

# Bridelible

# Grace



Information Compiled By:  
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# **I N D E L I B L E   G R A C E**

**An account of  
Grace Pentecostal  
Assemblies  
(up to the 1990's)**

# INDELIBLE GRACE

A debtor to mercy alone,  
Of covenant mercy I sing.  
Nor fear with God's righteousness on  
My person and offering to bring.  
The terrors of law and of God  
With me can have nothing to do:  
My Savior's obedience to blood  
Hides all my transgressions from view.

The work which His goodness began  
The arm of His strength will complete  
His promise is "yea and amen,"  
And never was forfeited yet.  
Things future, nor things that are now,  
Not all things below nor above,  
Can make Him His purpose forego,  
Or sever my soul from His love.

My name from the palms of His hands,  
Eternity will not erase.  
Impressed on His heart it remains  
In marks of indelible grace.  
Yes, I to the end shall endure,  
As sure as the earnest is given:  
More happy but not more secure,  
The glorified spirits in heaven.

- Augustus Toplady -

# FOREWORD

This is an historical overview (up to the 1990's) of the Grace Pentecostal movement. It is not a complete history. As more data are available, revisions will be made. Such information is both welcome and requested. Corrections for any factual errors are also desired.

Orville Freestone, Jr.

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# **THE PIONEERS**

## **1906 - 1930**

### **Chapter 1**

#### **The Beginnings**

##### **A letter from England:**

Dear Brother or Sister,

I have just found a book called Grace & Glory of November, 1922. On the back you advertise some little booklets. Could you please let me have two or three copies of the following? (She names eight.) It seems greedy to ask for so much, I know; but several friends and myself are so hungry for our Beloved Lord and I feel that these little books are just what we want. I want to know more about the Bride of Christ.

I was sitting one night when it seemed I saw into heaven. I saw many people and our Beloved Lord was walking down a long room. He just smiled and nodded to some people. He seemed to greet them in different ways. I felt awful as He neared me; I wanted more than that from Him. I wanted Himself, and when He came, He took me with Him and said, "They all get as much of me as they want; they would not want any more than I give." It could not be heaven without we have the King as well. How starved Christians are when the glories of heaven satisfy them. They cannot really know Him or they would want only Him. I know Him a little and it has made me so hungry to know Him altogether.

Yours in His own deep love,

Lily Aldham

This letter appeared in the Grace & Glory Magazine of August, 1924. "To know Him altogether!" This seems to capture the essence of the Grace Pentecostal message. The center of the Christian life is not "the glories of heaven," "the gifts of the Spirit" or any of the other "blessings" of the Gospel. It is "To know Him!"

As with most Pentecostal groups, the roots of the Grace Pentecostal (or Pentecostal Grace) movement lie deep in the nineteenth century. A.S. Copley was born in 1860, was saved in 1875 and preached his first sermon in the Evangelical Church in 1881. About the turn of the century, he became a Christian and Missionary Alliance minister. C.E. Foster was born in 1879 and began to preach at age 19. He was ordained by an independent Holiness group. The two met in 1907 and became close friends. So far as we can determine, all the assemblies and groups that hold the doctrines they proclaimed are the fruit of their ministries.

A.S. Copley was filled with the Spirit in Cambridge, Ohio in 1906. In 1907, he moved to Kansas City, Missouri. to begin the ministry he would continue until his death in 1945. The Christian Assembly was begun in a home with eight persons. Meetings were held at various places until 1922 when the Tabernacle was built at 2515 Harrison Street. During those early years, meetings were held in revival tents during the summer and in rented quarters during the winter.

To counter the errors that were cropping up among Pentecostals, Brother Copley began to write articles for "The Pentecost", published by J.R. Flower. This was in 1908. In 1909, Brother Flower moved "The Pentecost" from Indianapolis, Indiana to Kansas City. Later he turned it over to Brother Copley. The name was changed to Grace & Glory in 1911 and has continued to the

present. J. Roswell Flower had also been a Christian and Missionary Alliance minister. Later, he became General Secretary of the Assemblies of God.

C.E. Foster began his ministry in 1898 in missions, working with derelicts, vagrants and runaways. He was filled with the Spirit in 1906, held his first camp meeting the next year and they have been held yearly since. His first building was called, "The Sheep Shed." "Christians," as he said, "are the Lord's sheep!" In 1907, A.S. Copley and a few others from Kansas City attended the camp meeting, beginning their long association in the Gospel. There was a good deal of active persecution in those years. Brother Foster was jailed once for "hypnotizing" people and they were forbidden to let minor children attend the meetings. Once, when the Spirit was especially manifest in a revival service, someone shouted, "The Comforter has come!" "And so have the police," someone else called out. It was not uncommon for the police to monitor the meetings.

The "Grace & Glory" monthly magazine and the annual Pentecostal Grace camp meetings have been the two most effective means of spreading the Grace message. The magazine sent the truth throughout the country and to other lands, and the camp meeting brought people together each year. Both were "works of faith," supported by voluntary offerings.

In 1910, the first of Mary M. Bodie's writings, a poem, was published in The "Pentecost." Thus began her lifelong association with the ministry of A.S. Copley. Sister Bodie was born in 1869. Her mother died in 1879, and because her father traveled a good deal, she and her older sister were placed in a convent home near Tucson, Arizona. At the age of 14, she accompanied a nun to Kansas City. She stayed in Kansas City to live with her

sister. There she met and married Richard Bodie. He became one of the editors of the Kansas City Star. About 1908, Sister Bodie was saved and attended Gospel Hall, pastored by the then well-known Walter Wilson, a medical doctor, and a minister of the Brethren group. A.S. Copley held a tent meeting near Gospel Hall and she went to hear him. Walter Wilson said to her, "Those Pentecostals don't know their Bibles." "Here is one who does," she countered. A number of persons from Gospel Hall joined her when she began to attend Copley's meeting.

Mary Bodie became an exceptional preacher and Bible teacher. So strong was the feeling against "women preachers" that she adopted the pen-name "Deborah" (Judges 4) for articles that were published in "Grace & Glory". One of the songs of the "Grace & Glory Carols," "Risen and Ascended," shows the words to be "By Deborah" in the 1942 edition. The later edition ascribes the words to Mary M. Bodie. The Bodies were generous contributors to the ministry of A.S. Copley and "Grace & Glory".

In 1909 and again in 1911, A.S. Copley held a Bible School. These sessions were for only a few months and were not intended to become academic institutions. The study course was practical: how to study the Bible, the doctrines of the Bible, holding street meetings, frequent prayer meetings, etc. Like the Lord's teaching, the instruction was rather informal. It would be twenty-six years until another, more permanent, Grace & Glory Bible School was started, holding yearly courses.

Over the years, "Grace & Glory" printed many books and pamphlets that became course materials used by local Bible study groups and for Bible schools held at different times in different places. This continues to the present.

A common feature of Grace Pentecostal meetings, as with other evangelistic groups, was the tent meeting. During the warm months, a tent would be pitched on a vacant lot and four to six nightly meetings a week were held. Many came out of curiosity and experienced the power of God and stayed. In this way, existing congregations grew and new ones were planted. This remained the main evangelistic effort for the first half of the twentieth century. When television, with its evangelistic crusades and its entertainment, became common, tent meetings lost some of their popularity.

From the beginning, conventions were held in Kansas City, Topeka and many other places. Thanksgiving, Easter and the Fourth of July were favorite times for annual conventions. These gatherings were not of a formal kind with delegates and business sessions and resolutions on which to be voted. Since there was no organized structure, there were no delegates and no business sessions. They were a convening of ministers and other saints for worship and fellowship. Frequently, evening services were evangelistic. The convention continues to be an important means of mutual fellowship.

Feeling a desire to sing the truth as well as to preach it, about 1912 a "words only" edition of "Grace & Glory Carols" was printed containing "hymns, old and new, in scriptural language." When the second edition was printed in 1918, it contained about fifty songs by A.S. Copley and Mary M. Bodie. Included were songs by others as well. Later editions contained both words and music. In all, there have been thirteen editions, each enlarged. Many of these songs were dated, not with the dates of the author's birth and death as in many hymnals, but with publication dates. This dating would prevent others from copyrighting the songs and possibly limiting

the free use of them. Brother Copley strongly felt that all of his publications should be freely available to any who cared to use them. This song book was titled "Grace & Glory Carols" because they are Gospel songs, rather than hymns. They continue to be used in camp meetings, conventions, revivals and regular church services being greatly loved for their scriptural teachings.

## CHAPTER 2

### Early Pioneers

*"for who hath despised the day of small things for they shall rejoice-" Zech. 4:10*

For most early Pentecostals, separation from friends of long standing, rupture of families and ostracism were the rule. For A.S. Copley and C.E. Foster, there were also painful partings from fellow Pentecostals over the doctrine of eternal security. Other Pentecostals called this a "damnable doctrine" and heresy. C. E. Foster did not himself embrace this truth until 1914. Many people left his meeting and parted friendship with him because of his friendship and fellowship with Brother Copley who did preach and teach this truth.

Gradually, a group of like-minded persons associated themselves with these two men of God and a movement of Pentecostal Grace was begun. The distinguishing characteristic of this movement is that it has never been organized nor has it developed into a denomination. It remains a movement. Here are a few of the early pioneers who became associated with A.S. Copley and C.E. Foster during the years 1906 to 1918.

—One of the earliest of these "like-minded brethren" was E.I. Sherman. He knew Brother Copley before he came to Kansas City. Brother Sherman taught in a university earlier in his life. He later had a good position with the Ford Motor Company in Detroit, was injured on the job,

and as a result, had a guaranteed lifetime position. He resigned this position to preach the Gospel even though he had a large family of eight children. He traveled through Michigan, Ohio, Missouri, Kansas, Oklahoma, Colorado and elsewhere as an evangelist and pastor, holding many tent revivals.

—S.O.(Sam) Sheldon met A.S. Copley in 1908. He was a black-smith by trade and was a large man with a great booming voice. He would testify to people as he shoed their horses. As a minister of the Gospel of Grace, he pastored and held revivals in Ohio, Missouri, Kansas, Oklahoma and Canada's prairie provinces. "Grace & Glory" published one of his tracts, "The S.O.S. Call," a play on his initials. He was a song writer, composing both melody and harmony himself. Four of his inspiring songs appear in the "Grace & Glory Carols" song book.

—Herbert Buffum was an early friend and associate of C.E. Foster. Mrs. Stella Lutz, daughter of Foster, recalls that Buffum frequently stayed in their home where he and her mother often wrote songs together. Herbert Buffum traveled and moved in many different Christian circles and often attended the Topeka Camp Meetings and Kansas City Conventions. Several of his songs are in the "Grace & Glory Carols" book. Characteristic of his song-writing style was to write the lyrics during a sermon, preserving the heart of the message in song.

—In 1912, C.E. Foster held a camp meeting on the Miller farm near Iola, Kansas. Sister Miller had a cousin, W.J. Crook, a United Brethren minister. He was filled with the Spirit and then embraced the Pentecostal Grace message. He pastored at Iola for several years. His son, grandson and great grandson are ministers today!

—A.S. Copley held a convention in Kansas City in 1913. One of the speakers was an A.B. Barnes, a missionary to Central America. Though we know nothing more of him, Brother Copley did commend him "for not advertising his personal needs," noting as well, "He trusts God and not people." Brother Copley himself lived by this rule.

—The Dunham family was saved in Brother Foster's North Topeka meeting in 1913. John Dunham felt called to the ministry and pastored at Iola, Wichita and Emporia, Kansas and held revivals in Oklahoma. The family was close to the Foster's over the years. John's sister, Rosalie Rinehart, became the second Mrs. C.E. Foster, after the death of his first wife, Lucille, in June of 1950.

—Andrew Turner was saved in 1908 and was filled with the Spirit shortly after. He moved to Kansas City in 1911 or 1912 and attended A.S. Copley's meeting. In 1914, he went to Oklahoma to evangelize, holding tent meetings and establishing assemblies at Claremore, Bixby, Glenpool, Kiefer and, later, at Depew. These were then booming oil towns, a fertile field for ministry. Many dynamic meetings and notable healings accompanied his labors over the next three decades.

—About 1914, F.H. Benton, who had been a Presbyterian elder, became associated with C.E. Foster. He was not a preacher, but became an elder of Brother Foster's church. He was an exceptional teacher. In 1923, he and the young people's group of the church built a scale model of the Tabernacle of Moses. Brother Benton was a draftsman for the Santa Fe Railroad and thus his models were carefully made. They are now the prized possession of his grandson.

— M.P. Stoute was pastoring at Portland, Oregon in 1917. Since Brother Copley had served in Oregon as a young man, he had a continuing interest in that state. Brother Stoute arranged a series of meetings for Brother Copley in Portland and Ashland, Oregon and in Chico, California. These works continued for a number of years.

## **CHAPTER 3**

### **Early Incidents**

"That thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought-" Ex.10:2a

At the beginning of the Pentecostal revival, about 1903-04, Sister Mae St. John of Allen, Kansas had heard of the infilling of the Holy Spirit, and began praying that she could attend a meeting to know more about it. Her heart was hungry for more of the Lord, and she desired this blessing also. God led her and her mother to a meeting where they were both filled with the Holy Spirit, and a great love for the Word was put within their hearts.

One of her sons contracted polio and Sister St. John trusted the Lord completely for his healing. Many of her friends and others in the town would not speak to her because of her faith for her son's healing. At the age of four or five, he was with her in her garden, sitting in a little wagon she pulled him in as he could not walk. When she looked over at him on this day, she saw him standing by the wagon. He had crawled out of it, and God had answered faith, as he began walking.

Sister St. John gave out the Word in Allen in a little church building which had been closed by the Methodist Protestant Church. God blessed, healing and filling saints. Several ministers came to help and encourage including a Sister Louise Labough, Brothers Sexton, Desha and Eckstein. Later, about 1933, Brother and Sister Neidholt came and held tent meetings in Allen

and in Emporia. Sister St. John's daughter, Esther Holder, is one of the pillars in the Emporia assembly today.

In 1915, Mrs. Woodworth-Etter, a 72-year-old evangelist from Indianapolis, Indiana, held a four-week revival for C.E. Foster that was unusual in a number of ways. Meetings were conducted in The Pavilion of Garfield Park, owned by the city. The crowds averaged about 400 nightly, packing the Pavilion, according to the local newspaper. Worshipers came from nineteen states and Canada, renting tents on the grounds to attend the services.

There were eight men, recalls Stella Lutz, Foster's daughter, who were responsible for the congregation's loss of "The Sheep Shed" building. These men wanted to run Brother Foster out of town. Since a city permit was required to use the park, or "to preach a sermon on any city street," they convinced the mayor that the meetings should be closed. The city probate judge issued an order that no minor under sixteen be permitted to attend the meetings; the "nervousness" was harmful to the children, they insisted.

A number of persons were healed, including children. A ten-year-old boy was healed of St. Vitus' Dance. At the next meeting, he was praying for the Holy Spirit when the police arrived, arrested his mother and took him to the detention home. In court the next day, the judge said he would release the boy only if his mother promised not to take him to the meetings again. According to Mrs. Lutz, that "boy," Louis Romer is still living (1992) and has never suffered from that illness since!

The mayor claimed the meetings were a "hysterical spectacle" and ordered the group out of the park. The police arrested Foster and turned off the lights. He consoled his people and calmed them down before being whisked off to jail. His congregation then placed kerosene lanterns around for light but the police retaliated by boarding up the pavilion. Brother Foster was never booked, but was detained at the police station until the meeting dispersed. The next day the revival was moved across the avenue to West Park, outside the city limits and beyond police jurisdiction.

A delegation, which included John Dunham, went with Brother Foster to protest to the governor about the treatment they had received. For seven years they had used this park, and this was the first time the city had complained. In all, the local news-paper remarks were moderate, though the feelings were intense. After this revival, meetings were held in a tent elsewhere in the city until November, when the Tabernacle was built.

In 1914, Andrew Turner conducted a tent revival at Glenpool, Oklahoma that resulted in the assembly there that continues to the present. One young man, Pete Cumby, was joined by a number of other youths and turned off the natural gas that provided light for the meeting. There in the dark, Brother Turner announced that he would "send a warrant for their arrest." The warrant was served by the Holy Spirit who "captured" this young man and turned him around.

Since 1910, Mary Bodie had been writing poems, serial studies and sermons for "Grace & Glory" magazine. In 1915, she began to preach at conventions, camp meetings and for Brother Copley's meeting. Later, she

would hold her own tent campaigns and build a congregation in Kansas City, Kansas. Being a woman, she never baptized nor administered the Lord's Supper. These things she deferred to the elders of the congregation.

In 1916, A.S. Copley pitched a tent for a summer campaign near the Billy Sunday Tabernacle. "Union Meetings" were being held there at the time, and "the overflow" of those meetings filled Copley's tent. He purposed to "feed" the saints who were being saved and his congregation was enlarged.

By 1918, many of the Grace & Glory study books and booklets had been published. They would later be revised and enlarged, but all their essential teachings had, by this date, been published. This same year saw the printing of a music edition of the "Carols."

From the beginning of his publishing career, Brother Copley had a worldwide correspondence. He received letters from faith-missionaries, channeled offerings to them and sent the magazine to all who requested it. In this way, the "little white-winged messenger of Grace" found its way to every continent and to nearly every country, even to Tibet and the remotest regions of China and India. Latin America, Europe and every region of Africa were represented in the mailing list of the paper. "World-Wide" was a monthly feature of the magazine, printing the letters he received. This "casting of bread upon the waters" would produce future fruit.

# ANYWHERE

A. S. Copley

The people in America  
Their Hearts are hardening,  
They live and die indifferent;  
To Christ are hard to bring.

Then let me go to Africa,  
Or, to the Hindus preach,  
Thy ways, O Lord, they long to know,  
Thy ways to them I'll teach.

Or, send me to some other land  
Where hungry heathen live.  
My heart is yearning souls to save,  
For this, my life I give.

O, Hear me, Master; here am I!  
Send me to any clime;  
But help me do thy gracious will  
And live a life sublime.

Then when Thy sheep are gathered home  
From East and South and West,  
My toil worn frame, but then renewed,  
Shall have unending rest.

"Written over 25 years ago, and now answered  
through our literature."

The above was printed in the November, 1931  
issue of the "Grace & Glory". It graphically expresses his  
burning desire for people everywhere to hear the Gospel.

## CHAPTER 4

### Increasing Evangelism

*"Therefore they that were scattered abroad  
went every where preaching the word-"  
Acts 8:4*

The years following the Great War (World War I) were a period of gathering momentum. Many more persons identified themselves with this group and its message of Grace. Assemblies and missions were established at many places throughout the country, from coast to coast and from Canada to the deep South. This movement was evangelistic and revivalism was the manner of spreading the message. Tent meetings, camp meetings, Bible conferences, and conventions were means used to "get the message to the people." "The time is so short, Jesus is coming soon" was the motive for all this increasing activity of the years 1919 to 1922 and beyond.

In 1919, there was a thriving assembly at Iola, Kansas pastored by F.W. Rugg. In May of that year, he held a convention featuring such speakers as: A.S. Copley, Mary Bodie, S.F. Wishard, M.P. Stoute and C.E. Foster. These speakers were very influential during the 1920's as others joined them in proclaiming the Gospel of Grace. Many of Brother Wishard's sermons and studies were published in "Grace & Glory", including "The Seven Dispensations" and "Studies in the Psalms" which were printed as booklets also.

