

HERALD OF HEALING HERALD

**SALVATION
DIVINE HEALING
BAPTISM OF THE
HOLY SPIRIT
CHRIST'S RETURN**

A Paper Contending for the Faith

Vol. 2

April-May, 1953

Nos. 4-5

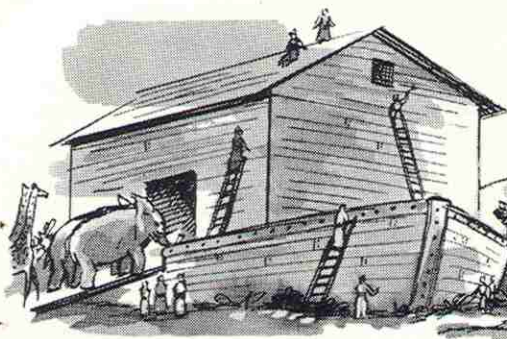
ALL THINGS ARE POSSIBLE

—Mark 9:23

O Bible, my most treasured friend,
This lesson thou canst teach—
There is no flow'r, no blossom rare,
Beyond the climber's reach—
If he will look to Jesus Christ,
And never yield to fear!
The Master may seem far away,
But He is not! He's near!
Yes, He is always near to those
Who truly believe in Him—
Even when storms of suff'ring come,
And when the light is dim!

Suppose some loved one is ill,
And Death is standing by,
While through the old, familiar trees
Chill winds of sorrow sigh;
God's there—to lend a helping hand—
The loved one to relieve,
And says: "All things are possible
To Him who will believe!" Mark 9:23
Then, let us say: "Lord, I believe!"
And oh! with sweet relief—
Say this (and say it through the tears),
"Help Thou mine unbelief!"

(By Tony Daems, Ennis, Montana
Oct. 13, 1950)



What Happened To The Carpenters that Helped Noah Build The Ark?

Gen. 6:3, 7: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them."

There was a time when the atheists and agnostics could laugh at the story of Noah and the flood. There was a time when unbelievers in God could stand back and say, "There was no Noah, and there was no flood." But, thank God, scientists have definitely proved that there was a flood, and that, at one time, the whole earth was covered by water. You can go to British Columbia and go up on top of the highest mountain, and you will find sea fossils that will show that at one time that mountain was covered by water. You can go out into the middle of the Arizona desert and dig down beneath the sand, and there you will find sea fossils that will show that at one time, the Arizona desert was covered by water. But, even if scientists hadn't proved it, I would still believe it because the Bible says so.

There are two kinds of people that I never waste much time on. One is a disbeliever in God, and the other is a disbeliever in the word of God. While you are trying to convince some atheist that there is a God, you could be out winning ten souls to God that just failed to hear the word of God. Some people say, "Why everybody in America knows about God." Why, sure they do, but many don't know the reality of a born again experience. Some of you have people living next door to you,

who have never heard about Jesus Christ in the reality of a born again experience. Sixty-five million people in the United States do not believe in any God or attend any church. Out of the other sixty-five million people that live in America, I wouldn't give you two cents for some of their religion. All they do is go to church on Sunday, and live like they want all week.

We have thousands of churches in America that don't even believe in Divine Healing. They don't believe that God can still heal a sick body. Matter of fact, three-fourths of them don't know what they believe. They just believe whatever they are told by some preacher somewhere.

One day God said to Noah, "Noah, build me a boat." Noah didn't say, like a lot of people would say, "Now, Lord, I'm a sheep herder, not a boat builder; get Jim to do it." He didn't say, "God, you run your business, and I'll run mine." But, Noah said, "God, what kind of a boat do you want?" God said, "Noah, I want a boat 527 feet long, 87 feet wide, and 52 feet high."

I can see old Noah out there getting ready to build that boat. He begins to step it off and measure it. Some old boy comes along and says, "What are you doing, Noah?" Noah answered, "building a boat." "How many boats," asked the man. "Just one boat," Noah said. The man said, "Why Noah, you must have lost your marbles. Why, there's not a place around here big enough to float a canoe, and here you are, on the top of a mountain, building a boat 527 feet long, 87 feet wide, and 52 feet high. What in the world are you going to do with a boat like that?" Noah said, "I don't know, God just told me to build it, and when God tells

tells me to do something, I just do it without questioning Him."

So Noah went to work on the boat. If that had been nowadays, they would have had sight seeing buses to run by and watch the old crazy man that was building a boat. And they would have had ferris wheels, and merry-go-rounds, and they would have put up pop-corn machines; and there would have been a radio announcer out there telling all about it. And I imagine the newspapers would come out with a great big write-up saying, "Crazy man up in the mountain, building a great big boat, saying the world is going to be destroyed by a great flood." And the Hellevision sets would flash him on, and hundreds of pentecostal people would stay at home to see the old crazy man building a boat.

They didn't have telephones, they didn't have television; all they did was tell a woman, or tell a man, and the news spread everywhere that there was a crazy man up in the mountain building a boat, saying that the world was going to be destroyed by a great flood. I imagine everytime Noah turned his back, they made signs like he had wheels loose in his head. But old Noah went working away on that boat.

I'm confident that Noah had carpenters to help him build that boat. Somebody said, "Why God just came down and helped him put those big timbers in place." If God had done that, every-

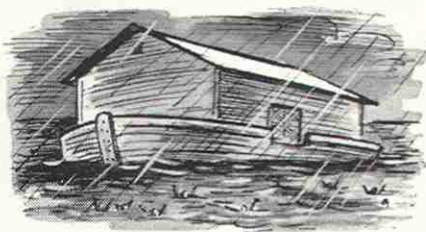
body in the world would have believed it and got in the boat. But that boat building was just ordinary, just common. I believe they did it the way we used to do on the farm. We would go over and help some old boy get in his corn, and then he'd come over and help us with some of our work. I imagine Noah and his two sons would go over and help someone with their farm work, and then they would come over and help Noah work on the boat. And all the time they were building it, they said, "Noah, if you're right, and we're wrong, we're going to get in this boat, but we're going to wait until we see the rain before we do anything."

One day they looked up from their work, and saw two great big elephants, side by side, tramping down through the jungles. Where were they heading? I can tell you where they were going. They were headed for the old crazy man's boat. I can see two turtle

doves, flying side by side. They were headed for the old crazy man's boat. People began to get disturbed because all the animals were headed for the old crazy man's boat.

Some old lady said, "Things are beginning to happen, I'd better go down to Madame Flitchit and let her read my future." She went running down to Madame Flitchit. Madame Flitchit gets the globe out and covers it up and looks at it and says, "I can't see a sign

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HERALD of HEALING

Proclaiming "The Sun of Righteousness . . . with Healing in His Wings"

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Editor

JACK COE

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This magazine is a voice to cause people to see Christ first, and to help them realize that the fullness of the Gospel—Salvation, Divine Healing, Baptism of the Holy Spirit, and the Soon Coming of the Lord—is all in the blood of Jesus Christ. It is contending for Pentecost at any cost.

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SINFULLNESS OF WORRY

By Chas. Price

(Continued from Last Issue)

Is it not true, my friends, that often in life the Lord is so faithful and gracious to us that His goodness seems just like a dream? It is too good to be true. When we think of the "miracles"—that is the word I want—the "miracles" of divine power that have been exercised in our behalf, we can hardly believe that the Lord of all creation would be so good to folks like you and me. Yet it is true. Poor Peter! No wonder he thought he was dreaming. How well I remember the first time I ever heard Gypsy Smith sing that sweet song:

The world says I'm dreaming,

But I know 'tis Jesus

*Who saves me from bondage and sin's
guilty stain;*

*He is my Lover, my Savior, my Master,
'Tis He who has freed me from guilt
and its pain.*

Let me dream on, if I am dreaming;

Let me dream on; my sins are gone;

*Night turns to dawn; love's light is
beaming,*

So if I'm dreaming, let me dream on.

So Peter thought this was all a dream. But was not finished yet. The angel did not carry an iron key and certainly Peter had none. So, please remember if you ever come to a door through which God wants you to go and you have no key there is a key that will open it. It is "Let not your heart be troubled." If the angel leads you to the door it is your place to follow. It is God's place, beloved, to open it. How it opened I do not know. All I know is that it opened. Then they came to another one. And that opened too. Then they came to another—the great big gate that led to the outside world. And it opened of its own accord.

Some years ago when I was visiting the World's Fair I was asked to go through the magic door. So I did. I

approached it and it opened of its own accord. As soon as I was through it closed again. One by one the party came through. The same thing happened to us all. It was done by means of a magic eye. A ray of light between two given points was broken as a human being passed through. The forces of electricity were put into play and you had the uncanny experience of having a door open at your approach without a hand being laid upon it. Everybody was talking about the wonders of such an invention. And wonderful indeed it was. But I said, "this is nothing new. My Lord had a contraption so far ahead of this that it would open the doors of prison cells if He wanted to get His children out and send them to a prayer meeting. He used it that night Peter attended the service even though he arrived a little late."

In this connection there are two things I would impress upon your mind. First true faith is always content with the perfect will of God. When faith tries to exercise itself in contradiction to the divine will, it ceases to be faith and becomes presumption. It might have been God's purpose to keep Peter in prison that night. If He had done so the fact of the imprisonment would not detract at all from the power of the promise "Let not your heart be troubled" would have been just as powerful and just as potent in either case. In prison or out of prison, faith would ring the bells of joy because the heart would know that underneath, all the time, were the everlasting arms. We must reconcile ourselves in obedience to the will of God.

Second, let us remember that while we cannot always prove our faith by our circumstances we can certainly prove our faith in them. In other words, "Let not your heart be troubled" hold just as good in a jail as it does in



(Continued
on Page 21)

Jesus Loves Little Children...

