sure this morning, if men and

women could only get into the position of where their soul, their thinking, their attitude, will be perfect in the sight of God, that would be one of the most powerful churches that ever existed.

⁴⁶ Watch just a few moments on the physical. Now, we are, have, many times, have for years, we got what we call a “lie detector.” You can put it on your wrist, set it across their—their head, and you can get in there and try your best to make a lie sound like the truth, and it’ll register negative every time, because the human was not made to lie. Lying is a deceitful, hard thing, evil thing. I’d rather have a drunkard with me, any day, than a liar. See? A liar! And your body wasn’t made to lie. No matter how sinful you are, you’re still a fallen son of God. The most sinful person in this city today, God didn’t intend you to be sinful. He wanted you to be a son or a daughter of His. You’re made up in His Own makeup. But sin has caused you to do that. And no matter how much you try to impersonate and try to make a lie seem right, they got a scientific instrument that proves that it’s wrong. You can tell it with all the innocence you want to, but it’ll still register negative; because there’s a subconscious down in a human being, and that subconscious knows what’s truth. And no matter what you’re saying out here, that subconscious knows that it’s a lie, and it’ll register off the subconscious.

⁴⁷ Therefore, if a man or a woman could ever get their thoughts, and their testimony and their lives so lined up with God (amen) until the channel of the Holy Spirit will be perfectly one with God, what would take place! If the man and woman could ever get lined up, where with the freedom from their heart, with faith from the innermost!

⁴⁸ Many people come to the altar to be prayed for, they have intellectual faith. They confess their sins and join a church, by intellectual faith. They believe it in their—their mind. They believe it because they’ve heard it. They believe it because they know it’s the best policy. But that’s not what God looks at. He don’t look at your intellectual faith.

⁴⁹ He looks on the heart, where on the inside God. . . And when it comes from the heart, all things are possible then. Your confession meets up with your life. Your life speaks as loud as your confession does.

⁵⁰ But when your confession says one thing, and your life lives another, there is something wrong somewhere. That’s because you’ve got an intellectual faith, and not a faith from your heart. And that shows that outside, *here*, is a knowledge of God; but inside, *here*, is a demon a doubting. “I believe in Divine healing, but it’s not for me.” See? “Ah, it could be so, but I don’t believe it.” Get it? Outside, you

say “yes”; inside, your conscience says “no.” That same scientific thing would prove that that wasn’t the right, prove it.

⁵¹ Notice when these kings, before they started out, they should have . . . Before Jehoshaphat ever made an alliance with Ahab, he ought to have first said, “Let us pray and see what the will of the Lord is.”

⁵² Give me a preacher, give me a Christian, give me a housewife that’s a Christian, give me a farmer, or a factory worker, that will put God first in everything, I’ll show you a man will be successful in the spite of all the devil can put on him. He seeks God, first. We must have first . . .

⁵³ But they didn’t do it. They were all clouded over because Ahab had a great bright kingdom, and he had done a whole lot of things, and had his great fineries, his gold and his silver, been a great, successful man, yet an unbeliever.

⁵⁴ And that’s where the world is today. That’s where America stands today. That’s where the churches stands today. We’ve built some of the best churches was ever built. We’ve had some of the best polished scholars we’ve ever had. We’ve taught some of the best theology, and so forth, and learned to sing like Angels, but yet there’s a weakness somewhere. There’s a weakness, because they’ve gone out after man’s doctrine and enticing spirits, instead of coming back to the Word of God. They try to make things pattern like the world. They’ve tried to put shiny lights over it, like Hollywood.

⁵⁵ Here the other day, a famous denomination, the Full Gospel realm in Kansas City, or, beg your pardon, in Denver, at the convention, is building a million-dollar church. And thousands of missionaries waiting for fifty cents from that same denomination, to carry the Gospel into the heathen. What we need today is a missionary-minded, God-sent, Holy-Ghost-born revival, that’ll have the zeal of God, to push on out into the jungles yonder and do something for God, instead of build big, fine churches and try to outshine the neighbor.

⁵⁶ I’d rather worship in a mission, where it been swept out, or a barroom, and have the freedom of the Holy Spirit and the love of God burning into the hearts, than sit in the greatest cathedral that we got in the world and be cramped down with man’s doctrines and dogmas. We need today is a shaking revival, get back to the Truth, get back to God’s Word again.

⁵⁷ Now, when they went out there, and it was after a while Jehoshaphat kind of come to himself and said, “Haven’t . . . Well, let’s consult the Lord about this.”

⁵⁸ He said, “All right,” Ahab did, and he sent down and got hundred, four hundred fine trained preachers. And he brought them up there and said, “These are all prophesiers.”

59 And so they went into their enchantment, and they begin to call. And they said, "Yes, you go on up in peace. The Lord is with you."

60 And then after all those four hundred had give witness that they should go up in peace, yet Jehoshaphat knowing. . . Do you get it? See, down in that righteous man's heart there was something told him there was a burr in the souse somewhere. Something was wrong.

61 Ahab said, "Now we got four hundred here, and with one accord, every one of them says, 'Go, the Lord is with you.'"

But Jehoshaphat said, "Haven't you got one more?"

62 He said, "Well, what do we need with one more, after we got four hundred of the best educated men in the country? They're all saying 'Go!'" That was intellectual. But down in Jehoshaphat's heart he knew there was something wrong. Now, he said, "We got one more, he's Micaiah. But I hate him." Said, "He's always saying something evil, and popping off when he has no business to be, and he's downing the churches and everything." Said, "I hate him."

Said, "Go, get, and let's see what he'll say."

63 And when Micaiah come up, he said. . . They said, "Now, look, you say the same thing the rest of them."

64 He said, he said, "I'll only. . ." Here it is. "I'll only say what God says." Amen. "No matter what your prophet says, and what *this* says, and what your church says, and what they say, I'll say what God says. God put on my lips and I'll say what He says." What we need today is some more Micaiahs who will say what God said. Notice, so they got him up there, and he said, "Give me tonight." So that night the Lord met him, and he come back the next morning. When the two kings set in the gate, he said, "Go on up." Said, "Go on up. But," said, "I seen Israel like sheep scattered without a shepherd."

65 So this one preacher, all dressed up, walked up and smacked him in the mouth, and said, "Which a way did the Spirit of God go when It went out of me?"

Said, "You'll find out when you come back." Yes.

66 He said, "Listen here!" He said, "We are the servants of God. We are four hundred, and you are one."

67 But Micaiah said, "I'll tell you where your trouble lay." Amen! Said, "I saw a vision." Amen! He said, "And I saw God sitting on His throne. I saw the host of Heaven standing around Him. And we know that the Word of God has pronounced cursings upon this man, from the way he has done."

68 You can't bless what God has cursed, neither can the devil curse what God has blessed. It's an individual affair, no matter how poor or

how stupid, how unlearned, how uneducated. What God has blessed is blessed. What God has cursed is cursed. Know to differentiate what is right and what is wrong.

⁶⁹ Micaiah knew good and well that that wasn't the Lord that was with them preachers. Well, what was the matter with those preachers? Notice what they did. They had been dressed the best. They had been fed the best. They had come together in their parties and so forth, and their alliances, until the place had got to where they only knew their own theology. And the Bible said that Micaiah, when he was looking at the vision, he said, "God said, 'Who can we get to go down there and deceive Ahab?' And a lying spirit said, 'I'll go down there and entice Ahab through those preachers, to cause Ahab to go out there, in order to bring the Word of God to pass.'"

