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## The Texas Herald, V. 33, No. 4, April 1982

J. A. Dennis

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GOOD NEWS  
**THE TEXAS HERALD**

VOL. 33, NO. 4

AUSTIN, TEXAS

APRIL, 1982

"THAT IT MAY BE  
WELL WITH THEE."

## **"HONOUR THY MOTHER"**

### MY JEWELS

God and Life have given me Jewels  
More precious than rubies or pearls;  
More treasured than sapphires or diamonds;  
They are my boys and girls.

As I have gathered my jewels,  
And watched them sparkle and grow,  
It has brought me such happiness  
That only a mother can know.

I have jealously guarded my jewels,  
Have called them my own through the years;  
And will always have the memory  
Of their baby laughter and tears.

Other settings will hold my jewels,  
Other hands will help and guide;  
But I have my happiness  
Of walking by their side.

I have loved and guided them,  
And no matter where they roam  
They will not forget the settings  
Of Mother Love and home.

Lenna Beal Dennis, 1949.

'Honour thy father and thy mother, as the Lord thy God hath  
commanded thee; that thy days may be prolonged, and that it  
may go well with thee, in the land which the Lord thy God giveth  
thee.'  
Deut. 5: 16.

GOOD NEWS

# THE TEXAS HERALD

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Mail Address Post Office Box 2156, Austin, Texas 78768 U.S.A.  
 Editor .....J. A. Dennis

"The words that I speak unto you, they are Spirit, and they are life." (John 6:63).

## "Whatever You Say"

**"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be cast into the sea; and shall not doubt in his heart, but shall believe that those things which he sayeth shall come to pass, he shall have WHATSOEVER HE SAYETH." (Mark 11: 22-23)**

What we SAY with our mouths is so tremendously important. Few Christians realize that their victory or defeat over fear, doubt, failure, sickness, and the devil from whom these things come, is determined in very large measure by what we SAY.

We say we are defeated, and we are. We say we are sick, and we are. We say "the devil has us down" and he does. We "write our own ticket" with our tongue. We often sign our own death warrant, with our tongue.

God's Word is full of warnings against letting what we SAY bring us down to defeat. "Hold fast the profession of our faith." (Heb. 10: 23) We never rise above our confession. Our faith and our victory goes down to the level of our confession.

We receive things from God by believing his Word and "confessing" our belief.

"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach,

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"That if thou shalt CONFESS with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. 10: 8-9)

We don't get saved until AFTER we make the good confession, until after we confess that we have accepted Jesus as our Saviour, and then He washes our sin away.

This lesson of the terrible importance of what we say, was driven home to the children of Israel as they were led out of Egyptian bondage and approached the Promised Land. They had appointed twelve spies to search out the land of Canaan and bring back a report on the land and its inhabitants. When the spies returned, ten of them gave a negative report, saying that it was a good land, flowing with milk and honey. BUT that it would be impossible for the Israelites to possess the land which God had promised to them, because of the mountains, the walled cities and the giants.

The two good spies who believed God's promises, said,

"If the Lord delight in us, then he WILL bring us into this land and give it to us; a land which floweth with milk and honey.

"Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us; their defence is departed from them, and the Lord is with us: fear them not." (Num. 14- 8-9)

But the 600,000 Israelites listened to and believed the ten spies who said, "We CAN'T," and threatened to stone Joshua and Caleb for saying, "We CAN take the land, for God has given it to us and has promised to help us possess it!"

"And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, Would God we had died in the land of Egypt! or would God we had died in this wilderness!

"And wherefore hath the Lord brought us unto this land, to fall by the sword, that our wives and our children should be a prey? Were it not better for us to return unto Egypt?" (Num. 14: 2-3)

Joshua and Caleb said, "We CAN!"

The 600,000 said, "We CAN'T!"

And what did God say

"And the Lord spake unto Moses and unto Aaron, saying,

"How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel which they murmur against me.

"Say unto them, "As truly as I live, saith the Lord, AS YE HAVE SPOKEN IN MINE EARS, SO WILL I DO TO YOU:

"Your carcasses shall fall in the wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me,

"Doubtless ye shall not come into this land, concerning which I swear to make you dwell therein, save Caleb the son of Jephuneh, and Joshua the son of Nun.

"But your little ones, which ye said would be a prey, them will I bring in, and they shall know the land which ye have despised." (Num. 14: 26-31)

What a tragedy! These 600,000 men to whom God had sent Moses to lead out of their bondage and to whom He had promised to give the entire land of Canaan; these men had doubted God's Word, they had doubted his ability to keep his promise. They took the word of ten pessimistic spies instead of believing the word of God.

But even so do men today. And that is why this episode in the life of Israel was recorded, to stand as a stern warning to

us who profess to believe God and to stand on his promises. In describing this rebellion and unbelief among the Israelites, Paul later said, "Now all these things happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." (I Cor. 10: 11)

Jesus likewise warned us of the importance of what we say:

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

"For by thy words thou shalt be justified, and by thy words thou shalt be CONDEMNED." (Matt. 12: 36-37)

Truly the writer of Proverbs was right as he said,

"Thou art snared with the words of thy mouth, thou art taken with the words of thy mouth." (Prov. 6: 2)

Practically every business transaction you enter into, for good or ill, is sealed by your words, what you say. You may shop around for a home or a car, a suit of clothes or a job, and nothing be done that will bind you to a contract. But once you SAY, "I'll take it," then you are "stuck" with it, whether it be a good deal or a bad bargain.

You cannot 'Back out' unless you care to run the risk of being called a "Welcher" and of being sued for breach of contract.

How did you win your wife? What clinched the bargain whereby she became yours? You SAID something like this: "I love you, dear. Will you marry me?" And she SAID, "Yes, honey, I will." That did it! From that moment on you were both "committed" to the other unless you would run the risk of a breach of promise suit.

And when you led her to the altar, the wedding rites were made final when you both SAID, "I do!"