M.P. Stoute, of White Salmon, Washington, stayed to hold a revival for Brother Copley at Kansas City in June. He was also a featured speaker at the Topeka Camp

Meeting in August. during June, D.R. Aikenhead held the sixth Canadian Pentecostal Camp Meeting at Trossachs, Saskatchewan while C .E. Foster held a tent campaign at Eudora, Kansas. Brother Foster then conducted the ten-day Camp Meeting at Topeka in August.

E.I. Sherman held a four day convention at Detroit, November 6-9, 1919, at which Brother Copley was the featured speaker. After this convention, the brothers Copley and Foster "went Gospel Touring!" They visited assemblies at Chicago, Detroit and Toledo, after which C.W. Walkem and S.F. Wishard held a revival for Brother Copley's assembly in Kansas City at Thanksgiving.

The pace of activity increased during the year 1920! A.S. Copley began the year with a ten-day "preaching vacation" in his native state of Ohio. A young pastor, J.C. Soules, arranged for him to preach at various places, including Byesville and Cambridge. It was at Cambridge that Brother Copley had been filled with the Spirit in 1906. He expressed appreciation for the opportunity to be away from the tasks of editor and pastor to preach.

A.W. Smith held a one-month convention at Portland, Oregon during February. The purpose of this gathering was to help Christian workers, and courses were given on the theme "Fundamentals of the Faith." From the beginning, this movement has emphasized the importance of a working knowledge of the Bible and its doctrines. This is one of its distinguishing characteristics.

Featured speakers at the August Topeka Camp Meeting were: M.P. Stoute, Portland, Oregon; J.C. Soules, Byesville, Ohio; Mary Bodie and A.S. Copley, Kansas

City, Mo; and the host, C.E. Foster of Topeka. This was a troubled camp, as Brother Copley reported in the "Grace & Glory" magazine. "There was much rain, the enemy tried to burn down the tent, miscreants sought to disturb the meetings, some tents were visited and articles stolen. Four kinds of heresy tried to creep in, but God graciously controlled affairs."

Amy Copley, A.S. Copley's eldest daughter, had recently arrived in Kansas City to assist her father in his ministry. She had been both filled with the Spirit and healed. She recorded in shorthand many of the camp sermons which were later published in the "Grace & Glory." Amy became a capable and much-loved preacher. She labored faithfully in the Gospel until her untimely death from cancer.

During the fall of 1920, C.E. Foster ministered at Detroit and Toledo, and J.C. Soules of Ohio was at Iola, Kansas and Tulsa, Oklahoma. Brothers Walkem and Wishard were at Larned, Kansas while Brother Copley spent several days at St. Louis, Mo.

This pace of activity continued through 1921. Brother Foster held a convention at Topeka from May 19 to 29. During the meeting, Claude Neidholt met Lois MacFarlane and they were married that summer. Brother Neidholt was a Pentecostal minister, but it was at this time that he accepted the doctrine of Grace. The Neidholts traveled widely as evangelists and pastors, pioneering the Grace Gospel message.

The Annual Camp Meeting usually held at Topeka was moved to Iola, Kansas for this year. Featured speakers were: A. S. Copley, C. E. Foster, C. B. Neidholt, F. W.

Rugg, Jesse O. Tousley, S.O. Sheldon and Stephen Eckstein. Brother Tousley was for many years an elder of C. E. Foster's meeting. He helped to build the Tabernacle in Topeka. Brother Eckstein was a young Jewish man recently converted to Christ. After this camp meeting, he went to Allen, Kansas and to Denver, Colorado for a while to do missionary work and finally settled in Dallas, Texas. There he opened the "Dallas Hebrew Mission" which continued for over ten years. Brother Eckstein's "heart's desire and prayer to God for Israel was that they might be saved."

As with other Pentecostals and many Holiness groups, so Grace Pentecostal assemblies gathered for worship anywhere it was convenient to do so. Most of their places of worship were rented quarters, often "store-front" buildings. The concern was that the place of worship be readily accessible and adequate for the comfort of the worshipers. More temporary places, tents and "brush-arbors" for revival campaigns, could even dispense with comfort. The important consideration was true worship "in Spirit and Truth," not beauty of buildings.

C. E. Foster, in 1915, was the first to build a "Tabernacle." As the name implies, this, too, was to be a temporary place of worship. It would not be needed long because "the Lord is coming so soon." It was more permanent, though, than missions or store-fronts and gave a measure of stability to the assembly. It was a spiritual home for the congregation.

By 1922, A.S. Copley felt it was time for him to build a Tabernacle in Kansas City, even though there was some opposition to the idea. He felt that their own building would enable them to better get the message out.

In April, they purchased property at 2515 Harrison Street and began to build. The first meeting was held in the unfinished auditorium in early July and the Grace & Glory print shop was moved to the completed basement in August. From the beginning of the building campaign, it was a work of faith. The methods of business and of the world were not used to raise money, but all bills were paid as they came due.

Two words describe this time: activity and enthusiasm. This kind of rigorous schedule was accepted as normal. None complained of its being tiring even though Brother Copley was in his sixties, and many others were getting on in years. The enthusiasm expressed in all the sermons, letters, testimonies, editorials, etc., is contagious even after sixty and more years! The joy of the fullness of the Spirit and the anticipation of the Lord's imminent return created an urgency to get the message out.

## CHAPTER 5

### The Second Generation

*"And this work goeth fast on, and prospereth in their hands-" Ezra 5:8*

During the 1920's, the Lord was calling those who would spread this Grace Gospel message to new areas of the country and to the whole world during the Great Depression of the 1930's, and the war and post-war years of the 1940's.

An article by John F. Ney appeared in the "Grace & Glory" magazine of November, 1922. This began his association with A.S. Copley that lasted until Ney's death in 1936. Over these years, he and two of his brothers ran the Grace & Glory print shop. He also pastored in South Kansas City and held tent meetings and camp meetings in Missouri and Oklahoma.

It was during this same year of 1922 that a neighbor invited Alice Mooneyhan to attend services in the new Tabernacle in Kansas City. She had long been a Christian, but said her life was always up and down until the Truth gave her stability. In the early 1930's, she began to offer Bible correspondence courses. In 1937, she became one of the teachers of the Grace & Glory Bible School and continued both ministries to the end of her life.

The first of H.G. Desha's sermons was printed in the magazine in 1923. He pastored at several places including Allen, Kansas, various places in Oklahoma, and held many revivals. A number of his songs are in the "Carols" songbook and are frequently sung today. In

1926, his brother, Ed Desha, wrote a letter saying that in 1914 he had written to Brother Copley requesting a tract on Hell. Instead, he received a tract on Eternal Life!

Mrs. J.A. Wilhite, from Des Moines, Iowa began corresponding with Brother Copley in 1924. She faithfully maintained a testimony to the Truth that, a decade later, resulted in permanent fruit when Grace assemblies were established in Iowa.

Miss Alice Schnackle accompanied Mary Bodie to Wichita in the autumn of 1923 to hold tent services for the Neidholts. During their stay there, Sister Bodie, lacking the convenience of a desk, utilized the stump of a tree for her place of study. These services were tent meetings which resulted in a new meeting being established. Alice stayed there to help for a time. Her travels took her to Missouri, Kansas, Oklahoma, Minnesota, California and elsewhere.

The next year, E.L. Sexton first preached for A.S. Copley at the Tabernacle. Of these meetings Brother Copley wrote, "E.L. Sexton of Topeka gave out the Word with much interest and profit." Francis Goodrick, then one of the young people of the church, recalls, "He was a very good preacher." Later, "Brother Ernie" went to Pattonsburg, Missouri to open a work that continues to the present. He also went to Allen, Kansas to help in the work which resulted in establishing the Emporia Assembly of today.

In October, A.S. Copley held a thirty-day Bible conference in Kansas City. The speakers were: C.B. Neidholt of Wichita; Mary Bodie of Kansas City; J.M. Rooce of Toledo, Ohio; Clarence Smith of Dwight, Illinois; John Ney of Kansas City and, of course, Brother

Copley. After this conference, the Neidholts accepted the pastorate at Pueblo, Colorado. The geographic area where this message was proclaimed expanded rapidly.

Will Hart was saved and filled with the Spirit in Aimee Semple McPherson's Angelus Temple. During 1924 or 1925, he and his wife, Madora, visited her aunt, Edith Darnell, who lived at Depew, Oklahoma. They attended services with her at Bristow where Andrew Turner was pastoring. It was there they accepted the Grace teaching and began corresponding with A.S. Copley. Brother and Sister Hart returned to California, but the Lord began to deal with his heart about their native New Mexico. Their son, Horace, recalls: "God told my father that if he would take this message to New Mexico, He would make those barren hills more beautiful than California." They did return to Logan, New Mexico, in 1928. All the New Mexico assemblies have been the fruit of their labors.

In 1923 or 1924, Charles Webb moved from Oklahoma to Kansas City to work. He had an aunt, Mrs. A.W. Furrell, who lived there. Influenced by the Alfred Furrells, he attended the Tabernacle where he was filled with the Spirit. He had been saved when he was twelve years old. He convinced his sister, Hattie, to come to Kansas City and she, too, was filled with the Spirit. She had completed a secretarial course and recorded many sermons and studies in shorthand for publication. Later their brother, Oliver, would come this way, too. The ministry of the Webb family was widespread and results continue today.

A.J. Koonce and his wife attended the thirty-day Bible conference in Kansas City. Shortly after this, he

began to preach and held several pastorates in Oklahoma over the next two decades.

Amy Copley went to Sudheimer, Missouri in June of 1926 to help build an assembly. Later that year, she and William Tecklenburg went to Harrisonville, Missouri to build the work begun by William Felicy. Amy stayed there to pastor until her final illness made her too weak to continue. She was much loved by the people and this meeting continues to the present.

William Tecklenburg was saved in Copley's meeting and Brother Copley fondly called him "one of our boys." He pastored at Harrisonville, Missouri. When he left Harrisonville he pastored at several places and held revivals in Missouri, Illinois and Ohio. Later, he pastored in Pennsylvania.

When Ernie Sexton left Pattonsburg, Missouri, Mrs. Ethel Cooper, a fiery lady from Wyoming, became its leader. Mrs. Cooper pastored there for 45 years. In October of 1926, a lot was purchased and materials quickly acquired to build a Tabernacle. C.E. Foster dedicated the new building in November, 1927.

In July of 1926, a camp meeting was held at Shamrock, Oklahoma that was remembered more than 40 years later. The spiritual hunger there was clear even before the camp began. Several families arrived early, and the meetings began before the tent was ready. The enthusiasm continued when the camp was over. John Ney organized the camp, and A.S. Copley was in charge. In addition to these two, the speakers were: Amy Copley, A.L. Turner and A.J. Covington. From here, Covington went to Tulsa for a tent campaign.

Mrs. John Combs had begun a Holiness church in Yale, Oklahoma in 1915. She attended this camp and tells of a brief interview with Brother Copley. She approached him with a question on eternal security. His reply was, "Sister Combs, take God's positives and stand on them and let the negatives take care of themselves." She said to herself, "Well, why don't I just do that?" Because of this stand, the Yale church would be a strong witness for the Truth over all these years.

A.S. Copley and Mary Bodie shared a passion for outreach to get this message out. This is evident by their worldwide missionary correspondence and financial support of missions. The spread of this Gospel message nearby was just as important. Thus, in 1927, Sister Bodie, assisted by William Felicy, held a summer tent meeting campaign "on the Kansas side." Again, during the summer of 1928, a tent campaign was conducted in Kansas City, Kansas. These meetings were fruitful, and a congregation was gathered. When cold weather approached, they rented a building for Sunday School classes.

A man from Brother Copley's meeting offered a "Grace & Glory" magazine to a young woman in an elevator of the building where she worked. She was not interested and put the magazine in a drawer of her desk. After some time, as a result of this magazine, she attended services at the Tabernacle. That is where Elise Hellwig met her future husband, O. W. Webb. Elise attended Sister Bodie's tent meetings and was filled with the Spirit in the building they rented at the conclusion of those meetings.

She recalls her first date with Oliver thus: "One night, a group of young people from Grace & Glory Church rented an old Hertz Sedan and went to Harrisonville, Missouri to a church service. On the way home, the car stalled and though the driver was a mechanic, he could not get it to start. Hattie, Oliver's sister, finally said, 'Let's pray for the car.' We prayed fervently, and the car started the next time the mechanic tried. This spoke to Oliver Webb's heart. He would never be the same after this encounter with God's miraculous power."

Sister Bodie purchased land for a Tabernacle "on the Kansas side" in September of 1929, and the building was begun. A convention to dedicate the new church was announced for November first. Many thought that was not possible, but Brother Copley preached the sermon of dedication at the announced time. Other speakers were: C.E. Foster of Topeka; S.O. Sheldon of South Kansas City; Miss Amy Copley of Harrisonville, Missouri; H.G. Desha of Oklahoma; and William Tecklenburg of Chicago.

Morris Dutton and his wife began to attend the Tabernacle in 1927. Brother Dutton's testimony was that God got his attention when He healed his severely infected hand. He had been a professional baseball player, but soon felt called to the ministry. Like Billy Sunday, who also had been a professional baseball player, Morris Dutton was a dynamic speaker and very active in the pulpit. He pastored at several places and held revivals.

Gordon Bennington was saved in Brother Copley's meeting and was soon preaching. His first pastorate was at Pattonsburg, Missouri. He also started a meeting at

Saint Joseph, Missouri Later, he labored in both his native Pennsylvania and California.

An example of how many of the meetings started is recorded matter-of-factly in the Grace & Glory. A Mrs. E.E. Ross of Fort Morgan, Colorado had been receiving the magazine. In January of 1930, she wrote to Brother Copley asking him to send a pastor for a group she had gathered. In response, a Leah Norah Crosthwait went to Fort Morgan from Kansas City to minister to that group. The meeting lasted for a number of years and several brethren were pastors there.

All these men and women of the faith shouldered the responsibility of spreading this message and planting new assemblies during the depression and war years to come.

## CHAPTER 6

### Missionaries 1910 - 1930

*"The people which sat in darkness saw  
greatlight-" Matt.4:16*

From the beginning of his publishing career, A.S. Copley carried on a world-wide correspondence. His passion to "get the message out" caused him to support missionaries all over the world. He encouraged people to send their missionary offerings through the Grace & Glory ministry and forwarded these gifts to the designated persons. No fees or expenses were withheld.

Some of these missionaries were personally known to Copley. Others were recommended by those he knew. Still others were not personally known to him, but he had reason to believe they were "preaching the truth." He had two criteria to determine whether to support a mission work: was it Pentecostal and was it a "Faith" mission, not dependent on a denomination or board.

The first Pentecostal missionaries in Shanghai were Mr. And Mrs. George Hansen. They corresponded with Brother Copley over the years. In 1925, when in this country on furlough, they were in an automobile accident. Sister Hansen was killed outright and Brother Hansen was critically injured. Their son, Samuel Hansen, and his wife continued this work. In January, 1926, they wrote from Shantung Province, "Foreign mail somehow gets through in spite of the war." They related the account of disease and turmoil in Shanghai where they had two mission stations. More than 17,000 persons had died of scarlet fever, but the Lord healed the Hansen's children of this

disease. They told of many open doors and many hungry hearts. Fondly, they recalled times at The Tabernacle when they were in Kansas City.

Back in the States in 1928, they again visited Kansas City. On the return trip to China, "twelve days on briny seas," they barely escaped sinking in a typhoon. When they arrived in Shanghai, a plague of cholera was raging with many dying of it daily. In spite of all this, they were "warmly welcomed by our dear Chinese and are eager to get on with the work, for the Lord is coming soon."

Another early Pentecostal missionary to China was Mary Boyer. Her work centered in Honan, China. A 1925 letter from her tells of an opportunity to lease some land, but she feels the Lord is coming too soon to put the time and money into a building. She writes of a deep longing to see Chinese saved.

In 1926, Sister Boyer felt led of the Lord to come home to America for a time and bring her Chinese helper. Having no money to do this, she asked the Lord to supply it from a completely unexpected source, so she wouldn't feel guilty using money designated for mission work! The Lord sent her \$300.00 from a young girl who had supported her until she began to teach about Pentecost. This girl had simply withdrawn her support for Mary Boyer's work with no word, but now she sent this \$300.00. Another \$100.00 was sent to her by a man who owed her father that amount before he died. She accepted this from the Lord and brought her Chinese associate with her on furlough.

Back in Shanghai in 1929, they found the country devastated by famine, robbers and Communist soldiers. Most of their furniture had been destroyed by the soldiers.

A letter from an Erik Pilquist appeared in the February, 1920, "Grace & Glory". He told about his work in Shanghai and Peking. He did not know Brother Copley as he had gone to China from Sweden. He wrote, "Your good paper came into my hands a few days ago. It was food to this hungry soul. I am a lonely, independent mission worker who belongs to no organization." During 1924, he translated Grace & Glory tracts into Chinese and distributed 9,000 copies. The next year, he distributed 30,000 copies to twenty-two provinces and in prisons.

He mentioned a Chinese co-worker, a Brother Wang, then preaching in Peking. Later that year, 1925, a letter came from Wang Ming Tao that told about Erik Pilquist's illness. The March, 1926, "Grace & Glory" related the death of this brave man.

Wang Ming Tao continued Pilquist's ministry and was soon joined by a Brother Steinburg. The Steinburgs had been in America when Pilquist died. It was then that they met Brother Copley, spoke for him at The Tabernacle and described the work in China. In August of 1926, they returned to China and continued to translate and distribute Grace & Glory literature.

Another faith-missionary associate of Erik Pilquist was Martha Braun. "This is war-torn, bandit-infested China and mail is uncertain," she wrote. Her faith mission work was Bethel Orphanage in Shanghai. One of her letters closes with these words: "It is not so much what He does through His vessel as our being yielded to Him."

Thorkild Rassmussen was also an associate of Erik Pilquist. He wrote that he had had "a good chance to be a champion for his country, Denmark, playing in clubs," but became so happy because of his salvation that he "quit the clubs, took my violin to the platform and have been playing with happy Christians ever since." He complained that in his time, 1925, Christian organizations were trying to educate the Chinese instead of bringing the Lord to them.

Yet another Shanghai missionary was W.W. Simpson. In December of 1923, he wrote that one of his associates, a Miss Dieterk, was sailing to America, would visit Kansas City and relate their work. Miss Dieterk, he wrote, had rescued more than 200 girls who were to be sold to the brothels of Shanghai.

A most remarkable ministry was that of William Simpson, son of W.W. Simpson. He preached at a Lamasery in Labrang, Tibet! He wrote that he preached "the pure Grace message - not of works, but few Pentecosts accept that." A February, 1924 letter reads: "I was preaching daily to the people - priests bring much opposition. A chief obstacle is the people's prejudices and suspicions. One afternoon I was sitting on the bank of a Tibetan mountain stream, surrounded by twenty or thirty Tibetans all listening attentively to the story of Jesus. Another time, a living Buddha of the old Bon religion of Tibet received us hospitably, sending us on our way with plenty of provisions. He sadly stated that our gospel sounded good, but if he accepted it, he would lose the respect of the people and his authority.