⁷⁰ Now, today so many people are listening . . . (Now, Sunday school, I love it.) Look, so many people are listening to enticing spirits in the stead of taking the Word of God. Spirits, they're in the world. They're demons. And they go out into places and they get amongst men, ministers. They get amongst church members. They get amongst good people. And they cause them to come into, to a illusion. And they say things, and do things, and teach things, and practice things, that's contrary to the Word of God. Today, ministers of their congregation are allowing their people to play cards in the churches, many of them. Now, it's not altogether Catholic, there's a lot of Protestant does that.

⁷¹ What they've tried to do is substitutionary something. They tried to adopt some new plan. They tried to adopt education, to take the place of the Holy Ghost. You'll never be able to do it, no matter how well your man is educated. I think it's a good thing for him to be educated. But if he hasn't got the Holy Spirit with that, his education will do him no good. Education will never take the place of the leadership of the Holy Spirit. Amen.

⁷² Notice, they, in the stead of This, they have tried to adopt handshaking for the old-time experience we used to have. Today the church has become modern. They walk up and give their right hand of fellowship, and that's about the way they do it. But it'll never take the place of the old-fashion mourner's bench where sinners called out and got right with God. That's right.

⁷³ Today they're trying to take the place of God's tithing. They're trying to adopt something. They're trying to make it different. They go down and have bunco games in the churches, play lottery. Lottery will never take the place of God's tithing. Suppers, blanket selling, picnics, to raise money to pay different debts off, it'll never take the place of

God's Eternal tithe and offering. It'll never do it. But yet we're trying to do it.

⁷⁴ What is it? It's enticing spirits coming down, trying to sub- . . . substitute something for the Word of God. God has no substitute for His Word. It's Eternal and forever. God has nothing to substitute faith. Faith has no substitute. Hope will never take the place of faith. Faith is alone. It stands alone. It'll never take the . . . Hope can never take its place. Hope is the substance of things hoped for, the evidence of things not seen, or faith is, rather. See? Hope is one thing; faith is another. Hope hopes for it; faith has got it. One is intellectual faith; and the other is direct revelation of God. It'll never take its place. We're trying, but we're making all these substitutes.

⁷⁵ We're trying to build great churches in the stead of send missionary. Another substitute. Jesus never ordained anybody to build a church. It never was ordained in the Bible. We've put up seminaries, they've let that take the place of missionary. We . . . Jesus never did tell us to build a seminary. They're all right. Education, trying to get that to take the place. It'll never do it. Jesus' commission was to "go into all the world and preach the Gospel to every creature," for the end time. So all the substitutionaries we have will never take the place of the genuine.

⁷⁶ The other day I had an experience, a substitutionary. I had my first toothache, had to pull a tooth out. This morning I got a false tooth sticking in there. I can't hardly talk. It'll never take the place of the real one. No, sir! Oh, my!

⁷⁷ You might take a man and dress him up, make him out of wood, chalk, whatever you want to, and fix him up ever so much. He has no feelings, no conscience. He'll never take the place of any real man. Neither will a bogus conversion that walks up and says, "I've joined the church. I'll try to do better." It'll never take the place of the genuine old-fashion, God-sent, Holy-Ghost conversion that makes a man different in his heart. It can't do it, because there's no Life in it. There's nothing to give him Life.

⁷⁸ Here not long ago I seen the great artist that had brought this, sculptor, I mean, that made this picture of Moses. Can't call his name now. He's a Greek artist. Cost him his life. And when he got it so where he thought it so perfect, he become so thrilled at the image of Moses, so he struck the knee of it, and said, "Speak, Moses!" It looked so real! It was so patterned so perfect until it looked so much like Moses, to his thought, that he struck with the hammer to make it have feeling.

⁷⁹ Puts in the mind of the church. No matter how much you substitute, how big a congregation you get, how well you sing your songs, how good your congregation dresses, how much you got *this*,

that, or the *other*, you could strike, feel, whatever. It'll never take the place of Life, until Christ comes down in the form of the Holy Ghost, into that church, and gives it a new experience of being born again. It'll never take the place of God's Word. God's Word stands alone.

⁸⁰ Micaiah had the Word. He knowed he had the Word. He had the Word written, he had It by also a vision. He knowed what God had said in His Word. He know what God said by the vision. They both come together. He knowed it was the Truth, therefore he wasn't afraid.

⁸¹ But this enticing spirit, look what it's done, today. To make more church members, to make better church members, it's let down the bars on all the old-fashion Holy Ghost teaching. It permitted the men to have social parties with one another, out into the basement where they would play games. That'll never substitute the upper room, where they were praying for the Holy Ghost. It permitted women to come together and tell joke and thing, and have a lot of tommyrot that there's nothing to. That'll never take the place of a prayer meeting. Women, the way they go out and dress today, it's—it's a disgrace.

⁸² I heard a remark that Brother Neville made, said, "The poor American people," said, "they have sent all their clothes overseas." That's right. They're walking around in their underclothes. They. . . That's right. They must have give them to the missionaries, because the missionary. . . The people and the heathens in the other country is wearing them. These people are doing without them, look like they like it.

⁸³ I'll tell you, there is something has been perverted, and that's the preaching of the Gospel of the Lord Jesus Christ. It's demons that strip your clothes. There never was but one person in the Bible that ever tore their clothes off of them, that was a man that was demon possessed. And he comes in a mild form today, like he's social, like he's good, like it's all right. "It's cooler weather, and it'll make you cooler if you'll take off your clothes." Man walking up-and-down the yards, and half naked, and women likewise. Why, you have getting so there's no more respects than there was for dogs, one for another. What's the matter? I'm not trying to hurt you. I'm only trying to tell you it's demon possession, and you're listening to enticing spirits that's telling you, "that's all right," but it's a lie.

⁸⁴ A grain of wheat will only produce wheat. If you're a Christian, you won't do that. You can't do it. You just can't do it. You got an intellectual faith and say, "Brother Branham, I believe the Bible." Your life tells that you don't. Amen. Enticing spirits versing the Word of God.

85 He knowed where he was standing, Micaiah did. He had the Word of God. He was a very unpopular man. Nobody liked him because he told the Truth, though they liked these preachers.

86 Now, another thing that has taken place. I believe and think that any man that's got an experience with God, or a woman, is bound to get a little emotional. I just believe it. That's right. But you know what? They've adopted emotionalism for the baptism of the Holy Ghost. They just get a lot of noise, and there's nothing in it. You live just as holy as you live noisy, then you'll be all right. Emotions is certainly all right; "bodily exercise profiteth little." But enticing spirits has got over into the holiness group of people, and they've got them to just resting upon "because they can shout" or "because they can dance, because they can make emotion."

87 That old fellow down there, the chief of all them prophets, the preachers, he was so sure that he was right, that he made himself a pair of horns and danced all around, and made a bigger commotion. He was going to push the other Assyrian army out of the country. But it was a lie! God's Word had said different. Amen. See, you can be emotional right, if you got the right kind of emove behind it, the right kind of emotion moving your emotion.

88 David danced before the Lord, and his wife laughed at him. And God looked down out of Heaven, said, "David, you're a man after My Own heart." But his motives was right. His life was right, behind it.

89 So, just because we can be emotional, don't mean that we're saved. Because we go to church, don't mean we're saved. Don't believe those enticing spirits. A real Spirit of God, a real Word of God, is the Truth of God; which is a Seed of God, will produce God in your life; be godly, saintly, holy.