The expressman brings a package to your door and says, "I have a package for you." He hands you a receipt slip and says, "Sign here." You sign the slip and he goes on his way. You might not have ordered the package nor know what is in it or who sent it. But once you have "signed for" it, you have it on your hands. The express company is in the clear.

Of course, if you demand to know the contents of the package and from whom it came, before you sign, you then have the right to refuse the merchandise and refuse to sign for it. Then the expressman must take the package back to the depot and notify the sender of your refusal. It is the sender's responsibility to pay for its return or disposal.

Many Christians accept "sign up," for things that the devil brings to their doorsteps, without demanding the right to know from whence the "package" came and to refuse the "gift" if it is something evil.

The devil, disguised as a messenger of heaven, "knocks" on the "door" of your "house." (Your body, which is merely the house in which you live). He says, "Here is a cancer for you," or "Here is a case of arthritis for you," or "Here is a bad cold for you." And, sad to say, most Christians "sign up" for the "package" without protest or questioning, seemingly ignorant of their God-given right and duty to refuse to accept the unwanted evil "package."

"How do you "sign up" for the devil's "gifts"? With your tongue; by what you SAY. When he puts some symptoms or pains on you, you say, "Oh, my, I believe this is a cancer!" or "I just know I'm taking a cold," or "I feel the arthritis coming into my knees."

Be careful! Remember, "As ye have spoken in mine ears, so will I do to you!"

Once you "sign up" for the "package" the devil has dumped on your doorstep, admitted that it is yours, you are stuck with

it, while the devil goes gleefully on his way, seeking some other gullible victim to whom he may deliver more of his hellish "tokens."

Most Christians, when the devil delivers some sickness to their door, either accept it as "sent from God" and so think they must endure this "thorn in the flesh," this "chastening rod"; or they do not realize that Jesus has given them the right and authority and power to "refuse" the sickness, command the devil to take it away with him, to "resist the devil and he will flee from you." (Jas. 4: 7)

God is not the author or sender of sickness, but the healer of "All our diseases" (Exod. 15: 26), who takes "sickness away from the midst of thee." (Exod. 23: 25)

Any sickness, disease or affliction is from the devil and can be refused, resisted, IF we are not tricked into "signing up" for it, or "accepting" it by what we SAY.

Instead of acknowledging by our words that we have the disease, or are taking the cold, we can, in Jesus Name, rebuke the devil and his "gift"; command him to leave and take it with him, and resist him steadfastly, pleading the protecting blood of Jesus and the promises in His Word,

"He took our infirmities and bare our sicknesses." (Matt. 8: 17)

"By his stripes ye were healed." (I Pet. 2: 24)

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." (Luke 10: 19)

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Remember, "As ye have spoken in mine ears, so will I do to you." And "He shall have whatsoever he SAYETH," if he doubt not.

Go with me to a public cafe and watch the customers as they come in, look over the menu, and give their orders. The waiter goes up and down the counter, greeting each one with the usual, "What will you have, Sir?"

A small boy on one of the stools says, "I'll have a hamburger and a bottle of strawberry pop!" The waiter calls out the order to the cook, "Hamburger and a strawberry pop." He goes on to the next customer. "What'll you have, Sir?" The man says decisively, "I'll have some ham and eggs, and make the eggs over easy." "OK, sir, Ham an', over easy".

The next customer, after studying the menu carefully, orders, "I'll take this T-bone steak with French fries, and some strawberry short cake."

"Yes, Sir."

"And make that steak rare!"

"OK — T-Bone, rare, French fries, strawberry short-cake."

The next customer, a young lady, says politely but firmly, "I'll have a chocolate malted milk and a chicken sandwich." "Yes, ma'am — Chocolate malt and chicken sandwich."

Down at the end of the counter sits a little old lady unfamiliar with eating out. She looks at the menu, then at the dishes being served the other diners, and hesitantly says to the waiter as he pauses before her. "Well, I just don't know exactly what I do want. That T-bone steak looks mighty good but I guess it is a little too expensive for me. And ham and eggs seems more suitable for breakfast than supper. That girl's malted milk looks so nice but I'm afraid its too cold for my

stomach. I'll tell you what; just bring me a cup of weak tea and some dry toast." "OK, Ma'm. "Tea and toast — make it weak."

Every diner has had the opportunity of looking over the menu, of deciding what he wants, and has given his order. And each received just what he ordered — "He shall have whatsoever he sayeth." (Mark 11: 23)

Now let's go to God's house where Jesus says, "Come and dine." Here come the hungry multitude. Here, if they only knew it, they each could have "whatsoever he sayeth" if they will humbly believe God's promise and boldly put in their "order," nothing doubting. They can have anything that is listed on the "Menu" — promised in God's Word.

Jesus said, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. (John 6: 35) "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5: 6)

Here, then, comes a sinner seeking God, The minister (God's waiter) asks, "What will you have, brother?" The penitent replies, "I'll take Salvation, I want my sins washed away."

The Holy Spirit swoops down with the great gift of Salvation, covered with Christ's blood, filled with His mercy, and topped with God's Grace. He has received just what he has "ordered," just what he "Sayeth."

Let's watch the next hungry soul. He studies the Menu a while and then raises his head resolutely, "I'll take (receive) the Holy Ghost!"

"The "Waiter" jumps to attention, "Yes Sir, Is "that" still on the Menu?"

"It surely is. It says plainly right here. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 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: 38-39) And "Tarry ye in Jerusalem until ye be endued with power on high." (Luke 24: 49) Surely you're not out of "that" are you?"

"Oh, no. Sir. Everything on the Menu is still available. But do you want it served with all the "trimmings?" So many want the tongues left off and ask to have it "watered down" so as not to make them seem drunken or silly."

"I'll take it just like it was served ORIGINALLY, right here in Acts 2: 4, tongues and all!"

"Yes, Sir. I guess you want it right away, sir? Immediately?"

"Sure. Right away. The quicker the better."