An April 1929 letter from L.E. Ting, a faculty member of Peking Academy and a pastor of a

congregation there, tells of a young man, Andrew Lu (or Loo), who has been "seeking the fullness of the Spirit and desires to carry the good news to others." This young man zealously dedicated a whole lifetime to this task.

Of the many missionaries in India with whom A.S. Copley corresponded, his association with Eva K. Beach was, perhaps, the longest. She was in this country on furlough in 1924 after having spent many years in India. She visited Kansas City, Ohio and other places before returning to India in September of that year. Sister Beach's letters, date-lined Sultanpur, Oudh, U.P., India, repeatedly spoke of "the shortness of time and the importance of getting the message to the people."

She recounted many incidents in "A day in the life of a missionary." A small boy ran away from an undesirable home, and she is caring for him. Both Moslems and Hindus disrupt services and frighten people away. She was bedfast for a long time with "an overstrained heart." Both plague and smallpox raged throughout their district, temporarily curbing the persecution of Christians by their enemies. The rainy season seemed to increase the intensity of the plague. Her roof leaked and tubs were placed to catch the water, but quickly filled. Two small babies were brought for her to care for. When the dry season came, there were "most terrific dust storms" and even an earthquake! "All of India's religions hinge on things to eat," she wrote, "There is no thought of the filth of the heart. But God is bringing in some children. War clouds hang heavy over India. There is bitter hatred between Moslem and Hindu, but they are both united against Christian missionaries." Such were the trials of missionaries in those days.

In his appeals to the readers of "Grace & Glory" on behalf of missionaries, Brother Copley wrote, "Wrap your prayers in a generous offering for them!"

There were many others who corresponded from India. They requested literature which they translated into various tongues. One of these was a Mrs. M. McKelvey, a Presbyterian missionary. She wrote in 1926 that the "Holy Spirit fell on over 200 girls" in their mission. A Margaret Clark wrote from Poona, India that she had received the "Grace & Glory" magazine in England and was now (1927) on the mission field. P.A. Phillips wrote in 1928 that "he came upon the "Grace & Glory" magazine by chance and he was greatly impressed. He was translating it into the language of South India.

From Jamaica, BWI, Mrs. V. O'Sullivan corresponded with A.S. Copley and Mary Bodie for more than thirty years. The O'Sullivans were pioneer missionaries. In 1923, Mr. O'Sullivan died leaving a widow with six children, the youngest three-and-a-half years old. Financial trials, a "bad heart" and advice from others to take her children and go home were discouraging, but in every letter she was "rejoicing and shouting victory!" Brother Copley sent her "an anointed handkerchief." She thanked him and praised God "for His healing touch."

During 1926, many there died from Typhoid and Mrs. O'Sullivan's eight-year-old son, James, had been bedfast for eleven days and was delirious, but the Lord healed him.

In 1927, she contracted, on faith, to have a mission building erected on some land she had purchased. The

contractor agreed to do all the work on credit. He was willing to do this for the Lord, he said, because since he started to work for her, big cash jobs were coming in faster than he could keep up with them!

By 1929, Mrs. O'Sullivan had started a day-school with forty-three enrolled. Many more were anxious to come, but there was no more room. "She works among the very poor there." Copley added.

Others among Brother Copley's world-wide correspondents were the following:

- H. E. Tucker, Johannesburg, South Africa
- P. Evans, England
- Brother & Sister Johns, Honolulu
- A. Frampton, Isle of Wight, United Kingdom
- Mrs. Paul Seidelmann, Austria
- Arthur A. Vuori, Salo, Finland

"World-wide," was a monthly feature of the magazine, and there were always many interesting letters.

# **PART II**

## **SPREADING THE MESSAGE**

### **1930 - 1950**

## **CHAPTER I**

### **The Growing Ministry**

*"So mightily grew the word of God and prevailed-" Acts 19:20*

The number of Grace ministers was growing. Some of them had been previously ordained by other groups, but most were ordinary folk whom God called to the ministry. They were not seminarians and most were not college graduates. In 1931, A.S. Copley concluded that younger men and women should have the formal recognition of ordination. At his Thanksgiving convention of that year, a number were ordained. Brother Copley wrote in the "Grace & Glory" magazine: "I believe that the Lord is leading us to take steps forward, that as a company of people, we may be used to accomplish more for His glory." He then lists those who were ordained:

- F. H. Benton, pastor at Burlingame, Kansas
- George D. Wilson, pastor at Leavenworth, Kansas
- Charles C. Webb, pastor at Saint Joseph, Missouri
- Oliver Webb, pastor at Richardson, Kansas
- M. H. Zellers, Asst. pastor at Harrisonville, Missouri
- Arthur Rogers, pastor at LaJunta, Colorado
- E. L. Sexton, Topeka, Kansas, Evangelist
- Mrs. Ethel Cooper, pastor at Pattonsburg, Missouri
- John Ney, pastor of Grace Assembly, Kansas City, Missouri

- Miss Amy Copley, Kansas City, Missouri
- Alfred Furrell, Kansas City, Missouri
- Joseph Yost, Kansas City, Missouri

Copley held another convention at Christmas and the following were ordained:

- James B. Burrell of Montana
- H. W. Carroll of Kansas City, Kansas
- Mrs. J. E. Cooper of Wyoming
- F. J. Cronin of Topeka, Kansas
- Mrs. Emma Curtman of Meta, Missouri
- Francis Goodrick of Kansas City, Missouri
- C. B. Neidholt of Wichita, Kansas
- Royal V. Starr of Kimberly, Idaho
- R. W. Davis of Allen, Kansas

This year the circulation of the "Grace & Glory" magazine reached 40,000 copies a month. As the assemblies increased in numbers, the paper was increasingly used as a teaching tool together with the study booklets listed in it. Following are a number of these new meetings.

In September of 1928, E.J. Witte "was visited with a gracious revival in DuBois, Pennsylvania." Thus began a meeting that continues to the present. This campaign was announced as "Full Gospel Meetings" at 23 West Long Avenue, "upstairs over Vasbinder's Jewelry Store," with William Felicy as the Evangelist. Two were filled with the Spirit, making eight Spirit-filled persons in all. The following February, another revival was held with Frank Schinck of New York as the speaker and there was further growth.

Will Hart returned from California to his native New Mexico in 1928 and opened a work at Logan, near Tucumcari. It was there that the Reed family members were filled with the Spirit and Virginia (Reed) Honeycutt felt called to the ministry. Together with her husband and brothers, they formed an evangelistic team and held campaigns at various places in New Mexico. Later, she founded an assembly in Albuquerque.

O.W. Webb's first pastorate was at Tonganoxie, Kansas. In April of 1930, he opened the work at Richardson, Kansas that proved fruitful for many years. Later, he returned to his native Oklahoma where his ministry was widely effective until his untimely death in 1953.

While pastoring at Pattonsburg, Missouri in 1929, Gordon Bennington, together with Miss Alice Schnackle, began a meeting at St. Joseph, Missouri. In October of 1929, Brother Bennington took the pastorate at DuBois, Pennsylvania. Brother Witte had gone to Red Creek, New York to teach in Brother Spencer's Bible School.

Arthur Vuori went to Finland, his ancestral homeland, in 1925. He corresponded with A.S. Copley while there and distributed Grace & Glory literature. In 1928, he returned to this country and accepted the pastorate of the Finnish Pentecostal Assembly in New York City. He wrote: "The change of climate and the noise of the great city induce insomnia." He requested "prayer for our bodies to preach the Word". This meeting was at 2084 Fifth Avenue. After several years in New York, they went back to Finland.

Many other meetings were begun in 1930. Betty Moss opened the Pentecostal Grace Mission at Henrietta, Oklahoma. A.L. Turner began the church at Depew, Oklahoma. C.B. Neidholt was at Delta and Grand Junction, Colorado. William Felicy started a meeting at San Bernadino, California. H.G. Desha was at Allen, Kansas and J.C. Cunningham was at Buffalo, Arkansas.

During the winter of 1931, two brothers were saved and filled with the Spirit. They were D. E. and Troy Hill. They at once began to preach and soon had a lively meeting going in their home town of Weston, Missouri.

In the spring of that same year in Oklahoma, W.J. Franklin was saved and a week later was filled with the Spirit. He at once began to travel with a Church of God evangelist. He played his guitar and sang and even preached some.

A letter came from Peking, China in March of 1931. It from Andrew Lu (or Loo) who had been reading Grace & Glory literature and was requesting more. In 1938, he came to Kansas City and attended the Bible School while, at the same time, he studied music at the Conservatory of the University of Missouri!

In 1932, William Tecklenburg moved to Renovo, Pennsylvania to open a work that lasted for many years. A.S. Copley and C.C. Miller held special meetings for him which resulted in "a goodly number" both saved and filled with the Spirit.



## CHAPTER 2

### The Depression Years

*"And let us not be weary in well doing: for in due season we shall reap, if we faint not." Gal.6:9*

The year 1932 is notable for widespread evangelistic activities. Many revivals and "special meetings" were conducted and a number of new works begun, some of which lasted for decades. E.L. Sexton was at Sanford, Texas; A.J. Koonce and E.I. Sherman conducted meetings at Bristow, Oklahoma; C.C. Miller turned the pastorate of the Swope Park meeting in Kansas City over to John Ney and held meetings for C.B. Neidholt in Wichita, Kansas; C.E. Foster held a revival at Pattonsburg, Missouri; Gordon Bennington held services at Sanford and Borger, Texas and Richardson, Kansas; E.J. Witte was at Burbank City, California and S.O. Sheldon had cottage meetings at Shorey, Kansas.

Among the new works that were begun this year were the following:

—The Hill brothers secured the historic Flintlock Church for meetings at Easter time and continued there until November. This building is now in a historical park at Independence, Missouri. It was then located on Highway 71, twenty-five miles north of Kansas City, Missouri.

—Andrew Turner opened a new work at Skiatook, Oklahoma, eight miles west of Collinsville; an Osage Indian gave the use of his building.

—Samuel Sorenson opened a mission at Fremont, Ohio. He ministered there until he moved to Denver, Colorado about five years later.

—William Tecklenburg started the work at Renovo, Pennsylvania and across the continent, Royal Starr began a meeting at Twin Falls, Idaho.

—In April, C.C. Webb dedicated a newly built tabernacle at St. Joseph, Missouri, while his brother, O.W. Webb, held a dedication service at his new Chapel in Richardson, Kansas in May. A.S. Copley preached the dedication sermon at Richardson.

George D. Wilson and C.C. Miller dedicated the Leavenworth, Kansas Tabernacle in July.

During April, A.S. Copley and C.C. Miller went on a "convention tour." From April 23rd to 26th, they were with Peter McComb in Chicago. While there, Brother Copley saw an old friend of his, a Brother Tucker. He and Copley had been associates in the Christian and Missionary Alliance. He spoke warmly of this friend whom he had not seen for so long.

From Chicago, they went to Montgomery, Michigan where they were guests of F.L. Sessler from April 27th to 29th. Then they visited Brother Copley's old friend, Mrs. E.D. Russell of Toledo, and spoke for her April 30th to May 3rd. May 4th to 6th found them at Homeville, Ohio in meetings with Copley's cousin, Mrs. Albertha Thacker. May 7th to 11th was spent at Cambridge, Ohio with J.C. Soules, followed by a visit with S. H. Sorenson at Fremont, Ohio. The tour ended at

Renovo, Pennsylvania where they held meetings for William Tecklenburg from the 22nd to the 25<sup>th</sup> of May.

W.J. Franklin was ordained at the Topeka Camp Meeting in August, beginning his long and fruitful ministry that continues to the present.

In 1931, Thomas Nutall wrote from Morristown, New Jersey requesting 55 "Grace & Glory Carols" song books. In 1933, his articles began to appear in the Grace & Glory Magazine.

Will Hart wrote from Cuervo, New Mexico in August of 1932 describing the baptism of 20 persons in the Alamogordo Creek. Over 50 years later, one of those whom he baptized told about this service with great emotion! In December of 1933, a letter from Mrs. Clyde Arnold told of a remarkable healing she experienced when Brother and Sister Hart prayed for her.

The Hart's ministry in this Alamogordo Valley resulted in two more Grace works in New Mexico. Alma Avants, who lived with her husband and small daughter on a ranch just out of Santa Rosa, established a church there that was a stronghold for the truth even after, in her advanced years, she went on to be with the Lord. E.H. Hawkins, also a spiritual son, ministered in Tejique for a time then went on to establish an assembly in Tukumcari where he still pastors. Many will remember the annual conventions he has hosted over the years.

Albert Harding, who had been a lay-reader in the Episcopal Church, was filled with the Spirit in 1932. He had stated his belief that believers today could experience what the disciples experienced at Pentecost, and his

bishop asked him to resign. At about this time, he encountered some saints who gave him "Grace & Glory" literature and, in 1934, he took his large family to the Topeka Camp Meeting. After the camp, they were the guests of Alice Mooneyhan in Kansas City. Brother and Sister Harding traveled over much of the western United States as evangelists and pastors.

Their daughter, Miriam Downey, tells a very interesting experience in her father's "life of faith." While still in Washington state, before going to Topeka, they had services in their home and took correspondence lessons from Alice Mooneyhan. An elderly couple attended their meeting, of which the wife was blind and the husband was deaf. From their meager income, they gave Brother Harding a dime! He did not want to accept it from them, but finally did so as he thought it was like the widow's mite. He mailed it to Sister Mooneyhan, relating the story. She did not know what to do with it either. Finally, she sent it to one of her correspondence students in New York State, who was a widow. Later, she received a letter from her student saying that she was at her table praying, "Father, give me this day my daily bread," when the postman brought her the dime! A dime would buy three loaves of day-old bread.

At the beginning of 1933, Troy Hill went to Yale, Oklahoma and also preached at Shamrock. His brother, D.E. Hill, was pastoring at Weston, Missouri. He went to Oklahoma to assist Troy in revivals there.

C.B. Neidholt moved to Allen, Kansas to pastor in April of 1933. Brother C. E. Foster lent him a tent for revival meetings in this area.

Gordon Bennington had been pastoring at Delta, Colorado. In the Spring of 1933, he turned the meeting over to Jesse Franklin who was there until November when he returned to Topeka. We next read of E.I. Sherman, the educator turned evangelist, pastoring there. The little Delta Assembly was led by many pastors and evangelists during the 30's and early 40's.

In June of 1933, the church at Weston, Missouri secured the building where they still worship.

The Topeka camp meeting of 1933 began June 29th. Among the families that arrived early was the Bond Family of Okemah Oklahoma. They had received the message of Pentecostal Grace in 1914 during one of Andrew Turner's revivals and had been strong supporters of the assembly there. As they were settling down on the evening of June 28th, Milton Bond became ill and died that night. Brother Andrew Turner preached the funeral service and C.E. Foster invited the widow, Ferol C. Bond, to stay in Topeka with her teen and pre-teen children. For the next seven years, they lived in Topeka, helped by the saints as the family grew to adulthood.

Revivals were frequent this year also. C.B. Neidholt preached for Brother Svendgard at Blair, Nebraska; E.I. Sherman and H.G. Desha held meetings for C.C. Webb at Saint Joseph, Missouri, and S.O. Sheldon held a revival at Pattonsburg, Missouri.

During January of 1934, Gordon Bennington and W.J. Franklin traveled east together. They first went to Toledo, Ohio where Mrs. E.D. Russell ministered, then to S.H. Sorenson's mission in Fremont, Ohio. From there, they traveled to Homeville, Ohio where they were the

guests of Mrs. Albertha Thacker. Next was DuBois, Pennsylvania and also Renovo where they ministered with William Tecklenburg. From Renovo, Bennington went to Philadelphia to preach for a Brother Woehr, while Franklin left for Maple Shade, New Jersey to find Thomas Nutall.

Brother Franklin relates that he did not know Brother Nutall, nor where he lived. When he arrived in town, he asked a man if he knew where Thomas Nutall lived. "Why do you want him?" the man asked. When Franklin told him, the man shook his hand and said, "I'm Thomas Nutall!"

Later, in July of 1934, Franklin was back in Oklahoma and rented an old dance hall for Gospel meetings for five dollars a month! The sheriff had closed the dance hall because it was a "public nuisance."

In September, Brother Bennington took the pastorate at LaJunta, Colorado. The following new works were begun during this year: A.J. Harding opened The Christian Mission at Seattle, Washington; Walter A. Sands pastored at Wadsworth, Ohio; Emma Renfrow started a meeting at St. Louis, Missouri and D.E. Hill had a meeting at Platte City, Missouri. Oliver Webb held revival services at Missouri City, Missouri with great success. After these meetings, Francis Goodrick went there from Kansas City, every Wednesday night to hold services.

In March of 1934, there was printed in the Grace & Glory Magazine the first letter from Lois Liggett of Blue Springs, Missouri. She would, in 1947, go to South

America and minister in Paraguay until her death, nearly four decades later!

November saw E.J. Witte back at DuBois, Pennsylvania. C.E. Foster held "special meetings" for him and Foster's son, Victor, was a featured singer for these meetings. William Felicy held a revival for M.H. Zeller at Harrisonville, Missouri and Royal Starr preached a revival for E.I. Sherman who was now pastoring at Delta, Colorado.

There were four conventions this year. A.J. Koonce held a September convention at Bristow, Oklahoma; E.L. Sexton had a Thanksgiving Convention at Shamrock, Oklahoma; A.S. Copley held a "Bible Convention" at Kansas City, Missouri, December 25th to 30th, and there was a convention at St. Joseph, Missouri, December 30th to January 1st.

The January, 1935 issue of "Grace & Glory" carried an article titled "Stepping Out." "Our Brother John F. Ney feels that the Lord is through with his services in the print shop. He purposes to give himself more to prayer and the ministry of the Word. He

is the third of the Ney brothers who labored faithfully, at a sacrifice, in setting type and printing Grace & Glory literature for a number of years. Praise God for the gems that will bespangle their crowns in the glory. Pray that the Lord will guide our brother in His perfect will."

In the May issue there was a write-up about the correspondence courses offered by Alice Mooneyhan. She had begun this work a few years before and now the

number of correspondents had greatly increased. This became a life-long ministry for her.

O. W. Webb began his pastorate at Bristow, Oklahoma and continued there until 1942. While there, he enlarged the Bristow Gospel Tabernacle, doing much of the work himself.

Alice Schnackle opened a "faith home" in Kansas City, Kansas in May of 1935. We have no information about this ministry, nor how long it lasted.

Edwin G. Dann started a Bible School in Dayton, Ohio in September.

Gordon Bennington preached for Oliver Webb at Bristow, Oklahoma, then went to Los Angeles, California "to hold meetings." Later in the year, he opened Emmanuel Assembly there.

Albert Woehr, Jr. began to pastor at Philadelphia, Pennsylvania. He took over his father's work.

In May of 1935, Mrs. John Combs of Yale, Oklahoma reported in the Grace & Glory Magazine that a young man, Jesse Franklin, was holding meetings for her. Shortly after this, Franklin became the pastor at Yale and stayed there until 1939. He said this was the smallest church he ever pastored (it was 24 X 36 feet,) but it was the most fruitful. From this meeting came the following ministers: Harley Hunt, Glen Hunt, Aileen Hunt, Frank Dennis and Roger Roberson.