90 Amongst a lot of people we find where emotions, and so forth, there become tattlings and backbitings, and all kind of ungodly things. Brother, that's sulphuric acid in the church. It's demon power. Spirit of men and women who get among one another, and try to push off, say, "*This* is not right, and *this* is not right, and *that's* not right." If you'll chase it down, nine times out of ten it's the very person making the stir, that's not right. Amen. God hates discord among brethren. Be reverent, be holy, love God, stand by Him. And as long as you know your life is divvyng up with the Bible, with purity of heart, purity of thought, love towards your brother, trying your best to upbuild the Kingdom of God, and doing those things, dressing right, living right, talking right, going right places, then you can have all the emotions you want to, and everybody will believe it.

91 Jesus said, “You’re the salt of the earth. If the salt has lost its savor, it’s henceforth good for nothing, be cast out and trod under the foot of man.” If you’re just salt alone, it’s no good. But if you got the savor in it, you be salty and the world will be thirsty. You get salty, they’ll be thirsty. Oh, my!

92 Enticing spirits going forth, demons under disguises. Look, we’re in the last day. We’re in the end time. The world is just about ready to come to its head, like a sore boil somewhere that’s going to explode one of these days and the core jump out of it. It’s become filthy. There’s no salve can heal it. They’ve rejected the—the serum. They’ve rejected the treatment. You take a boil arising there, and if you don’t take penicillin or something to knock it out, or something another, it’ll just keep rising till it’ll burst.

93 That’s what the world has done. It started, not long ago, letting down. They got off on great big idea, false spirits come in and begin to tell people *this*, *that*, or the *other*. We broke up into nine hundred and some different denominations, every one with a different view. They say, “We believe *this*, period! That’s all we believe.” They can’t let the Holy Spirit come in. They can’t have the right-of-way. God got a bunch of people that could shout, then everybody had to shout. They got some could speak with tongues, then everybody had to speak with tongues. They got all like this, till it become (what?) absolutely contaminated with enticing spirits, enticing people to do these emotions when there’s no God in it at all. Then they go out and live any kind of a life they desire to live, and then call it “Christian.”

94 And the world sits and looks on, say, “Well, look at there! I’m as good as they are.”

95 Like I said the other night about the hog, about the sinner. You can’t blame . . . A sinner is a sinner. Don’t try to reform him. Don’t try to tell him *this*, *that*, or the *other*. He’s a sinner, to begin with. He’s a pig, to begin with. He don’t know no different. If he goes to the movies, and he goes on Sunday, and he goes to ball games, and he does all these things, he’s a sinner, to begin with. His nature is like a hog. The old hog stick his nose down a manure pile and eat all the grains out of it, and everything; well, that, he’s a hog. You can’t blame him. He’s a hog. That’s the way with sinners. But when you go and call yourself a Christian, and stick your nose in with him, then you’re no better than he is, but, you’re worse. Come out from among it. Let go of the world. Let go. Let God. Let go.

96 How do you let go? So many people are wondering today, saying, “Well, Brother Branham, how do you let go?” I know you heard a lot of theology on it, “let go.” A lot of people just work up a sweat, trying

to let go. Many people come around and say, “I was going to go on a forty-day fast so I can do something.” You don’t need a forty-day fast. You need to let go of the world and all these devilish things, and take God’s Word in your heart. You got to be taught how to do that. You don’t do it by jumping up-and-down, neither do you do it on a forty-day fast. You do it by a surrendered heart to Almighty God.

⁹⁷ Like a little baby. I noticed my little baby back there, his mother trying to put his little jacket on him, this morning. He wanted to get his little old arm in the sleeve. He couldn’t put his arm in there; he don’t know how. You’ve got to guide his little arm. He wants to get his arm in there, but he’s just beating all around it. He never gets to the sleeve. He knows he’s not in the sleeve.

⁹⁸ And so do you know that you’re not right with God, when you’re still backbiting, lying, doing everything. You can’t be right with God, I don’t care how many churches you belong to, until your soul becomes converted. Brother, that’s old fashion, but that will boil down and put soup in your soul. Right!

⁹⁹ Try to put his arm in, he’s got to have someone to direct him in, how to put his arm in. Then when he gets his arm in his little jacket, he knows he’s all right.

¹⁰⁰ That’s the way it is with every born again Christian. When he really gets into God, he watches his life with God’s Word and he realizes he’s lined up with every bit of It. He’s got longsuffering, gentleness, quietness, meekness, power, faith, love, joy, peace. He ain’t tossed about like a troubled sea. He ain’t worried about every little thing. He ain’t jumping *here* and *there*, like a bottle stopper on a windy ocean. He is set. His heart is pure. His thoughts is pure. His intentions are pure. His alternative is right. And he knows he lines up with the Word of God. All hell can’t move him. He’s lined by the Word of God. He’s got Divine love, purity in his heart, for every man and woman. He’s got . . . He’s abstained from the things of the world, they’re dead to him; he don’t want them no more. Why, you couldn’t make a Holy-Ghost girl put on a pair of them ungodly-looking clothes and get out there for nothing. No, sir.

¹⁰¹ Now, there’s no need to go and tell her she’s wrong, ’cause she won’t believe you, because that’s all she knows. That’s her joy. The woman puts on those little things; they get out, of the evening, just when the men comes home; they’re coming just to mow the yard, so as . . . And tell me that’s right? Woman, I don’t mean to say you’re—you’re evil. I don’t mean to say you’re immoral. But you don’t realize, sister, that an unclean spirit has got a hold of you. What would you do it for? You

got sense enough to know that it's not cooler. It's hotter. There's an unclean spirit.

¹⁰² You say, "Me? Me, I went to church!" Nebuchadnezzar was a great man. But, because he got haughty, God give him the spirit of an ox, and let him eat grass for seven years, and his fingernails grew out like some of these women's do around here. That's right. And he got demon possessed.

¹⁰³ A man got demon possessed and stripped his clothes off. They couldn't put clothes on him. Do you see what I mean? It's enticing spirits.

¹⁰⁴ Your church puts up with it. Your preacher is afraid to say anything, afraid that you won't pay in your tithes anymore. That's the reason. That's the trouble. My, goodness! How you going to preach to a bunch of buzzards, 'less you get them converted and right with God, to begin with? They'll root their nose in dead stuff all the time. What you need is a dumping out, and an old-fashion revival sweep from coast to coast, and get men and women right with God. Let loose, the things of the world! Let loose, the petty soft-pedaled preaching. Amen. Preach the Gospel. God said so. "If you love the world, or the things of the world, the love of God is not even in you."

¹⁰⁵ People can jump up-and-down, and shout all night long, and speak in tongues like pouring peas on a dry cow hide; walk right out, the next morning, with enough temper to fight a buzz saw, go right on out and tell something in the church that'll cause the whole church to be broke up. It's nothing in the world but enticing, demon spirits! Want to come back to the Word, where God is purity, holy. Amen. That's right. Enticing spirits versing the Word of God!

¹⁰⁶ Here's a man, not long ago, got a little woman . . . Catholics got a dozen over there. In her time of her menopause, it comes out in her hands and in her forehead. If a good Holy Ghost preacher . . . I thought. That man had a bottle of that stuff, out her hands, going around anointing people with it. Whew! Mercy! It's antichrist! I don't care if blood comes from her nose or from her head, or where, brother, there's no blood will take the place of Jesus Christ the Son of God. That's the only Blood I know anything about. She might have had oil pouring out of one hand, and wine out of the other, but, if you use it in any form of religion, it's the devil. To see how preachers will fall for such stuff as that!

