

Debate On Tongues

Yakima, Washington
August 07, 1960

1 The subject on this speaking with tongues--it's an issue with the Pentecostal people; and I've had quite an affair.

2 I don't make any issues on the platform because now I'm sponsored by different groups; and as a Christian gentleman, I certainly would not want to hurt anybody. If they're Christian enough to have me at their place, their people sitting there, I want to be brother enough to say nothing about it (see), and I just preach the baptism of the Holy Spirit, and then when they ... let them do what they wish to over there.

3 Now I do believe that Spirit-filled people (see) sometimes get so filled with the Holy Ghost till they don't have any control of their own language; I believe that. Some time or another it happens, for it's happened to me and it's happened to others; but you see, the thing is, the Holy Spirit first has to be in there. See what I mean? It has to be in there first, see.

4 It's just like if... Speaking in tongues is a gift of the Holy Ghost.

5 Now, if I was a boy and I was under the tutorship of my father and mother, and you wanted to adopt me and I give you my knife. Now, you've got my gift but not me, see. Now, tongues is a gift of the Holy Ghost. See, no scripture in the Bible that says it is the Holy Ghost. It's a gift of the Holy Ghost. Now watch. On Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and you shall receive the gift of the Holy Ghost"--because they were marveling, because they had heard every man speaking in his own language wherein he was born, see. And He said if you would repent, you would receive that gift of the Holy Ghost.

Now the gift of William Branham is not William Branham, see.

6 Now, if you'll notice, you say, "Well, the gift of God is the Holy Ghost." The Holy Ghost is God (see), so you couldn't use it there. Well, everything that I speak, it must line with the Scripture. I won't receive it. Now I only receive. . . . When He tells me, then He always clears it with the Scripture. If He didn't, I would not believe it; although as much as He has told me along the road, still if He ever told me anything wasn't Scriptural, it would not be right because the Scripture is absolutely our basis. We cannot base our salvation upon sensations or experiences of others or on our own experience. It's got to be the Word of God (see), because that's the true mark.

7 Now, when I first began in this debate that Brother Leo was anxious to get on tape here, I suppose. . . . I see it flickering; I guess he's got it running now. I would not want you, Brother Leo, to use this to hurt or anything, but just . . . I know you wouldn't.

8 And I wouldn't say to you, brethren, if a man speaks with tongues, all right; if he doesn't speak with tongues, that still is no sign he hasn't got it.

9 I've seen people speak with tongues like pouring peas on a dry cowhide, just as hard as they could go, and live with another man's wife, see.

10 I've seen witches drink blood out of a human skull and call on the devil, and speak in tongues. I've seen witches and Indian magic men, when the bull-dance come in, and they would sit around this big circle and they would get out and do all their enchantments, and the devil-doctor come in and they go 'round and around and do all this jumping up and down and screaming and beating on these tom-toms; and then the witch doctor would come in and speak in tongues and interpret it to them, see. And I've been in camps of witches where I've walked in myself, and there was so. . . . This is not advice for you to go to one, but as a minister I must know what I'm talking about, not taking somebody else's word, because I must know it personally myself, see; because I can't say, "Brother Jones said *this*," or "I read *this* in a book." I've got to know what I'm speaking about, because there's too many people that listen to me and I certainly don't want to come on that last day with a bunch of people lost. I must know absolutely before I say anything about it being the truth.

11 And I think every minister owes that to his congregation--the people he preaches to, on any subject--is to be sure that he knows what he's speaking about before he says anything.

12 And so . . . I've been in camps where the spiritualists . . . where there come a piano, weigh a half a ton, lift up off the floor; and guitar in the room come through, strumming music and everything like that; and a coat hanging on the wall, come through and sit down in a chair by the side of you; knives and forks coming through and see them . . . ; the wizard lay a piece of paper down, take a pencil, lay on top of it and see this spirit come and run up a stove pipe and come back down playing "Shave and a Haircut Two Bits," and write in unknown tongues; and this medium pull hisself together like that and interpret these--up and down like that--and tell it and interpret those tongues and tell what was said. So you can't say that speaking in tongues and got the Holy Ghost, see, because I know better than that.