This year ended in sadness. An article appeared in the December "Grace & Glory" titled, "No Sign Posts this

month." This was a monthly column in which Mary Bodie commented on current events in the light of prophecy. The article read:

"Two heavy blows fell upon our dear Sister Bodie. Her son went to be with Jesus November 23rd and thirteen days later, her husband also went home. Therefore, she has been hindered in writing. Her consolation is that, though they are absent from the body, they are present with the Lord."

From this time, she devoted all her time and all her financial resources to the ministry of "Grace & Glory." This resulted in the Grace & Glory Bible School in 1937. When in September of 1945 A.S. Copley himself "went to be with Jesus," he left the Grace & Glory ministries to her.

During the winter of 1936, Sister Bodie traveled to Arizona and to California. She visited with Anna Boyer in Tucson with whom she had corresponded. She had brought clothing and offerings for her mission work. She then spent a few days at the ranch of Brother and Sister E. C. Hart at Willcox, Arizona. R. E. Hart, then a small boy, recalls sitting on the floor in a circle with his brothers and sisters listening as Sister Bodie, simply and sweetly, taught his Mother from God's Word. The Hart's were strong Holiness people, but while Sister Bodie was with them, the doctrines of Grace became very real. This later resulted in Grace assemblies at both Willcox and nearby Safford. Both works continue to the present.

The March issue of "Grace & Glory" carried an article titled "Gone Home."

"Our dear brother, John F. Ney, departed from this life on March 9. He was the eldest of three brothers who had worked in the Grace and Glory print shop for a number of years, in its early days. Brother John was also one of our Grace preachers. A number of his articles appeared in this paper from time to time. He had hoped to live for translation, but it pleased the Lord to take him."

A.S. Copley held an Easter convention at which "there were over one hundred present, including twenty ministers from seven states - Colorado, Iowa, Kansas, Missouri, Nebraska, Oklahoma and Texas. Three young men were ordained. Most of the preachers present were young people, sold-out to God to know and do His perfect will."

The August camp meeting at Topeka was very well attended. The following were speakers: A.S. Copley and M.M. Bodie of Kansas City, Missouri; E.I. Sherman of Delta, Colorado; C.C. Miller and G.D. Wilson of Wichita, Kansas; Arthur Rogers of LaJunta, Colorado; D.E. Hill of Weston, Missouri; C.B. Neidholt of Emporia, Kansas; H.C. Peterson of Jefferson, Iowa; W.J. Franklin of Yale, Oklahoma; Ethel Cooper of Pattonsburg, Missouri; D. Megill of Leavenworth, Kansas; H. Shumway of St. Joseph, Missouri, and of course, C.E. Foster of Topeka, the host.

In addition, there were the following ministers, evangelists, assistants and missionaries: William Felicy of Topeka, Kansas; C. Overton of California; S.O. Sheldon of Pattonsburg, Missouri; M. McGill of Iola, Kansas; S.D. Eckstein of Kansas City, Missouri; Troy Hill of Yale, Oklahoma; Winfred Demoret of Wichita, Kansas; O.W. Webb of Kansas City, Kansas; Hattie Webb of Kansas City, Missouri; F.H. Benton of Topeka, Kansas; G.W. Clark of Earlsboro, Oklahoma; Mrs. Linden, missionary to India; Miss Minta Mae Miller who would shortly leave as missionary to Egypt, and F.J. Cronin of Topeka, the song leader.

New works begun this year include a meeting started by C.C. Webb at Omaha, Nebraska; Aaron M. Scott's Grace & Glory Assembly in Fort Smith, Arkansas; Gordon Bennington's radio program in Los Angeles; William Felicy's "brush arbor meetings" out of Pyriton, Alabama; Will Hart's new meeting at Belen, New Mexico and E.C. Robinson's meeting at Allene, Arkansas where the brethren Felicy and W. J. Crook held revival meetings for him.

## CHAPTER 3

### The Work In China

*"And these shall come from the land of  
Sinim (China)-" Isa. 49:12*

During the ten years from 1929 to 1938, the Grace & Glory work in the north of China progressed rapidly. The Hansens, who labored there for so many years, saw the fruit of their labors.

In 1929, young Andrew Loo was sent to Peking to finish High School at Peking Academy. He was born in New York City, but his parents returned to China when he was small to give their children a Chinese education. He grew up in Canton and learned that language, and now he was learning Mandarin.

An associate of the Hansens, Abraham T.Y. Lee, was an English teacher at the Academy. One day, both teacher and student were in the same barber shop. Mr. Lee was reading an English language magazine. When he finished it, he handed it to Andrew, and asked him if he wanted to practice his English! Andrew Loo, having been raised a Christian, was thrilled with the message of this "Grace & Glory" paper. He made up his mind then that he would some day go to Kansas City and meet A.S. Copley. When he asked his teacher if he might go to church with him, Brother Lee was overjoyed.

Another teacher at the Academy, Li Tien Yuch, was the pastor of the meeting. The congregation was small, but included several Academy teachers and a number of uneducated local families. Although they

taught the Pentecostal fullness of the Spirit, it was some time before Andrew Loo received the experience.

A 1934 letter to Brother Copley from Li Tien Yuch carried an offering from this Chinese assembly to "help pay for the printing of the literature" they so prized!

Wang Chang Tai began to translate and publish Grace & Glory literature in 1934. He was past fifty years of age when he first heard this Pauline message and was full of enthusiasm. The Hansens warmly praised his work.

By 1938, the war was raging in north China, and Li Tien Yuch and many others fled to Changli, Hopei. Andrew Loo came to America to further his education. He enrolled in the University of Missouri at Kansas City and at the Grace & Glory Bible School at the same time. He very emotionally described his first meeting with Brother Copley. "I remember the excitement I felt when I first met Brother Copley -- he looked just like Jesus to me as he stood there. I was so new to this glorious truth and he represented the personification of it to me. I said to him, 'You never put your picture in your paper, so I had to come across the water to see you.'" At the University, he "met a lovely girl who captured my heart and Carol and I were married in 1941." When she had earned her B. A. degree, they moved to Chicago for his first pastorate. He would pastor a number of Chinese ethnic assemblies in this country before returning to China in 1947. His work in Taiwan continues at the present.

## CHAPTER 4

### The Bible School

*"Till I come, give attendance to reading, to exhortation, to doctrine."*

***I Tim. 4:13***

In the autumn of 1937, a new venture was begun that would have a profound influence on the movement. As early as September of 1932, A.S. Copley editorialized concerning a regular Bible School. He wrote: "John Adams, a young man in Illinois, expresses a fervent desire to come to Kansas City and learn the Word of God under our teaching. Many others have expressed the same longing. What shall we do about it? Pray with us that the Lord may show us His will in this matter."

Following the deaths of her son and husband, Mary Bodie, then fifty-seven years of age, threw all of her considerable energy and talents, as well as her financial resources, into the ministries of Grace & Glory. Her husband had left her financially independent. At one time she remarked, "There are some relatives who are waiting to see what I'll leave to them, but I've got them fooled! When I'm gone, there will be nothing left."

It was she who organized and subsidized the Grace & Glory Bible School that opened in October of 1937. In the July, 1937 "Grace & Glory", Brother Copley announced that it had long been on their hearts to open such a school and asked those who were interested to respond by August 15th. In the August issue, he announced the purpose of the school: "To help saints to know how to study the Bible and to obtain a

comprehensive view thereof. If any are called to declare the Gospel, they will be the better fitted for that." The school opened in the auditorium of The Tabernacle at 2:00 p.m., October 12, 1937, with Sister Bodie, the Principal, explaining its purpose and the objectives of the faculty. The teachers were: A.S. Copley, Doctrine and English and Composition; Mary Bodie, Prophecy; Harold Gruver, Bible Synthesis and Alice Mooneyhan, Exposition of Pauline Epistles. Sister Mooneyhan continued her correspondence courses as well. This basic curriculum continued over the years. There was also practical training: Thursday night student sermons, street meetings, etc.

The Bible School started a radio program in March of 1938. It aired over Station KCMO, Tuesday mornings, 6:30 to 7:00.

Among the sixteen who enrolled as students in October were the following: Mrs. Loretta McFarlane of Kansas, Aura Root of Oklahoma, Leonard Miller and Bessie Miller of Missouri, Alice Bell of Colorado, Leta Moore of Oklahoma, Lorene Worline of Kentucky, Jimmy Miller of Kansas, Gertrude Allan of Oklahoma, Troy Bandy of California and Marge Bandy of Missouri. These were among the first of the many scores of students over the years. Many were ordained and became pastors. Others were teachers or personal workers, but all were eternally enriched.

A home, located at 2909 Forest Avenue, six blocks from The Tabernacle, was rented for a dormitory and lecture hall. Five students were ordained in a service at The Tabernacle at the close of the school year in June.

For the second year, which began October 4, 1938, a spacious home was purchased by Sister Bodie for a campus. It remained the school location until her death. Her generosity is shown by the fact that she charged no tuition and only \$3.00 a week room and board. She did not raise this fee as inflation eroded the dollar's value during the war. but later raised it to 5.00 a week. Many generously contributed to the school, but it always required her subsidy.

The school Prospectus stated, "Be it understood that this

is not a free rest home for invalids, or unemployed, but a beehive of busy brains and hearts, wholly surrendered to the Lord. We heartily welcome all such."

In 1939, Sister Bodie wrote a poem for the closing exercises of the school year. Andrew Loo and Velma Wilson sang it. The tune was not recorded, but here are the words:

### **COME BACK TO SCHOOL**

Come back to school, the Bible School  
awaits you.

You have not finished what you aimed to  
do.

The goal afar looms in the distance like a  
star

Come back to school: Come back to  
school.

## CHORUS

Come back to school:  
Come back to school.  
We know your need in word  
and deed:  
Our love is free; no law nor  
creed,  
Come back to school:  
Come back to school.

Come back to school; in  
tender love we'll meet you.  
Let not the world nor  
sinners make you untrue.  
God's wondrous grace and  
matchless love entreat  
you. Come back to school:  
Come back to school.

Come back to school; for  
many things you're  
lacking. Take up your task  
and God will be your  
backing. The Grace &  
Glory Bible School is  
calling. Come back to  
school: Come back to  
school.

## CHAPTER 5

### The Third Generation

*"This shall be written for the generation to come, and the people who shall be created shall praise the Lord."      Psa. 102:18*

During the depression years of the thirties and the war years of the forties, the Lord was raising up a third generation of champions for the Pauline Gospel of Pentecostal Grace. Some of these were alumni of the new Grace & Glory Bible School, but many of them were not. Several of these men and women continue their ministries today.

In the spring of 1937, before work on the Bible School began in earnest, Sister Bodie spent some time with the Hansens in California. They then were in "the States" on furlough from their many years of labor in China. Brother McEwen held a tent campaign in San Bernardino and Sister Bodie was the featured speaker. After this, she visited Gordon Bennington in Los Angeles, T.B. Lenon in Pasadena and others. While she was in California, Brother Copley announced that she would be associate editor with him of "Grace & Glory."

George D. Wilson of Leavenworth, Kansas, began to publish a paper called Pentecostal Grace. Volume one, number one is dated August, 1937. By April of 1938, C.E. Foster's name appeared as editor. Brother Wilson wrote that he was glad to be able to start the paper, but felt Brother Foster could more effectively carry on this ministry. He did continue the paper until his death, when

his son, Clem, changed the name to Pentecostal Grace Evangel.

E.J. Witte opened a new work in Chicago in May: C.C. Miller held tent meetings in Long Beach, California in July: William Felicy and Brother W. J. Crook held a camp meeting in Stillwater, Oklahoma and W.G. Mizelle conducted a camp meeting at Hurley, Mississippi. There was a Thanksgiving convention at Wichita, Kansas and a Christmas convention at Kansas City, Missouri.

Early in 1938, Miss Dorothea Owens left to go to Lithuania, and Leonard Miller opened the Grace & Glory Full Gospel Tabernacle at Springfield, Missouri. Both had attended the Grace & Glory Bible School for its 1937 fall quarter.

Other new assemblies started this year were: Clifford Sumpter began the Highland Park Christian Assembly in Des Moines, Iowa; C.C. Webb opened a work at Paducah, Kentucky; Morris Dutton started a second ministry in St. Joseph, Missouri and Francis Goodrick went to Kentucky to do home missionary work. In September, Brother Copley held ten days of special meetings at Galilee Grace Tabernacle pastored by O.E. Burgett in Des Moines, Iowa. October found S.O. Sheldon and F.H. Benton separately evangelizing in Missouri, Oklahoma and Arkansas. Burl Wagoner and Victor Foster together held a revival for Jesse Franklin at Yale, Oklahoma. Clem T. and Victor E. Foster, sons of C.E. Foster, had both been preaching for some time. Later, they formed evangelistic teams with Homer Gaines and Jack Jarvis.

Oliver Webb settled in Bristow, Oklahoma in 1935 and rebuilt the Bristow Gospel Tabernacle where he pastored for eight years. He began a daily radio program from Okmulgee in 1936. Oliver became involved in prison work and was surprised to learn that seventy-five percent of the inmates were from broken homes. He also found that all of the homes and institutions for children were for those over six years of age and that frequently siblings were separated. In 1938, he purchased a house for a children's home in Bristow that would not be like the institutions he had seen. His orphanage, with its' home-like atmosphere, became the model for all the children's homes in the State of Oklahoma and many were those who received Christian love and nurture there.

Jesse Franklin resigned as pastor at Yale, Oklahoma in April of 1939. After the Topeka Camp Meeting in August, Sister Bodie invited him to preach for her in Kansas City, Kansas. When Bible School opened in October, he succeeded Harold Gruver as teacher of Bible Synthesis and later he also taught English and Composition.

Frank Dennis was an eighteen-year-old youth when Brother Franklin persuaded him to go to Bible School in 1938. His first pastorate was at Glenpool, Oklahoma in 1940. In 1946, he returned to his home church at Yale, Oklahoma to be its pastor. He stayed until 1964 and came back in 1969 for another twenty years. The Lord called him home in 1991.

It was in 1939 that Carson Richards came to Kansas City to attend Bible School. He was in his third year of pre-medicine at the time of this decision. His grandfather was a well-known doctor in Fayette, Missouri,

and he wanted his grandson to follow in his steps. For this reason, Carson was quite reluctant to tell his grandfather, with whom he lived, what he wanted to do. He tells of "going with much trembling to tell my grandfather of my intention to go to Bible School instead of completing my medical training. He looked at me for a minute, then said to my aunt, 'Louise, he's going to Bible School! Help him pack!' I was amazed. That was a definite confirmation of the Lord."

Brother Richards was filled with the Spirit that first school term and some time later, while visiting at the school, the grandfather, Dr. Thomas Richards, was also filled with the Spirit.

In 1941, Carson Richards was pastoring at Richardson, Kansas, and teaching English at the Bible School. He entered the army in 1942 and, like so many other young men at that time, his plans for the future were "put on hold."

D.E. Hill moved from Weston, Missouri to Denver, Colorado in 1938 to take the pastorate of Bethel Chapel. Samuel Sorenson had died a short time before. When, in 1940, a building was purchased, the name was changed to Grace Emmanuel. Later, it became Living Waters Tabernacle.

It was in October of 1939 that John Lagar, on furlough from the mission field in Argentina, met A.S. Copley. This visit began an interest in the mission fields of South America that has developed into the present works in Paraguay and northern Argentina. In August of 1941, Fred Knight and family left for Argentina. They were followed by others when the war was over.

In January of 1940, Morris Dutton moved to Des Moines, Iowa to pastor the new Highland Park meeting there. Leslie Barrowcliff announced a Grace meeting at Barleyheath, Kent, England called "The Free Church." F.H. Crook, son of W.J. Crook, took the pastorate at Burlingame, Kansas, where he still ministers.

In September of 1939, E.I. Sherman returned to Michigan to start a meeting in Pontiac. He was suffering from diabetes. It had been rapidly progressing for three years, but he was trusting the Lord for healing so he did not take insulin. By 1941, his feet were affected with some gangrenous toes. A doctor recommended amputation, but prayer was made by saints in Kansas City, LaJunta, Colorado and other places where he had ministered, and his feet healed! He could walk with no difficulty. Though God had healed his feet, on August 3, 1941, his long ministry came to an end and he went to his reward.

His ministry there did inspire other works in the area. A meeting was begun elsewhere in Pontiac by O.A. Freestone, Sr. that continued for a time.

Some forty miles away in Detroit, Elmo and Della Stoker started home Bible Studies. Sister Stoker was the teacher. She was the sister of D.E. and Troy Hill. Various ministers assisted the fledgling group, and a meeting began. This resulted in two assemblies in the Detroit area that continue to the present. One is now pastored by Ruth Mason in the northeast suburbs and the other by Ruth Thacker Qualls, a cousin of A.S. Copley, in the southwest suburbs.

Radio became a popular means of outreach in the thirties and forties. The cost for time on low power, local stations was quite reasonable, though some programs were on more powerful, regional stations. During February, 1941, five new radio programs were started: Gordon Bennington's program "Rivers of Grace" aired over KGER in Hollywood, California; C. E. Foster spoke for fifteen minutes every Sunday morning over WIBW, Topeka, Kansas; O.W. Webb had a daily program in Bristow, Oklahoma, station KHBG; George Wilson's program aired twice weekly in Atchison, Kansas, while Royal Starr began a morning program twice a week in Kimberly, Idaho. For a number of years Brother Foster's program was broadcast by many different stations.

In 1941, Andrew and Carol Loo went to New York City where he pastored the Chinese Evangelistic Center in Chinatown for the next three years. Then they moved to California where he pastored and had a Chinese language radio program. They had thought that they would minister to the Chinese in this country since they were both American-born. However, they felt called to their ancestral homeland where Andrew had spent his youth. They went to that war-torn land with their two small children in 1947.

During the war, in spite of hardships, new meetings were begun throughout this country. Gasoline was strictly rationed and auto tires were almost non-existent. It was necessary to get permission from the War Production Board to buy building materials for new church buildings and permission was not readily granted.

It was in 1942, as the war raged, that Harriet Eaton and her brother, Frank Allen, started home meetings at

Sand Lake, Michigan and a group of hungry hearts were soon gathered. When Sister Eaton returned to Washington State, Evelyn Rush became the pastor. A building was secured in 1946. In 1952, Rex and Verta Giddings took the oversight of the church and they continue there to the present.

In 1944, Fred Urban opened the Grace Pentecostal Tabernacle in Paducah, Kentucky; Fred Demoret was at Hemet, California and O. W. Webb started Beams of Light at Tulsa. This began as a "basement church" as the War Production Board would allow only so much material for construction.

In spite of the war, students continued to come to the Grace & Glory Bible School, though many had their studies interrupted by military service. Among the students of those years whose ministries continue to the present are: Ernest and Betty Jo Hart (1940), Albert and Hazel Fern Astle (1940-41), Cecil and LeOpal Royalty (1940-41), Raymond Hart (1942 and 46), Paul N. Smith (1944), and F.W. and Virginia Peck (1943-44).

During World War II, missionary activities in much of the world were greatly restricted. Thus, attention was increasingly directed to Latin America, "our own door-step." In 1943, Brother and Sister Harold Gruver left for Central America. He had been a teacher in the Grace & Glory Bible School. In December of 1943, they wrote from San Jose, Costa Rica where they labored for many years.