¹⁰⁷ What we need, to come back to the Guide Book, back to the Word of God! This is the Word of God, the blessed old Bible. Say, "Well, I'm afraid to become that, Brother Branham. I'm afraid that I'll lose some of my joy." What's the matter? You don't know what joy is.

108 I've said I don't condemn the drunkard for going out and getting drunk. He's all moody. He don't know. He gets up, a morning, he's got the blues, a hangover. Goes out and gets him a two or three bottles of beer, and goes out and gets him some whiskey, and all that kind of stuff.

The little cigarette sucker sits back and smoke, and blow up through his nose like he was a freight train. That's all. I don't blame him; that's all the joy he knows. That's all he knows about. He's a pig, by nature.

109 Shame on you who profess to be a Christian and rely on such things for joy, when the Holy Ghost Gospel is nothing but one great big powerhouse of joy. The Holy Ghost Gospel is a perfect intoxication for every man that's got the blues. You'll take a drink of the Gospel of Jesus Christ, be filled with the Holy Ghost, you are drunk until you leave this world, amen, joy unspeakable and full of glory. There's a constant stimulation. It's a constant intoxication, drunk day and night! Amen. That's the Word of God.

110 The church comes around, adopts other thing. They have to have a little party where they all go out on the beach, to have recreation. A card party gettogether, for fellowship. That's right. Have a dance, sometime, at one of the member's house, sometimes in the church basement. A dance, adopting, trying to get something to satisfy. What's the matter? They're a big bunch of pigs, anyhow. They're pigs, to begin with. If they'd ever come in contact with Christ, they'd have so much joy, those things would be deader than midnight, to them. Gospel, drunk on the Spirit, joy unspeakable and full of glory.

111 Don't condemn the sinner; have mercy on him. Let him go ahead and smoke his pipe, let him drink his liquor, let him have his card party. That's his pleasure. Don't blame him. Coming home and everything, tired and worn out, he wants some pleasure. The thing for you to do is live such a godly life that you can prove to him that the Gospel holds ten thousand times more than that, for him. [Blank spot on tape—Ed.] And if he dies in that state, he'll go to hell, on his liquor. That's the devil's intoxication. If he dies, dragging on that old pipe, God is their Judge. If he dies, going out here, dancing, and running around with immoral clothes on, God is their Judge.

112 But there's one thing, if you die under the anointing Power of the Holy Ghost, like Stephen did when he looked up in the face of God, said, "I see Heaven's open, and Jesus standing at the right hand," you're Heaven bound, like a martin to its box. Amen.

113 Enticing spirits versing the Word of God! Let loose, let go. "How you do it, Brother Branham?" Just let go. That's all you have to do. Take God's Word. Don't try to work up nothing. Don't get down at the altar and beat on it, holler, "God, give me the Holy Ghost! Lord,

give me the Holy Ghost!" He ain't coming, you beating on that altar. That don't do no good. No. That ain't the way It comes. It's, taking Him at His Word!

¹¹⁴ Look at Peter. Peter was in a trouble, looked like he was going to die. And he seen the Lord come, walking on water. And he said, "Lord, if that be You, bid me come."

Lord said, "Come on."

¹¹⁵ Now Peter said, "Now wait a minute, Lord, let me go on a forty-day fast, to see if I can walk on that water, or not. O Lord, let me get enough Spirit on me, that I can dance in the Spirit and speak in tongues, in this boat, then I can step out"? No, sir! He took God at His Word, let loose and let go. God took him through.

¹¹⁶ What if God met Moses, and He said, "Moses, go down there into Egypt, and tell Pharaoh, 'Let My people go'"? What if Moses said, "Let me go on a forty-day fast, first, and see if I got faith enough to obey You, God. Give me something, something another, Lord. Let me tell You something, let me see if I get in the Spirit, first"? Moses never asked no questions, he just took God at His Word, and took off. That's the way you have to do it, take God at His Word. Then you know you'll be able to do it. He didn't wait till something else taken place, he just went ahead and done it.

¹¹⁷ What about Elijah, when he come down off of Mount Carmel, been up there for a long time? And he met a poor widow woman. She was a . . . She was an alien, a Gentile. And when he met her down there, she was picking up some sticks, in the yard. And God told him, "Go down there to that widow's house." What a place for the preacher to go!

¹¹⁸ Here he goes down there to the widow's house. And when she did, she had two sticks. Said, "What are you doing?"

¹¹⁹ Said, "Picking up some sticks. I got just enough meal to make a couple corn cakes. That's all I got left. There's three years since we had any rain." And said, "Then I'm going to make these corn cakes. And me and my boy is going to eat them, and die."

¹²⁰ He said, "Make me one, first!" Hallelujah! Oh, I know I'm a little bit crazy, but I'm on the Lord's side, anyhow. Said, "Make me one, first. For, THUS SAITH THE LORD." There you are.

¹²¹ What is it? "Seek ye first the Kingdom of God, and His righteousness." Not the Kingdom of God and "a little noise," not the Kingdom of God and "a little emotion," not the Kingdom of God and "a little *this* or *that*." But, "God, and His righteousness, and all these other things will be added to you." Put first!

122 Now, that widow heard that. “Faith cometh by hearing, hearing by the Word.” She said, “That’s the Word of the Lord, for that’s a holy man of God. That’s God’s prophet, and I know it’s the Truth. And that’s the Word of God.”

123 Now, she didn’t run across to ask the neighbors how to do it. She didn’t want to go to share her . . . and tell the neighbors, say, “Now, what do you think? The preacher is over my house, saying *this*. Susie, what do you think about *this*?”

124 She went in, begin to dump out. She let go. She let go of what she had, that she might get more. That’s what the world needs today, is a good old-fashion letting-go of what you got. Hallelujah! She dumped out, so she could get filled up. She dumped all the oil she had, and all the oil she had and all the meal she had, to the preacher, to the Kingdom of God. And when she dumped it all in there, God come down, filled up the meal barrel, filled up the oil jug. She dumped it again, in the preacher’s plate. And It come by, filled it up again. He dumped in. Every time she dumped, He filled.

125 I’ll say, today, if man will dump out all of this nonsense of carrying on, and impersonating Christianity, and let the Holy Ghost take Its place, there will be a revival start on Eighth and Penn Street that will sweep the whole country. Quit the nonsense. Get back to the Word of God. Dump out, that you might fill up. You let go, and God will let come. You dump out, God will fill in. All the petty things, of, “You got to do *this*, and you got to do *that*; and you ought to do *this* and ought to do *that*.” Forget it! Dump it out of your soul!

126 Say, “God, let me, from this wholly . . . this day, be wholly Thine. Lord, I come with a broken heart. I come with a contrite spirit. I love You. You know I love You. And I want to forget all this foolishness of all these forty-day fasts and see if I can get closer to God, and all *this*, *that*, the *other*, all this nonsense.”

127 Stop it! There’s nothing in the Word tells you to have a forty-day fast. Not a thing. There’s nothing in the world telling you to fast, ’less God would tell you. If you fast, you ain’t going to get hungry, and go all these things. As you are fasting, brother, you’ll be joy and happy all the time. Said, “Don’t appear before men like hypocrites do, with a long, sad face. ‘I’m on a forty-day fast. My plates won’t fit me anymore. I’ve lost thirty pounds, and they told me I look better after this is over.’” Oh, nonsense! It’s enticing spirits of the devil.