13 Now, if you'll notice . . . Let's apply it sensibly (see), so that you'll understand; and that's the way I want to do this, because I realize I'm talking to intelligent men.

14 So, in the Scripture, I Corinthians 12, it says, there's nine spiritual gifts. Well, then tongues was one of those gifts in the body of Christ.

Say, let's just, so for an illustration, make it simple. I know you catch it, but let's be sure that you get it.

15 This room is the body of Christ, and by one Spirit we are baptized into this room; and in this room is a gift of a chair to relax. There's a gift of light, there's a gift in heat control, there is a gift of a rocker, there's a gift of a lounge, a gift of a rug, there's a gift of a picture. See what I mean?

16 There's gifts, but how do you get into that body? By one Spirit we are all baptized into one body and then subject to any of these gifts, see? So if speaking in tongues then is an evidence of the Holy Ghost, all these other things has to be evidence of the Holy Ghost, too. You have to do all these other things, these others: prophecy, interpret, have wisdom and knowledge; but then Paul goes on to fix that, see. Said, "Do all speak with tongues? No. Do all have the gift of interpretation? But God has set in the church severally," see. He just fixed it up like that.

17 Then that's the twelfth chapter. Now, if you go on over to where I struck my debate to take the initial evidence of the Holy Ghost, I took it to be love; and the other man taken it to speak with tongues (see), to have tongues as the evidence.

18 Now, Paul said in I Corinthians thirteen, the next, he said, now that "Though I speak with tongues as men and angels [that's both kinds] and have not love, I am nothing. Though I have wisdom [Now, he's talking about these gifts up here in the body, see--have these gifts without the giver, see. Love, see.] Though I have wisdom and understand all knowledge of God, all the Scripture, can put them together like any great theologian, and have not love [which is the Holy Spirit], I am nothing."

19 Now, we know that the Holy Spirit is God. We have to admit that, see. That's God. Well then, God is love, see. So you can have any of the gifts of God without having God. God is love, and Satan can impersonate any of those gifts, see. He can impersonate pretty near anything because he perverts. Sin is righteousness perverted.

20 So, in the debate, the gracious brother, him being the visitor, I said, "Now I'm willing to discuss this with you if you'll stay strictly with the Scripture, and don't leave the Scripture." And I said, "Then at the end of the discussion, that you can shake my hand and we'll still feel brothers to one another; because if you don't, I wouldn't do it, see. I said, "Because, perhaps, when it's over, you're going to feel the same way you do and I will, too." But being that we got moderators here that's sworn (businessmen, you know, and so forth) that they just ... they're not interested in either side; they're just taking down what's facts. No matter what their decision is, it's just ... There's five or six men just form certain Scripture; when this Scripture's given, who takes it? Who really threw the light on it; that's the one that tells, you see.

21 So, he started off as usual: Acts 2 and 4, you know, that they were all filled with the Holy Ghost and begin to speak with tongues as the Spirit gave them utterance. Well, then he went from there to Acts 10:49 where "While Peter yet spake these words, the Holy Ghost fell on them that heard the word." Well, then ... and then he went over to Acts 19:5 and "Paul laid his hand on them and the Holy Ghost come

on them and they spoke in tongues.” So, that taking up most of his time; and then it was my time. We was from about seven o’clock till about two in the morning, see; so it was lengthy.

22 So, then when he come back. . . . He had about thirty or thirty-five minutes on that. Then they read--the people--then let me speak again . . . let me speak. So, I never left his scriptures. I stayed right with his scriptures; that’s the only way you can correctly, sensibly. . . . I’m just as open to know what’s truth as anybody else. I certainly don’t want to be wrong. And I better be right here, because it’s too late when I get there, you see. You want to, as the old colored brother said, “I don’t want no trouble at the river.” So that’s right. When it’s going to be a foggy morning and an awful time, I sure want my ticket in my hand--it correctly signed--because it’s too late then, see.