In 1944, Fred and Pearl Knight met John and Harriet Dring at the British Hospital in Buenos Aires, Argentina. It was a providential meeting for both couples.

The Drings had come from England and it was increasingly difficult for them to receive support from England. The British government would not transfer money to areas outside the "sterling area" of the British Empire. The Drings were also a help to the Knights.

## CHAPTER 6

### A Leader Is Gone

*"To live is Christ, and to die is gain." Phil. 1:21*

The year 1945 began, as had so many others, with the starting of new Pentecostal Grace assemblies. In January, Hattie Webb became the pastor of the established assembly at Henrietta, Oklahoma and Minta Munro built a new church building at Kinta, Oklahoma. Minta Munro turned this meeting over to Hattie Webb when she left for the mission field. In March, Oliver Webb completed the building of his "basement church," started during the war. C.E. Foster of Topeka preached the sermon of dedication for Beams of Light. In May, F.E. Goodrick opened the Door of Hope Full Gospel Mission in Stockton, California and Frank Dennis began the Grace Gospel Tabernacle at El Dorado, Kansas.

This, however, was not a year like so many others. It would be long remembered for A.S. Copley's final illness and death. The tremendous workload and his advanced years gradually weakened him until he became too weak in May to continue ministering at The Tabernacle. He lived at the Bible School and occupied a large, sunny room in the front of the building. Numerous visitors slipped in quietly to minister to one who had literally used up his life ministering to others. He lingered through the summer, each day expecting to return to his pulpit. The last song he requested was "In His Keeping." Each time he heard the phrase, "Whether waking, whether sleeping, I am in His care," he raised his hand in praise. Finally, on September 19, 1945, at the age of 85, his heartbeat slowed until he slipped quietly away.

All were surprised and shocked. He had been so vigorous and had so much to do. He believed that he had "translation faith" and would "go by the upper-taker" rather than by the undertaker. He did have "That Blessed Hope," and that is why he lived and died as he did. He managed large sums of money, but kept little for himself. A very moving tribute was given by the elderly printer who ran the Grace & Glory printing press. He said, "That man's word was better than any signature I ever saw."

C. E. Foster, friend of so many years, presided at the funeral service attended by as many of Brother Copley's associates as could gather. Many of them spoke and the theme was a rededication to "That Blessed Hope."

There was some questioning of the desirability of reopening the Bible School as planned, but Sister Bodie was sure he would have wanted it opened on schedule, so on October 4th, the first semester began.

Brother Copley had left the Grace & Glory publications to Sister Bodie, so she dedicated the October issue to his memory. A full-length photo of him, now so familiar to us all, was printed on the inside cover. Many of the world-wide readers of Grace & Glory had never seen his picture before this.

In December, the first Spanish language version, Gracia Y Gloria, was published in Argentina. Not only would the work, but also the missions, continue and expand.

The song "The Evening Chime" was printed in 1946 with Mary Bodie's words and A.S. Copley's music.

He had not quite completed the harmony when he died. It is a fitting tribute to his life work.

### **THE EVENING CHIME**

It will matter much I venture,  
At the ending of our race,  
We were halted by the master  
In our choice of earthly place.  
But the little frets and worries  
That beset the ways of time  
Will not be remembered yonder,  
When we hear the evening chime.  
When the miles have all been counted  
Of our journey here below,  
With no lagging on the highway,  
With no halting as we go,  
All the daily vexing detours  
That consume the pilgrims time  
Will not mar our pleasure yonder  
When we hear the evening chime.

Yes, sometimes the way is rugged  
And the arching skies are grey,  
But the rapture waits our watching  
When we reach the close of day.  
We shall walk amidst the flowers  
In that golden, sunlit clime,  
And forget our earthly hardships  
When we hear the evening chime.

## CHAPTER 7

### The Post War Years

*"The Lord gave the Word; great was the company of those that published it."*

***Ps 68:11***

The six year period of 1945 - 1950 was a time of excitement and activity. With the war over and "the boys" back home, long delayed marriages were celebrated and plans for the future were made. The predicted post-war depression did not materialize. There was great prosperity and the whole world, outside the communist empire, was open to Americans and especially to missionaries. Unfinished church buildings could now be completed without "red-tape" and it seemed like there was no limit to what could be accomplished. This was true for all North American Christians and the Grace group was no exception.

O.W. Webb had now completed the Beams of Light Tabernacle in Tulsa. This assembly became a leader of many churches in support of missionaries and publishing. In February of 1946 he moved the Children's Home from Bristow to Tulsa. At that time It was said to be "the largest privately owned and operated children's home in Oklahoma."

Several new works were begun in 1946. F. William Peck opened a meeting at Fort Worth, Texas; Ernest Hart was pastor of Pentecostal Grace Mission at Willcox, Arizona; Fred Demoret pastored Grace Tabernacle at Los Angeles, California; Arthur Rogers, who pastored for so many years at LaJunta, Colorado, started the Grace Gospel Assembly in San Bernardino,

California; and F.E. Goodrick held evangelistic meetings in the courthouse at Owensburg, Kentucky.

During the 1945-46 school year, five missionaries in preparation gathered at the Grace and Glory Bible School. Recently married Carson and Hazel Richards and Cecil and LeOpal Royalty were joined by Lois Liggett to prepare for the mission field of Argentina and Paraguay. The Vice-Consul of the Republic of Paraguay came to the school to conduct Spanish language classes and helped to prepare them for life in his country.

They left for Argentina in 1947 to work with the Knights and the Drings. They were joined, later the same year, by Norman and Laura Fisher and Clifford and Lois Long.

From the beginning of this ministry, the emphasis has been the training of native pastors and workers. This far-sighted policy has paid off. The works would continue now if there were no North Americans there.

In 1947, Miss Louise Foster, no relation to C.E. Foster, opened a meeting on the eastern edge of Kansas City, Missouri. This, too, began as a "basement church" until there was enough money to complete it. Today this is a handsome church that seats 200, together with a parsonage.

Also in 1947, Andrew and Carol Loo sailed for Shanghai, arriving October 27th. In 1949, they had to move to Canton ahead of advancing communist armies. When the Nationalist government collapsed, they moved to Taiwan because American citizenship was a severe liability in communist China. Their Taiwanese works

continue to flourish today and they are now able to make trips to the mainland.

In 1948 William and Virginia Peck took the pastorate at Du Boise, Pennsylvania, where he served until 1963 when they returned to Tulsa to assist at the Beams Of Light Tabernacle. In 1968 they again went to Du Boise for another thirteen years. While there, the church building was erected.

In 1950, Jesse Franklin moved from Kansas City to pastor in Oklahoma and the Neidholts left Grand Junction, Colorado to pastor at Emporia, Kansas. Mary Bodie preached the dedication of the new church building at Emporia that the assembly still uses.

There were many active in ministry in Oklahoma and surrounding states about whom we have little or no information. Among them are the following: Jack Ballard, Raymond Carter, John Franklin, Thelbert Porter and Walter White.

During these years, the Bible School students continued to start new meetings in their home towns and elsewhere. This was, perhaps, the period of greatest growth.



# **PART III**

## **MAINTAINING THE TESTIMONY FROM 1950**

### **CHAPTER I**

#### **The Fourth Generation**

*"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." II Tim. 2:2*

The momentum of the post-war years continued through the decade of the 1950's and beyond. Many new meetings were begun and new buildings dedicated. A number of these assemblies continue to the present. Among these new works were the following: Raymond Carter, pastor of the assembly at Solomon, Arizona since 1948, purchased land in Safford five miles to the west. In 1952 the building was completed and occupied. Harvey Harvey was the pastor. In 1956, Virginia Honeycutt started a new work in Phoenix and the next year, Bruce Goodner began Grace Assembly at Duncan, in the eastern part of Arizona. Ernest Hart dedicated a new building for the assembly at Willcox, forty miles from Safford in 1957 and the Probascos went to Phoenix at about this time.

After ministering first in San Francisco and then in Albuquerque, New Mexico, Raymond and Kit Hart moved to Ray's home town of Wilcox, in 1966. Here he pastored until his retirement in 1990.

Alfred and Nellie Clonts ministered first in Springfield, Missouri and San Diego, California before returning to Al's home town of Safford, Arizona to farm. In 1969 Alfred accepted the pastorate of Grace Tabernacle there where they still minister. This assembly's outreach has included Bible studies in distant towns, a Bible school, an elementary school and a children's home.

In 1947, after pastoring for a year in Albuquerque, New Mexico, where they lost their first-born son, Albert and Hazel Fern Astle moved to California. The small congregation they gathered met at Long Beach, San Gabriel, Pico and Rosemead, where the church is now. In 1950, Virginia Honeycutt held a very successful revival for them. She later related that many hours before each service, Brother Astle was at the church praying and he would lay his hands on each pew in turn and ask the Lord's blessing on those who sat there.

Somewhat later, C.E. Foster held services for them. He was a large man with a deep, resonant voice. Once he boomed a "Hallelujah," stomped his foot and it went through the platform! This incident still amuses those who were present. The Astles have now pastored there for more than forty years.

Morris Dutton opened a work at North Sacramento, California in August of 1955, while two years later, Fred Sadberry started an assembly at Garden Grove, California.

In December of 1956, Fred and Pearl Knight, who had just returned from many years of labor in Argentina, began a meeting at Caldwell, Idaho. The work in Argentina continued to grow during their retirement years here.

A number of meetings were begun in Kansas during this decade. In 1952 Ray Brooks started his Open Way Church in Topeka that continues today. In 1953, Victor Foster built Victory Tabernacle on the new camp grounds and Roger Roberson went to Wichita. The Coffeerville Gospel Center was begun by Vyrl Smith in 1956, Bill Oliver started the Full Gospel Tabernacle at Independence, Kansas in 1957, and Earl Mason founded Grace Assembly in Kansas City, Kansas this same year. C.E. Weekley opened a new work at Carbondale, Kansas in 1958 called Grace Christian Assembly.

Jack Jarvis, from C.E. Foster's meeting in Topeka, went to Owensville, Kentucky in February of 1950. Others followed and a number of meetings were begun in this part of the state over the following years.

Four new assemblies were begun in Missouri. Earl Omans started the meeting at Sedalia in November of 1953, Emma Renfrow began an assembly in St. Louis in 1955, Arthur Eggers began his Christian Assembly in Kansas City, Missouri in 1957, which he continues to pastor at the present, and Ben Morgan began to pastor in Kansas City about this time where he still ministers.

In Ohio, David Burgett started Grace & Truth Tabernacle in Wadsworth in 1956, and in 1957, Charles and Aileen Fulton got a group together at Mansfield where they dedicated a building in 1963.

Five new meetings began in Oklahoma during these years. Sometime before 1950, Warren Shibley began to pastor the church at Carbondale, Oklahoma called Community Church. He came to know Brother Webb and the Grace message in Bristow in the early forties. In 1957, he built the Gleaner Gospel Church in Tulsa which he pastored until his untimely death of a heart attack in 1965. He was only forty-five years old when his work was over, but his assembly continues today. The emphasis of Brother Shibley's ministry was missions and he raised support for many missionaries. One of his associates, Dale Penninger, started the Gleaner Tabernacle in Oklahoma City in 1957. Mark Foster opened the Pentecostal Tabernacle of Grace & Glory at Newkirk in 1958 and in 1959, Dale Penninger moved to Cushing and built the Gleaner Church there. Another of Brother Shibley's associates, Charles Bogler, began to preach in the late fifties. His first pastorate was the White Church, now Grace Assembly. From there, he went to Kinta. During the sixties, he did missionary work in Alaska, Jamaica, Surinam and Ghana in West Africa.

In 1953, the Bond Family, having moved from Topeka, Kansas to Fort Worth, Texas, purchased a building for a meeting there was on April 5, Easter Sunday, that they held their first service. This family is quite evangelistic and continues a testimony there today. They are well known as a musical team.

The Gleaner Church at Alvin, Texas was founded by Lloyd Seabolt in 1959 .which he pastored until his death in 1991.

In March of 1952, Oliver Webb hosted a convention at his Beams of Light Church in Tulsa at

which the Full Gospel Grace Fellowship was incorporated under the laws of the State of Oklahoma. This was to be an association of ministers to foster missionary activity, ordain ministers, publish a paper (Beams of Light, later, The Fellowship), and hold annual ministers' conventions for fellowship. By 1957, there were more than one hundred ministers ordained by this group.

This was a period of rapid growth. New meetings were begun all across the country, though not all are listed here. Young men and women, fresh out of Bible School and full of zeal, went about establishing assemblies. Mary Bodie lived to see much of the fruit of her labors. Not all of those who answered the call of the Lord during those years were from the Grace & Glory Bible School, but very many of them were.

Three very active workers ended their ministries during the 1950's and their loss is still felt keenly. Sister Lucille Foster died June 19, 1950. She and C.E. Foster were united in marriage in 1903, and she faithfully served with him in the ministry. A number of her songs, some written together with Herbert Buffum, are in the Grace & Glory Carols book and are loved and frequently sung. She lived to see her two sons, Clem T. Foster and Victor E. Foster, enter the ministry.

In 1953, Oliver Webb was at the height of his ministry. Although his childrens' home was now closed, his monthly paper, Beams of Light, had a wide circulation, his radio programs were very effective and his congregation was growing. It was on Thanksgiving Day, November 26, that he was killed in an automobile accident on the Turner Turnpike outside Tulsa at the age of forty-five.

For fourteen years after A.S. Copley's death, Mary Bodie had continued the ministries of Grace & Glory; the monthly publication, the missionary programs, the Bible School and the local assembly at The Tabernacle in Kansas City, Missouri. Her energy, even at these advanced years, was boundless! On August 7, 1959, her long ministry ended. Her picture was printed in the Grace & Glory paper with the caption: "She hath done what she could" (Mark 14:8). She left the Grace & Glory Bible School and the print shop to Paul N. Smith.

## CHAPTER 2

### Missions

*"Bless the Lord, all His works, in all places  
of His dominion." Psalms 103:22*

Missionary work became more focused in the 1950's. The works in China and South America matured and became largely indigenous. There were other missionary endeavors, but these have continued and expanded.

In December of 1950, Clifford Long built a church building at Resistencia in Argentina. He had a long and successful ministry throughout northern Argentina and established many assemblies. The revival that occurred in northern Argentina in the 1950's and 1960's is very much credited to his labors. During one of his sermons at Formosa in November of 1956, a deaf man was healed. In 1958, Ray Brooks of Topeka, Kansas, spent six weeks in South America. He reported: "Brother Long's revival in Argentina intensifies and many healings occur, mostly when folk are saved. A three-month, open-enrollment Bible School was conducted with folk of all ages attending. It opened with 102 and when it ended, there were more than 250. The attendees took surprisingly complete notes of the lessons."

In 1948, after a time of intensive language study and acculturation in Argentina, Cecil and LeOpal Royalty moved to Fuerte Olimpo, Paraguay. In 1953 they lived in the capital, Asuncion. In 1956, they returned to Argentina to work with Clifford Long at Resistencia, but they were back at Fuerte Olimpo by 1957. In 1958, a launch was

acquired for "evangelising along the river" that separates Brazil and Paraguay. After six years back in the States (1959-64), they returned to Paraguay to start the work at Ciudad Stroessner (now Ciudad del Este) on the border with Brazil.

Carson and Hazel Richards returned to the United States in August of 1955, after spending seven years of ministry in Argentina. Now Carson would pastor in the Kansas City area where he is still active.

Lois Liggett spent thirty-six years in South America. Rosa Rios, a native of Paraguay, was in Argentina while Lois was studying the language. In 1949, they moved to Rosa's hometown of Villarrica, Paraguay to begin the mission work there.

Rosa and Jose Ullon were married in 1949 and have been faithful laborers there with Sister Liggett. Through family and other connections, works began at several different towns in different parts of the Republic and by 1954 Jose had a radio program that helped the outreach, which continues today.

Norman Fisher completed a church building in Asuncion in February of 1955, where with his family, he spent many years in several different terms of service, until his death on October 5, 1984. He was visiting in Asuncion at the time of his death from a heart attack.

Minta Munro began ministering in Asuncion in 1953, and most of her years of service were spent there. She labored in Villarrica several times while Lois Liggett was home on furlough. Her home in Asuncion was within

blocks of the fighting during the recent coup of 1989, but was undamaged. She is now retired in Topeka, Kansas.

In China, the Grace & Glory mission moved from Peking to Shanghai, and then to Canton as the Communist armies advanced. In 1949, with the fall of the Nationalist government, Andrew Loo and his workers moved to Taiwan. His father chose to remain in Canton, where, upon being captured, he was stripped of his property and though aged, was forced to labor. After many years of near starvation, he was permitted to join his son in Taiwan where he lived until his death in 1968 at the age of 103.

By contrast, there were many opportunities in Taiwan. They were able to build a home, a church and a Bible School in Taipei, the capital. The gospel radio program, "The Voice of the Bible", was the first on the island and the air time was free of charge! Eventually, broadcasts were made to the mainland also.

Other churches were established at different places on the island and after many years became self-supporting and locally controlled. As in South America, these were not American controlled missions, but indigenous churches.

The Pescadores Islands, just off the mainland coast, have been controlled by the Nationalists since 1949. In 1953, at the height of the Communist shelling, Andrew and Carol Loo conducted extended evangelistic campaigns there with a great response.

Brother Loo was appointed representative of the Pocket Testament League for the Far East which gave him opportunities for evangelism in Viet Nam, Korea and

Japan. When permission was requested of General MacArthur to distribute a million copies of the special Pocket Testament League edition of the Gospel of John in Japanese, the response was "No, make it ten million." This ministry led to the conversion of Fujida, who led the attack on Pearl Harbor.

In 1956, Brother Loo was appointed Acting Chaplain, and later Chaplain, to Chiang Kai Shek. Two or three times a month, he would preach in the President's Chapel. His sermon topic for Thanksgiving Day (the American holiday) was "Receiving the Holy Spirit." He served in this position for many years.

Brother Loo has recently retired to California due to age and Parkinsonism, but he leaves self-supporting churches with Chinese and Taiwanese pastors to continue this work.

## CHAPTER 3

### The Continuing Vision

*"Looking for that blessed hope, and the glorious appearing of the great God and Savior Jesus Christ-" Titus 2:13*

When on September 19, 1945, A.S. Copley went to his reward, not only did everyone feel a deep loss, but also a keen disappointment that he had died before the coming of the Lord. There was also a recommitment to "That Blessed Hope" that was so real to him. When Mary Bodie was called home on August 7, 1959, the loss was deep and personal for all who had known her, but her faith in the Lord's soon return was reaffirmed. It was on February 23, 1973, that the third founder of this movement, C.E. Foster, quietly slipped away at the age of ninety-three, after seventy-three years of ministry. This dearly loved saint is also greatly missed, but his faith and message live on in the hearts his life had blessed.

During the years 1959 to 1973, many younger saints responded to the challenge of the Gospel of Pentecostal Grace. The following are some of them who are leaders today (listed alphabetically).

—Don Astle who grew up in the church of his uncle, Albert Astle, attended the Grace & Glory Bible School during the years 1958 to 1960 and it was there that he met his wife, Lola Lynn. He pastored at Tucumcari, New Mexico, did evangelistic work and in 1974, they began the work at Omaha, Nebraska, where he continues to pastor.