I knew a man once who was sentenced to prison for beating his little girl. That little tot never remembered the day when she voluntarily crept onto her father's knee to rub her soft little cheek against his and say "Daddy, I love you." She was afraid. When he spoke he roared out his command. Her only happiness was when he was away, and the dread began when his footsteps sounded outside the door. One day in a fit of rage he mercilessly beat her. She crept with her poor battered body to her lonely room and sobbed out her little heart. She was hurt in heart as well as in body. She craved the love that parents alone can give. A neighbor heard her sobs and her story. The arrest followed. The scowling man heard himself sentenced

to prison for cruelty not to a dumb beast but to his child.

Charles S. Price

Such stories as the one above comes from the hearts of many of the little children here when telling of the homes from which they came. We cannot tell you their stories, as it would be embarrassing to the children. But I trust that this story has touched your heart as it has mine, and may we ever do all we can to give as many such children as possible the right kind of a home. Our facilities are limited, and we cannot take any more children in; but do help us pray that we may build more buildings to shelter, love, and care for such children as Bro. Price has told us of.



WHAT HAPPENED TO THE CARPENTERS THAT HELPED NOAH BUILD THE ARK?

(Continued from Page 4)

of rain, anywhere. Besides, honey, what is rain? I'll tell you what to do, darling, if it does rain, you build you a raft, and you can float around and the water will never get you. If you can't do that, go out there and get up on top of that high mountain, and get up in a high tree, and the water will never reach you." Lots of people today think they have a better way than God's way.

One day Noah said, "Come on boys, it's time to get in the boat. God spoke to me last night and told me for us to get in the boat today. Everything is ready." They all start up the gangplank. Even his daughters-in-law went. Some old boy came running up and said, "Noah, did you say it was going to rain?" Noah said, "Yes, sir, it's going to rain. God said it was going to rain." The man said, "Well, Noah, if it's going to rain, you won't need your farm anymore, will you?" Noah said, "No, I won't need it." The man said, "I tell you what I'll do; I'll trade you a good team of mules for it." Noah said, "You can have the farm, the team of mules, you can have everything; I don't have any use for it." That old boy said, "Quick, Noah, sign this thing." And old Noah signed it. That old boy went down the gangplank, patting himself on the back, saying "I sure did hoodwink that holy-roller preacher." Old Noah was standing there crying, saying "My God, I wish he would forget houses and lands, and farms and mules, and get in this boat."

Did you know that boat set there high and dry for eight days, and not a drop of rain came down? Do you know why it set there for eight days before it began to rain . . . because God is long suffering and not willing that any should perish, but that all should come to repentance.

Before the rain started, Noah couldn't have traded that boat for a good team of mules; but just two minutes after the rain started, he could have got anything in the world he wanted for that boat. There are a lot of multi-millionaires now that wouldn't give us a penny for what we

have; but one minute after the rapture takes place, they'd give anything that they own in the world just to get in on this thing.

Clouds began to form in the east and west, and north and south; and suddenly the rain began to come down. Lightning flashed across the sky, and thunder rolled. I can see a woman with a few household items, and a dad coming behind with a little baby in his arms, and two children holding on to his pants legs. Where are they headed for? I can tell you where they're going. They are headed for the old crazy man's boat. They believed the story of the flood now that it had begun to rain. One of them said, "Do you suppose Uncle Noah will let us in?" Another said, "Sure, he'll let us in, he's our uncle." But the Bible said that God had shut the door, and when God shut the door, Noah could not open it. I can see a bunch of men who have carpenter tools with them. Where are they headed for? They are headed for the old crazy man's boat. They said, "Surely Noah will let us in, why we helped build that thing." But God had shut the door, and Noah could not open it.

I can see the water as it rises higher and higher. I can see those that stand on the outside. They have to stand on their tiptoes to breathe. They're screaming to the top of their voices. I can see the last one as they go under. What does that mean to you? To me, it is one of the saddest scenes I can think of. God's patience wore out. God got sick of their wickedness, and He repented that He had ever made man. The Bible says, "As it was in the days of Noah, so shall it be in the days of the coming of the Son of Man."

God's patience wears out today with some people, and He turns them over to a reprobate mind, because He said, "my spirit will not always strive with man." Let's pray.

The End

Stenographically reported
as preached in the
Dallas Revival
Center



Excerpts Taken from Letters to the Mayor OF DALLAS CONCERNING REFUSAL OF A CITY PERMIT TO BUILD A CHURCH!

I had a brother that fought for the freedom of America in the first World War, and two sons in the second World War. I think you should go before the council and ask that Bro. Coe be allowed to build this church.

Mrs. C.H. Rhinesmith
Laramie, Wyoming

I am not a member of any Pentecostal Church. The news that you refused to grant a permit to build a church sounded more like Russia than our good old American way of Life.

Mrs. A. V. Waters
Klamath Falls, Oregon

I hope that you will consult the City Councils, and they will allow Bro. Coe to go on with the work of the Lord. This is a free America, I hope, for we are under Russia's rule, as to our Christian living.

M. H. Taepker
Hebron, Nebraska

We had five sons in the last war, besides nephews and grandsons. They went over there to fight for our freedom. We have relatives in the service now. We have to send our loved ones over there to give their lives for nothing?

Mr. Barney Thomas
Hysham, Montana

Why do the people forbid a church to be built and allow other things to go on in a city that are a disgrace to God and people.

William Davidson
Pilot, Virginia

I have not served my country in World War Two, and the Korean emergency fighting for the principal's of freedom of religion, freedom from want, freedom from fear and freedom of free enterprise, just to find that here in America we of certain faith do not have the privilege to build a church to worship almighty God to the dictates of our heart.

Robert J. Laughlin
Sioux Falls, S. Dak.

Let's keep America free, take the freedom of religion away from us and you will weaken our chance of survival in the future. I do not have any church affiliations but I believe God's word is efficient and enjoy my freedom to believe this.

Mary Jo Broce
Huntington, W. Va.

Mr. Mayor, anything you and your people do to stop God's plan to get people saved will be charged against you one of these days, before the great white throne.

V. E. West
Clarksville, Arkansas

I'm a Wesleyan Methodist, but I understand you have refused Rev. Coe a permit to build a church on several acres of ground he has in Dallas, although I am not of the same denomination I believe Rev. Coe should be allowed to build his church.

Mrs. Miller Whippe
Conneautville, Pa.

You took the office of mayor to do the best you know how, but it seems to me that you are not living up to your end of the contract.

Mrs. J. H. Kellers
Alliance, Ohio

Sometimes ago, I read an excellent article in Reader's Digest of the progressive spirit of Dallas and the greatness and far sightedness of its leaders. I had never dreamed that bigotry would be permitted to raise its ugly head in Dallas.

Gustave D. Portl
Tuscon, Arizona

I am sure the building of this church will not only be a blessing to you and the city of Dallas, but to the State of Texas as well.

Elizabeth B. Clark.
Sturges, Michigan

It is still the privilege of Americans to worship as they wish too, and if we want to believe God for healing, we have a constitutional right to do so.

Mrs. Emma Walker
Mesilla Park, N. M.

I have been told that according to the United States Government, a church can be built anywhere, just as it is in Canada. By refusing Rev. Coe a permit to build a church, you are taking away religious freedom.

Mrs. Jean West
Ontario, Canada

I am of the opinion that if we don't back God's prophets today, that His judgment is going to fall on our nation for His word says, "My Spirit will not always strive with man," and while it is still here, we should take heed and obey.

Mrs. C. D. Dawkins
Charlotte, N. C.

I, as a minister of the gospel of Jesus Christ, in all of its fullness, according as it is written, do beseech you to use your influence and power, to the end, that the action of the city government, might be reversed and that the above mentioned permit might be given.

Rev. E. E. Allen
Los Angeles, Calif.

I do not know what your religion is, nor the members of the City Council, however, I do know that some day they will have to answer for their wrong doings - in denying freedom of religion.

Wayne L. Dye
St. Louis 20, Mo.

I'm surprised to learn that true Americans will do such a thing as you are trying to do.

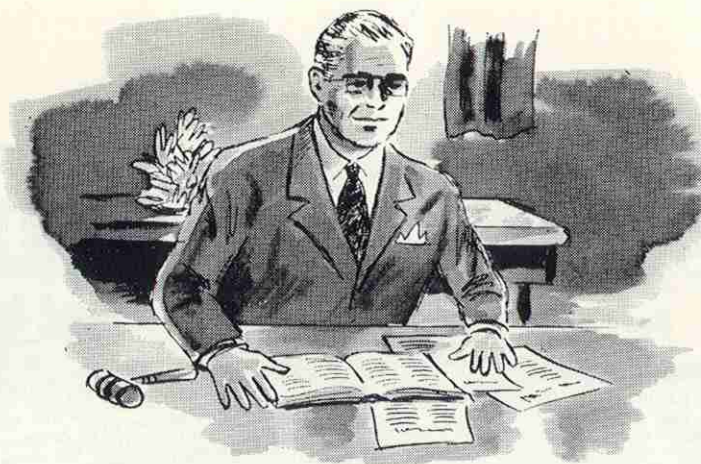
Mrs. Charles Wilson
Marion, Indiana

I am very thankful for our city leaders here who believe in divine power. Many of our Wise, sitting in high places, have been healed through prayer, by laying on of hands. We here in San Antonio are not ashamed of our dependence on God.

Mrs. A. V. Taylor
San Antonio, Texas

Taking the American viewpoint, this is a free country, and under the constitution of the United States, we have freedom of worship. Let's keep it a free country; let the man build his church.

Toronto, Ohio



RECORDS OF TRIAL TAKEN FROM STATEMENT OF FACTS

NO. 73176-A
REV. JACK COE and
HERALD OF HEALING
VS.