23 So, and I. . . . In discussing anything, I go at it to learn something. I want to know; and if I’m wrong, I certainly want to know that I’m wrong (see), so I can be right. I wish I could agree upon those things and make it a universal feeling, but I’m just. . . . If it’s wrong, it’s just wrong.

24 There’s no black-white bird nor drunk-sober man, see. It’s either right or it’s wrong. You can’t have error and truth together. It’s either truth or it’s error, see. You believe that, don’t you, brethren? Certainly, if the Scripture is right, then let’s stay with the Scripture; and if the church is right, then. . . .

That’s what I said to them priests. I said, “If the church is right, stay with the church.”

He said, “Well, the church is right!”

25 I said, “Then, you said that the church . . . that the Bible here is the history of the first church. Well, if it is, then, it’s the infallible church. Why have you changed so much of it?”

26 Then that throwed his argument out there, you see. I said, “You say Christ organized the Catholic church,” see. “If He organized the Catholic church and if Apostle Peter and all of them were the first Catholics, well, then I’m Catholic, too, then. I say just exactly what they said. Well, you’re so far off out here, see.” I said, “You don’t have anything they said,” see.

27 “Why, Peter said--the first pope--said, ‘There’s no mediator between God and man but Christ Jesus’--the only mediator--and now you’ve got tens of thousands of them.” I said, “Now which... Was the first pope right, or this pope? Which one’s right?”, see.

He said, “Well, you see, the Catholic church has power.”

28 I said, “Then when did the first Catholics say, in writing it, said, ‘If an angel from heaven come preaches any other gospel, let him be accursed [whether he be a pope or a priest or whatever he may be], and whosoever taketh away or adds to this book, the same will be taken...’” I said, “You’re all mixed up somewhere, sir. Either your first church is right, or this one’s right. And if your first one was right, this one’s wrong!” See, and I said, “I’ll stay with the first Catholics, that way--if they were Catholic.”

So you see, you’ve got to be right.

29 We only... To hold a discussion, you have to come back to something basically you can lay your hands on, because you have just as much right to your beliefs, as you believe, and everybody else. But we’ve got to come back, there’s got to be somewhere to start from, somewhere to say “This is it,” because you can’t debate, other words, see.

30 If we both ... I said, “Well the Branham Tabernacle is right. You say ... He says the.... You say, ‘The Anglican church is right in England and....’”

What say? [Someone makes a remark.]

Yeah, let him be Armenian, so forth, you know, and you take the Dutch Reform. Well, now, where are we going to? Now, there’s got to be some place.

31 Well, you can go back and quote your catechisms and all others and so forth. We only go back to the church, to our founders, where we’re founded at, but where are we basing this at, see. There’s got to be somewhere that’s right.

32 Just like a principle that you’re speaking on in Parliament. You’ve got to have something that’s right. You got to lay it out there and show the people. You got to have some place to start from. Well, that’s the way they have to do the Bible.

33 So, I come back to the question of Acts 2 with him. I said, “Now, you say that Acts 2 is where you’re going to base it upon.” So I had to give him something to run him off the line so he could be ... that I could speak to him, you know, being throwed off.

34 I said, “Now we’ll base, if you will [thank you, brother], if you will just ... we’ll stay with the Scripture now.” I said, “Now, brother, I admire your stand,” see. And I said, “You said here that they were all filled with he Holy Ghost and began to speak with other tongues as the Spirit gave them utterance. They were dwelling in Jerusalem, Jews, devout men out of every nation under heaven. This was all noised abroad. They came together, and were confounded, because they heard every man speaking in his own language wherein they were born.”

I had to lead him off here a little.

I said, “Now, brother, I’d like to ask you this.”

35 Now remember, the Bible says that these unbelievers.... It didn’t say now that these people (see) appear, they come down from the tower from up in the upper room in the building. It said they were all filled with the Holy Ghost, and these out here, they were hearing them in their own tongue wherein they were born, see. They heard them, each man, see.

36 “The sinners was hearing them in their own tongue wherein they were born--the unbeliever.”

37 I said, “Then if your Pentecostal interpretation is right (see) when you got...”, now I said, “then there’s something either wrong with Acts 2 or wrong with your interpretation.”