"Well, the reason I asked, so many come in and ask for it, but they say they don't have time to wait, and will come back and get it some time later, next week, maybe, but they often don't come back."

"I'll take (receive) it right now; and I'm staying until I get it!"

"Fine, Sir—Double portion of the Holy Spirit, with all the evidence, for this dear man, Lord."

Next comes a small boy with a crippled leg. He hobbles in, lays his crutches down and slides up on the stool. "What'll you have, son?"

"I'll take healing for my leg. I've come to get it straightened out like the other!"

"Well, that's a pretty big order for a small boy. Think you can pay for it?" (In terms of faith).

"Say! My Father owns this place. And my Big Brother told me to come in here and order anything in the Book and charge it to Him, and I could get it. Hustle it up now!"

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"Righto, Son. — Father send healing for this child of yours. And make it instantaneous, I pray. This boy has what it takes!"

Then comes the little old lady we observed in the cafe. She slides hesitantly onto a stool. And looks over the Menu, and the other "customers." "What'll you have tonight, sister?"

"Well, I've been looking through this Good Book. Got some mighty pleasant sounding items listed. I've tried that dish of Salvation. Mighty satisfying too. In fact, I've been enjoying it now for nigh on to 50 years. I did think maybe I'd ask for healing for my lumbago. Get's mighty painful some nights. But I guess I just haven't the faith for it, so I'll pass that up. Been hearin' about how good this Holy Ghost Baptism is, sure would like a taste of it, but lawsy, I never drank anything very strong and wouldn't want to try anything that might make me act silly. So I guess I'll just have a cup of weak tea and dry toast. Thank you. Just say a little prayer and sing a little hymn and ask God to give me grace to bear the pain a little longer."

"Just as you say, Ma'm. (According to your faith be it unto you. — Grant her request, Father, thank you."

"He shall have whatsoever he sayeth."

In preaching this sermon recently I began by announcing that before giving the message, I wanted to give away some money. Holding up a one dollar bill, I told the audience that I was going to give it to the person who was first to stand to their feet and say the four words that I would ask them to say. Then I would count to three, then say the four words, and the first one

Turn to Page 6)

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to arise and say the four words would get the dollar bill. That there was no "catch" to it. That no one would be embarrassed. They would absolutely get the dollar if they said the four words before someone else said them, and then came down to the front and accepted the bill.

I then announced the four words which the person, who would receive the dollar, must say: "I'll take that dollar!" Then I counted, "One, Two, Three!"

Immediately a small boy jumped to his feet and shouted, "I'll take that dollar!"

I said, "The dollar is yours. Come right down and receive it."

He came smiling down the aisle to the platform and I handed him the dollar.

Not another person in the congregation had made a move, either to stand to their feet, or to say the words I had requested. Many thought there was a "catch" to it. They didn't want to be the butt of a joke. They did not trust me to do simply and fairly what I had just promised to do. So they "sat tight."

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They didn't get any dollar.

The boy did.

Why?

He believed I was telling the truth.

He said just what I had told him to say.

And he got just what he said!

He said, "I'll take that dollar!"

And he took it.

The others said to themselves, "He's not really going to give that dollar away. I won't really get it, if I do say those words any say them first."

And they, sure enough, got nothing, just as they had believed, just as they had SAID.

Friend, that little episode is a true picture of God's church today.

Wise, sophisticated, disillusioned, the members read the Word of God, memorize its promises, but do not have the boldness to rise up and claim the wonderful promises of Love, Joy, Peace, Power, Healing, Divine Health, Protection from the devil, the Holy Ghost, etc.

Why?

Because, deep down, they cannot believe it. They think there must be some "catch" to it. It is too simple, too "unreasonable." That all God would require, for instance, for me to receive healing would be to believe it and SAY it, "I'll receive, or take, healing right now, in the Name of Jesus! and on the promise in your Word."

The only ones who enjoy God's marvelous promises are the childlike ones who, like the boy who received the dollar, take God at His simple Word, trust Him to do just exactly what He has said in His Word He will do, claim the Promise, SAY he is claiming it, and walk off with the prize, while his many "wiser" contemporaries sit empty-handed in their "superior" wisdom.

"They cried unto thee and were delivered: they trusted in thee, and were not confounded." (Ps. 22: 5)

"They overcame him (satan) by the blood of the Lamb, and the word of their testimony." (Rev. 12: 11)

**"For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he SAYETH (not prayeth) shall come to pass; he shall have whatsoever he SAYETH."**  
(Mark 11: 23)

J. A. DENNIS

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# GOD CAN REVERSE THE LAWS OF NATURE!

by G. M. Farley

Imagine walking along a beach, picking up a handful of gleaming sand, and then watching it turn to grains of pure gold. Or imagine watching a handful of pebbles turn to scintillating diamonds. Perhaps it would be even more strange to watch a cascading river suddenly begin to run uphill, or a man fall from the ground up to the roof of a house. Doesn't it sound ridiculous? It would require a complete reversal of the fixed laws of nature—even the law of gravity, but it is not impossible. That is, it is not impossible with God, for God is not bound to the laws that govern our thoughts and actions.

Every miracle is a reversal of nature's unalterable rules. It is something that is absolutely impossible without divine intervention. It is not the hastening of something that was going to happen anyway; it is the materialization of an impossibility. As the apostle Paul put it, the evidence of things not seen" (Heb. 11:1).

Can we expect God to reverse the laws of nature for us today?

God said, "I am the Lord, I change not" (Mal. 3: 6). If He has done it before, we can expect Him to do so again as necessity dictates. But let us examine God's ability.

It is against every rule of nature to make something from nothing, but yet God did. "In the beginning God created the heaven and the earth" (Gen. 1: 1).

To speak of an artist creating a work of art is not strictly true. He is not actually creating, he is rearranging some sort of substance until it assumes an entirely new form or meaning. But God created from nothing. There was nothing; God intervened, and suddenly there was the earth. Such an act is contrary to all the laws we recognize. It was a miracle.