CITY OF DALLAS
CITY OF DALLAS
IN THE DISTRICT COURT
OF DALLAS COUNTY, TEXAS
14TH JUDICIAL DISTRICT
APPEARANCES:

MR. MIKE McKOOL,
MR. BERT BADER,
FOR PLAINTIFFS
MR. W. R. ALLEN,
MR. C. C. WELLS,
FOR DEFENDANT
MR. CHARLES H. STOREY,
MR. TOM KING,
FOR INTERVENORS

BE IT REMEMBERED that upon a hearing on mandamus, before Judge Sarah T. Hughes, Judge of the 14th District Court, on February 20th, 1953, the following proceedings were had in the above entitled and numbered cause:

MR. McKOOL: It is stipulated by and between the parties herein that the land and proposed building site was duly and legally annexed to the City of Dallas, June 19th, 1951.

MR. ALLEN: I have here the original and copies of his building applications. If he wants to look over them and introduce them in evidence, I think we can dispense with formal proof.

THE COURT: Allright. Will you look at those.

MR. McKOOL: We will do that and use them in connection with Mr. Harold Shank and the building inspector.

* * *

MR. ALLEN: We have some copies of the Ordinances we would like to introduce; also some I think the plaintiff would like to introduce. I think they can look at the copies and we can introduce them without any formal proof.

MR. McKOOL: We have no objection. We will introduce them in due time, but he does not have the 1929 Ordinances.

REV. JACK COE, plaintiff, having been first duly sworn, testified as follows:

DIRECT EXAMINATION
BY MR. McKOOL:

Q. State your name, please sir.

A. Rev. Jack Coe.

Q. What is your occupation or profession?

A. Minister of the Gospel.

Q. Are you an ordained minister of the Gospel?

A. Yes, I am.

Q. Are you in any way connected with the Herald of Healing?

A. Yes, I am president of the corporation.

Q. Is it a corporation?

seven thousand square floor feet in each of them, a total of about fourteen thousand square floor feet, for the Children's Home. Then we have the office, which I imagine is about one thousand square floor feet.

Q. And this church is intended to be built right there on this property, adjoining to the other building you have?

A. Yes, right next to it.

* * *

Q. Did you make application for a building permit with the City of Dallas?

A. Yes, sir, I did.

Q. When did you first contemplate building this church on the present site? When did you first start making plans to build this church?

A. It has been over two years ago.

Q. And since that time has your group worked toward the building of this church?

A. Yes. We have talked about it in our meetings.

Q. Did you purchase this land for that specific purpose?

A. Yes.

Q. And did you have plans and blue-prints prepared some time ago for this church?

A. Well, we didn't have plans or blue-prints prepared, but I talked some blue-prints over with the contractor, Mr. Rushing, and also the lumber man in East Texas.

Q. You made arrangements in regard to the materials?

A. Yes, sir.

* * *

Q. Now, Reverend, would you tell the Court what type of church this is going to be?

A. It is a church for the sick. We intend to have services in the room like the letter stated, in the main auditorium. The reason the main auditorium is no bigger than it is, is we don't ever look for big crowds.

Q. In these small rooms shown by the plans and specifications, what do you intend to have in there?

A. Those will be class rooms for study by afflicted people, study the

word of God and pray with them. We believe in James 5, 14, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."

Q. In your church, this Herald of Healing, explain in what manner you believe in healing.

A. We believe the Lord Jesus Christ can still heal the body as well as save the soul. We don't fight doctors or medicine. We believe doctors are doing good work, but we believe that the Lord is able to heal the body. James 5, 14 says if there are any sick among you, take them to the Church, call the elders of the Church and anoint them with oil and prayers of faith shall save the sick and the Lord shall raise them up.

Q. Your group believes people are healed by the power of God?

A. Yes. Man cannot heal anybody. I could not heal a fly if it had a headache. There is only one healer and that is Jesus.

Q. These small rooms are to be used for instruction?

A. Instruction of the sick.

* * *

Q. Did the City Council of the City of Dallas refuse to issue you a permit?

A. Yes, they did.

Q. And they have refused to this date to issue you a permit?

A. Yes, they have.

Q. You filed your application with the building inspector of the City of Dallas?

A. Yes, sir.

Q. And you wrote the letter that is in evidence to the City Plan Commission of the City of Dallas?

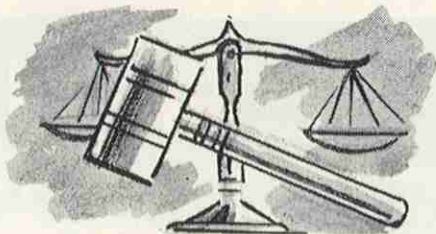
A. That is right.

Q. Is this church to be used for any purpose whatever except church purposes?

A. None whatever.

Q. Would you tell the Court approximately how much this church will cost to construct?

A. In the neighborhood of \$25,000.



Q. Will it be brick or frame?

A. Brick veneer.

Q. The outside will be brick?

A. Yes, sir.

Q. Is there any way this church would be an eyesore to the community there?

A. I think it is a very beautiful building.

* * *

Q. Do you conduct—preach and conduct a healing service at the Dallas Revival Center?

A. Yes, I preach and conduct services; but I don't conduct healing services. I pray for the sick. Jesus conducts the healing part.

Q. I accept your name for the occupation.

A. You couldn't accept my name for the occupation, because it is not me that does the healing.

Q. I understand your contention.

* * *

Q. MR. ALLEN: I want to ask you if that is a true picture taken showing the Herald of Healing Children's Home and also the proposed site of the building for which you applied for a permit?

A. May I look at it again, please?

Q. Is that a correct representation of it?

A. You mean is this all of the property, or what?

Q. You can explain whether it is or is not all of the property, if you like.

A. No, this isn't all of the property. Some of the property here shown is somebody else's property.

Q. Does it in addition to that show the site of this proposed building?

A. Yes, I believe it does.

Q. Does it show the building materials? Is this shed in this picture covering the building materials mentioned in your petition?

A. Yes.

Q. What are those building materials?

A. Just lumber.

Q. Do you know how much lumber?

A. Oh, I would say a couple of truck loads.

* * *

E. A. WOOD

called as a witness by the plaintiff, having been first duly sworn, testified as follows:

DIRECT EXAMINATION

BY MR. McKOOL:

Q. State your name please.

A. E. A. Wood.

Q. Mr. Wood, you are known as Major Wood?

A. Yes, sir.

Q. What is your occupation or profession?

A. I am a civil engineer.

Q. Are you employed by the City of Dallas at the present time?

A. I am.

Q. In what capacity?

A. Chief Zoning Supervisor in the Building Inspector's office.

Q. Major Wood, you are familiar with the application for a building permit made by Rev. Jack Coe on November 21st, 1952, are you not?

A. Yes, sir.

Q. I will ask you if it isn't a fact that that application for building permit was made to the Building Inspector of the City of Dallas, Texas?

A. That is right.

Q. I will ask you if it isn't a fact that this is the requirement as to the particular individual to make a building permit application to — the Building Inspector is the proper officer?

A. That is correct. You make your application to the Building Inspector.

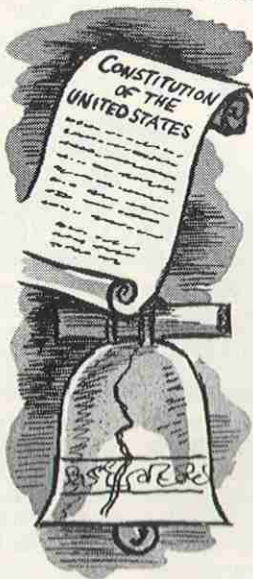
Q. You have acquainted yourself with this particular application and the facts surrounding same, have you not?

A. Yes, sir.

Q. Isn't it a fact that after this application was made, it was then referred to the City Plan Commission? That is, the Building Inspector did not issue a permit on it himself?

A. That is correct.

Q. And isn't it a fact that the Plan Commission of the City of Dallas made a recommendation to City Council that this permit be denied?



A. It is a non-profit corporation for religious purposes.

Q. Is it a charitable organization?

A. A charitable organization.

Q. How long have you been an ordained minister?

A. Ten years.

Q. And in that time, have you been actively engaged in the work of the ministry?

A. Constantly, ever since I came out of the army.

Q. Now, is the Herald of Healing a denominational or inter-denominational religious group?

A. It is inter-denominational.

Q. That is, it takes in anybody from any denomination?

A. That is right.

Q. Would you tell the Court what activities, if any, the Herald of Healing has or does?

A. At the present time, we have thirty-nine children that are dependent on the City of Dallas and State of Texas.

Q. You mean you have a children's home?

A. Yes.

Q. When you say "dependent"—who supports those children?

A. The Herald of Healing.

* * *

Q. Is the Children's Home located near where your proposed church building is to be built?

A. It is adjoining property.

* * *

Q. What other activities do you have?

A. We have one hundred thirty-five radio broadcasts a week, covering the United States of America, Canada and Alaska.

Q. Who makes those broadcasts?

A. I do myself personally.

Q. Over how many stations from coast to coast, Alaska, Canada and the Caribbean Islands, do you have now?

A. Approximately thirty now.

Q. What else?

A. We have the Herald of Healing Evangelistic Association.

Q. What is that?

A. An association for winning souls for the glory of the Lord Jesus Christ. We have the largest evangelistic tent in America.