128 Get up to the altar, and say “glory, glory, glory” till you can’t hardly say anything else, and say, “You got to speak in tongues before you get the Holy Ghost.” Nonsense! Dump it out!

129 Get that out of your system and come on the Word of God! He said, “Repent, every one of you, and be baptized in the Name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost.” God don’t keep His Word, He’s not God. Amen. Dump out. Get filled up. Amen. Whew! I love that. That’s His Word. God said so. That’s right. And when God said it, God will take care of it. All right. All the preparations you make, all the going to church you can do . . .

130 It’s just like down here at the car works where they build a big bunch of freight, or, a big bunch of passenger cars. I used to work there. And they take and build those big coaches and everything, and put hard wood, inlaid mahogany all around, and everything so beautiful, set it out there on the track, and it was as dead as a doornail. There set the engine, no steam in it. She just set there.

131 What it needs today is some fire in the boiler. What it needs today is some steam. What it needs today, the church, to boil; the hottest boiling thing there is to boil sin out of your life, is love. And if you can’t love one another, how you going to love God Who you haven’t seen? Love hides a multitude of sin. Get in love with God, then you’ll love one another, then you’ll love the church, you’ll love the Cause, you’ll love everything that’s godly, and you’ll keep away from the things of the world.

132 Enticing spirits going around telling people *this*, *that*, or the *other*, “They got to do *this*. They’ve got to do *that*.” It’s because that denominations has raised up, and they got a little revelation that they say, “Well, now, I believe that a man . . . I believe in such a thing as shouting in the Bible.” That’s right. That’s the truth. They made a denomination out of it, “When you shout, you got It.” But you haven’t.

133 The next one raise up, said, “Speaking in tongues.” That’s right. That’s in the Bible. “Well, when you speak in tongues, you got It.” But a lot of them spoke in tongues and didn’t have It. See? That’s not It. No, sir.

A lot of them said, “Well, we got to prophesy.”

134 Look at these prophets here with horns on their head, jumping up-and-down and prophesying. Micaiah said, “You’re, every one, lying.” Amen. Right. God don’t come like that. God comes to the sincere heart that comes with a contrite, broken spirit. “He that goeth forth, sowing in tears, will doubtless return again rejoicing, bringing with him precious sheaves.” Amen. Get that right, friend.

135 So much demonology, demons working in human souls! Watch where it bears its fruit. Watch what kind of a life a person lives. See the way they’re acting, watch the way they do, see what their motives

is. It's just as impossible . . . And if I told you that, "The only way . . . Here sits the cars, all lined up here. Heaven is in Charlestown. You can't walk. The only way you can go, is a car. And every man that crosses the line must bring in five gallons of gasoline." Here is his car, but if he don't have gasoline he can't run it. Well, that's exactly, perfectly the way it is in Heaven. If you die without God, I don't care how you lived and how many cars you built, if the love of God isn't there to pull you into the Kingdom of God, you're lost.

¹³⁶ There's a negative and positive. No matter how much positive this current runs here, if it hasn't got a ground wire, it'll never light. That's right. You've got to be rooted, grounded in the love of God. Oh, brother! Bring that negative and positive together, you'll have a Light, the good old-fashioned Gospel Light. Let It spread from shore to shore. You'll never have It without it. No matter how much shaking and jumping you can do with the positive, you got to have the ground wire to flash the Light. Amen.

¹³⁷ You ever notice? You set a ground wire here on this, and every bit goes plumb back down here into the substation, right down to the ground. And every time a man gets rooted and grounded in God's Word, it roots and grounds him in Calvary, yonder, where the anchor, the tie post of God was brought there, to flash the Light of the Gospel. Amen.

¹³⁸ You know what's the matter? People in these great big cold formal morgues out here, pretending to be preaching the Gospel. A little preacher come to me yesterday, belongs to one of the greatest denominations there is in the land today, outside of Catholic. He said, "Brother Branham, I'm sick and tired." Said, "They're going to make all of us preachers put on robes and turn our collars around, and— and preach certain things. And they'll tell us what to preach on, each quarter." He said, "I can't stand it no longer." He said, "What must I do? Must I start preaching the Gospel?"

¹³⁹ I said, "Brother, as long as you're with that denomination, respect it. You say just what they ought. But walk up to your presbyter or your state superintendent, and say, 'Sir, I've been born again of the Spirit of God. Here is the Word of God. If you'll let me preach That, I'll stay in your church. If you don't, I'm gone. Turn it over to somebody else.'" That's the way to do it. Don't beat around the bush. Don't be negative. Come out and say what it is. Right.

¹⁴⁰ He said, "Brother Branham, you think I'd have a congregation?"

¹⁴¹ I said, "Where the Carcase is, the Eagles will be gathered." That's right, they'll follow.

¹⁴² Like the man, once, that hatched out the chickens. Now, it's not a joke. I don't mean it for a joke. I mean it for a point. He was going to set his chicken, and he didn't have enough eggs. He put a duck egg under one. And when they all hatched out, the duck was the funniest-looking thing the chickens ever saw. So the hen would cluck to the chickens and the little chicks would come, but the duck didn't know that language. But, one day, the old hen led them out behind the barn. There was a creek down behind the barn. When that little duck smelled that water, he took out to the water as hard as he could go. The old hen said, "cluck, cluck, cluck." And the little duck said, "honk, honk, honk." He was headed for the water. Why? He was a duck, by nature. When he smelt water, brother, he couldn't keep away from it, for he was a duck.

¹⁴³ And I say today, any people that's really wanting to find God, they won't let no church dictate to them the things that they can't live, *that* or the *other*. If you've got the nature of God in you, you'll go to holiness. You'll go the right thing. You'll stand for the right thing. You'll do the right thing. You will think the right thing. You'll live the right thing. If you're a duck, you like water. If you're a Christian, you like Christ. If you're a devil, you like the things of the devil. If you're a buzzard, you eat dead things. If you're a pig, you'll eat manure. Where you at today? Right. You claiming to be up here, eating the things of the Lord, then go down and root with the devil. There's something wrong with it. Quit listening to them spirits; they're devils. No matter if you have to stand alone. Men and women that's ever amounted to anything, nearly, has been men and women who stood alone with God.

¹⁴⁴ Look at Micaiah, how he stood there; like not the rock of Gibraltar, but the Rock of Ages. He said, "I'll not speak nothing. . . I don't care what the seminary says. I don't care what my congregation says. I don't care what the king says. If they cut my head off, I'll only say what God puts in my mouth to say." He was right. He was right.

¹⁴⁵ And today, men and women, don't pay no attention to what the world has got for you, what entreatment it's got, what kind of a bacteria inoculation they have, and claim, "If you join the church, you'll be all right." That's a false inoculation. Why? You still got the disease of sin. That's right. But I tell you one thing, brother, that will inoculate you from sin, that's, come to the precious Blood of the Lord Jesus Christ and be filled with the Holy Ghost, and that'll inoculate you from all sin, and your desires will be Heaven bound, and you won't have no time for the things of the world.

Shall we pray.