Fortunately, God did not stop with one miracle. The Bible is filled with incidents deemed impossible by man. In God's sight it is a different proposition. Man makes a decree, based on the five senses, and God completely ignores the ultimatum. He proceeds, to our utter amazement and sometimes consternation, to do a miracle. Consider these examples.

Human reasoning cannot conceive of water standing up like a wall, and yet it has happened. The Red Sea was divided and rolled back for Moses and the chil-

dren of Israel (Exo. 14: 29). But this was not a coincidence or an isolated case. God did it for Elijah and for Elisha (2 Kings 2: 1-14).

It is an absolute impossibility for a man to walk on water, but both Jesus and Peter did it (Matt. 14- 24-29). This is contrary to nature, but the laws which we must observe are not binding upon God.

Who can imagine the sun and moon standing still (the entire universe locked in one position) at the command of an ordinary man? But it did (Jos. 10:12, 13). That blazing orb and its reflective counterpart had no choice but to obey because God honored a man's faith and reversed the laws that govern the universe.

An airplane flying through the air is in strict accordance with nature, but for a man to travel unaided through the air, parallel with the earth, breaks the rule. Three men, at least, had the pleasure, Philip (Acts 8: 39), Ezekiel (Eze. 37: 1), and Elijah (I Kings 18: 12, 2 Kings 2: 16). The last two scriptures do not recount an actual incident, but implies that this was not an uncommon thing in the life of this prophet.

As far as nature is concerned in its relation to the human body, death is a permanent thing. Every law applicable to death declares that men do not return to life after the body has grown stiff and cold. Only a miracle could bring life into such a body. Lazarus had been dead four days. Decomposition had begun. His sister said, "Lord, by this time he stinketh" (John 11: 39). Jesus reversed the laws of nature, and said, "Lazarus, come forth." The dead came to life.

God loves you enough to actually reverse the laws of nature for you if necessary. What kind of miracle do you need?

It's strange we trust each other,  
And only doubt our Lord;  
We take the word of mortals,  
And yet distrust His Word.  
But O, what light and glory  
Would shine o'er all our days,  
If we would but remember:  
God means just what He says!  
A. B. Simpson

Blind Bartimaeus needed sight. He knew what he needed, and he made his need known (Mark 10: 46-52).

A multitude was hungry. Jesus took five loaves of bread and two fishes, and fed five thousand men (Mark 6: 37-44). He recognized their need and he reversed the laws of nature in order to meet that need. He has not changed. Twentieth Century needs are no different than the needs of Christ's time. Make your needs known.

An elderly lady came into my meeting in Chicago. Her collar bone was broken, and the doctors had said she was too old for medical assistance, too old for the bones to knit. She was suffering terribly. She came in the prayer line and said, "God has promised to heal me." Her faith reversed the laws of nature, and God healed her instantly. It was a miracle.

A little girl was brought into my revival. There was no bone—no—socket—in her right hip. It was Sunday night when I prayed for her. Her parents brought her back a few nights later. There was a perfect socket in the hip. God had put bone in there. School teachers, nurses, and doctors were absolutely stunned at such a miracle. They had to acknowledge it was the hand of God.

Do these miracles seem incredible? They are not incredible to God, and they should not be to us. Such incidents should be commonplace. They would be if we would only ask God to do them. He is willing, and He is ready.

Christians need not suffer the surgeon's knife, or swallow his bitter pill. I am not antagonistic toward medical science. Quite the contrary. I recognize their benefit to humanity. Yet, I maintain that they are strictly limited by fixed laws. God is not limited by these laws. He reverses them anytime and everytime one of His children looks to Him with a clean heart and implicit faith. He stands ready, at this moment, to rock the whole universe for you if necessary. He did it for Joshua by making the sun and moon "stand still." He did it for Hezekiah by making time go into reverse (2 Kings 20: 8-11). Let God do a miracle for you.

As I write these words, I am believing with you. We are agreeing together for your miracle. Ask God to do it—NOW.

—Herald Of Faith

# CALIFORNIA AND BACK FOR \$1.50!

(Reprinted from the Texas Herald, January, 1956)

Do you believe that God will supply all our needs if we step out by faith in obedience to His will?

This is the true story of how God gave by wife and me a wonderful trip to California on which we travelled 4,000 miles. We were gone a month, attended two of T. L. Osborn's revival campaigns, visited a sister and brother in Oakland, and came home poorer, except for our meals, by only \$1.50.

I had been reading of the work of Fred Jordan and the American Soul Clinic, with headquarters in Los Angeles, also of the Herald of His Coming, published by W. C. Moore in Los Angeles. And I wanted to talk to these men.

Also, for some time we had a deep desire to be in one of Brother T. L. Osborn's campaigns, ever since we had heard him speak once in Dallas and had read his great book, "Healing the Sick and Casting out Devils." But most of the time he was overseas or far away in the east. Now I read that he was holding some meetings in California.

I began to pray about going to California to see these three men. I felt that if it were God's will for us to go, that He would provide the way.

We did not have the money for transportation or hotel bills, and knew if we went, it would have to be the hand of God.

Soon I saw an ad in the newspaper by a man who wanted someone to drive a car to Los Angeles. I went to see him. The car was a practically new Cadillac. The driver must have sufficient money to pay all expenses on the trip and would be re-imbursed for the amount spent for gas and oil upon arrival in Los Angeles. It would take at least \$55.00 for the trip out, including motels for two nights and our meals along the way.

But I did not have even that much money. And if I did have it, what would we do when we landed in California, with no money to live on, and none on which to get back home?

After praying several days, I felt led to tell the car owner I would drive his car out, and we would start the next Monday morning, the day after Easter. I did not have over \$30.00, and it was then Wednesday.

Thursday I attended prayer meeting at the Austin Gospel Tabernacle and as I was leaving, Brother Lucas, the pastor, asked me if I would speak at their Sunday Service on Easter morning. I said I would.