Q. Do you have a publication?

A. Yes, sir, a magazine with a circulation of thirty thousand at the present time.

Q. Where is that magazine published?

A. In the office on the grounds of the Herald of Healing property.

Q. Do you have any kind of correspondence work in connection with your religious group?

A. Yes, we answer approximately I would say, five thousand to six thousand letters a week.

Q. What type of letters is it your group answers?

A. Prayer requests. People in need, they write to have prayers.

Q. Are each of these five thousand letters a week answered?

A. They are answered individually and sent back. Each one is read and answered.

* * *

Q. What did you have at the time you organized it? How were you able to organize it?

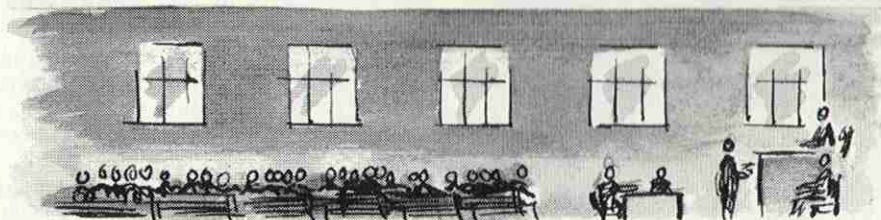
A. Well, when God first told me to go out and preach the Gospel and build a children's home, we sold our home in Fort Worth, my wife and myself, and lived in one room to get it started. That is the way we got it started.

Q. About how many acres does the organization have now at the present site?

A. I would say between twenty and twenty-one.

Q. And what type of buildings do you have on this acreage out there where your group is located?

A. We have two L-shaped buildings,



seven thousand square floor feet in each of them, a total of about fourteen thousand square floor feet, for the Children's Home. Then we have the office, which I imagine is about one thousand square floor feet.

Q. And this church is intended to be built right there on this property, adjoining to the other building you have?

A. Yes, right next to it.

* * *

Q. Did you make application for a building permit with the City of Dallas?

A. Yes, sir, I did.

Q. When did you first contemplate building this church on the present site? When did you first start making plans to build this church?

A. It has been over two years ago.

Q. And since that time has your group worked toward the building of this church?

A. Yes. We have talked about it in our meetings.

Q. Did you purchase this land for that specific purpose?

A. Yes.

Q. And did you have plans and blue-prints prepared some time ago for this church?

A. Well, we didn't have plans or blue-prints prepared, but I talked some blue-prints over with the contractor, Mr. Rushing, and also the lumber man in East Texas.

Q. You made arrangements in regard to the materials?

A. Yes, sir.

* * *

Q. Now, Reverend, would you tell the Court what type of church this is going to be?

A. It is a church for the sick. We intend to have services in the room like the letter stated, in the main auditorium. The reason the main auditorium is no bigger than it is, is we don't ever look for big crowds.

Q. In these small rooms shown by the plans and specifications, what do you intend to have in there?

A. Those will be class rooms for study by afflicted people, study the

word of God and pray with them. We believe in James 5, 14, "Is any sick among you? Let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up."

Q. In your church, this Herald of Healing, explain in what manner you believe in healing.

A. We believe the Lord Jesus Christ can still heal the body as well as save the soul. We don't fight doctors or medicine. We believe doctors are doing good work, but we believe that the Lord is able to heal the body. James 5, 14 says if there are any sick among you, take them to the Church, call the elders of the Church and anoint them with oil and prayers of faith shall save the sick and the Lord shall raise them up.

Q. Your group believes people are healed by the power of God?

A. Yes. Man cannot heal anybody. I could not heal a fly if it had a headache. There is only one healer and that is Jesus.

Q. These small rooms are to be used for instruction?

A. Instruction of the sick.

* * *

Q. Did the City Council of the City of Dallas refuse to issue you a permit?

A. Yes, they did.

Q. And they have refused to this date to issue you a permit?

A. Yes, they have.

Q. You filed your application with the building inspector of the City of Dallas?

A. Yes, sir.

Q. And you wrote the letter that is in evidence to the City Plan Commission of the City of Dallas?

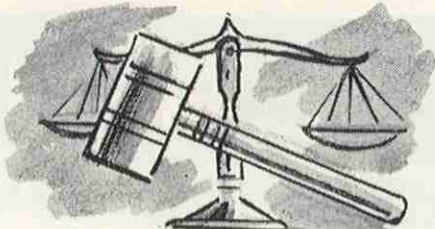
A. That is right.

Q. Is this church to be used for any purpose whatever except church purposes?

A. None whatever.

Q. Would you tell the Court approximately how much this church will cost to construct?

A. In the neighborhood of \$25,000.



Q. Will it be brick or frame?

A. Brick veneer.

Q. The outside will be brick?

A. Yes, sir.

Q. Is there any way this church would be an eyesore to the community there?

A. I think it is a very beautiful building.

* * *

Q. Do you conduct—preach and conduct a healing service at the Dallas Revival Center?

A. Yes, I preach and conduct services; but I don't conduct healing services. I pray for the sick. Jesus conducts the healing part.

Q. I accept your name for the occupation.

A. You couldn't accept my name for the occupation, because it is not me that does the healing.

Q. I understand your contention.

* * *

Q. MR. ALLEN: I want to ask you if that is a true picture taken showing the Herald of Healing Children's Home and also the proposed site of the building for which you applied for a permit?

A. May I look at it again, please?

Q. Is that a correct representation of it?

A. You mean is this all of the property, or what?

Q. You can explain whether it is or is not all of the property, if you like.

A. No, this isn't all of the property. Some of the property here shown is somebody else's property.

Q. Does it in addition to that show the site of this proposed building?

A. Yes, I believe it does.

Q. Does it show the building materials? Is this shed in this picture covering the building materials mentioned in your petition?

A. Yes.

Q. What are those building materials?

A. Just lumber.

Q. Do you know how much lumber?

A. Oh, I would say a couple of truck loads.

* * *

E. A. WOOD

called as a witness by the plaintiff, having been first duly sworn, testified as follows:

DIRECT EXAMINATION

BY MR. McKOOL:

Q. State your name please.

A. E. A. Wood.

Q. Mr. Wood, you are known as Major Wood?

A. Yes, sir.

Q. What is your occupation or profession?

A. I am a civil engineer.

Q. Are you employed by the City of Dallas at the present time?

A. I am.

Q. In what capacity?

A. Chief Zoning Supervisor in the Building Inspector's office.

Q. Major Wood, you are familiar with the application for a building permit made by Rev. Jack Coe on November 21st, 1952, are you not?

A. Yes, sir.

Q. I will ask you if it isn't a fact that that application for building permit was made to the Building Inspector of the City of Dallas, Texas?

A. That is right.

Q. I will ask you if it isn't a fact that this is the requirement as to the particular individual to make a building permit application to — the Building Inspector is the proper officer?

A. That is correct. You make your application to the Building Inspector.

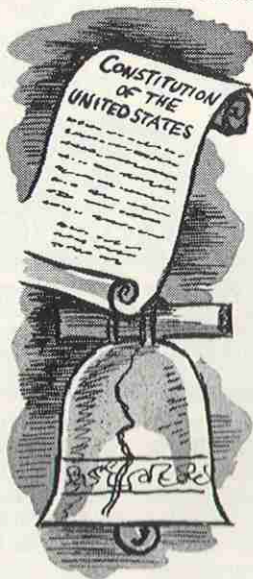
Q. You have acquainted yourself with this particular application and the facts surrounding same, have you not?

A. Yes, sir.

Q. Isn't it a fact that after this application was made, it was then referred to the City Plan Commission? That is, the Building Inspector did not issue a permit on it himself?

A. That is correct.

Q. And isn't it a fact that the Plan Commission of the City of Dallas made a recommendation to City Council that this permit be denied?



A. I don't have any knowledge of that, sir.

Q. Well, I will ask you if it isn't a fact that insofar as securing a building permit for this church, which the plaintiff has made, that this plaintiff has done everything that is required of him in order to get his building permit?

A. Yes, sir. * * *

MR. McKOOL: Well, is there any other thing that the plaintiff has not done in order to get a building permit in this particular case?

* * *

A. I don't know of anything else that he could have done.

* * *

CROSS EXAMINATION

BY MR. WELLS:

Q. Major Wood, I hand you what has been marked Defendant's Exhibit No. 9, and ask you if you can identify it?

A. Yes, sir.

Q. What is it?

A. That is an application for a building permit at 5322 South Marsalis for a rest home.

MR. McKOOL: We object to any further testimony in regard to what the application contains, without it being first admitted in evidence.

THE COURT: I sustain the objection.

Q. MR. WELLS:

Is that an original instrument in the Office of the Building Inspector of the City of Dallas?

A. Yes, sir.

MR. WELLS: We introduce this into evidence, Your Honor.

MR. McKOOL: We object to the admissibility of same in evidence because it has not been shown that this party is in any way connected with this instrument and there is not shown that it is binding upon this party.

THE COURT: Sustained.

MR. WELLS: To the instrument?

THE COURT: Yes.

MR. WELLS: Note our exception.

Q. Major Wood, I hand you what has been marked Defendant's Exhibit No. 10 and ask if you can identify it?

A. Yes, sir.

Q. What is it?

A. This is a memorandum that I wrote to Mr. Marvin R. Springer on October 31st, 1952.

Q. Does it concern the application of Jack Coe and Herald of Healing to build a so-called church out in the 5400 block of South Marsalis Street in the City of Dallas?

A. Well, it concerns that at 5322 South Marsalis.

MR. WELLS: I would like to introduce

DEFENDANT'S EXHIBIT NO. 10 in evidence.

MR. McKOOL: We object to it as self-serving, a memorandum from one agency of the defendant to another agency.

THE COURT: Sustained.

Q. MR. WELLS: I hand you Defendant's Exhibit 11, and ask if you can identify it?

A. Yes, sir.

Q. What is it?

A. That is a memorandum from Mr. Farrell, Chief Division Building Inspector to the City Plan Commission, Attention, Marvin R. Springer.

MR. McKOOL: We object to going into too much detail.

THE COURT: He has quit.

Q. MR. WELLS: I will ask you if it concerns another application by the Rev.

Coe and Herald of Healing Church to build a so-called church in the 5300 block of South Marsalis?

A. It does.

MR. WELLS: I would like to introduce this into evidence.