38 I said, “Now, I want to ask you, brother, where did you receive the Holy Ghost at?”

39 He told me the minute, hour and time. Good man. And he ... a little arrogant, you know, kind of little worked up, because under a sweat.

40 There’s no reason for that, see. If I got a rabbit penned up in a field and not a way in the world for him to get out, I’ll stand at the gate; he’s got to come back, but he ain’t getting out. So, you don’t

have to sweat about it, because you know exactly, you know there's not a hole nowhere for him to get out at.

41 So, you can stay right in any Scripture you want to. He's got to come back here, see. So, he ain't going nowhere. You don't have to chase him all around the field. Just stand there and let him come back to you.

42 So, then, I said, "Sir," I said, "now, how did you act when you received the Holy Ghost?"

43 He said, "Praise God, I spoke in other tongues as the Spirit give the utterance."

I said, "All right, who all was there?"

Said, "About 150 people."

"You are in a church?"

"Yes, sir."

"And were they all English-speaking people?"

"Yes."

I said, "Then how did you speak?"

And he said, "I spoke in tongues."

I said, "In your speaking, you gave testimony of the Holy Ghost."

"Yes, yes."

"... that you received the Holy Ghost?"

"Yes."

"Did the congregation understand you?"

He said, "Why, no!"

44 I said, "Then it wasn't according to Acts 2 and 4, you see," I said, "because every man heard in his own language wherein he was born. There was no words minced at all. Every man heard in his own language wherein he was born." I said, "Then you surely never got it according to Acts 2:4."

That knocked that Scripture right there, for the moderator gave it to me right there.

45 I said, "Now, on the day of Pentecost everyone heard in his own language. There was no mincing at all."

46 He said, "Oh, I see where you're mixed up, Brother Branham." He said, "You see, the Holy Ghost, when it first comes," he said, "we speak in the tongue of angels, you see; there's interpretation to that. But then when you get the interpretation," he said, "then there's a tongue that can be interpreted in some of them, as Paul said."

47 I said, "Yes, sir, I understand that." I said, "Then you mean to tell me, then, sir, that when we receive the Holy Ghost, that's the tongue that no man understands, (see) when we speak in tongues, only receiving the Holy Ghost?"

He said, "That's it."

48 "And then after we get baptized and into the body, then we receive a tongue that can be interpreted, see. Is that it?"

"Yeah."

49 I said, "Then you've got the cart before the horse," see. I said, "Then you've got here," see... I said, "Then on the day of Pentecost, when they received the Holy Ghost, they received it different from you all." I said, "You all received it, nobody understands it. When they received it, everybody understood it." I said, "Either these guys had the gift out there to interpret... ", see.

50 I said, "Then if you give them the gift of interpretation, then they had the Holy Ghost too, because they had the interpretation, same as you got the gift of speaking, and they were mocking making fun of them," see, see. There's no grounds for it.

51 And so, I said, "What if I told you that God did something to these men that these ... everyone heard them in their own tongue?"

He said, "But they were speaking in tongues."

52 And I said, "Just a minute, brother. The unbeliever out there said, 'Behold, are not all these Galileans which are speaking, and how do we hear them every man in our own tongue wherein we were born? These that are speaking, they're Galileans speaking Galilean, but we are hearing them in our own tongue wherein we were born.'"

See, he couldn't stand nowhere then, see.

I said, "Now," I said, "that could have been that way." I said, "I've seen that happen."

53 A little Spanish girl one time, I was telling you about, (I guess you heard it on the tape)... And so I said, "I was speaking just like I am now, and she was hearing me, and just then ... and she said to the interpreter, 'I thought he couldn't speak Spanish.' Well, we played the tape back and it was English, but when the inspiration was on, she heard it in Spanish and then she couldn't hear one ... didn't understand one word in English, see. So as far, ... told her all about what she had--epilepsy--and she was sitting by a fireplace, eating yellow corn, ate too much and got violently sick, and went to bed, and threw her into an epileptic fit, see. And she had them ever since, see. So then she was healed."