During the next couple of days several of our friends heard that we were driving to California and handed us some "gifts" to help on the trip.

Sunday morning, after the early morning service, we went with Brother Lucas and his congregation to a church breakfast out in the hills. I saw a member of the congregation, Brother Smith, pull out his wallet and hand Brother Lucas some bills, evidently his tithe.

Then, to my surprise, Brother Smith walked over to me and handed me \$20.00 saying, "The Lord is telling me to give you this."

I said, "Praise the Lord! Now I know we're going to California!"

He said, "California? I didn't know you were going to California."

Then to my added surprise, Brother Lucas walked over and handed me some of his tithe money. Again I thanked the Lord, who was fixing everything up so nicely for our trip.

Saturday we had given up our apartment, as it was to be too hot for summer living anyway, and stored our few belongings.

Sunday evening we packed our bags and went by for the Cadillac. It was shiny and new and clean and we could hardly believe it was really us, headed for California in a Cadillac, with \$80.00 in our pockets, a lunch in the car, and a great joy in our hearts.

Two of God's Millionaires!

How were we going to live when we got there? We didn't know, but we believed God did.

How were we going to get back to Texas? We didn't know, but we knew God would provide a way, if He wanted us to come back.

Starting at 6:00 Monday morning, we skimmed along for 685 miles that first day, stopping in a shady park to eat our lunch, and staying in a lovely motel in Deming, New Mexico that night.

The next night, after another 690 miles, we were sleeping in a motel nestled among the orange trees in Redlands, California. The perfume of orange blossoms filled the room.

The third morning we drove the last 60 miles to Los Angeles, had the car washed and turned it over to the man to whom I was to deliver it.

My wife phoned her sister in nearby Pasadena, whose husband drove by for us and we stayed all night at their home.

Phoning the Herald of His Coming, I had a talk with Brother Moore. Phoning the American Soul Clinic, I learned that Brother Fred Jordan, its founder, was in town and speaking that night at a meeting at the Clinic school in Los Angeles. We all drove there and I met Brother Jordan and heard his address, also talked with others about their work.

The next morning, our brother-in-law drove us to the Los Angeles bus station. Before we left, his wife slipped some money into our hands.

Our bus trip took us up the coast for a while where we could see the ocean and beaches, then through the hills, in a beautiful all day trip to Seaside, where T. L. Osborn's meeting was going on.

At Salinas we were late and missed our connecting bus and had to wait for the next one. As we neared Seaside I asked the bus driver about getting off somewhere near the auditorium, as it was getting near dark and I knew nothing of the town. He informed me that his schedule was the only bus of the day that came in on that particular street which went within a block of the auditorium, and he could let us off where there were a number of motels.

We were thanking the Lord for arranging everything so nicely for us, and I began walking along the street, hunting for "our" motel. One was too unkempt, the second too expensive, but the third just right, so we carried our bags in.

After eating supper at a nearby cafe, we went to the auditorium for the first of ten wonderful nights in Brother Osborn's meeting. We thrilled at his stirring messages of Faith and the Word, we watched him pray for the sick and heard many testify of his healing. We enjoyed the day meetings under Brother Fuqua, who also strengthened our faith in God's promises.

But how did we live?

The morning after we arrived in Seaside, I told the motel manager that we couldn't stay longer at his place, but hoped to find a room in which we could

afford to stay at least a week of the meeting. I went to town to look for a room, but they were rather high.

When I got back to the motel, the manager said he had a friend, a partner in a painting venture with him, that he believed might have a room where we could stay in his home. He phoned the man, Brother Vandersloot, and in a few minutes Brother Vandersloot drove up in his car, took us to see his wife, and they installed us in a lovely spare bedroom in their recently completed new home. He was a builder and painter.

They were both new converts, having been saved only a few years and were both intensely interested in Brother Osborn's campaign. Their home was a couple of miles from the auditorium, but they drove us there every night as they went to the meetings, and sometimes took us to the day meetings, also. They got angry when we wanted to pay something for our room, but we did insist on buying some of the groceries, which we cooked in their kitchen.

I have a brother and sister in Oakland whom I had hoped to see, since that was not so far from Seaside. I phoned my brother the night of our arrival. It so "happened" that they were driving through Seaside the next night as they started on a ten day vacation trip to Los Angeles and Death Valley.

My brother and his wife arrived the next evening in time to go to the meeting with us. They stayed over night in the motel room we had just moved out of, then took us to breakfast at a lovely dining room in Monterey beside the sea. Then back to our room, and on their way. As they drove off, my brother Clark, slipped me a check, part of his tithe money.

The Vandersloots attended a small church in Seaside. They told their pastor about our staying with them and I was invited to speak at the little church the two Sundays we were there. The offerings they gave us were small but very welcome.

My brother came back through Seaside the very day Brother Osborn's meeting was to end, on Sunday afternoon. So we rode with them to Oakland where we spent two days with them and visited my sister, Mamie.

Then, on Wednesday morning we took the train for Fresno, California, where Brother Osborn's next meeting was to open that night. Arriving around noon I spent several hours hunting a place to stay, and found a nice room in a private

home which was reasonable in price and within walking distance of the auditorium. While there for ten more glorious days, we ate our meals at a nice cafeteria in town.

As the meeting came to an end, we were also coming to the end of our resources. When we arrived in California I had wondered how we could stay for a few days or a week in Brother Osborn's meeting. Now we had gone through two of them.

But we were nearly 2000 miles from home and had exactly \$10.00 What were we to do?

We live by faith in God, and cannot ask anyone for money or borrow from anyone.

I had been praying, and had been doing all I knew to do. I watched the newspapers to see if someone wanted a driver for a car going east, but found none.

We had gotten acquainted with Brother and Sister Callahan, who were assisting Brother Osborn in his campaign, handling book sales, ushers, offerings, etc.