MR. McKOOL: We object to it as self-serving, being a memorandum from one agency of the defendant to another agency.

THE COURT: I sustain the objection.

* * *

DIRECT EXAMINATION

BY MR. McKOOL:

Q. State your name, please.

A. Frank Spacek.

Q. By whom are you employed?



*For the promise is unto you,
and to your children, and to all
that are afar off, even as many
as the Lord our God shall call.*

Acts 2:39

A. The City of Dallas.

Q. In what capacity?

A. Assistant City Secretary.

Q. Is it the City Secretary's job of the City of Dallas to keep records of the Minutes and Official Records of the City Plan Commission of the City of Dallas?

A. Yes, sir.

Q. Have you checked the records of the City Secretary's Office to determine whether or not application number—do you have numbers on these applications?

A. I don't know. When they come before the City Council, they do.

Q. Do you have any record of the City Council on Application No. 3920 of Herald of Healing for construction of a church on South Marsalis at 5322 South Marsalis—the church in question here?

A. Yes, sir.

Q. You have checked your records, have you not?

A. Yes, sir.

Q. Would you tell the Court whether the City Council approved or denied the application for the building permit to construct the church in question?

A. The permit was denied.

Q. Was denied by the City Council?

A. That is right.

Q. What date was that denied by the City Council?

A. January 20th, 1953.

Q. And isn't it a fact the City Plan Commission, to whom it had been referred, recommended that it be denied?

A. That is right, sir.

Q. And your records do not show where the City of Dallas, Texas, has ever issued a building permit through the City Council of the City of Dallas to the Herald of Healing for the construction of this church in question?

MR. ALLEN: We object to that question unless he first testifies he has examined the records to see.

THE COURT: I should think it would be something you would be willing to stipulate.

MR. ALLEN: Your Honor, as I understood Mr. McKool, he said any building permit to the Herald of Healing.

MR. MCKOOL: For the church in question.

MR. ALLEN: I misunderstood.

A. Not in the City Secretary's files, to my knowledge.

Q. MR. MCKOOL: Well, you know the City of Dallas through the City Council has never issued a permit for the construction or building of this church in question?

A. That is right, sir.

Q. Now, the City Council has ordinances in force and effect at the present time concerning any nuisance that might exist in the City of Dallas?

A. Yes, sir.

Q. And concerning penalty and punishment for the abatement of any nuisance?

A. Yes, sir.

* * *

MR. ALLEN: Now, if Your Honor please, we would like if the Court will permit, that the Intervenor put on their testimony at this time.

GUY DRAPER,
Intervenor, having been first duly sworn, testified as follows:
DIRECT EXAMINATION
BY MR. STOREY:

Q. State your name, please.

A. Guy Draper.

Q. Where do you live?

A. 5207 South Marsalis.

Q. How long have you been living at that location?

A. About thirteen years.

Q. Will you describe to the Court generally the—give the Court a general description of your property at that location.

A. Well, I have some twenty-three acres, about five hundred feet of it is facing on Marsalis, which is directly across the street from the project in question, with a house and barns and the necessary things that go with it.

Q. That is your home?

A. That is right.

Follow this Trial in Coming Issues

Read how an official medical inspector told untruths on the witness stand, etc.

Pictures of Destructive Woodward, Oklahoma Storm

A Touching Incident and a Remarkable Answer to Prayer!



It takes more than nerve of man to stand in the face of a twisting, swirling cyclone and admonish a group of fearful Christian people to kneel and pray while a destructive and killing tornado swoops down upon them off the Oklahoma prairies. But that is just what Rev. E. A. Williford, 2224 S. W. 22nd St., Oklahoma City, Okla., pastor of the Rockwood Assembly of God church, did.

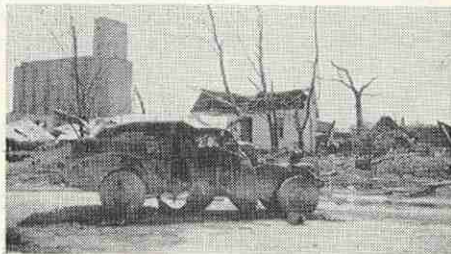
It was back in April, 1947, Rev. Williford had just moved to Woodward, Oklahoma and had finished rebuilding the parsonage of the Assembly of God church there. On the night of April 9, a group of about 25 or 30 Christians had assembled at the church for mid-week prayer meeting.

In the west, as the sun disappeared behind dark clouds, townspeople moved about, with a fear in their hearts and more than one cast apprehensive eyes skyward—afraid of what the night's elements might bring.

Inside the church, Brother Williford could feel the uneasy, restlessness of his flock. He too, had a fear that God's wrath might visit the earth that night, but a good shepherd thinks of his flock first and Bro. Williford determined to bring the minds of his congregation away from the destructive fear of cyclones that is ever present with residents of western prairies.

Song service ended.

Outside a gust of wind struck the frame building.



rm
kable



A man rose swiftly from the group and departed. A door banged in the distance. The wind rose to a menacing howl, while a dead pan atmosphere hung like the dark of night. "Let's Pray," the pastor shouted, above the din of the rising storm. As of one accord, the group fell in the altar—and prayed.

The cyclone struck, destroying the church, parsonage, along with several blocks of the town and killing over a hundred residents and injuring hundreds of the townspeople. Three of that group of christians were injured, when the cruel winds abated, not a wall of the church was left standing.

The christians had prayed through the tenure of it, and had been swept



into one corner of the church like chaff before a mighty wind.

No one inside the destroyed church was killed, but the man who had left the church was found about a block away, dead.

Mrs. Williford, wife of the pastor, was among those hospitalized.

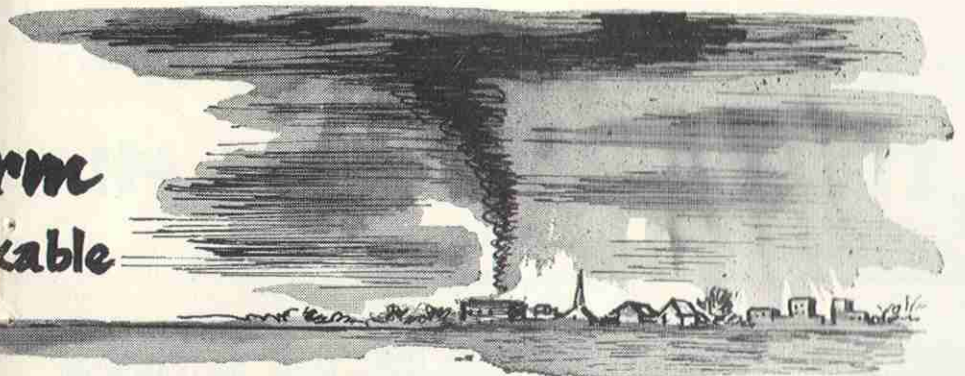
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THE MESSAGE OF THE RESURRECTION

J. O. SAVELL,

District Superintendent

The message of Wellington's victory was brought to a southern port of the British Isles by a sailing vessel and signaled overland to London. Thousands had gathered in front of a cathedral from whose roof top the message was being spelled out—

WELLINGTON DEFEATED, at which juncture a dense fog settled down over the city obscuring the messenger who was flashing the message to the eager crowd below. Four hours, gloom and sorrow filled the hearts of the Britishers for they thought their country had suffered a great defeat. While they mourned and waited, the fog cleared and the young man atop the cathedral was still flashing the message: WELLINGTON DEFEATED THE ENEMY. At the time the fog settled over London the people had gotten only part of the message—WELLINGTON DEFEATED, but when the full import of the message finally got through it was a different story.

The crucifixion of Jesus, with all of its attendant sorrows, cast the followers of Christ into the valley of deepest gloom. The story of the two men on their way to Emmaus reveals this fact—they walked and were sad. They had HOPED that this was He who was to redeem Israel. The little company of followers whom Christ had gathered around him had disbanded and fled with fright into the night. Peter had gone fishing.

As soon as the Sabbath had ended, faithful women with spices were early at the tomb on the first day of the week, and here was that the FOG LIFTED. There had been a great earthquake, and the angel of the Lord had come down and rolled away the stone from the door of the tomb, and sat

on it. They were asked, "Why seek ye the living among the dead? He is not here, but is risen." So strange was this message, it was hard to believe. By contrast, Calvary stands out as a travesty of justice, but the resurrection was God's vindication of this injustice.

Many Christians make the same mistake as did the disciples who try to bring Golgotha into focus with the question of physical deliverance. The death and resurrection of Jesus Christ is one story, not two. The work of redemption was not consummated at Calvary. It was here that atonement was made for the sins of the world, but the consequences of sin was not annulled until the morning of the resurrection. Physical death came as a result of sin, and Christ atoned for this when He went to the cross; but death was conquered only when God raised Him from the dead.

Some people mistakenly believe that through the atonement they obtain redemption or deliverance for their physical infirmities, forgetting the fact that "the creature was made subject to vanity, not willingly, but by reason of Him who subjected the same in hope." The creature will continue to groan and travail in pain until the day when the sons of God will be revealed in His glorious likeness. This is the message of the resurrection.

We will be sown in weakness, but raised in power. We will be sown a natural body, but raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly. Those who look no further than Calvary, see only part of the story. If we are to get the full import of the message, we must listen to the announcement of the angel, "He is not here, but is risen."

IS DIVINE HEALING IN THE ATONEMENT?

As John Wesley in his illuminating Notes on the New Testament, commenting on James 5:14, 15, says, "Having anointed him with oil"—this single, conspicuous gift which Christ committed to His apostles (Mark 6:13) remained in the Church long after the other miraculous gifts were withdrawn. Indeed it seems to have been designed to remain always, and James directs the elders, who were the most, if not the only gifted men, to administer it. This was the whole process of physic in the Christian Church, till it was lost by unbelief. . . . 'And the prayer offered in faith shall save the sick'—from his sickness, and if any sin be the occasion of his sickness, it shall be forgiven him." In his Journal, John Wesley records no less than two hundred forty cases of divine healing in connection with his ministry. If this divine gift was lost through unbelief, it is reasonable to expect it to be restored through faith.