¹⁴⁶ Our Heavenly Father, when we see these enticing spirits upon people, and knowing that they are despising the things of God, I pray,

God, that You'll get a hold of every man and woman in here today. Let this be a day, Lord, that they'll realize that their life doesn't tally up with the Word. And they've been listening to the wrong thing, that the devil's been soothing them down with old True Story magazines, old rotten tommyrot of the world, and old moving picture shows and unclean television. O God, such impossible things for a Christian to look at! God, it makes us sick. You said it made You sick, like vomit. You said, "A dog goes to its vomit, and a—*and* a hog goes to its wallow." An old dog will vomit up something. See an old half born, supposed to be, hypocritical person come to the altar, and like you're going to vomit up the world; still keeping right on, they come right back and eat the thing again. O God, cleanse Your House, Lord. Hallelujah! Send the Holy Ghost with such old-time conviction that will clean a man's appetites and clean his soul, and clean him up and make him a Heaven-bound creature. Give him . . . Renew his youth and his vows like the eagle, that he might mount up and surpass the things of this world, and soar into Heavens yonder where he can see the troubles coming in the distance. Grant it, Lord.

¹⁴⁷ You likened Your prophets to them, to eagles, that had the eye of an eagle, could go way high and see things a long time before it got there. O God, bless this little church. Bless these people that come here. Bless the strangers in the gates today. And let them know that this Message was not directed to no personal being, but directed especially, Lord, to those who are deeply in need; knowing that someday we must stand together in the judgment of God, and knowing that we'll be held responsible for knowing the Truth and not saying It. Father, I pray It'll be taken upon every heart. In Jesus' Name.

¹⁴⁸ With our heads bowed just a moment, I wonder if there's someone here this morning would say, "Brother Branham, I am sick and tired of these little old things. I got petty things that's hung on me so long. I—I'm always talking out of turn. I—I'm doing things I shouldn't do, and I know it. It's not becoming to a Christian. I don't want to do that; God knows I don't. And I don't want to listen to that old spirit anymore. It's the thing that's kept me down all my life, from having real love and freedom in Christ. I want you to pray for me, Brother Branham, that it'll—it'll leave me this day." Will you raise your hand? Every head bowed. God bless you. Oh, my, dozens of hands! Little old petty things, little old things that makes you talk or start some kind of a little fussing in the church, make you take sides with something another like that. Oh, that's ungodly. That's discord among brethren. And don't do that. You don't want that. You don't want that and little old things, little old tempers and everything else, to keep you down.

¹⁴⁹ Say, "God, I don't want that thing no more. I'm sick and tired of

it. I'm ready today to discard it. I'm coming now, Lord, and I want to get away from all my selfishness. If my brother doesn't treat me right, I'll pray for him anyhow. If my daddy doesn't treat me right, I'll love him anyhow. If my wife doesn't treat me right, or my husband, I'll go about, humble, before God. Lord, I look only to Your Kingdom. I want my mind straight. I want my heart full of joy. I want to go about, when trouble is really buzzing around me, I still want to stay with my hands up and my heart pure before You, Lord, knowing this, that someday I'll meet You. I want that kind of experience. Lord, make me that, from this day."

¹⁵⁰ Would you raise your hand, somebody that didn't raise their hand a while ago. God bless you. God bless you. Sister, give us a little chord while we have our heads bowed. How much do you really mean it? Don't play now. This is not a playing time. This is a receiving time. This is a time that you must get It. Come, dump it out right now. Will you? Come, give all you got to God. Say, "God, I ain't got very much. I'm just a little housewife. I can't do very much, Lord, but I—I can read Your Bible, I can pray every day. I can throw out all the trash that's in my mind. I can throw all that stuff out. I'm guilty of a lot of things that preacher said this morning, so I—I'm dumping it out today. I don't want it. God, fill me with love. Fill me with the thing that make me love the bitterest enemy I got. I really want it, Lord."

¹⁵¹ While she's playing here, won't you come now and stand at the altar just a moment, while we gather with a word of prayer. If you really mean that now, if you're really ready to forsake it, you'll never leave this altar today with that on your heart, if you'll come sincere. And say, "I'm coming up here just to stand, just a minute, Brother Branham, yeah, while you have a word of prayer with me, personally." I—I want you come, pray. Will you come now? With your heads bowed, who will rise and come to the altar, stand around the altar?

Pass me not, O gentle Saviour,
Hear my humble cry;
While on others Thou art calling,
Oh, do not pass me by.

Saviour, Saviour,
Hear my humble cry;
While on others Thou are calling,
Oh, do not pass me.

¹⁵² No matter how long you been a Christian, and you still got those little old spirits that talk to you, makes you fly loose, makes you talk about somebody. When somebody comes up and goes to speaking about somebody else, you join right in with them and, oh, just run

them down. That's wrong, brother. Don't do that. That'll finally keep you out of the promised Land. If you just got a little old things that you oughtn't to have, if the love of God really isn't in your heart, won't you be lady and man, walk up and say, "God, right here I'm going to dump it out, this morning, right here. I'm going away from this altar a different person." Would you come?

¹⁵³ Is there a sinner that has never accepted Jesus, and you know you're a sinner, you don't know Him as your Saviour? You say, "Brother Branham, yes, I thought I had a lot of pleasure. I go to dances and parties and all those things. I watch the wrong kind of shows. And I—I read the wrong kind of literature. I read old books that's got vulgar stories in it. I kind of enjoy reading it." Brother, there's something wrong with you. That's your appetite; see, you let me see what a man reads, let me see what he watches, listen to music he listens at.

¹⁵⁴ The other day, coming along in a car, a certain person reached over and turned on my radio, some kind of old vulgar music. I said, "Turn that thing off. I don't want to hear that." Some old boogie-woogie stuff.

Said, "Why, I like to hear that."

I said, "Your nature is wrong. You're wrong."

¹⁵⁵ When I was out here, a few days after that, up on a mountainside or hillside, fishing, with the person. Them little birds was a singing. The larks was a hollering. The old martingale was flying up in the air, or nightingale, singing the praises. I hollered to that boy, I said, "Look, boy, that's my music. Keep that turned on. That's my radio. God sends them down to sing to me while I'm here. It soothes my soul."

¹⁵⁶ Better than all the old crazy stuff, these old juke boxes a roaring, going on, where you can't even eat in a public place. It's the devil's diet. It's the devil's house, all messed up with sin. Are you all gaumed up out there and enjoy that? When they put that money in them little old boxes, and all that old dirty stuff come on, you enjoy that? Shame on you. You're a backslider. You're away from God. You don't know God. If you knowed God, in forgiveness of your sins, you'd never listen to such nonsense as that. It would be dead to you. You'd—you'd vomit from it. You don't want it. Your diet is better. You love God. Won't you come this morning, kneel down here with these confessors this morning?

¹⁵⁷ Here is men and women kneeling right here, that's been Christian for years. I don't unchristianize them. But what I'm trying to do is tell them that devil, that's a haunting them, is keeping them out of the full Joy. The Holy Ghost is Joy. Brother, I wake up drunk, I go to bed drunk, I'm drunk all day long, drunk all night long. Oh, I just—I just love to . . . I go fishing, I'm just, "Pass me not, O gentle Saviour. Hear my humble

cry.” I go hunting, and singing the praises of God. I’m preaching, I . . . everywhere I go. Don’t you want to be that way? Full of the Holy Ghost, It stimulates you. Oh, my! Hear them sing them old dirty songs, you can sing this:

I am bound for the promised Land,
I am bound for the promised Land;
O who will come and go with me?
I am bound for the promised Land.

I am bound for the promised Land,
I am bound for the promised Land;
O who will come and go with me?
I am bound for the promised Land.

When shall I reach that blissful rest,
And be forever blest!
When shall I see my Father’s face,
And in His bosom rest?

I am bound for the promised Land,
I am bound for the promised Land;
O who will come and go with me?
I am bound for the promised Land.