One day I asked Brother Callahan if he knew of anyone who would like to have a driver or a couple of passengers going east. He kindly offered us a free ride to Tulsa, Oklahoma in the "book truck" if we did not object to riding in the back of the panel truck with the books and sound equipment.

We thanked the Lord and the Callahan's, helped them load the truck and, with them and their two sweet little boys, piled in and headed East from Fresno at 6:00 o'clock on Sunday night after the closing service that afternoon.

We drove 1600 miles "non-stop" except for food and gas, taking turns at the wheel and at catching some sleep in the back. In 40 hours we arrived in Sapulpa, Oklahoma, where we got off at the home

of another of my wife's sisters. We stayed there two days, rested and received some mail that had been forwarded to us. I spent my last \$1.50 for groceries.

In our mail was a letter from a friend in another state who had enclosed a money order with the note that she felt impressed of the Lord to send the money "for a special purpose." The Lord always knows when we need something!

I phoned a dear friend, Brother E. L. Avra, and learned that he and his wife were driving down into North Texas for a meeting, and would be glad for us to ride with them as far as they went on our way.

We put up a lunch, paid for a tank of gas and went happily on our way with these consecrated workers. We stayed that night in a rented room and attended the first night of his meeting.

The next day we took the bus for Waco where my wife stayed with her brother and family and I visited Brother Glenn Ewing's church. He asked me to preach for them that night which I was glad to do, and he generously gave me the evening's offering.

The next day we rode the bus to Austin, rented a room and began looking for an apartment. We had been away one whole month, had traveled 4,000 miles and when I figured up the offerings for preaching, and gifts received along the way, they totalled just \$1.50 under the the total amount I had spent for motels, room rent, bus and train fares on the entire trip. We had spent our original \$80.00 for groceries and meals and offerings in the meetings. Had we stayed at home we would have had to spend that for food and rent.

The "special purpose gift" which arrived in Sapulpa was used to publish an issue of The Texas Herald which was overdue.

On our trip we had talked to Brother Jordan and Brother Moore in Los Angeles, visited relatives, attended two thrilling campaigns under T. L. Osborn, met some new and lovely Christian friends, enjoyed our first and only cross country trip in a Cadillac, experienced again the great providing, leading and protecting hand of God, and had our faith deepened that His Word is True.

Where God guides, He provides.

"My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4: 19)

Praise His Name!

—J. A. DENNIS

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Box 1789, Kerrville, TX 78028

**(THE TRUE)**

# Pleading of the Blood

By **ALEXANDER A. BODDY**  
All Saints' Vicarage, Sunderland

Reprinted from the original tract by Alexander Boddy, written and distributed in 1907 after the Fire of the Holy Ghost fell as he and a small group of believers waited for the Baptism.

## THE PRECIOUS BLOOD OF CHRIST

- "Thou has Redeemed us to God by Thy Blood." Rev. v., 9.
- "My Blood is Shed for many for the Remission of Sins." Matt. xxvi., 28.
- "The Sprinkling of the Blood of Jesus Christ." 1 Peter, i., 2.
- "The Blood of the Everlasting Covenant." Heb. xiii., 20.
- "Redeemed by the Precious Blood of Christ." 1 Pet. i., 19.
- "Purchased with His Own Blood." Acts xx., 28.
- "Justified (accounted righteous) by His Blood." Rom. v., 9.
- "Peace through the Blood of the Cross." Col. i., 20.
- "Made nigh by His Blood." Eph. ii., 13.
- "Sanctified through His Own Blood." Heb. xiii., 12.
- "Loosed from our Sins in His Own Blood." Rev. 1., 5.
- "Overcomers by the Blood of the Lamb." Rev. xii., 11.

**"Ye are come to . . . the Blood of Sprinkling." (Heb. xii., 24.)**

**"And Moses took half of the Blood and put it in basins, and half of the Blood he sprinkled on the Altar. . . and Moses took the Blood and sprinkled it on the people and said, 'Behold the Blood of the Covenant which the Lord hath made with you.'"**

The Question.—"Who are these whose lips are so strangely crimsoned, these who surely belong to a Victorious host? Why are their lips so red?"

The Answer.—"These are they who often speak of the precious Blood of Jesus. These are they whose lives proclaim the Victory of the crimson Blood. They proclaim it, and devils fear and flee. They plead it, and Victory is assured." (From an old legend).

In these blessed Pentecostal days the merits of the precious shed Blood of the Lord Jesus are being gratefully remembered, and often sincerely, earnestly, and intelligently pleaded (and "in the Spirit").

When, alas, many in these days are minimising the Atonement, those who are seeking or enjoying "Pentecost" are realizing that:—

**"There is power, power, wonder-working power,  
In the Blood of the Lamb;  
There is power, power, wonder-working power,  
In the precious Blood of the Lamb."**

**(I Peter i., 19.)**

Our Heavenly Father will never turn away from any who gratefully honour Calvary. It is the most powerful plea any human being can present before the Throne of God. It is the precious Blood of His dear Son. The Life-blood of His Christ, poured out for us.

Now the Blood and all it means may be pleaded by—(1) the Penitent Sinner; (2) The Born-again Child of God; (3) The Sanctified Christian; and (4) The Pentecostal Disciple.

### 1.—The Penitent Sinner may plead the Blood.

It is his only plea. When the Holy Ghost, in mercy, shews anyone his utter-

ly lost condition, and lovingly points him to the all-sufficient Saviour, how thankful then he is to plead the precious Blood. There goes up a trembling cry like this:—

"O my Father, I see now that I have sinned sadly, grievously, again and again. Thou hast said that 'the soul that sinneth it shall die.' If it was not for the all-efficacious Blood of Jesus (His loving death for me, the just for the unjust), I should be lost for ever; but, dear Father, I do now rest on the very words of Thy Blessed Crucified Son Himself, as he said, "My Blood is shed for you . . . for the remission of sins" (Matt. xxvi., 28).