All through the centuries since the time of the apostles there have been individuals who had faith in God for the healing of their bodies, and where New Testament faith has been found, New Testament miracles have been wrought in the name of Jesus Christ.

Near the end of the last century there were a few shining lights who witnessed to the healing grace of our Lord in our times, but it was not till the mighty outpouring of the Holy Spirit in this century that the number of witnesses became large enough to attract the attention of the general public. During the past decade divine healing has been brought into the limelight, and thousands believe in it now for every one who had the light fifty years ago.

The Pentecostal people, one hundred per cent strong, accept the doctrine of divine healing, and nearly all of them

have proved it in their own bodies, and many who do not have the light on the baptism in the Holy Spirit in Pentecostal power, believe in the healing of the sick through the prayer of faith, and will readily subscribe to the following propositions:

1. SICKNESS AND DEATH HAVE COME UPON THE HUMAN FAMILY BECAUSE OF SIN (Rom. 5:12).

2. THESE ARE NOT A BLESSING, BUT A CURSE permitted by God to fall upon man because of his sin and disobedience (Ex. 15:26; Deut. 28:15-68).

3. NOT GOD, BUT THE DEVIL IS THE AUTHOR OF DISEASE AND DEATH, but God is the Author and Giver of life and health and Jesus came to destroy the work of the devil. This is shown in the book of Job and in many other scriptures. See Acts 10:38; Luke 13:11-17; Heb. 2:14, 15; 1 John 3:8.

4. CHRIST WAS MADE A CURSE FOR US in order that we might go free from the curse of sin (Gal. 3:10-14).

5. IN THE ATONEMENT FULL PROVISION IS MADE FOR OUR PHYSICAL HEALING, as well as for our deliverance from the guilt, penalty and power of sin (Isa. 53:4, 5; Matt. 8:17; 1 Peter 2:24).

6. THE BENEFITS OF HIS ATONEMENT CAN BE APPROPRIATED BY FAITH, AND IN NO OTHER WAY, and accrue to the believer only as his faith lays hold of them. The Lord asks us, "What wilt thou that I should do unto thee?" (Mark 10:51), and says "According to your faith be it unto you" (Matt. 9:29).

7. DIVINE HEALING IS PART AND PARCEL OF THE GOSPEL (Luke

DIVINE HEALING IN THE ATONEMENT

(Continued from Page 19)

4:18, 19; Matt. 10:7, 8; Luke 10:9; Mark 16:15-20).

8. IT IS GOD'S WILL TO HEAL ALL THE SICK, FOR JESUS AND THE APOSTLES HEALED ALL THAT CAME TO THEM FOR HEALING (Matt. 8:16; Acts 5:12-19).

9. OUR LORD COMMITTED THIS HEALING MINISTRY FIRST TO THE TWELVE, THEN TO THE SEVENTY, AND THEN TO THE WHOLE CHURCH AND FINALLY TO EACH BELIEVER IN PARTICULAR. See the texts cited under our seventh proposition. Read also John 14:12, 13.

10. THE LAST WORDS OF JESUS before He ascended on high, according to Mark 16:18, are a personal promise of the healing power: "They (believers) shall lay hands on the sick, and they shall recover." The final instructions given believers through James 5:14 directs them when sick to "call for the elders of the church," who are to anoint them and pray over them, and to this the great promise is added: "The prayer of faith shall save the sick, and the Lord shall raise him up."

11. NO MAN, CHURCH, KING, OR POTENTATE HAS ANY AUTHORITY TO COUNTERMAND THE LORD'S ORDERS.

12. OUR CHRIST IS HEALING THE SICK IN OUR DAY. Wherever these directions are followed, the mighty works of our Lord are manifested.

"In that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached" (Luke 7:21, 22).

GO AND TELL JOHN—Every John.

FOOD FOR THOUGHT

You who are letting miserable misunderstandings run on from year to year, meaning to clear them up someday; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your friend's heart ache for a word of appreciation or sympathy—if only you could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do!

Phillips Brooks

There are depths of God's unlimited power to be had by the one that will seek Him with all his heart. Paul said, "That I may know him, and the power of his resurrection." Phil. 3:10. "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Rom. 8:11.

Reprint from Page 130
BIBLE DOCTRINES
by P. C. Nelson

SINFULNESS OF WORRY

(Continued from Page 5)

the prayer meeting in which the damsel Rhoda was participating a few blocks down the street. As a matter of fact while the quality of faith might be just the same it seems to shine a little more when it is placed against a dark background. A song in the night sounds a little sweeter and stronger than a song in the day.

How I wish we could all remember this lesson. If we could only rise every morning with the consciousness that God loves us and that we are His children and that He has promised to see us safely through. If we could only have the grace to put into practice what we say we believe, namely, that in every trial and circumstance the Lord will be with us and will hold us fast when human strength and power would fail. No matter how severe the

test He has promised to take care of us. No matter how great the storm He will bring us to the harbor in the sweet by and by. Yes, and we can even walk on the water if He tells us to come. Often we allow fear to come in because we try to understand the immensity of divine love and grace and power by the processes of a finite mind. You can not find the human word "impossibility" in the dictionary of heaven. The blood-washed saint of God has access to the dictionary of redeeming grace in the libraries of glory. All things are possible to them that believe. You see, we are so little and God is so big.

Frail humanity puts a meter on its water pipe and is very careful to turn it on and off to keep down the water bill. But when God turns on the fountain He splashes the water over a Niagara or a Victoria Falls and lets it run and pour across the centuries. Jesus was telling His disciples at the Passover table that there was enough power, enough victory, enough joy,

enough clothes, enough food, enough everything, and more than enough. And that is why He told them not to worry.

We have a banquet and we are careful about the crumbs. The Lord takes little more than a few crumbs and feeds five thousand and there is more left when they are through than they had when they began. What are you worrying about, my friends? "Let not your heart be troubled." Back of you are the illimitable resources of heaven. Underneath are the everlasting arms. Around you is the invisible wall of a divine protection. On your forehead is the seal of His divine sonship. Over your heart is the covering of a blood atonement and beneath your feet is the rock of the eternal word.

Let me remind you in closing that if you will only put your implicit and unfaltering trust in your Christ and His promises He cannot and will not fail you.

Anxiety is the enemy of faith and fear is the destroyer of your peace! I do not know how He will bring you out, but I know that He will. I cannot prophesy regarding the method, but I speak with assurance regarding the result. When you try to open the rosebud

you spoil the beauty of the flower. Let God open it and you will have a beautiful rose. Many a pattern in the tapestry of life is spoiled by our unnecessary effort that is brought about by a lack of genuine Christian faith. We think the Saviour would weave all of our lives into a pattern of exquisite loveliness. Some of the threads are dark. But, oh how they add to the beauty of the product of life's loom. Were they all white without the splash of crimson or even the touch of the dark and the black, how lifeless such patterns would be! After all, it takes a cross to make possible a resurrection. It takes death to bring forth life. Don't worry. Everything will come out all right. "Let not your heart be troubled."

THE END

ARE YOU TIRED OF THAT BURDEN?

Come unto
me, all ye
that labour,
and are
heavy laden,
and I will
give you
rest.

Matth. 11:28



THE NAME OF JESUS

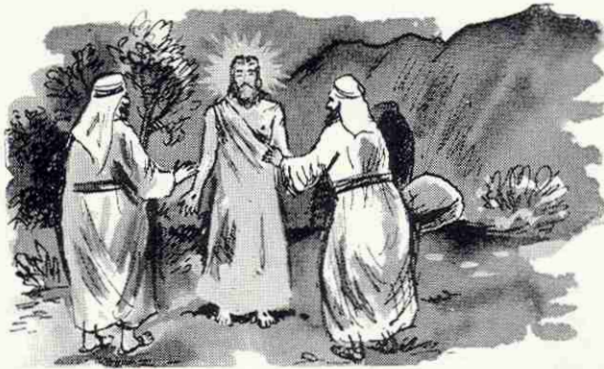
by Thea. F. Jones

(Continued from Last Issue)

Yes we are Ambassadors for Christ.

Since Jesus is not here in person, we represent Him. We speak in His name, for we have His backing in heaven. If you represented the J. C. Penny Co., you would have the backing of that company. If you represented Sears Roebuck and Co., you would have the backing of that Company. When we go forth in the name of Jesus, that means we have all heaven behind us. It means that God is behind us, the angels are behind us, and the government of heaven is behind us. We are to take our position in Him. We represent Him on earth, while He represents us in heaven. We are to do his works through faith, and take the authority he has given us, and move in His name. He is in heaven interceding for us. While He is there, we are to work for Him as His ambassadors and representatives. We are to take Him to the people, and if we believe in Him, the works that He did, we shall do also, for the scripture says, John 14:12 "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my father."

In Mark 16:15-18, we read: "And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall re-



cover." There is authority in the name of Jesus. The great Apostle Paul always used the name of Jesus Christ. He always gave thanks in Jesus' name. He went into the synagogues and preached Jesus Christ, the son of God. He said, "I am determined to know nothing among you, save Jesus Christ and Him crucified." "For God forbid that I should glory in anything save the cross, for I come not to you, with enticing words of men, but rather in the demonstration of the Holy Ghost, and I preach Christ crucified." Yes, the Apostle Paul was a preacher of Jesus Christ. He used the name of Jesus in praying for the sick, in casting out devils. In Acts 16:18 we read, "Paul, being grieved, turned and said to the spirit, I command thee in the name of

Jesus Christ to come out of her. And he came out the same hour." Paul used the Name of Jesus Christ, just as Moses used the rod to smite the land of Egypt with plagues. You

could have taken his rod away from him, but you could not have taken his faith in God away from him.