So he said, "Well, now just a minute!" He said, "They were ... I see where you..."

54 I said, "I just wonder, brother, why that when you was given this question," I said, "you were speaking of Acts 2:4, and then you went to Acts 10:49." I said, "How did you leave out Acts 8, when the Samaritans received the Holy Ghost? There's not a Scripture saying that they spoke in tongues." Well," I said, "if you notice, at Jerusalem, there were gathered [I'm taking your side of it now, see]," I said, "there were gathered men from all nations, goes ahead and tells--Medes and Persians, and proselytes, and strangers, and Macedonians"--oh, you know, all like that, where they were. I said, "Now, they were all there, and they heard them, every man in his own language."

55 And I said, "Now, and at the house of Cornelius," I said, "when they spoke in tongues there, they heard in their own language, the same thing they did back here," I said, "because that Peter said, 'Can we refuse water, seeing these receive the Holy Ghost like we did at the beginning?'" I said, "God will never change his program. If you'll stand right here on Acts 2, right here where the Holy Ghost first fell, it will cooperate with the rest of it."

56 I said, "Now, if it's so essential, why didn't the Samaritans speak with tongues when they received the Holy Ghost?" I said,

“Because they all spoke Jewish,” see, see. “They all spoke Jewish. There’s no need for them to have another tongue, because they’re just testifying the Holy Ghost to come. They was all speaking in their language and everyone. . . .” And I said, “And there was no reason for it.”

57 I said, “There is the three tribes, see--the Jews, Samaritans, and Gentiles.” And I said, “Now the Gentiles, if you remember. . . . Cornelius was a Centurion over a hundred men--band of Italians--there was the circumcision; and the Romans and Italians and all together there, and however it was, he was speaking . . . because just like it did at the beginning, ‘How can we forbid water seeing these has received the Holy Ghost like we did at the beginning?’”

58 “So you see, it had to be the same way it was at the beginning, and every man had to hear in his own tongue.”

59 I said, “I will admit that there was one time that, in the Bible, that everyone spoke in tongues,” (for he was very upset, you know.)

And he said, “Hallelujah! Now you’re on the road!”

60 I said, “Yes, sir, that was at Babylon. No one understood what the other one said.” I said, “On Pentecost they all understood what every man said.” I said, “It was the outpouring of the Holy Spirit, you see.” I said, “At Babylon, they all spoke in unknown tongues like Pentecost does now. No one knows that the other’s saying. One jabbering this, and one jabbering that, and they didn’t know nothing but that was Babylon,” see.

61 But I said, “At Pentecost every man heard in his own language, wherein he was born.”

And he said, “Well, I still believe.” Said, “Glory to God, I received it! Hallelujah! It makes the church stronger.”

62 I said, “Now wait; we’re not talking about that. We’re talking about Bible doctrine, see. We stay with the Scripture here, see.”

63 And so then as we went on, he said, “Well,” he said, “Well, I believe they all was under inspiration, speaking in tongues.” He said, “I don’t believe they heard them from interpretation. I believe they were inspired, speaking in tongues.”

64 I said, "I'll agree with you, and we'll finish our debate upon that (see), that they were all inspired, speaking in tongues." And I said, "Now see, it's just like," I said, "we're all gathered here in Jeffersonville." We're all gathered here in Yakima. "The feast of Pentecost is on." And I said, "Now we're going to say that you're Swiss, you're German, and you're French, see. And we're all in here and each one of you is a group of people."

65 "Now say, myself and Brother Borders and Brother Gene sitting here, and we're all Americans, see. And you got a group, you got a group, and you got a group, because that's the way they was. They were Medes, and Persians, and what more gathered there."

66 And I said, "Now we're all here, and all of a sudden there comes a sound from heaven like a rushing mighty wind. It fills the house in here, not out there with you all. And here, we were all filled with the Holy Ghost, and we come outside and first thing you know here, I'm English, and I go to speaking in English at first (see), and you understand it in Swiss."

"Oh no! No, no!" He said, "No, you were speaking in your..."