"My Father, the precious Life-blood has been shed. One drop of the Blood of Thy Divine Son would ransom the whole universe. I praise Thee for the shed Blood. That Blood now covers my sins. As I plead the Blood and have faith in the Blood (Rom. iii., 25), I have peace through this precious Blood of Jesus (Col. i., 20).

"I praise Thee for the Blood of Sprinkling, the shed Blood which has redeemed me for ever, even me! and I gladly avail myself of the Blood of Sprinkling. O Lamb of God I come to Thee, whose Blood doth cleanse each spot.

### 2.—The Saved Child of God also pleads the Blood for his Sanctification.

When the sinner has turned to God, when he really trusts Jesus' shed Blood for complete and present forgiveness, then the Holy Spirit graciously shews him his further pressing need. He is shewn that Calvary is a glorious place of Victory as well as a place of forgiveness. The Blood-shedding is a means of Separation through the death of our Divine Representative and our death in Him. The redeemed sinner now feels his need of a deeper work. He gets a vision of Christ as his Sanctification (I Cor. i., 30). The Holy Spirit shews him that "if One died for all, then all died" (2 Cor. v. 14). The shed Blood speaks of separation from the old Creation and all the powers of evil. Our sinless Jesus was sent forth by His Father in the likeness of sinful flesh. Our old man was with Him crucified (Rom. vi., 6) with the affections and lusts (Gal. v. 24). The

This Booklet is issued to emphasize the right "pleading" of the Precious Blood. The Writer cannot endorse any method which is not clearly Scriptural, or any method which is not (as far as we know) Apostolic. The Lord certainly looks at the heart, and in spite of unscriptural actions has met sanctified souls under strange conditions. But the Writer would dissuade all from rapidly repeating the word "Blood," especially that word standing quite alone. We cannot be too reverent in speaking of "The precious Blood of Christ." The true pleading of that Precious Blood of the Lord Jesus is not by swift repetition, but by reverent, adoring faith.

poured-out Blood speaks to us of complete Victory over Sin. "He loved us and loosed us from our sins in His own Blood." (Rev. i., 5, R.V.)

**Would you be free from your  
passion and pride?  
There's power in the Blood, power  
in the Blood;  
Come for a cleansing to Calvary's  
hill,  
There's wonderful power in the  
Blood**

Yes, again we may plead the Blood, perhaps in words like these:—

"Blessed Lord, I do thank Thee with all my heart that I was chosen in Thee, the slain Lamb, before the foundation of the World. I was in Thee at Calvary, and therefore I plead the Blood. In Thee I died to the old life when Thy Blood was poured out. Thy Blood was the Life, and my old life was in that sacred Blood.

"Thou, through Thy precious Blood shedding, didst die unto sin once, and I therefore reckon myself dead indeed to sin (Rom. vi., 11). Lord, I plead the Victory of the outpoured Blood for my "Sanctification."

"I read that Thou didst sanctify Thy people with Thine own Blood (Heb. xiii., 12). I shelter again under the sanctifying Blood, the Blood of Sprinkling. I shall now overcome my untiring cunning adversary because of the Blood (Rev. xii., 11)."

**Oft as it is sprinkled on believing  
hearts,  
Satan in confusion, terror struck,  
departs.**

"Therefore again in Faith I plead the Blood, and I praise Thee for the Blood. The blood brings Victory. Glory to Jesus!

**Precious Blood, by this I conquer,  
In the fiercest fight;  
Sin and Satan overcoming  
By its might.  
Precious, precious Blood of Jesus,  
ever flowing free,  
I believe it, I receive it, tis for me.**

"Blessed Lord, I not only reckon myself dead unto sin, but to-day I am alive unto God in Jesus Christ my Lord. I welcome Thee unto my Heart (Rev. iii. 20), and place Thee on the Throne there, because the Blood cleanses, and therefore Thou are willing to come into my heart, cleansed this moment by faith in

the efficacy and cleansing power of Thy Blood."

**He has entered! He has entered!  
Every guest may now depart;  
He has taken all the "chamber"  
Of my once divided heart.  
He has entered! He has entered!  
Vanish every doubt and sin;  
He has taken full possession,  
He is Lord of all within.**

The Lord Jesus enters to bring the Clean Heart. He is the Clean Heart. We must not stop at forgiveness of sins or conversion, we must be sanctified (made holy) and kept holy by His presence recognized daily—"Christ liveth in me." He comes willingly to the least, trusting the cleansing of the precious Blood.

But the Power of the precious Blood is not exhausted in Conversion, Regeneration, or even in Sanctification.

3.—The Sanctified Christian still pleads the Blood as he seeks the full Baptism of the Holy Ghost with "Scriptural Signs." He will not be frightened by mixture or counterfeits. As he carries he pleads the finished work of Jesus. He pleads the Blood-price, which was paid for this great gift of the Holy Ghost. Perhaps he will be overwhelmed by the blessed Holy Spirit and anointed again and again, and with a full heart will praise the wonder-working Blood which makes Pentecost with the Scriptural Signs a reality. The Comforter comes and announces in other Tongues His arrival and His Presence.

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by Gene Neill

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**What doth bring me Pentecost?**

**Nothing but the Blood of Jesus.  
What has brought the Holy Ghost;  
Nothing but the Blood of Jesus.  
Oh, precious is the flow  
that makes me white as snow,  
No other fount I know —  
nothing but the Blood of Jesus.**

In Levitical days the Oil followed on the Blood (Lev. xiv., 17), and this was to teach us that, in our experience, the Oil of the Spirit comes where the Blood of Calvary has been trusted, honoured, and applied. At Calvary itself, when the soldier pierced the side of our Beloved Redeemer, there came out not only Blood, but Blood and Water. The living water which flows from the Baptized Members of Christ is the overflow of the Holy Ghost. So the Sanctified one seeking Pentecost may cry in words like these:—

"O my father, I thank Thee for the willing sacrifice of the Lord Jesus, and for the shed Blood. I thank Thee for the forgiveness of all my sins, through the precious Blood of Christ.