—Roy and Anita Clark are also alumni of the Grace & Glory Bible School. Roy's was a godly home in Belen, New Mexico, where his parents were strong supporters of the assembly there.

—Anita's was also a godly home in Yale, Oklahoma, where Jesse Franklin was the pastor. Her father, Ralph Hawk, was ordained in 1939 by O.W. Webb of Bristow, Oklahoma. He held revivals, the family traveling with him as a musical evangelistic team. They were holding a revival in Belen, New Mexico when Roy and Anita first met as small children. Their lives crossed again when they were in their teens. God had a design for these two serious young people. Each had felt God's call to preach and had moved in that direction.

After graduating from the Grace & Glory Bible School, they were married and began at once ministering in Roy's home town. In 1981 we find them in Carbondale, Kansas where they continue to minister. Roy has suffered much physically for many years, but he bravely continues his ministry, his capable wife also filling the pulpit.

—Virgil Crook is the son of Floyd Crook, pastor of the Burlingame, Kansas assembly and the grandson of W.J. Crook. The Crook family have been strong supporters of the Grace message since 1912 when W.J. Crook was filled with the Spirit in C.E. Foster's camp meeting at Iola, Kansas. Virgil and his wife Sharon have served as missionaries since 1967, beginning in Jamaica and continuing in Paraguay from 1972 to present.

—Jack Davis recalls his childhood and youth as a "Preacher's Kid." His parents, Raymond and Opal Davis, traveled much in Kansas and Colorado, both pastoring and

evangelizing. Jack was filled with the Holy Spirit when he was nine years old. Feeling God's call on his life, he began to diligently study the Bible during his high school years. His parents were overjoyed when he voiced his desire for formal Bible training. He attended the Grace & Glory Bible School from 1952 to 1954. There he met Earlene Mason and they were married in 1955. Earlene's father, Earl Mason, was a pastor in Kansas City, Kansas for a number of years. In 1965 Jack and Earlene moved to Wichita, Kansas to take the pastorate when Cecil and LeOpal Royalty returned to South America.

The Davises began to publish a monthly paper, "The Glorious Gospel," in 1982. Two other monthlies have been added, "Higher Ground" for teens, and "Kids of the Kingdom" for pre-teens. These publications continue to bless as the Davises and others write timely articles.

—Faith Evans, daughter of Claude and Lois Neidholt, attended the Grace & Glory Bible School during the years 1946 to 1948. In 1953, she and Bill Evans were married. Bill and his mother had attended the assembly in Emporia, Kansas where the Neidholts ministered when he was a boy. After serving in the armed forces during World War II, he settled into his chosen field of farming. He also felt the call of God on his life and began to study the Word in earnest. They labored with the Neidholts in the Emporia, Kansas meeting and in 1967, they took the pastorate from Faith's aging parents where they continue to minister. They both have authored several articles and Bible studies, all of which are still available in print. The Lord has brought Bill through two heart surgeries and he continues to minister the Word.

—Gene Hawkins, nephew of E.H. Hawkins of Tucumcari, New Mexico grew up in a godly home in a little farming community not far from Tucumcari. His parents, Lavern and Pauline Hawkins, had learned the Grace message from Will Hart, who pioneered this message in New Mexico. He recalls that God was dealing with his heart all through his high school years and his hunger for the Word led him to Kansas City and the Grace & Glory Bible School. There he met June Walker who became his wife. Gene worked in the Grace & Glory print shop, taught in the Bible School and now pastors in Kansas City, Missouri.

—Eugene Malhoit was a student of the Grace & Glory Bible School from 1958 to 1960. He was raised Catholic, but his friend, Don Astle, had led him to the Lord only the year before and he was eager to learn the Bible. Eugene and his wife, Sharon, also met at the Bible School. She came from Vertran Bond's assembly in Fort Worth, Texas. After Bible School years, they traveled as evangelists and he pastored at Hereford, Texas; Tacoma, Washington; at the Tabernacle in Kansas City, Missouri and are now at Big Lake, Alaska.

The death of C.E. Foster was the end of an era, being the last of our earliest leaders. Yet, today, these and others (many in their seventies and eighties) continue to maintain the testimony of the Pauline Gospel of the Grace of God in its Pentecostal fullness.

## CHAPTER 4

### The Contemporary Scene

*"The lines have fallen unto me in pleasant places, I have a goodly heritage."*

**Psa 16:6**

In the past 20 years, a number of persons have arisen to carry forward this work; a fifth generation dedicated to this message. We here mention several, but there are, no doubt, others of whom we are not aware, especially in our sister assemblies in South America.

—David Cloud and his wife have a ministry at Pharr, Texas that reaches into Mexico. This is an evangelistic and literature ministry. His print shop publishes in both English and Spanish. The Spanish literature is distributed in Texas, Mexico, several Latin American countries, and is used by missionaries in Paraguay.

—Gerald and Jolean Cooley minister in San Diego, California. Jolean is a granddaughter of Will and Madora Hart. She writes that her Grandmother Hart was the single greatest influence on her life. She treasures her grandmother's Grace & Glory study books with notes in her own handwriting. Gerald is the son of an Assembly of God minister who at one time was District Superintendent of Michigan.

In 1974, they started a meeting in San Diego with one other family and in a short time gathered a group. In 1975, a building was acquired that would seat 150 in the sanctuary with Sunday School rooms attached. Virginia Honeycutt spent two years with them and later Robert

Stansberry, nephew of Fred Sadberry, came to assist in the ministry.

—Doug Crook is a great-grandson of C.E. Foster, a grandson of Floyd Crook and nephew of Virgil Crook. He expresses gratitude for such a heritage, but says "that does not make me special in God's sight.

Doug was saved and filled with the Spirit on the Topeka camp grounds as a child. It was during high school that his heart began to open to actively serving the Lord. He, Mike Foster and Paul Golden formed a traveling trio to sing and speak wherever invited. All three are still active in the Lord's work. In January of 1983, at the age of 25, Doug took his wife Kristi and 3-year-old daughter to Paraguay to help his Uncle Virgil. After three years of fruitful labor, they returned to Topeka due to the serious health problems of Kristi and also of their daughter, Rose, born in Paraguay.

Back in Topeka, Doug assisted Clem Foster and after Clem's death, Doug became the pastor and continues to minister there. He has a Spanish as well as English ministry in Topeka and periodically returns to Paraguay.

—Doug and Mary Delhay's religious background was nominal Methodist. Doug's great-grandfather was commissioned by the King of Sweden to establish Lutheran churches in Michigan, Wisconsin and Nebraska. Doug, however, was not raised in church. The total extent of his Christian education was the attending of two Vacation Bible Schools as a child.

In November of 1975, at the age of 22, just weeks before receiving his Bachelor of Fine Arts degree from the

University of Nebraska, he "accepted Jesus as my God and Savior, being wearied by a lack of purposeful direction in my life." Mary also came to faith in Jesus at that time and they began to attend a home Bible class in Lincoln, Nebraska.

In February of 1978, they moved to Denver to be in a Grace Pentecostal meeting. During their stay in Denver, the Lord called him to return to Lincoln to pastor a meeting there. They first met in the basement of the home of a member of the group, then in the garage of their own home. In 1980, they were allowed to gather in an Assembly of God church for Sunday afternoon services until the present building was acquired.

—Nels Foster is a grand-nephew of C.E. Foster. He attended Brother Foster's meeting in Topeka, and as a young man he felt a call to the ministry. His musical gifts (piano, organ and voice) developed early and from the age of 12, he assisted in the services.

In 1970 at the age of 20, he and Georgie Holmes were married after a tent meeting service in Holt, Missouri, Clem Foster officiating. They continued to be active in evangelistic work and in 1975 began home meetings in a part of Topeka known as Oakland.

In 1984 land was purchased and a building begun in North Topeka, the congregation itself doing most of the work. The building was completed in July of 1985 and the Country Acres Full Gospel Assembly was dedicated.

—David Franklin, son of W.J. Franklin, and his wife, Mary, daughter of Carson Richards, both grew up in the Grace Pentecostal movement. They were married in

October of 1970. In 1975, Louise Foster died after 30 years of ministry in the Kansas City assembly she began. David was then called to pastor this church and has ministered there to the present. In more than 40 years, this church has had only two pastors.

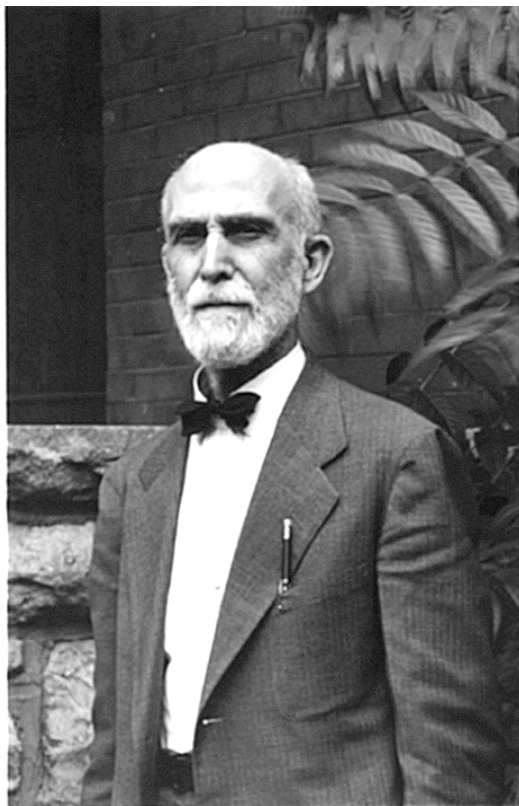
—Roger Sadberry became the pastor of Grace Pentecostal Tabernacle in Bakersfield, California in 1989, having assisted his father, Fred Sadberry, for a number of years. This assembly was begun by Dewey Shaeffer. In 1947 his son-in-law, Fred Sadberry, Sr. became the pastor followed by his son, Fred Sadberry, Jr in 1947, and now by Roger. Though they are geographically isolated from other like assemblies, they continue the ministry begun so long ago.

## AFTERWORD

This movement was begun in the first decade of the twentieth century, a part of the great Pentecostal revival. It was carried forward by men and women who were dedicated to the Grace Pentecostal doctrines and steadfastly refused to form an organization or to become part of a denomination. Their numbers, never very large in comparison to other groups, have varied over the decades, but since memberships were never maintained, the exact numbers are not known. Many assemblies are unaware of many others. It is the doctrines and the independence of the churches that are held in common.

In this last decade of the twentieth century, the challenge remains; to appreciate the heritage of the past and to look to the future, to "get the message out" while "looking for that blessed hope." May we, too, be found faithful.

## A. S. Copley



## **C. E. Foster**



## Mary Bodie



# ***OUR DISTINCTIVE DOCTRINES***

*Orville Freestone, Jr.*

Several years ago, following a Bible study, a young man approached me with these words: "*The doctrine that this church teaches, is it new, or historic?*" The answer, of course, is that it is historic, both being in the Bible and there have always been Christians who have held these truths. "*Then I'll consider it,*" he said, "*I've had enough of 'new' doctrines, such as Russelism, Mormonism, etc.*" A commendable attitude indeed!

Though these doctrines are by no means new, there are millions of Christians who have never heard of them in spite of the fact that each of these doctrines we hold with other Christians. The doctrine of Grace we share with many fundamentalists, but they deny the Pentecostal doctrines of the Holy Spirit and the doctrine of the Bride. We hold the doctrines of the Holy Spirit together with other Pentecostals, but they deny the Bride and Grace. We share the doctrine of the Bride with some Holiness groups, but in denying the Holy Spirit and Grace they greatly distort the Bride. We hold much in common with all dispensationalists, but in denying Pentecost and the miraculous, they create a dispensation within the Church age called "*The Apostolic Age,*" to which all these phenomena are limited. The same is true of the doctrines of the Church and of Sanctification.

It is the combination of these doctrines that is unique to us, though we wish it were not!

# GRACE

All Christians accept Grace as an important word, but as a doctrine, it is scarcely known. Of all our doctrines, this one is central. All others are built upon it, as a house is built on a foundation. Any other doctrine, separated from this one, is greatly distorted.

## ***FAITH VS. WORKS***

**"Therefore we conclude that a man is justified by faith without the deeds of the law."      R o m a n s 3:28.**

Scripture could be multiplied to the effect that men are saved by faith, apart from works. This scripture is a summary statement of all of them as well as a summary of Paul's argument here. It is clear and to the point. If one believes that the scriptures do not self-contradict, as we do, then any scripture that would seem to say something else must be misunderstood. It should be re-examined in its context. Obscure passages must be understood in the light of plain scriptures and not the other way around. A person is saved by his faith in Christ and not by anything he does or does not do. If a believer could be lost by doing or not doing anything, that would be to retain salvation by works. How can we finish what we cannot start?

**"Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"      G a l a t i a n s 3:3.**

The Galatians had received the Gospel and were saved by faith. Paul had not taught them anything about keeping the Law. The judaizers who followed Paul did not deny their faith, but claimed it was incomplete

without the law.

Paul's argument is that their conversion was by faith alone. The keeping of the law is by the efforts of flesh. How can flesh perfect, or complete, a work of the Spirit? That this has to do with sanctification is clear. The words "*made perfect*" mean completed, or fulfilled. We are sanctified by faith apart from works.

**"And the law is not of faith: but the man that doeth them shall live in them." Galatians 3:12.**

**"And if by Grace, then it is no more works: otherwise grace is no more grace. But if it be of works, Then it is no more grace; otherwise work is no more work." Romans 11:6.**

That the keeping of the law and its requirements is works for righteousness should be obvious. The above scriptures also plainly so state. Further, "*the law is not of faith.*" Could one keep the law, he would not need faith. But even under the law men were justified by faith (Habakkuk 2:4). The law was given to show the need for faith. It cannot be both ways! It cannot be both faith and works. Clearly faith excludes works for righteousness.

### ***PREDESTINATION AND ELECTION***

We hold predestination, election and foreknowledge to be part of the doctrine of Grace. The scriptural definitions are: Predestination has to do with the future, God's plan for His children; foreknowledge has to do with the past, God from eternity past knew His children; election is His choosing and calling them.

**"For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." Romans 8:29.**

That all knowledge is eternally present with God, all evangelicals affirm, but God's plans are worked out in the context of time. This scripture does not say that some are predestinated to be saved. It says that from eternity past God foreknew His children and made plans for them. These plans are here summed up in this, *"to be conformed to the image of His Son."* All the Christian life is the working of the Holy Spirit to bring about this conformity. It is often said that for God to know is to predetermine. This does not follow. This and other scriptures distinguish between these two words.

**"Having predestinated us to the adoption of children," Ephesians 1:5.**

**"In Whom we have an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own Will," Ephesians 1:11.**

Here are the other two scriptures where the word *"predestinated"* is used. As in Romans, we are here told that the rights of sonship and heirship are assured to all God's children by His eternal purpose. Being dependent only on His purpose, the fulfillment of these promises is not in any way dependent on us.

**"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the Blood of Jesus Christ," I Peter 1:2.**

**"According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him," Ephesians 1:4.**

To "*elect*" means to call out of, to select, to choose. God is sovereign and chooses whom He will. This the scriptures make plain. It is clear, though, from the above scripture, that His foreknowledge, not His sovereignty is the basis of His choice.

The Holy Spirit separates (sanctifies) first provisionally; then in our lifetime, in the call of the Gospel, He applies the Blood of Christ. This is individual. Being "*chosen in Him*" is collective. It is in Christ that we are the elect. The purpose of election is "*that we should be holy and without blemish before Him.*" Thus, election reaches from eternity past to our lifetime and on to eternity future.

### ***ETERNAL SECURITY***

**"And they said, Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31.**

Here is a statement of how we are saved. It is clear and without qualification. If there were any other requirements to be saved they should have been added here. There are many other scriptures to this same effect and none has any qualification whatever. All scriptures produced to show that believers can be lost must be made to harmonize with this or the scriptures self-contradict. This we do not believe. It is not difficult to harmonize them with this plain statement because their contexts clearly show they are talking about other things.

It is believers who are saved and they are saved by believing. Nothing more is required. That everyone who gives an intellectual assent to Christianity is not saved is evident, for the scripture reads, "*Believe upon the Lord Jesus Christ.*" This belief is both trust and commitment.

These are they who will *"never perish."*

**"That whosoever believeth in Him should not perish, but have everlasting life." John 3:16.**

Here we have our Lord's promise that believers will never be lost. He says this is because of His purpose. He put no qualification whatsoever to this promise. It is completely unconditional.

**"Verily, verily, I say unto you, he that heareth My word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." John 5:24.**

Again we have the words of the Lord, without any qualification. He says that for believers, eternal life is a present possession. Ours is a *"know so"* salvation. He plainly denies the possibility of their ever being lost. Passage from death unto life is both past and permanent.

### ***GRACIOUSNESS***

**"Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." Colossians 3:16.**

The Grace of God concerns not only what He has done for us, but also what He is doing in us. It is the indwelling Word of Christ that makes us gracious. The more richly it dwells within, the more gracious we become. Inner character is changed by this Grace in our hearts and thanksgiving and praise are on our lips.

**"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Colossians 4:6.**

This inner graciousness expresses itself in gracious behavior. Gracious speech comes from the abundance of a heart filled with grace. It is seasoned in that it is fitting to both speaker and hearer and it is appropriate to the situation. Gracious speech comes from a gracious life.

**"But He giveth more grace. Wherefore He saith, God resisteth the proud, but giveth grace to the humble." James 4:6.**

Here we see the qualities of a gracious character: humility, graciousness, and mutual submission. None of these qualities is native to human nature, but are the marks of God's grace worked into our lives. To hold the doctrine of Grace and be ungracious is a self-contradiction.

# PENTECOST

This study does not attempt to cover all the doctrines concerning the Holy Spirit which we hold in common with all Evangelical Christians, but only those doctrines that bear on Pentecostal teaching.

## ***THE BAPTISM OF THE SPIRIT***

There is one doctrine that is greatly misunderstood by Pentecostals and Holiness groups as well. This concerns the "*Baptism of (or by) the Holy Spirit.*" The criticisms of Fundamentalists on this point are correct, that the fullness of the Spirit and the baptism of the Spirit are not the same.

## ***THE PROPHECY***

**"John answered, saying unto them all, 'I indeed baptize you with water; but One mightier than I cometh, the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and fire.'" Luke 3:16.**

John's baptism was a declaration of repentance. It had much in common with Jewish practice, especially the baptism of proselytes. It was not his practice of baptizing that startled the Jews, but his preaching. As John baptized with water, he said Jesus would baptize with the Spirit. This Jesus did not do during His ministry before the cross. He continued John's practice of baptizing. Paul later explained the Christian meaning of water baptism.

**"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.**

This verse shows that Spirit baptism was after this time, the time of Jesus' ascension. The second chapter of Acts describes that event.

### ***THE FULFILLMENT***

**"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:4.**

In this description of what Jesus promised in Acts 1:5, we see three distinguishing phenomena: wind, fire, and languages. This is the only scripture account of wind and fire. In the four other accounts in The Acts where persons received the Spirit, there was the phenomenon of "*tongues*," or languages, but not fire or wind. In two accounts, Acts 10:44 and 19:6, it is said that they "*spake with tongues*." In the other two, Acts 8:17 and 9:17, it is, without, doubt strongly implied. "*Tongues*" is the sign of being filled with the Spirit (Acts 10:44) and the wind and fire were the signs of the Baptism.