¹⁵⁸ Won’t you come, go along? I remember when about five hundred of us standing yonder when I was baptizing a hundred and twenty, about this time of year, down here on the banks of the river, when that great Morning Star come shining down on the river. Hallelujah! A Voice speaking from It, said, “Someday you’ll spread the Gospel throughout the world.” How could a poor, little, ignorant farm boy ever do that? The grace of God! Amen.

¹⁵⁹ Oh, who will come and go? Get rid of, lay aside, every weight now. Don’t listen to those enticing spirits. Come, listen to the Word of God, THUS SAITH THE LORD! “Blessed are they that hunger and thirst for righteousness, for they shall be filled.”

¹⁶⁰ Let’s bow our heads now while we’re praying with these at the altar.

Dear children, I want you to remember, this morning, you are there to lay aside the weight. You are there to lay aside every weight and the sin doth so easily beset you. Paul said, in Hebrews, the 12th chapter.

. . . seeing that we . . . are compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin . . . doth so easily beset us, . . .

And what shall I more say? for . . . time would not . . . tell of Gedeon, . . . of Balac, Barak, . . . of Samson, . . . of Jephthae; of David . . . of Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promise, stopped the mouth of lion,

Quenched the violence of fire, escaped the edge of the sword, out of weakness was made strong, and waxed the . . . valiant . . . the enemy in flight . . .

And women received their dead raised to life . . .

And others received torment, cruel mock and scourges, . . . moreover, more than this, bonds and imprisonment:

And—and others who had trials . . . mocking . . . scourging . . .

. . . they all obtained a good report through faith, . . .

And all these, having obtained a good report through faith, received not the promise:

God having provided some better thing for us, that without us they might not be made perfect.

Wherefore seeing we . . . are compassed about with such a great cloud of witnesses, let us lay aside every weight, and the sin . . . doth so easily beset us, that we might run with patience the race that is set before us,

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despise the shame, and . . . set down at the right hand of the throne of God.

¹⁶¹ Jesus, in His prayer, said, "Father, I sanctify Myself." Jesus become sanctified, to the Church. He could have gotten married, but He didn't do it. He become sanctified. He said, "Sanctify them, Father, through the Truth. Thy Word is the Truth."

¹⁶² Now let's lay aside every weight. You got a temper? You got something about you, makes you talk when you ought not to talk? O God! Lay it there now. Lay it there, watch the Fire of the altar come down and take it away. Watch the love of God lick it up. Watch all that old selfishness, the way you been talking to your wife, the way you been talking to your husband, the way you been talking to your neighbor, the way you've talked about the people in the church, lay it on the altar this morning, and the Fire of God will come down and take it right away, and Divine love will burn in its place.

¹⁶³ You got sickness? Lay it on the altar, say, "Lord, here it is. Create in me a clean spirit. Create in me a healing power." See what God will do. God will do it this morning.

¹⁶⁴ Our Heavenly Father, we bow in Thy Presence, in behalf of those at the altar. Let Thy grace rest upon each one of them, Father. Now as

they . . . Lord, I can't do it for them. They've got to do it themselves. No man can do it for them. They have to do it alone. Let their souls now say in theirself, "O God, this temper, I lay it down here, Lord. I'll never pick it up. No matter what comes or go, I'll let it go, from now on. This tongue of mine that's been easy to take sides with a bunch of gossip, Lord, I'm laying it down here. I'll never pick it up again. Sanctify my tongue, Lord. Let me feel the Angels coming through, like Isaiah did when he said, 'I'm of unclean lips. Woe is me!'" And the Angel come, took the tongs, and went to the altar and got the coals of Fire, and laid it on his lips and sanctified him. God, sanctify every talker, this morning, that talks wrong and sows discord. Grant it, Lord.

¹⁶⁵ All the diseases that's bowed here in this building, diseased people, knowing that they're devils, too. God, as Your servant, I rebuke them, in Jesus' Name. May they come out of every sick person. And may every unclean person, that's got unclean thoughts, vulgar, lust, men and women, alike, God, take it out of them. All these here trying to get rid of cigarettes, and little social drinks, and little parties, and selfish things; God, stimulate their heart with the Holy Ghost in such a way that those things won't have any desire no more. It'll have no room; you're so full of the Holy Ghost, from there on.

¹⁶⁶ God, make this little church a burning bush. Make it a Holy Ghost place, make it a burning Fire, that the world might turn aside to see the glory of God. God, start with this little handful of people, of a couple of hundred here this morning. Grant it, Lord.

¹⁶⁷ Purify every heart, every Methodist, every Baptist, every Catholic, every Presbyterian, every Pentecostal. Lord, take it out of their heart, and let them come to You today. Grant it, Father. I commend them to You, and commit them to You, in Jesus Christ's Name, for the cleansing of their souls and the healing of their body. Amen.

¹⁶⁸ I wonder, at the altar, have you left your burden? Do you feel like it's laying there? If you feel it's laying there, you be the judge. You're the one that's praying. I've done the preaching. You doing the praying. Is your burden left there, brother, sister? Can you really leave it there? If you can, raise your hand, say, "Yes, God, now I leave it here. My difference, I'll leave it here at the altar." What about it, down on the end of the altar here, to my right, lady? Can you leave it there? Can you leave that old burden lay there? Say, "Yes, my faith looks up to Thee, Thou Lamb of Calvary." While we all sing it together now.

My faith looks up to Thee,
Thou Lamb of Calvary,
O Saviour Divine;
Now hear me while I pray,

Take all my guilt away,
 O let me from this day
 Be wholly Thine!

¹⁶⁹ Let's stand to our feet, real reverent, everyone. Now listen closely, everybody now. Don't no one leave. Just. . . Service is not finished. I want you to get this little sacredness, little solemnity.

While life's dark maze I tread,
 And griefs around me spread,
 Be Thou my Guide;
 Bid darkness turn to day,
 Wipe sorrow's tears away,
 And let me from this day
 Be wholly Thine!

Don't sing it to your neighbor now. Close your eyes, and let's sing it slowly, as we raise our hands to God.

While life's dark maze I tread,
 And griefs around me spread,
 Be Thou my Guide;
 Bid darkness turn to day,
 Wipe sorrow's tears away,
 Nor let me ever stray
 From Thee aside.

I've got a Father over yonder,
 I've got a Father over yonder,
 I've got a Father over yonder,
 On the other Shore.

Oh, some bright day I'll go and see Him,
 Some bright day I'll go and see Him,
 Some bright day I'll go and see Him,
 On the other Shore.

Oh, that bright day may be tomorrow,
 That bright day may be tomorrow,
 That bright day may be tomorrow,
 On the other Shore.

¹⁷⁰ I wonder now, how many has got a father in the other Land? Let's see your hand. How many has got a mother in the other Land? Let's see your hand. How many has got a Saviour in the other Land? Let's see your hand.

Won't that be a happy meeting!
 Won't that be a happy meeting!
 Won't that be a happy meeting!

Upon the other . . .

¹⁷¹ I want you to do something. Now while we sing that again, I want you to shake hands with somebody standing by you, and say, "Brother, sister, pray for me, that I'll meet you in the other Land." Don't do it 'less you mean it. How many wants to meet one another? How many wants to meet everybody here, over There? We, sure we do. Now let's just shake one another's hands, and say, "I want to meet you, brother. I want to meet you on the other side." Now while we sing this, "I've got a Saviour over yonder." All right.

I've got a Saviour over yonder,
I've got a Saviour over yonder,
I've got a Saviour over yonder,
Upon the other Shore.