"I praise Thee for the continuous cleansing of the Blood, that, as I walk in the Light as Thou art in the Light, I have fellowship with Thee and Thine, and the Blood of Jesus Christ, Thy Son, cleanses from all sin.

"Lord, it is my heart's desire to be useful to Thee in Thy kingdom on this earth. I cannot be an effective witness without the power from on high. I want ever to be a vessel meet for the Master's use, sanctified, cleansed, and filled to overflowing.

"Father, I plead the precious Blood of Jesus. For his sake and for His glory do thou fulfill Thy promise. I know that the promised Gift of the Holy Ghost is for me, and I trust the Blood of Jesus which has completely purchased it for me. I praise Him who has shed forth this which in these days we see and hear.

**'Look Father, look on His anointed  
face,  
And only look on me as found in  
Him.'**

"Let the Blessed Spirit energise the beginnings of the Christ-Life in my heart.

"O Lord, I thank Thee for this Blessed Comforter. I receive Him by faith, and I ask Thee, because of the Victory of the Blood, to remove all hindrances, all unbelief, to rebuke all evil powers.

"I praise Thee again for the Victory

of the Blood. I praise Thee for a full "Pentecost," and trust this Holy Ghost to manifest Himself in Signs, in Fruit, and in such Gifts as He alone can bestow. I praise Thee for "Pentecost" through the Blood. Hallelujah! Hallelujah!"

Expect the Blessed Holy Ghost, who comes and takes full possession, to speak through you, and to praise through you in a Heavenly Tongue.

**4.—The Anointed Pentecostal Disciple** will still plead the precious Blood. No one can plead it with such power.

"I praise Thee with all my heart, O my Father, for the full Pentecost with signs, which Thou hast so lovingly given because of the Blood. I ask Thee ever to keep me under its shelter. I realize that now I shall be a special object of attack by the enemy, but I thank Thee that I can ever overcome, because of the Blood of the Lamb." (Rev. xii., 11.)

We have now to plead for others as well as ourselves. We plead the Victory of Calvary for the perishing Heathen, and for those who follow other false Religions. Jesus has shed his Blood for them. He is the Lamb of God, which beareth away the sins of the World. The World includes Asia (India, China, Japan, etc.) and Islands of the Sea, and the Americas, and by pleading the all-powerful Blood we may hasten their evangelization. Let us uphold the Lord's Missionaries in frequent, prevailing prayer. Also the native Christians too.

**For the Blood shall never lose its power,  
No never, No never!  
Jesus Blood avails to them for ever,  
And shall never lose its power.**

As to **Divine Healing**—disease was also dealt with at the Cross. When He crucified the flesh, the old man, we read He bare our sicknesses. (Isa. liii.) He separated us from the things of the old

Creation, old things passed away (2 Cor. v.) But we must believe it and appropriate the separating power of the Blood; for Calvary did it, the Victory was gained for us there.

The Word of God, of course, speaks much of the Lamb of God. The last Book (Revelation) twenty-eight times speaks of the Lamb, or "the Lamb as it had been slain," referring to the Man of Calvary now in Glory, but pleading His Blood, His death for us on the Cross.

As Revelation looks back to Calvary, so the Old Testament writings look forward to this Divine Sacrifice. We read, for instance, in Leviticus iii, concerning the Lamb of the peace-offering.

1.—"He shall offer it without blemish" (v. 6). "He shall offer it before the Lord" (v. 7). God's Lamb was to be spotless.

2.—"He shall lay his hand upon the head of the offering" (v. 8). There was to be "Identification," a deep, true union between the sinner and the Lamb slain.

3.—"He shall kill it before the Tabernacle of the Congregation, and Aaron's sons shall sprinkle the blood, thereof, round about upon the Altar" (v. 8). The sinner has caused the death of the Lamb, so he now pleads the divine sacrifice before the Lord.

We lay our hands to-day on Jesus our Lamb and say:—

"Lord, I thank Thee that I may identify myself with Thee in Thy Death. In Thy poured-out Blood I see my old life poured out. I praise Thee that a separation has been made by the Cross, and that Thou didst bear all my sins, and didst bear away my sin.

"I thank Thee, O Lamb of God, that Thou hast separated me from the Old Creation with its sin and sickness. I have healing and health in Thee, for Thou hast borne my sickness on the Cross of Calvary. Hallelujah. I sprinkle Thy Blood on

the Lintel and the Doorposts of my heart, and I am safe from the destroyer. I thank Thee again for this sign of Victory and this crimson mark of ownership. I belong to Thee, my Crucified Saviour, Thou Whose Blood cleanses me from all sin."

**Dear, dying Lamb, Thy precious Blood  
Shall never lose its power,  
Till all the ransomed Church of God  
Be saved, to sin no more.  
I do believe, I will believe,  
that Jesus died for me,  
That on the Cross He shed His blood,  
from sin to set me free.**

Calvary can never be forgotten in Heaven. The Victory on the "Green Hill far away" only took place the day before yesterday by Divine reckoning. ("A thousand years in Thy sight are but as yesterday." Psalm xc., 4. "One day is with the Lord, as a thousand years, and a thousand years as one day." 2 Pet. iii., 8.) Right on through the Millennial Age, right on through the Ages of the Ages, right on through Eternity, Calvary will be the greatest of all events ever known. We shall never cease to rejoice, and to delight in the sevenfold ascription:

"Worthy is the **Lamb that was slain** to receive—

**POWER and  
RICHES and  
WISDOM and  
STRENGTH and  
HONOUR and  
GLORY and  
BLESSING.**

"For Thou wast slain and hast redeemed us to God **BY THY BLOOD**" (Rev. v., 9-18).

The mention of the Blood stirs all Heaven. It is poison to the Hosts of Hell. Victory is ours through the ever precious Blood of our Lord Jesus Christ.

**Hallelujah to the Lamb  
Who was slain on Mount Calvary,  
Hallelujah, Hallelujah, Hallelujah.**

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