### ***THE CHURCH***

**"For by one Spirit were we all baptized into one Body, whether Jews or Gentiles, whether bond or free, and have all been made to drink into one Spirit."  
I Corinthians 12:13.**

This scripture tells us that the Baptism in (or with) the Spirit is not many events, but one. The King James version says, "*are baptized*." The Greek and all other

English versions correctly say "*were baptized.*" This puts the Baptism with the Spirit in the past. The third thing this verse tells us is that the baptism has to do with the Body, the Church. The Baptism of the Spirit was the formation of the Church on the day of Pentecost. All we who are members were baptized at that time.

### ***THE FULLNESS OF THE SPIRIT*** ***The Initial Experience***

There are only five descriptions of believers being filled with the Spirit given in the scriptures. They are all in the Book of Acts: 2:4; 8:15-17; 9:17; 10:44; and 19:6. In all five accounts "*tongues*" are either stated or implied. In each case, it was believers who were filled with the Spirit, not baptized. In each case, the experience followed conversion. In Acts 10:44 it is expressly said that tongues-speaking was the sign of receiving the Spirit. There is no other pattern given. There is no indication anywhere in the New Testament that this would be changed. This is the character of the Church Age.

### ***A Continuing Life***

By the examples given, such as Acts 4:8, one of the results of being filled with the Spirit is effective witness to the Gospel. Another result, as in Acts 13:9, is Spirit-filled miracle working. In Ephesians 5:18, saints who had been filled with the Spirit are enjoined to be filled with the Spirit. This does not mean that a believer may lose the gift of the Spirit, but that the Spirit-filled life is progressive.

## ***SPIRITUAL GIFTS***

**"Now concerning spiritual gifts, brethren, I would not have you ignorant." I Corinthians 12:1.**

**"Now there are diversities of gifts, but the same Spirit."  
I Corinthians 12:4.**

Another very misunderstood subject is "*spiritual gifts*." In I Corinthians 12:1 the word for gifts is in italics, being supplied by the translators. It is not in the original. In the Greek, the word "*spiritual*" is in the plural: "*now concerning spirituals*." This, of course, does not make sense in English though it is good Greek. We might say, "*now concerning things of the Spirit*." The point is these are not gifts in the sense of presents, wrapped up and given to someone.

In I Corinthians 12:4, and all other places where the word "*gifts*" is used, it is the word which we have in English, "*charisma*," and is in the plural. Therefore, we might say "*now concerning spiritual graces*." These graces are abilities given to persons to benefit the Body. It is the Body of the Church that is gifted, as we would say "*a gifted musician*." These abilities are the ways the Spirit "*manifests*" Himself in our midst (I Corinthians 12:7). However I Corinthians 14:32 makes it plain that these abilities are subject to the control of the endowed individual.

These graces, or abilities, are nine: wisdom, knowledge, faith, discerning of spirits, healings, miracles, prophecy, tongues and interpretation of tongues. (I Corinthians 12:8-10). The first four here listed are quiet gifts. The next two are spectacular gifts, and the last three are vocal gifts.

These are not some natural and some supernatural abilities. They are all endowments of the Spirit. Wisdom and knowledge are as supernatural as healing and

miracles.

There is not even the slightest hint or expectation in the New Testament that these phenomena would cease at any time in this Church Age. A fair reading of the New Testament will impress the expectation that they would continue until the Lord's return. Indeed, there has scarcely been a time when these phenomena were not manifested among some group of believers. The scripture discusses these gifts as common occurrences and as the norm of Christian experience. They still are!

### ***THE PURPOSE OF THIS EXPERIENCE*** ***The Evidence of the Spirit's Fullness***

**"And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Acts 10:45-46.**

It was the "*speaking with tongues*" by "*the Gentiles*" that convinced these Jews that the Gentiles also had received the gift of the Holy Spirit. That was the only thing that convinced them. Thus, tongues-speaking is the evidence of receiving the Holy Spirit. It is the only evidence the scripture gives.

### ***The Sign of the Spirit's Presence***

**"In the Law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all this they will not hear Me, saith the Lord. Wherefore, tongues are for a sign, not to them that believe, but to them that believe not." I Corinthians 14:21-22.**

Paul here quotes Isaiah 28:11. Isaiah, in turn,

was commenting on Deuteronomy 28:49. For Moses, the men of other tongues were foreigners who would punish Israel's waywardness. For Isaiah, they were the Babylonians. In either case, their tormentors would speak an "*unknown*" language.

Paul does not say that the experience of speaking in the Spirit is the fulfillment of these prophecies. They had been fulfilled for over six hundred years. He draws a parallel. Just as a language unknown to the Jews was a sign to their unbelief that this was God's judgment, just so now, "*tongues*" are a sign to unbelievers. This was so in Acts 2 and has often been the case since. Tongues are a sign of the presence of God among His people.

### *Spirit Imparted Power*

**"But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me." Acts 1:8.**

The third purpose of this experience is the impartation of Divine Power. Here Jesus said the Spirit would empower them to be effective witnesses. In Acts 3:12, Peter declares it is the power to do the miraculous.

### *The Necessity of the Experience*

**"And being assembled together with them, (He) commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me." Acts 1:4.**

Here Jesus promised the Spirit to His apostles. Ten days later, they and one hundred eight others were "*filled with the Spirit.*"

**"For the promise is unto you (Jews) and to your children, and to all that are afar off (Gentiles), even as many as the Lord our God shall call." Acts 2:39.**

Here, as clearly as can be said, this gift as it had been seen and experienced in this chapter, is promised to all *"the called."* If this does not mean all of the Church Age, language means nothing!

This experience is needed because it was promised by the Lord and His apostles. It is needed for power to evangelize (Acts 1:8). It is needed for power to bear sufferings. (Acts 9:16-17). It is needed for power in prayer (Romans 8:26-27).

# PAUL'S GOSPEL

## *Paul's Apostleship*

The apostleship of Paul is unique. Peter and the others of the twelve had a common apostleship. They were commissioned at the same time (Matthew 10); they are called "*the twelve*" (Matthew 26:20), "*the apostles of the Lamb*" (Revelation 21:14) and as their reward they shall "*sit on twelve thrones judging the twelve tribes of Israel.*" (Matthew 19:28). None of this is said of the Apostle Paul.

## *Paul's Commission*

**"But the Lord said unto him (Ananias), Go thy way; for he is a chosen vessel unto Me, to bear My Name before the Gentiles, and kings, and the children of Israel: for I will show him how great things he must suffer for My Name's sake." Acts 9:15-16.**

This passage (Acts 9:15-16) is the account, not only of Paul's conversion experience, but also of his commission as an apostle. The word "*apostle*" is not here used, but the word "*chosen*" and his commission to bear Christ's Name and his consequent sufferings, together with his later references to the experience (Acts 22 & 26) show this is so.

The word "*apostle*" means a personally commissioned representative. This is why Paul says in I Corinthians 9:1, "*Have I not seen Jesus Christ our Lord?*" He was commissioned, not by Jesus during His earthly ministry as were the twelve, but by the risen Lord. He also received his revelation of the Gospel from the risen Lord. (I Corinthians 11:23).

**"Truly the signs of an apostle were wrought among you in all patience, and wonders, and mighty deeds." II Corinthians 12:12.**

Here in chapter eleven, verses 22 through 28, Paul presents his credentials as an apostle. They are: unusually miraculous works, signs and wonders, his Jewishness and his great sufferings. Remarkably, one of his credentials is his patience!

Nor was all this subjective. Ananias was witness to his commission (Acts 9) and he calls the Corinthians themselves as his witnesses concerning the results of his apostleship.

### ***Peter & Paul***

During the Council of Jerusalem recorded in Acts 15, Peter accepted Paul's apostolic ministry, saying that his own experience in taking the Gospel to the Gentiles justified Paul's ministry among the Gentiles. Later, Paul publicly rebuked Peter for compromising the Gospel (Galatians 2:7-8). If Peter refused Paul's rebuke, it is not recorded. What he wrote in his own letter would indicate that he accepted the reproof. Peter and Paul are clearly equals.

**"Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." II Peter 3:15-16.**

Peter not only accepted the legitimacy of Paul's ministry and apostleship, but also his message. Even if one could not fully comprehend Paul, his writings are scripture and are to be so respected!

### ***Paul's Dispensation***

**"For if I do this thing (preaching the Gospel) willingly, I have a reward; but if against my will, a dispensation is committed unto me." I Corinthians 9:17.**

There are several meanings of the word "*dispensation*." The meaning here, and also in Eph. 3:2 and Col. 1:25, is responsibility - stewardship. In Ephesians he says this stewardship and responsibility of his apostleship are for the Gentiles. Further, in Galatians 2:1-10 Paul says the twelve apostles and elders of Jerusalem agreed that Peter's apostleship was to the Jews while Paul's was to the Gentiles. Of course, Peter preached to Gentiles and Paul preached to Jews, but their apostleships and the success of their ministries were in the spheres of their callings; Peter to the Jews and Paul to the Gentiles.

In Ephesians 3:2, Paul says he was a steward of the mysteries of God. He tells of seven mysteries that summarize his Gospel. They are:

The mystery of Israel's blindness (Rom. 11:25)  
The hidden mystery (Rom. 16:25; I Cor. 2:7; Eph. 1:9)  
The blessed hope (I Cor. 15:51-52)  
The Church (Eph. 5:32)  
The mystery of God (or godliness) (Col.2:2; I Tim.3:16)  
The mystery of iniquity (II Thess. 2:7)  
The mystery of the faith (I Tim. 3:9)

### ***PAUL'S MINISTRY To the Gentiles***

**"And He said unto me, Depart: for I will send thee far hence unto the Gentiles." Acts 22:21.**

In this chapter, Paul gives his defense to his

countrymen. He tells of an experience in the temple years before when the Lord specifically commissioned him to go to the Gentiles. In verse eighteen, the Lord had told him the Jews would not accept him. This chapter shows the violence of their rejection. In Romans 15:18-21 Paul summarizes his ministry to the Gentiles and how he was received. His letters to the churches confirm his success in evangelizing the Gentiles.

### *To the Church*

**"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the Church: whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hid from ages and generations, but is now made manifest." Col. 1:24-26.**

Here Paul says he received from God a stewardship (Dispensation) which included many sufferings for Christ. The Lord had told Ananias (Acts 9:16) that He would show Paul how great things he must suffer for Christ's sake. Paul was anxious to fulfill, or complete, all these sufferings, which he said was cause for his rejoicing.

This stewardship made him a minister of the Gospel (vs. 23) and a minister of the Church (vs. 25). It was his responsibility to "*fulfill the Word of God*" by fully proclaiming the mystery revealed to him, without which the Gospel was not complete. No other writer of scripture makes such a claim. This alone makes the Pauline message of paramount importance!

### *For Us Today*

Since the Word of God is our "*sole rule for faith*

*and practice,"* Paul's apostleship and Gospel extend to us and to the end of this age of the Church. All scripture must be understood in the light of Paul's revelation.

### ***PAUL'S SPECIAL REVELATION*** ***Paul's Claim***

Peter (II Pet. 3:15-16) speaks of the wisdom given to Paul. He acknowledges some of Paul's teaching is difficult, but says that to misconstrue his Gospel is to wrest the scriptures.

### ***The Scriptural Evidence***

Of the twenty-seven books of the New Testament, thirteen bear Paul's name. This is nearly one-half of its documents and twenty-five percent of its pages. Twenty-seven percent of its pages were written by Luke, Paul's disciple. The history of the Church shows that all sound doctrine is Pauline.

## **THE BRIDE**

### ***John's Vision***

**"Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And He saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God. Revelation 19:7-9.**

This scene comes near the close of John's revelation. The plagues are now spent, the victories are

won and evil is vanquished. Matthew 24 & 25 is another account of this time. This event will occur before the King *"sits on the throne of His glory"* (Matt. 25:31). This is the consummation of the age. It is clearly future.

The marriage of the Lamb and His Bride occurs at this time. Marriage, the closest of unions, implies maturity and fellowship. The phrase *"righteousness of saints"* is plural in the original. Modern versions read *"righteous acts of saints."* This shows that the Bride represents a group of people, that this is a qualified people, and that it was the lives of these saints on earth that qualified them. This is the vision of the Apostle John.

### *Paul's Espousal*

"Would to God ye could bear with me a little in my folly; and indeed bear with me. For I am jealous over you with a godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." II Corinthians 11:1-3.

Paul says he had espoused the Corinthians to Christ as a bride to a husband. He did not say that he had espoused the Church to Christ, but individuals. This chapter makes it clear that it is Paul's preaching and doctrine that espoused them to Christ.

He expressed concern that this engagement might be broken. Again, it is as individuals that this would or would not occur. The seduction of Eve to sin by the serpent was an illustration of how this could happen.

His fear was that they would be *"corrupted from the simplicity that is in Christ"* unto *"another gospel."* This would involve disaffection in both doctrine and practice. The Galatians were corrupted doctrinally. The Corinthians were corrupted by carnality. Both denied the headship of Christ.

### *A Personal Experience*

**"Nevertheless I have somewhat against thee, because thou hast left thy first (pre-eminent) love." Revelation 2:4.**

Paul espoused persons, not the Church. He addressed them as individuals, though collectively. In the above passage, the pronouns are singular. The espousal to Christ comes to the heart when the Spirit makes the truth real to you! Defection is also personal and a matter of the heart. Now is the time when the wedding garment, the *"fine linen, clean and white"* is made. Any bridehood is a matter of the heart and this is no exception. As our love for Christ grows we are changed from glory to glory (II Cor. 3:18).

### *Other Figures*

**"Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. Therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway (disqualified)." I Corinthians 9:24-27.**

Here Paul presents the same teaching using figures from athletics. The purpose of the Christian life is to gain a prize, a crown. Just as athletes must discipline their lives, so must we. Just as they can be disqualified, so can we. It is not that we can be disqualified from eternal life, but from the prize, the crown of Christian living. Let the Olympic runner, boxer, or wrestler teach us about

the purpose of Christian living.

**"But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win (gain) Christ." Philippians 3:7-8.**

Now the figure is from commerce, gains and losses. Paul had made a balance sheet of his life. The things that were formerly credits are now debits and the things that were formerly debits are now credits. The only gain that is worth our life is Christ; to be found in His righteousness, to come to know Him, to experience the fellowship of His sufferings, to be made conformable unto His death to attain to *"a better resurrection."* All else is worse than a wasted life.

**"The Spirit Itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; Heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Romans 8:16-17.**

This is an illustration from law. The New Testament declares that believers are children of God. Children are heirs of their parents, and believers are heirs of God. We can be joint-heirs with Christ. Not all believers will be joint-heirs with Him. This should be self-evident from the text and from life.

**"Nay, in all things we are more than conquerors through Him that loved us." Romans 8:37.**

Here the figure is military: Christians can be the conquerors! This is the same word sometimes translated *"overcomers"*. Every conceivable adverse circumstance of life is listed, but we can be *"more than conquerors"*.

Not every believer achieves this kind of victorious living, but he can! This is the life He has given us to live.

All these circumstances of life, the bride, the athlete, the business man, the heir, the general, all show in different ways what God wants us to attain unto by living for Him here and now.

## SANCTIFICATION

Paul's doctrine of sanctification clearly expounds both theory and practice. It is very different from modern theologies, but unlike them, it works!

### ***TWO HEADS***

#### ***The Two Adams***

**"And so it is written, the first man Adam was made a living soul; the last Adam is a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second Man is the Lord from heaven."**

**I Corinthians 15:45-47.**

Paul contrasts two persons, Adam and Christ, whom he calls the last Adam. The last Adam was the progenitor of a new spiritual race, a "*new creation*." Adam's race is that which is born of the flesh. The new creation is that which is born of the Spirit, "*born again*."

**"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Romans 5:19.**

Adam's sin made all his descendants sinners. While this is not at all a popular doctrine, it is thoroughly scriptural. Common experience and observation should be enough to convince, even apart from scripture.

Just as Adam's sin made all the sons of Adam sinners, just so the obedience of Christ unto death has made all the sons of God righteous. There are two creations, of which Adam and Christ are the heads.

### *Two Corporate Men*

**"Knowing this, that our old man is crucified with Him." Romans 6:6.**

**"For to make in Himself of twain one new man." Ephesians 2:15b.**

**"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and that ye put on the new man, which after God is created in righteousness and true holiness." Ephesians 4:22,24.**

**"Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man." Colossians 3:9-11.**

A basic concept of the Apostle Paul is "*the old man*" and the "*the new man*." Notice that none of the scriptures uses the term "*my old (or new) man*." While every believer possesses the natures of both, these are collective terms, not individual. There is only one old man (the old creation, or all that we were in Adam); there is only one new man (the new creation, or all that we are in Christ).

The references in Ephesians and Colossians tell us to put off the old man and put on the new man. These are as garments (habits) that are two different ways of living.

The old man is the lifestyle of the first, sinful creation. The new man is the lifestyle of the new creation. For the Christian, this is as simple, and as effective, as changing clothes. Other verses are: II Corinthians 5:17; Galatians 6:15.

### ***Two Identifications***

We saw in Romans 5:19 that as sons of Adam we were sinners. We were identified with him in sin. The result of this is a sinful life. But we are now identified with Christ and His righteousness. The result is a righteous life.

**"Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Now if we be dead with Christ, we believe that we shall also live with Him. Romans 6:3,8.**

The reason we are now identified with Christ and no longer with Adam is because we, by faith, are identified with Him in His death. In that He died for us, we died with Him. As He now lives, we too, live in Him.

### ***TWO REALMS Their Natures***

**"For ye were sometimes darkness, but now are ye light in the Lord." Ephesians 5:8.**

There are two realms of existence which Paul here contrasts as light and darkness. Formerly we lived in the realm of darkness. Now, in Christ, we live in the realm of light. This is a strong contrast, but is very descriptive of the difference between the believer and the unbeliever.

**"For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." Romans 5:17.**

Now the two realms are contrasted as being death and life. Those apart from Christ are *"dead in trespasses and sins"* (Ephesians 2:1). They live in death. Those to whom Christ has given life live in the realm of life. They *"shall never die"* John 11:26.

**"That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Romans 5:21.**

These two realms are darkness and light, death and life, and here they are presented to us as sin and grace. Darkness and death are, of course, caused by sin. Men are sinners because they are born in sin and live in sin. All who are in Christ are in the realm of grace. It is by grace we are saved, and it is by grace we live. It is nothing of us and all of grace.

**"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit." Romans 8:5.**

Finally, these two realms are flesh and Spirit. The flesh is darkness, sinful, death; the Spirit is life, light and grace. Unbelievers are after the flesh, while believers are after the Spirit. Believers may *"walk after the flesh,"* but they are not in the flesh. Since we are in the Spirit, we must also walk after the Spirit.

### ***THEIR SUBJECTS***

**"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye**

**your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: For ye are not under the Law, but under grace." Romans 6:12-14.**

These two realms of existence are dominions, each with a sovereign and vassals. Sin is the sovereign of the evil realm and all the lost are vassals. They do what sin would have them do; they can do nothing else. God is the Sovereign of the realm of Life and His vassals obey Him. They have no obligation to their former sovereign, sin.