There are names that give inspiration to the philosopher, to the athlete; names that give immortality to the lover's song; names that give joy to the martyr in all his suffering; there are names that give arguments to the teacher; names that give fire to the poets frenzy; names that give skill to the sculptors chisel; but there is a name that is above all names, and that is the wonderful name of Jesus. In His name we find the forgiveness of God. In His name we have heaven's pardon for earth's perversity; heaven's water for earth's thirst; heaven's bread for earth's hunger; and heaven's healing for earth's sickness. Yes, there is power in the name of Jesus Christ.

(Continued on Page 30)



Gayle F. Lewis
WILSON S. STELLERS
GENERAL SUPERINTENDENT
J. ROSWELL FLOWER
GENERAL SECRETARY
WILFRED A. BROWN
GENERAL TREASURER

General Council • Assemblies of God

434 WEST PACIFIC STREET
SPRINGFIELD 1, MISSOURI

Executive Offices

March 18, 1953

Rev. Jack Coe
P.O. Box 8596
Dallas 16, Texas

Dear Brother Coe:

Greetings in Jesus' Name.

I am under the necessity of reporting to you that we are in receipt of a communication from Brother E.E. Crump, Secretary-Treasurer of the Texas District to the effect that the District Presbytery received a resolution which was adopted by the Dallas Committee to the effect that they can no longer place their approval upon your ministry and therefore recommend that this office be informed of the decision.

The full text of the motion is as follows. "The Committee reported that in view of intolerable conditions resulting from methods and practices of yourself and associates in Dallas and elsewhere they can no longer place approval upon your ministry. It was the feeling of the committee that your methods and activities bring reproach upon the General Council Ministry, indicate a spirit of insubordination, constitute a breach of fellowship, show lack of proper appreciation for Council fellowship. They also feel that you are antagonizing Dallas Civil authorities and misleading the public. They are not asking that you be dropped from the fellowship but that we withhold the renewal of fellowship certificate."

The District Presbytery accepted the recommendation of the Dallas Sectional Committee and instructed the Secretary-Treasurer to notify this office of the decision which was reached.

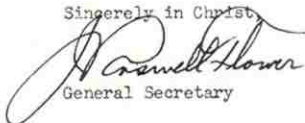
You have been an ordained minister of the Assemblies of God for seven years and it is with regret we have received this word from your brethren of the Texas District. Is there not yet a possibility of you reaching an understanding with the brethren which would permit them to withdraw their objection to your

Rev. Jack Coe

activities and to bring about a restoration of confidence and approval. If that cannot be done then there is no alternative left for us except to withhold the issuing of your fellowship certificate when the time comes for the renewal of these certificates this summer.

We assure you of our personal concern. The breaking of the tie of fellowship with any of God's people is a very serious matter and cannot be accomplished without personal loss to us all. We assure you of our prayers for your future.

Sincerely in Christ

A handwritten signature in dark ink, appearing to read "Kenneth Flower". The signature is fluid and cursive, with a large initial "K".

General Secretary

JRF:ap

Herald of Healing

a non-profit corporation

- Herald of Healing Children's Home
- Herald of Healing Radio Broadcasts
- Herald of Healing Faith Church
- Herald of Healing Evangelistic Campaigns
- Revival Center Christian Elementary School
- Revival Center Churches

Evangelist Jack Coc

P. O. Box 8596

Dallas, Texas

April 2, 1953

Rev. J. Roswell Flower, General Secretary
General Council of Assemblies of God
434 W. Pacific Avenue
Springfield, Missouri

My dear Bro. Flower:

Your letter of March 18th has been received, and it has made my heart very heavy to know that the brethren have decided thusly. This did not come exactly as a surprise to me, for in my conversation with you and the brethren when I was in Springfield conducting a meeting, led me to believe that this eventually was to come to pass. In fact, one of the officials made the remark to me that he would not rest until he saw every man that was preaching divine healing and a deliverance ministry, separated from the General Council of the Assemblies of God.

Also, many people know how our present assistant general superintendent, Bro. J. O. Savell, feels about divine healing and deliverance ministry. When he was the superintendent of the Texas District, he wrote in the Texas District News, March, 1951, that he did not feel that divine healing was in the atonement for us today. Of course, we all know that this is absolutely contrary to early General Council Assembly of God teaching, as well as experiences . . . many of which linger on in precious memories.

Then too, other statements were made to me in Springfield. The statement in particular that you made was, namely, that you did not approve of messages in tongues and interpretations in the congregation within large meetings. You will also recall, I was asked several very personal questions, and was told by you and Bro. Steelberg that you would rather that I would not come to Springfield for a meeting. When I said that I would not come if you had rather I wouldn't, you reversed your decision and said that it would make it hard for you with the churches if I did not go ahead and come.

Do believe me when I say that I have no envy, or hatred, or malice in my heart to you or any of the brethren. I appreciate all of you, and believe that many are striving for the fullness of God's blessings. However, I do feel, with the words of Paul of old, that greivous wolves sometimes have crept in and are trying to devour the flock of the living God.

We are living in an age of smear campaigns. It's not short hair, or make up, or picture shows, or things of that nature that's robbing our church of it's power, but it's the criticizing, backbiting, tale carrying of things that are not true, and the whispering campaigns. . . all to be so confidential.

Contending for the faith delivered unto the Saints"

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- Revival Center Churches

Evangelist Jack Coe

P. O. Box 8596

Dallas, Texas

Rev. J. Roswell Flower - Continued - Page 2 - April 2, 1953

It is rather hard for me to understand why a recommendation of the Dallas Sectional Committee, has been accepted by the General Presbyters of the Assemblies of God, without an opportunity being given me to appear and face my accusers. In fact, I've always felt that it was not only the spirit, but the letter of the General Council that no man would be removed from the fellowship roster without a trial, to ascertain fairly what he has done and/or why he has done it. In fact, even in the world, a man is innocent until he has been given a trial and found guilty.

Perchance, a lot of criticism has stemmed because of my starting a children's home. I do recall Bro. A. C. Bates asking that I turn the property of the children's home over to the Texas District for an old folks home, for he told me that it would bring in money rather than paying it out. Also, Bro. J.O. Savell said that the Assemblies of God was called to win people to the Lord, and we should let the Baptists and the Catholics build the children's homes to take care of children. At the present time, we have forty one orphan children, who have no place to go and no one to take care of them . . . God has laid them on my heart. Surely, I cannot be condemned for this. It is my understanding that Bert Webb has said to two different people, namely, Jimmy Mayo of Atlanta, Georgia, and J. E. Wilson of St. Joseph, Missouri, that I told him personally that I built the children's home just to get rid of some of the money I had. This is an untrue statement.

Any time anybody would like to, they can go over my books . . . my books are open to the public . . . they are open to Springfield at any time they feel like they would like to go through them and see exactly what went with every dime that has been taken in. I have conscientiously used every penny that has been put in my hands, for the thing that the money was specified for.

May I ask, in all spirit of humbleness, what the brethren mean by some of their charges. In other words, would they clarify for me, in a more specific manner, what methods and activities I have had that has brought reproach upon the General Council ministries. They speak that my spirit shows insubordination, and yet in every way, I have co-operated, not only by fellowship and attendance (even at the recently held Dallas Sectional Council meeting) but also in offerings. The statement that I show a lack of proper appreciation for council fellowship is rather hard to understand, although there are always two side to every story, I would like them to explain it to me.

Just recently, while I was in California, at the invitation of the brethren, I attended the Missionary Convention held at Covina, California. In the four nights they had been in session, they had raised only \$932.00, but in the one night that I was there, God enabled me to raise over \$3,000. Then

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Evangelist Jack Coe

P. O. Box 8596

Dallas, Texas

Rev. J. Roswell Flower - Continued - Page 3 - April 2, 1953

too, Bro. Elvis Davis will tell you that, while he attended my camp meeting here in Dallas, we raised a thousand dollars for him; and just recently, while Bro. Davis was with me at the Dallas Revival Center, I raised an \$800 offering for him. Surely the brethren cannot say that I'm not doing my part.

The statement that I am antagonizing the Dallas City authorities is rather a broad one. If the brethren could have heard some of the remarks that were directed against the ministries and churches as a whole, they would be joining with me to fight for the religious freedom that is guaranteed to us under the constitution of the United States. My attorney, who is a Catholic, asked me if I would care to take the case to a higher court, and I told him that I was not financially able. He said, "I am a Catholic, but it isn't only the Assemblies of God that is being jeopardized in their freedom, but even the Catholic churches." He then told me that he would take the case to the United States Supreme Court for just his expenses.

It is rather hard to understand what they mean by stating that I am misleading the public, for God knows my heart, and as I've already mentioned, my books are open for inspection at any time. In fact, this is rather a serious charge, and I believe that you, if it were made against you, would ask as I am, that this be clarified.

Yes, I feel that there is a possibility of reaching an understanding with the brethren. This can be done by a meeting of all those who are bringing these charges, together with myself and those of my associates here, in the presence of the general presbyters, and have an informal hearing. The only request that I would make is that a tape recording be made of that hearing so that there can be no evasion of statements made at a latter date.

May I ask that you write the brethren stating that I am requesting this at your suggestion. I will look forward to the time, where, in a spirit of christian brethren, we can sit down together and talk this matter over.