Oh, some bright day I'll go and see Him,
Some bright day I'll go and see Him,
Some bright day I'll go and see Him,
On the other Shore.

¹⁷² Don't that make you feel good and fine? (*Jesus, keep me near the cross.*)

Jesus, keep me near . . .
There's a precious Fountain,
Free to all, a healing stream,
Flows from Calvary's Fountain.

Everybody raise your hand now.

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

In the cross, in the cross,
Be my glory ever;
Till my raptured soul shall find
Rest beyond the river.

I love Him, I love Him
Because He first loved me
And purchased my salvation
On Calvary.

Praise be to God!

¹⁷³ Let's silently now just bow our heads. And in our own lovely way, let's just praise Him with our hands up, saying, "Thank You, Lord, for saving my soul. Thank You, Lord, for making me whole. Thank You,

Lord, for all that You've done, bringing sweet deliverance, bringing free salvation. Thank You, Lord."

We give You this thank-offering. We praise You because You're so lovely. You're the Lily of the Valley, the Morning Star, the Rose of Sharon, the All-in-All. You're the Father, the Son, the Holy Spirit; He that Was, Which Is, and Shall Come; the great Alpha, Omega. You're the Wonderful One, the Prince of Peace, the Root and Offspring of David. You're All! And we thank You, Lord, for all that You've done. We thank You for Your Word, for It is a Light unto our path. Oh, we pray, Lord, that You'll let us walk in the Light. Grant it, Father. In Jesus Christ's Name. Amen.

All right. While we be seated a minute. (*We'll walk in the Light.*)

We'll walk in the Light, such a beautiful Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of . . .

¹⁷⁴ Come on, saints, let's sing it now!

We'll walk in the Light (purity, holiness), beautiful
Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

Come, confess Him as your King,
Jesus, the Light of the world;
Then the bells of Heaven will ring,
Jesus, the Light of the world.

Everyone!

We'll walk in the Light (a Light to my path), beautiful
Light,
Come where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of the world.

¹⁷⁵ Don't it make you feel good? How many feels good? Just raise up your hand now, say, "I feel real good." Holy Spirit all scoured you out. Then we'll (what?) walk in the Light. Don't listen to any . . . What is the Light? "Thy Word is a Lamp." So then:

We'll walk in this Light, it's a beautiful Light,
It comes where the dewdrops of mercy are bright;
Shine all around us by day and by night,
Jesus, the Light of . . .

¹⁷⁶ Now, isn't that marvelous? Looks like we just can't close. The Holy Spirit just gripping us! Don't you feel that way? Just feels like . . . ? . . . Just seems like it's just coming out.

. . . Gospel is dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel is dripping with blood.
 The first one to die for this Holy Ghost plan,
 Was John the Baptist, but he died like a man;
 Then came the Lord Jesus, they crucified Him,
 He preached that the Spirit would save men from sin.
 There's Peter and Paul, and John the divine,
 They gave up their lives so this Gospel could shine;
 They mingled their blood, like the prophets of old,
 So the true Word of God could honest be told.
 Then they stoned Stephen, he preached against sin,
 He made them so angry, they dashed his head in;
 But he died in the Spirit, he gave up the ghost,
 And went to join the others, that life-giving host.
 It keeps dripping with blood, yes, it's dripping with
 blood,
 This Holy Ghost Gospel is dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel keeps dripping with blood.

Listen!

There's souls under the altar, they're crying, "How
 long?"
 For the Lord to punish those who've done wrong;
 But there's going to be more who will give their life's
 blood
 For this Holy Ghost Gospel with its crimson flood.
 Just keeps dripping with blood, (Hallelujah!) it's
 dripping with blood,

I want to be one of them.

. . . Holy Ghost Gospel, it's dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel is dripping with blood.

¹⁷⁷ I'd like to go right from the pulpit. Amen. Oh, how wonderful! My brethren give their life's blood. There's going to be more will do the same thing. Don't worry. It's coming down to a showdown pretty soon. You'll either go in or go out. They're all affiliating now in the Council of Churches, and all is going in. They're all conglomerating together.

And there's going to be more who will give their life's
 blood,
 For this Holy Ghost Gospel and its cleansing flood.
 It's dripping with blood, yes, it's dripping. . . (Oh,
 hallelujah!)
 This Holy Ghost Gospel is dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel, it's dripping with blood.

¹⁷⁸ My! I feel like the Rapture is just above the church. Oh, just makes me feel so good! All sins are under the Blood. See, the Holy Spirit likes the Word. The Word is what the Holy Spirit feeds on, you see. Oh, my! It comes down and gets among the people, cleanses their sins, takes away their sickness, takes their blues away. Now I'm drunk, just drunk as I can be, drunk on the Spirit, love drawing out of my heart. No matter what anybody had ever done, it's forgiven. Your bitterest enemy, it's all over. Anybody has ever talked or said anything, if I . . . well, I . . . which is all gone, all cleansed now.

And it's dripping with blood, yes, it's dripping with
 blood,
 The Holy Ghost Gospel is dripping with blood,
 The blood of disciples who died for the Truth,
 This Holy Ghost Gospel . . .

Oh, my! How wonderful!

What a wonderful time for you,
 What a wonderful time for me;
 If we all prepare to meet Jesus our King,
 What a wonderful time will be.

Wonderful time for you,
 A wonderful time for me;
 If we all prepare to meet Jesus our King,
 What a wonderful time will be.

You like that? Everybody, come on!

Oh, wonderful time for you,
 A wonderful time for me;
 If we all prepare to meet Jesus our King,
 What a wonderful time will be.

¹⁷⁹ I just feel like an old-fashion revival is in the church. Don't you? Just an old cleansing up, scouring out; good, old wonderful time. Don't you feel good? Oh!

I will praise Him, I will praise Him,
 Praise the Lamb for sinners slain;

Let's sing it now, everybody. You know it? I know it. Come here; you help me lead it, Brother Neville. And all of you, together now, just raise our hands, sing it with, now, now, if you can.

Praise the Lamb for sinners slain;
Give Him glory, all ye people,
For His Blood has washed away each stain.

180 Now, everybody, come on!

I will praise Him, I will praise Him,
Praise the Lamb for sinners slain;
Give Him glory all ye people,
For His blood has washed away each stain.

Amen. That wonderful?

. . . Pearly white City,
I have a mansion, a harp, and a crown;
Now I am waiting, watching and praying,
For the white City John saw coming down.

181 Amen. Wonderful! Oh! Now let us stand to our feet, everyone. I hope you're feeling good. Remember the services tonight. Now we want to sing our good ol' dismissing song.

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown Him,
When our journey is complete.

All right. Everyone now, together. All right.

At the Name of Jesus bowing,
Falling prostrate at His feet,
King of kings in Heaven we'll crown Him,
When our journey is complete.

Precious Name, (Precious Name!) O how sweet! (O
how sweet!)

Hope of earth and joy of Heaven;
Precious Name, (Precious Name!) O how sweet! (O
how sweet!)

Hope of earth and joy of Heaven.

182 What a wonderful morning! What a wonderful time! Let's bow our heads now just a moment. Everyone look right straight to Christ now, your Saviour. In a silent way, I want you to give Him thanks and praise. Say, "Lord, I so thank You for sanctifying my soul. I so thank You for all that You've done for me. Let Thy Spirit be upon me through the day, Lord. Guide me. Direct me. Bless me." God grant that blessing to you, is my prayer.

Now while we bow our heads, Brother Neville, you dismiss us in a word of prayer. 

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