67 I said, "Then if it was, then what am I telling him of the resurrection of Jesus Christ, of the coming of the Holy Ghost," see. I said, "I'm speaking to you in Swiss, while Gene is speaking to you in German and Roy's speaking to you in French," see.

He said, "Now, now you're pretty close to it."

68 I said, "Pretty close to it?" I said, "That's what the Scripture said. We're hearing every man in our own language wherein we were born," see.

He said, "Oh!"

And the moderators ... I'd done seen it. I done chalked up on the board every one so far, you know.

So I said, "We'll finish up this."

69 And I said, "Then they were all speaking, understanding one another (which I done had that captured at first place). They had to understand their language, see. Babylon was the only time they didn't understand. Pentecost, they understood every man."

70 The gospel must go to all the world, beginning at Jerusalem, and it struck the whole world at that time, the known world right there, see. It had to come like that, because (see) all the nations under heaven was gathered there ... the religious nations, see. It was Pentecost, see. And they struck the whole world. "Go into all the world, beginning at Jerusalem," see. So it had to be testified in language of the resurrection of Christ. So it would go to all the world right there, see. And these carriers here, these people in here (worshippers), would go back in their country.

71 Like a few days after that, the Ethiopian going down, you know, and Philip was down to Samaria, and the Ethiopian's on his road back to Africa--the eunuch; and the Holy Spirit called Philip from that big meeting, made him stand in the desert. He was reading Isaiah. He said, "What readest thou?"

72 He said, "How can I know unless some man teach me? Who was the prophet speaking of? Himself or..." He'd been up there to Pentecost to worship, see.

73 So he baptized him right there in the name of Jesus, and he went on to Ethiopia rejoicing, taking the message to Ethiopia. That's where it was supposed to go at.

Now, here comes the ... here it was.

74 I said, now ... so, I said, "You see, sir, that even the moderators has already chalked up there that they spoke in languages that everyone understood." There was not one word minced, see. "So your version of Pentecost has already been condemned, see, because you'll have to put your version of Pentecost in Babylon, because you can't put it in Acts 2:4, see. Because they heard every man in his own language wherein he was born, and at Babylon no one understood nothing. So you see, your Pentecostal version is already back in Genesis again in Babylon, see. So you are not up here in Pentecost anymore." And I said, "But let's just carry it through a little farther" see), because it already give to us, you see, there. So everywhere you go in the Bible, it's got to come back like it is in the beginning. God is infinite and He cannot change.

75 He said, “Well, they . . .” Then he started on with the rest of it. He said, “Now you will admit, though, Brother Branham, that these men coming out of here just wasn’t like Methodist or Baptist. [See, throwing off to my Baptists, see.] They had received and was speaking under inspiration.”

I said, “Yes, sir. I will agree with that.”

So they marked that one.

76 “I will agree they were speaking under inspiration, what they were saying.” I said, “Every time I preach, I preach the same way, don’t you?—under English, you know, with inspiration.” That solved that. I said, “Every time I preach or prophesy, it’s not in unknown tongues. Paul said if they didn’t have an interpreter, it was nothing, like a barbarian. It’s got to be for edification and so forth, see.”

So that knocked that out for him, see.

“Well . . .”, he said.

77 And I said, “Well, I’m agreeing it was all under inspiration.” I said, “Now like this,” I said, “some of them now . . . like we were . . .” I said, “Those then who were speaking in Galilee to the Galilean, they were under inspiration, wasn’t they? See, like if we’re all English . . .”

He said, “There’s none of them Gali . . .”

78 I said, “It was in Galilee and they were all Galileans that were speaking. They were Galileans there hearing them, because they were in Galilee. That was the national language.” I said, “Then this man come out and he spoke to the Galileans in their native tongue and he was Galilean, just like I am English, speaking to the Englishman in English, see.”

And he didn’t have it.

79 “Well,” he said, “it might’ve fell on one and then the other. They just divided it up. Maybe this one here would come speak to them awhile.”

80 I said, “Then after the poor Galileans, they didn’t hear nothing.” I said, “He wasn’t inspired then when he was speaking to them of the resurrection.” Told him that. See, it didn’t give him a place to stand anywhere.