With christian love,

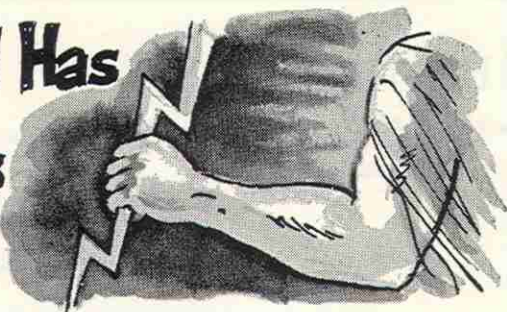
Rev. Jack Coe

Rev. Jack Coe

JC:mb

"Contending for the faith delivered unto the Saints"

Again-The Lord Has Made Bare His Mighty Arm!



Weighed 85 lbs. August '51

Given Up to Die By Mayo's

I was sick for two years, the last five months practically bedfast and helpless. On August 25, 1951, I was healed in the meeting at Little Rock, Arkansas, and I am well today.

I had a disease called "Scleroderma" which is the tightening of the derma to the bone, checking all circulation where it sticks. This is the diagnosis of Mayo Brothers of Rochester, Minn., given us in March, 1951. In October 1950 I became very stiff and sore in my joints. My joints became enlarged and grew worse and worse. I went to nine of the most prominent doctors in Arkansas, and none could find anything organically wrong with me, and I did not have any fever at any time. I had X-rays, fluoro-

scopes, blood tests, skin tests, and complete check-ups, through one clinic after another, chiropractor adjustments, all with no result. I was getting worse as the disease was advancing rapidly. By this time we knew I was losing ground fast, so our family physician advised me to go to Mayo's. After an examination there the doctor called my sister out of my room on the fourth day to tell her: "We can do your sister no good. You may take her back home." Twenty-five skin specialists were called in and they could offer nothing. This came as a severe blow to me. I knew it meant just a matter of time for me.

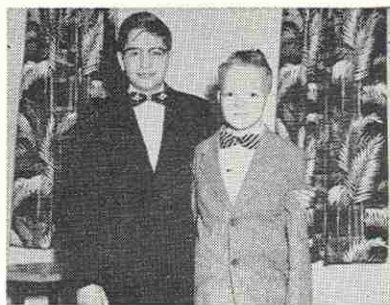
When I was prayed for the disease was instantly killed and today I have been healed one year and I have gained 26 pounds in the past 12 months.

Written August 25, 1952

Jackie Rhodes



Weighed 115 lbs. August '52



**On Bicycles they
Came...Deaf and
Dumb...**



**and left
hearing!!**



Thomas Providence Strather, age 13
Oklahoma City, Okla., Ph. RE-63382
12 N. W. 9th.

Both of Thomas's eardrums burst at 15 months of age. This caused his ears to erupt. He was operated on several times until he was four years of age. At the age of eight he went to the public school in Oklahoma City, Okla. At the age of nine he was put in the Public School at Houston, Texas, where he had 30 min. lip reading twice a week at Putman School. He entered school for the deaf at Sulpher, and was tested at Sonatou with 82% deafness in left and totally deaf in right ear. Was prayed for August 21st.

Tommy Strother signature

Witness: J. G. de Cordova

Joe G. Mazzu Jr. signatures

Newton Russel Callicoat, age 15 Dec.
Atoka, Okla., Ph. 604 WI
Rt. 2

Had 20% hearing in one ear and had been that way since birth. He started to school at the Oklahoma School for the Deaf, at Sulpher, Okla. He started at the age of seven. He was tested at Wheeler Grade School in Oklahoma City. Healed August 21, 1952. Newton was tested on September 2, 1952, and had 80% hearing. He was also tested in Sulpher and they gave him 80% hearing. Was told the eardrums were enlarged and grown together, and that they would burst if given a hard jolt.

Newton Callicoat, signature

Witness: J. G. De Cordova

Joe G. Mazzu Jr., signature

IF THOU CANST BELIEVE, ALL THINGS ARE POSSIBLE!

Little Dale Abraham, 3 years of age, paralyzed completely except head and one arm. Was healed instantly at the Revival Center, Dallas, Texas, on Sunday, March 8, 1953. He was afflicted by polio and we are told the following doctors said he would never walk



again: Dr. Duncan, New Orleans, La., Dr. McBride, Iota, La., and Dr. Frank at Crawley, La. This picture was taken 20 minutes after he was prayed for and God completely delivered the boy. Mother is: Mrs. Ray Abraham, Baeaux Bridge, Rt. No. 2, Box 28, La.

THE NAME OF JESUS

(Continued from Page 22)

When you think of anyone's name, you think of what goes with their name. For instance, when you think of Jezebel, you think of a wicked woman; when you think of Absalom, you think of a boy that did not have a blemish on his face, but had a devil in his heart; when you think of Nero, you think of a man who tortured the Christian people and played his violin to keep from hearing their cries in the streets of Rome. When you think of the industrial world, you think of Henry Ford; wealth and riches, John D. Rockefeller; the poetic world, Tennyson; the music world, Mozart; the literary world, Shakespeare; the athletic world, Thorpe. When you say "Jesus," you think of Bethlehem where God put out His brightest star and the angels sang over the Judean hills, "Glory to God in the highest, on earth, peace, good will toward men." When you say "Jesus," you think of a boy of twelve years of age discussing mysterious things with the Jewish leaders in the synagogue. You think of His honoring matrimony by attending the wedding at Cana of Galilee, when unconscious water came into the presence of its master and blushed and turned into wine. When you think of Jesus, you think of His entering Bethany's graveyard with the tears of humanity flowing down His cheeks, and divinity flowing from His mouth, as He says, "I am the resurrection and the life, He that believeth on me, though he were dead, yet shall he live, for he that believeth on me shall never die. Believest thou this?" When you think of Jesus, you think of His multiplying the fish and the loaves to feed five thousand men and women. You think of His giving sight to blind Bartimaeus, unstopping deaf ears and raising the dead. When you say "Jesus," you think of His walking on the Sea of Galilee, and commanding the waves to be still. My friend, when you say "Jesus," you think of His praying in the garden of Geth-



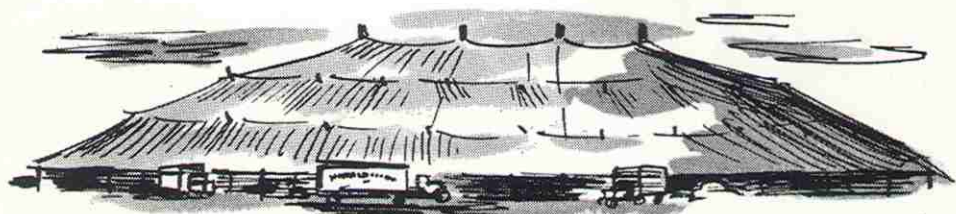
semane, where His sweat came as great drops of blood as it fell on the ground. When you say "Jesus," you see Him in Pilate's judgment where He was beaten and bruised for the whole world. When you say "Jesus," you think of Calvary where He was crucified. Yes, that man that died on the middle cross preached to spirits in prison while His body lay in Joseph's new tomb. The devils swamped Him and the demon power tried to hold him, but when the cry came from heaven that Justice had been made and the sins of the world paid for, He broke the power of death and paralyzed the hand of the devil. He took the crown off of the head of death and took the keys from the hand of the devil, and praise God, on that beautiful

Easter morning, He arose and tied the keys of death and hell to His chariot wheels and rode away to Glory. When you say "Jesus," you think of His ascension back to the Father as He intercedes for the world. He is that Jacob's Ladder from earth to heaven, as He is in position to reach God with one hand, your soul, mind, and body with the other hand. When you say "Jesus," you think of Him coming with a crown on His head, and with a shout of the trumpet of God, yes coming to catch away his waiting bride.

THE END

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.

St. John 14:6



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Entered As Second
Class Matter
Dallas, Texas
March, 1953

The Jack Coe Herald of Healing Broadcast Schedule

Watch for New Station Outlets

Also note change from weekday to Sunday schedules on several outlets.

<i>City</i>	<i>Station</i>	<i>KC</i>	<i>Day</i>	<i>Time</i>
Little Rock, Ark.	KGHI	1250	Monday-Friday	6:45 AM CST
Magnolia, Ark.	KVMA	630	Monday-Friday	8:15 AM CST
Osceola, Ark.	KOSE	860	Monday-Friday	10:45 AM CST
Hutchinson, Kan.	KWBW	1450	Sunday Only	8:00 AM CST
Topeka, Kan.	KJAY	1440	Monday-Friday	9:45 AM CST
Biloxi, Miss.	WVMI	850	Sunday Only	Check Station for Time
Carthage, Mo.	KDMO	1490	Monday-Friday	10:00 AM CST
Monnett, Mo.	KRMO	990	Monday-Friday	10:15 AM CST
Springfield, Mo.	KICK	1340	Monday-Friday	8:30 AM CST
Mt. Airy, N. C.	WPAQ	740	Monday-Friday	7:30 AM EST
Miami, Okla.	KGLC	910	Monday-Friday	9:45 AM CST
Oklahoma City, Okla.	KBYE	890	Monday-Friday	10:00 AM CST
Tulsa, Okla.	KAKC		Monday-Friday	12:00 PM CST
Pryor, Okla.	KOLS	1570	Monday-Friday	10:45 AM CST
Pittsburg, Penn.	WPIT	730	Monday-Friday	10:30 AM EST
Easley, S. C.	WELP	1360	Monday-Friday	10:00 AM EST
Floydada, Texas	KFLD	900	Sunday Only	Check Station for Time
San Antonio, Texas	KMAC	630	Monday-Friday	8:30 AM CST
Lufkin, Texas	KRBA	1340	Monday-Friday	10:15 AM CST
McKinney, Texas	KMAE	1600	Monday-Friday	8:30 AM CST
Waynesboro, Va.	WAYB	1490	Monday-Friday	9:30 AM EST
Mexico	XEG	1050	Monday-Friday	9:15 PM CST
Mexico	XERB	1090	Monday-Friday	8:30 PM CST
Mexico	XELO	800	Monday-Friday	7:15 PM MST