**"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Romans 6:16.**

The figure here is master and slaves, and is more than just a figure, for this is a reality that every Christian experiences. As sinners, we were the slaves of sin. Whatever sin commanded, we did. Now we have a new master, righteousness, and we obey him. We have no obligation to our former master, but we can serve him if we choose. If we yield to sin, we again enslave ourselves to sin. But we can yield to righteousness and obey it.

**"Wherefore, my brethren, ye also are become dead to the Law by the Body of Christ; That ye should be married to another, even Him Who is raised from the dead, that we should bring forth fruit unto God." Romans 7:4.**

In the analogy of marriage we see that our death with Christ severed all our old ties and obligations. We are free to be united with the risen Christ to live a new and fruitful life.

## ***TWO NATURES*** ***Flesh and Spirit***

**"For to be carnally minded is death; but to be spiritually minded is life and peace." Romans 8:6.**

The sinner has but one mind, the carnal mind. The Christian has two minds; one that he inherited from Adam and one from his heavenly Father. Paul has as much to say about the mind as he says about the heart. He means by the mind, the will, the purpose of life. The carnal mind is the will of the flesh; The spiritual mind is the will of the Spirit. The flesh and the Spirit are the natures of "*the old man*" and "*the new man*" within the Christian.

That there is a struggle within such a divided personality should not be surprising. This struggle must be resolved before there can be peace.

**"For the good that I would I do not; but the evil that I would not, that I do." Romans 7:19.**

This is the common experience of all Christians, but it is not a pleasant one. The flesh and the Spirit struggle within. One must become dominant. When the flesh becomes dominant, the result is a carnal Christian who never realizes his spiritual potential. When the Spirit becomes dominant, there is a spiritual life that can mature in Christian living. How is this done? Hear the apostle: "*Who shall deliver me from the body of his death? I thank God through Christ Jesus our Lord.*" (Romans 7:24-25). But what are the mechanics?

### ***Resolving the Struggle***

**"Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Romans 6:11.**

We "*reckon*" (count, consider) ourselves to be dead with Christ. This is practice. God says we died with Christ: We count it so. He says that as Christ died for sin, so we died to sin. We agree with Him that this is so.

**"Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Romans 6:13.**

This is the other half- "*yield*." We do not yield (give in) to sin, but we yield to God. There is a struggle within. To whom we give in (yield) determines the outcome. The secret is comprised of two important words - "*reckon*" and "*yield*."

### ***The Life of Victory***

**"If we live in the Spirit, let us also walk in the Spirit." Galatians 5:25.**

The Spirit is the realm in which all Christians live. Since this is so, it is inconsistent for a Christian not to "*walk in the Spirit*." The word "*live*" means this is the life we have. The word "*walk*" means our manner of life, our lifestyle. If one's living is not consistent with his life, he is miserable and defeated. Consistent living produces joy. To be led by the Spirit (Romans 8:14) means mature Christian living.

## ***THREE CLASSES OF MEN***

### ***I Corinthians 2:14-3:3*** ***The Natural Man***

The truth of this passage is grasped by very few Christians. Most theologies do not even consider it, but it is fundamental to Pauline teaching. Only these distinctions explain the spiritual conditions we see among Christians.

The natural man is the unregenerate son of Adam. He may or may not be religious, but he is not spiritual. He does not "*receive*" spiritual things. It is not that he does not know what we are saying, he will not receive it. He considers it foolish. In the very nature of things he cannot know (experience) "*the things of the Spirit of God*" because he is not spiritual.

### ***The Spiritual Man***

This is a person who is born of the Spirit of God and lives in the Spiritual realm. He is in a position to discriminate *between "all things"*, but others do not understand him. Because he has the mind of Christ he can enter into spiritual thinking foreign to others.

### ***The Carnal Man***

This kind of person is of two classes. The first is said to be carnal because, although he is born of the Spirit, he has not yet learned to live and think like a spiritual person. He is like a babe that has not yet matured.

In the second use of the word "*carnal*," the form is slightly different. It means someone who should be mature, but is not. He has had opportunity to become spiritual, but has not grown spiritually. This is willful. He is a Christian, but he lives like a worldling. Christians

today would say he had never really become saved, but Paul does not say this. He charges the Corinthians with willful carnality, but addresses them as Christians.

Sanctification is a continuing experience for the spiritual. Sanctification has not been realized in the living of the carnal Christian.

## DISPENSATIONALISM

There are two basic approaches to the scriptures: covenant theology and dispensationalism. The first is the view that all of the saints of all the ages are "*The Church*," beginning with Adam. The term, "*The Jewish Church*" is used of the pre-Christian times. It is held that there are only two basic covenants between God and man: the covenant of works with Adam in the garden, and the covenant of grace with Adam after the fall, which endures until now. This position is either post-millennial or amillennial, holding that the present order will continue until "*the end of time*" when "*the general judgment*" will occur. This system leaves no room for a restored Israel in the future.

Dispensationalism, however, holds that God has dealt with humankind in different ways in different ages of time. It takes seriously Paul's argument in Romans 9-11 for a future of faith for Israel. It recognizes a fundamental difference between the Law and the Gospel.

The scriptures are divided into the Old Testament and the New Testament. The New makes the former Old (Hebrews 8:13).

There is a fundamental difference between the Law and the Gospel (John 1:17). Thus we have two ages, or dispensations.

The Law was of fairly recent time in man's history.

Moses, who gave the Law, lived about 1500 B. C. Thus the age, or dispensation, of the Law lasted about 1500 years. What of the ages before Moses?

God's relationship with Abraham was not based on the Law; it was not yet given. The covenant with Abraham was based on Promise (Genesis 12:1).

Before Abraham, God's dealings with men were based on His covenant with Noah. His dealings with the antediluvians were based on the covenant of Genesis 3. The only relationship man can have with God, according to the Bible, is covenantal and all God's dealings with man are by Grace.

Romans eleven, as well as many other passages and prophecies, foretell the restoration of Israel in faith in Christ. This will be after the Church Age (Acts 15:13-18; Romans 11:25-29). This age of Israel's restoration is the millennium.

This is the dispensational view and it profoundly affects one's understanding of the scriptures.

## THE CHURCH

### *The Church and The Kingdom* Jesus' Proclamation

**"From that time Jesus began to preach and to say, Repent: for the Kingdom of Heaven is at hand-" Matt. 4:17**

The Gospel of Matthew presents Jesus of Nazareth as Israel's King. When He began His preaching ministry, His theme was *"The Kingdom of Heaven."* The constantly recurring phrase is *"that it might be fulfilled."* Jesus was proclaiming what the whole Old Testament foretold. His ministry was one of fulfilling what was promised in the Old Testament. He was not preaching concerning the

Church because that had not yet been revealed.  
(Ephesians 3:1-13)

**"These twelve Jesus sent forth, and commanded them Saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand." Matt 10:5-7.**

**"But He answered and said, I am not sent but unto the lost sheep of the house of Israel." Matt. 15:24.**

Jesus pre-resurrection ministry and that of His disciples was only to the Jews and concerned a nation and a kingdom. The Church was not revealed until later; it is a people from all nations and is a fellowship in Christ.

### *The Apostolic Affirmation*

**"And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: Simeon hath declared how God at the first (for the first time) did visit the Gentiles, to take out of them a people for His Name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will set it up-" Acts 5:13-16. (quoting Amos 9:11-12)**

This chapter shows that Peter's preaching to the house of Cornelius was the first time God had "*visited*" the Gentiles with the Gospel. He, James and others affirmed that the ministry of Paul and Barnabas was a further "*visitation*" of God to the Gentiles. In the scriptures, God's visitations are times of either judgment or blessing. This "*visiting*" the Gentiles is the Age of the Church.

It is after this time of visitation that He will "return" to build again the tabernacle of David. This can mean nothing else than the national restoration of Israel in Christ. The Kingdom and the Church are not the same, nor is the age of the Church the same as the age of the Kingdom of God. This latter will be "*afterward*."

### ***The Mystery of the Church***

**"Whereof (the Church) I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the Word of God; even the mystery which hath been hid from ages and from generations, but is now made manifest to His saints." Col. 1:25-26.**

The Church was a mystery hidden from past ages. It was not foretold in the Old Testament, and with but one exception (Matt. 16:18 and parallel passages in the other Gospels) the Church is not mentioned by Jesus during His public ministry. The Church was formed in the Acts and its doctrines were revealed to Paul; Peter affirmed this (II Peter 3:15-16). It is Paul's doctrine that fulfills, that is completes, the Word of God.

### ***THE BODY OF CHRIST*** ***Our Corporate Union***

**"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. Now ye are the Body of Christ, and members in particular." I Cor. 12:12,27.**

This passage, I Corinthians 12:12 to 27, uses the analogy of the human body to show our relationship to Christ and to each other. The concept of "*corporate*" union has become an important principle of law and

business.

Just as the head of the body directs the body in all its functions and activities, and the head of a corporation does the same for a corporation, so Christ is the Head of the Church and directs its functions and activities. As the members of a body are distinct, yet one with each other, so are all we who are *"in Christ."*

All this means that the Church is not an ecclesiastical structure, but an organism. Only apostolic authority was general in the New Testament; all other offices were local. Paul's apostolic authority is still general in the Church through the scriptures.

### *The Headship of Christ*

**"And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all." Eph. 1:22-23.**

Christ is the Head of the Body, the Church. This is by the appointment of God. This place has not been delegated to any other. There is no *"vicar of Christ on earth."* A vicar has authority in the absence of another. But Christ is not absent! He is always present among as few as two or three. (Matthew 18:20)

**"Now there are diversities of gifts, but the same Spirit. But all these worketh that one and selfsame Spirit, dividing to every man severally as He will." I Cor. 12:4,11.**

This passage, I Corinthians 12:4 to 11, lists the nine gifts of the Spirit as He manifests Himself in our midst. There are other ways in which He works, convicting sinners, etc. Christ is the Head of the Church and directs it through the Spirit. We live in the Spirit and we walk in the Spirit. (Gal. 5:25) By the Spirit the body

functions.

Christ, not men, directs His Church. He does this by the Spirit. To be sure, the Spirit works through men, the offices Christ placed in the Church; but these offices are local. There is no hierarchy; there is no episcopate; there is no general conference. The Church is not an organization that operates; it is an organism that functions. Thus church membership is not only unnecessary, but harmful.

### *One New Man*

**"For to make in Himself of twain (Jew and Gentile) one new man. Eph. 2:15.**

This chapter has for its subject the reconciliation, in Christ, of Jews and Gentiles and the uniting of them into One New Man. This new man is the Church, the New Creation, the Body of Christ. In this union, those so different are made one.

Not only are all those who are *"in Christ"* made one, they are individually made new persons. (II Cor. 5:17) This newness is both collective and personal.

### ***THE CHURCH & THE BRIDE***

**"And so it is written, The first man Adam was made a living soul; the last Adam is a quickening Spirit." I Corinthians 15:45.**

### *The Type*

Paul contrasts Adam and Christ, the Second Adam, and develops parallels and types. In the account of Adam's *"deep sleep"* we have a picture, or type, of the mystical Christ. As a rib was taken from Adam to make a bride, so from the Body of Christ, the Church, is a small company being separated and built into the Bride of

Christ. This separation is not exclusive; any Christian can qualify. Not all will.

### *The Psalm*

The forty-fifth Psalm is a prophetic picture of the Bridegroom and the Bride. The speaker is God (compare vs.1 & vs.17). Christ is the King (compare vs. 6-7 with Heb. 1:8-9). The queen must forget her own people and her father's house. There are many kings' daughters, but only one queen. Her clothing is of wrought gold (compare Rev. 19:8).

### ***THE CHURCH & THE RESURRECTION*** ***Two Accounts of the Coming of The Lord***

**"And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Zech. 14:4.**

In this fourteenth chapter, Zechariah describes *"the Day of the Lord"* (vs. 1); the coming of God in judgment. The events of this passage have not yet occurred. In that day His feet shall stand on Olivet.

**"And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.**

Our Lord promised that He would come again and that at His coming He would come in power and glory to judge the nations. At His ascension, two angels said that

He would return as He went, in a cloud, returning to the Mount of Olives. These two passages (Zech. 14:4 and Acts 1:11) describe the same event.

**"For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not precede them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord."**  
**I Thess. 4:15-17.**

This, too, is a prophetic description of the coming of the Lord, but in no way corresponds with Zech. 14:4 and Acts 1:9-11. Two different events are described. The latter two passages tell of His coming to judge the world; the Thessalonians passage concerns His coming for the Church.

### ***THE FIRST RESURRECTION***

**"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshipped the beast, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power." Rev. 20:4-6**

The first resurrection is of all the just unto life. This includes those who were raised at Jesus' resurrection

and all who are later raised to life. The second resurrection is to the second death.

### ***The Order of the Resurrection***

**"For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at His coming." I Corinthians 15:22-23.**

**"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."  
I Corinthians 15:51-52.**

In I Thessalonians 4:13-18, we have the manner of the resurrection and translation and how it will occur. In I Corinthians fifteen, we have the order of the resurrection. There will be saints living when the dead are raised, and they will be changed (translated to immortality). There will be an *"order"* in the resurrection. First, there will be the *"special"* resurrection Paul sought to attain unto. These are they who are *"kept from that hour of temptation"* (Rev. 3:10). Later, the rest of the Church will be taken *"out of great tribulation"* (Rev.7:14).

### ***The Special Resurrection***

**"Jesus, when He had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many." Matthew 27:50-53.**

**"Women received their dead raised to life again; and others were tortured, not accepting deliverance; that they might obtain a better resurrection. Hebrews 11:35.**

This Hebrews passage explains the mysterious passage in Matthew about those who were resurrected with Jesus. They had attained a better, earlier resurrection. This was a special resurrection for saints of the Old Testament.

**"If by any means I might attain unto the (out) resurrection of the dead." Philippians 3:11.**

The apostle is here stating the purpose of his life; *"that I may gain Christ, and be found in Him, that I may know Him, that I might attain to the resurrection of the dead."*

Nowhere else does Paul speak of the resurrection as an attainment. As a believer he would be resurrected. He had no fear of losing his salvation.

The Greek word for *"resurrection"* has the preposition *"ek"* -out of- prefixed here. This is the only place where this occurs. Paul wanted to attain to a special resurrection, prior in time to others, like those Old Testament saints who had attained to a *"better resurrection."* This out-resurrection and translation (of the Bride) is the *"better resurrection"* of the New Testament.

## ***CHURCH GOVERNMENT***

### ***Its Head***

**"And He (Christ) is the Head of the Body, the Church." Col. 1:18.**

That Christ is the Head of the Church all

Christians affirm. For most, however, He is like a constitutional monarch who has no real power, that being delegated to prime ministers. There are no human vicars of Christ. He is the Head of the Church in fact and directs it through the Holy Spirit, the *"Other Comforter."*

### *Its Offices*

**"And He gave some, apostles; and others, prophets; and others evangelists; and others, pastor-teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ. Eph. 4:11-12.**

Christ directs the Church by the Spirit, but the Spirit works through persons. This passage lists four offices that Christ gave to the Church for *"the ministry."*

The words *"some"* in our version translates two different words of the original. The original words have no counterpart in our language and cannot be exactly translated. They are *"differentiating particles."* The best, perhaps, that we can do is to use *"some"* and *"others."* This separates apostles from the other three offices.

By definition, *"apostle"* means one directly and personally commissioned. This is why Paul, when defending his apostleship, said *"Have I not seen Jesus Christ our Lord?"* (I Cor. 9:1) Thus there are no apostles today. Nor need there be: the authority of the apostles is still present in the scripture.

The other three offices are more or less local and function in the Church today. In addition, elders and deacons are appointed by these to care for local needs.

### *Its Function*

The Church is not political and when it has become a political force or tool it has become spiritually weak. Nor is it a business, though it has business that

must be handled well. When the methods of business are applied to the Church it fails to do what it was formed to do.

The Church is a family and only as it functions as a family can it really manifest God's love, bring souls to new birth and bring saints to maturity. This is the purpose of the Church.

## ***OUR CORPORATE WORSHIP***

### ***The Apostolic Worship Service***

**"And they continued steadfastly in the apostles' doctrines and fellowship, and in breaking of bread and prayers." Acts 2:42.**

There is no basis in the New Testament for a liturgy, or order of worship. This verse, however, tells us what apostolic worship was like. Doctrine, the teaching of the faith was an important part of it. Belief must have content and it is important to know what we believe and why. (Luke 1:1-4)

Fellowship is essential to the Christian community and by definition it is based on that which we hold in common. In fellowship we find mutual support, both spiritually and socially.

Communion, breaking of bread, has always been central to Christian worship, though often greatly distorted. It is at once a proclamation of faith, an acknowledging of fellowship with others, and adoration of our Lord. It is *"open"* to all believers.

Prayer is very personal, as when Jesus went apart to pray, but also it is corporate. There are many forms of public prayer and all are needed to meet the needs of Christians.

### *Apostolic Practice*

**"How is it then, brethren? When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying. I Cor. 14:26.**

It is readily apparent from this verse that apostolic worship services were informal and the whole congregation participated. There were no performers and audience; no standardized ritual. Participation was both general and varied.

There was singing. Song has always been a part of worship that is spiritual, while musical performance has been part of formalism.

Doctrine, teaching the faith, was regular and not confined to a single preacher. Tongues-speaking with interpretation was common and "*revelation*," imparting of truth, also came from more than one person.

All this pictures a dynamic fellowship rather than an institutionalized service.

### *Apostolic Doctrine*

**"There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all" Eph. 4:4-6.**

Though not a comprehensive statement of doctrine, these seven summarize the apostle's teaching and unity is emphasized. Each is directly related to both doctrine and Christian living.

The one body states the unity of all believers. Not only is this a doctrine, it should affect our mutual relations. One Spirit is the Holy Spirit Who is the life-breath of the Body.

Ours is a common hope and wherever and under whatever circumstances Christians meet it is the basis for

fellowship.

Our loyalty is not to churches or cultures, but to the same Lord. The faith is the same for all time and every culture. The one baptism is the baptism of the Spirit (I Cor. 12:13) which makes us one, and it is the same Father Who is over all.

### ***THE NAME OF JESUS***

**"Wherefore God also hath highly exalted Him, and given Him a Name which is above every name." Phil. 2:9.**

For the Christian, the Name of Jesus is *"The Name above every name."* To that Name alone we bow; to Him we give our allegiance and heart.

**"And whatsoever ye do in word or in deed, do all in the Name of the Lord Jesus." Col. 3:17.**

This admonition is all-inclusive. Everything is to be done in His Name. Thus, among other things, we gather to worship in His Name (Matt. 18:20); we pray in His Name (John 16:23-26); and in like manner, we baptize in His Name.

Some suppose we are not Trinitarian because we baptize in Jesus' Name. We most strongly affirm that we are Trinitarian in the historic meaning of the term.

There are five passages, all in the Book of Acts (2:38; 8:16; 10:48; 19:5; 22:16), that tell us about apostolic practice in baptizing. In each case it is *"in the Name of the Lord."* Never did they baptize in the Name of the trinity.

The so-called *"great commission"* was never followed in apostolic practice. It is our view that Matthew 28:19 is prophecy concerning the time of the Kingdom, when Jewish evangelists will affirm the Trinity so long denied by that people. The Great Commission for the Church is found in Acts 1:8.







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