81 And we just went on like that till we just combed the Scriptures down right close, right on down like that, see. It'll have to come back to that original, the first, see.

82 So you see, it isn't speaking in an unknown tongue; it's speaking under inspiration, see. Like if I receive the Holy Ghost here this morning, in amidst you all, I would be under inspiration, telling you of the resurrection of the Holy Ghost is come to me, under inspiration.

Now, see, tongues is not the Holy Ghost, see.

He said, "Then you don't believe in speaking in tongues?"

83 I said, "Definitely, I do. I believe in speaking in tongues." And I said, "It's the least among the gifts according the way it's recorded in the Bible, because it's the last gift," see. I said, "And a fellow would speak with tongues, but first he's got to have the Holy Ghost before he speaks with tongues. If he isn't, he's an impersonator." I said, "Then he could speak with tongues, as you said, both of men and of angels, and still not have the Holy Ghost," I said, "because Paul said, 'though I speak . . . though I can speak with tongues of men and of angels and have not charity, I am nothing.' Though I can understand all knowledge and can interpret the Scriptures exactly right, without this baptism, I am nothing and I give my goods to feed the poor and my body to be burned as a sacrifice, and faith to move mountains, then I am nothing, I ain't even started yet, see. Now I have all this faith."

84 I said, "Now that answers like Dr. Aegery up there that time, you know, that Lutheran Dean." And I told him, "you remember the debate that we had, you know, there on the . . . on about the . . ."

85 He was telling me about that witch-woman, you know, that prayed for the sick, and they got healed, and said God couldn't heal. You've heard of that, see. "Remember that?"

I said, "Sure."

86 We have lot of these men come up and say, "Brother, I got healing in my hand. Whew! Feel it?" They don't; but the people get healed just the same, because it's on the basis of faith, and the fellow thinks he's approaching God that way.

87 And I believe many of these people get the Holy Ghost (see) when they come out of there speaking with tongues. I believe it's the

Holy Ghost. But that's no evidence they got it. Their life'll have fruit.

88 Some of them come out of there and... You heard my vision; I guess you've heard it on my tape about how that when I went to Mishawaka that time, those people coming out there, you know, when the colored boy said, "Here he is! Here he is!" you know. Well, you remember, they had one man there speaking in tongues and the other one interpreting. I never heard it before in my life, see. And now if I told you, you'd stop me, see.

89 So then... But this fellow lost the debate; of course there's a lot more, but you see what I'm talking about there, see. Come right back to the beginning, see, right back to the beginning.

90 [A brother says, "There's many of these people who are speaking in tongues and feel they have the baptism, but they really haven't."]

They haven't got it.

[The brother says, "They've made a confession of it but they..."]

They haven't got it, see.

91 When the true Holy Spirit comes in, it's the life of Christ, see, that lives in the mortal, the human being, see.

92 And they never said a word about Jesus speaking with tongues when He received the Holy Ghost.

93 Now about John the Baptist: He received the Holy Ghost six months before he was born, in his mother's womb. How did he speak with tongues?

[The brother says, "What about the deaf and the dumb?"]

Yeah. How could they speak with tongues if they couldn't even speak or hear?

94 How about Elisabeth and Mary when they... Elisabeth, the mother of John, was filled with the Holy Ghost and prophesied, saying ... not speaking in tongues, see. So they haven't got legs...

95 I talked to some of their main leaders, though, and the main board; and intelligent people will admit that, you see, but they ... but...

96 What'd they say? That's the doctrine of the church, you see. "That's our..." What are you going to do about it? There you are, see. If they try to change that now, they're out in the organization. Well, that's exactly.

97 I can stay free. I don't have to have to have no organization, see. I'm a free-born citizen and got a right to speak and whatever I wish to say--freedom of speech--and I'm an ordained minister, and so they can't keep me from marrying, burying, or baptizing, or preaching the gospel, you see.

As long as we're a democracy, we don't have to belong to any organization, see. And so now we say that is ... in that...

You understand now? You thoroughly are convinced?