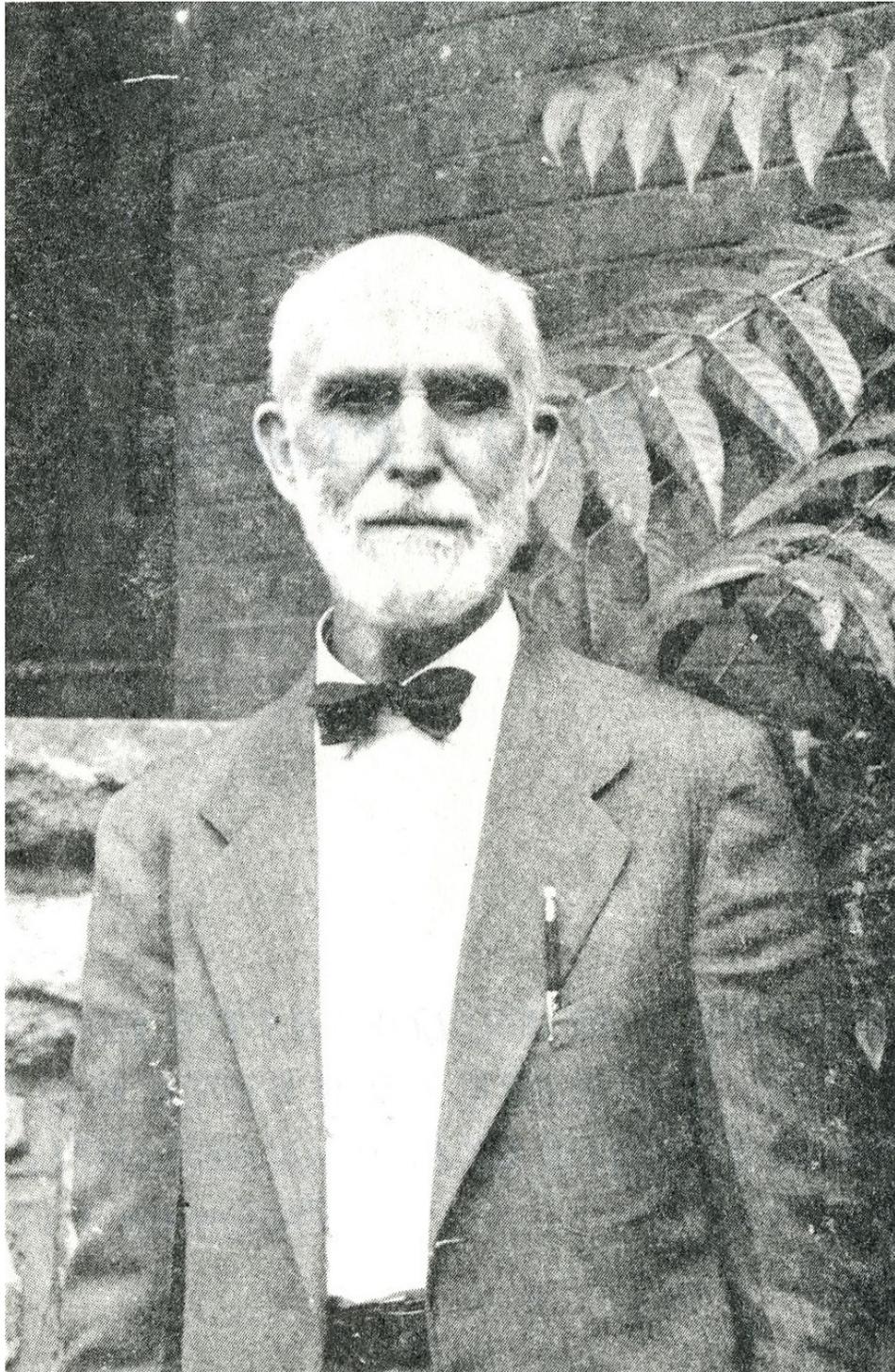


A. S. COPLEY

W. J. Franklin



ALBERT SIDNEY COPLEY

PREFACE

It would be utterly impossible for the writer to adequately express my appreciation for Brother A. S. Copley. He influenced my life toward spiritual realities more than any other person I have ever known. Through his teaching, I came into the light of GRACE, and PENTECOST.

The constant impression he gave to those about him is found in the Apostle Paul's words, "For to me to live is Christ." He was totally unselfish, sacrificial, always seeking the good of others and the glory of the Lord. He lived frugally that he might give the GOSPEL OF GRACE to others, but never complained nor boasted.

I came into the meeting where he was pastoring in my youth. Brother Copley's meekness, his firm uncompromising stand concerning the Scriptures, his knowledge, wisdom and zeal impressed me more than any one I have ever met. He did not "lord it over God's heritage," but was an example to the flock

Through the years, he so thoroughly taught the Bible, "rightly dividing the word of truth," that it brought a measure of spiritual maturity to my own life. Many times I did not comprehend the depths of the Word he gave, but as the years have rolled by, the Holy Spirit has brought to my memory things which he taught that prepared my heart to guard against many errors that are in Christendom.

This saint of God was quiet and unassuming, yet his influence in preaching, teaching, writing, which included poems, songs, music, and publication of "Grace and Glory" magazine, has influenced thousands of God's people.

We truly believe that when the "Home-Call" came, he received an abundant entrance into the presence of the Lord. "He that overcometh shall inherit all things," Jesus said. Surely Brother Copley will be a part of that company known as the Bride of the Lamb and will reign as "joint heirs with Christ."

-Hattie Webb

FORWARD

I thoroughly enjoyed the writing of the following notes on the life of A. S. Copley, the boy preacher from Ohio. I wrote over a hundred letters of inquiry, researched a number of books and papers from the Library in Denver, and used other sources of information, principally, the Grace and Glory magazine, of which Brother Copley was founder and editor.

I first met A. S. Copley in 1932, in Topeka, Kansas, where C. E. Foster was conducting a camp meeting. At the time, he was seventy two years of age. Through the reading of his literature and his personal ministry, he influenced my life in a spiritual sense, more than any other man.

His sole purpose for living was the glory of God. I sat at the same dining table with him for eighteen months, and never heard him refer to any of his personal attainments nor to his schooling one time. He always put the Lord to the front.

My thanks to all who aided me in the preparation of the notes. Brother Copley left little of written record of himself, and I have been so dependent on others for information. I received help from Brother Copley's daughter, Beulah Copley Stover, and other relatives; as, Ruth Thacker Qualls, a distant cousin, and her mother, Mrs. Thacker. Also, am indebted to Sister Fuller of Denver for helping with the typing, and to Vicki Collins for same.

In Christ abiding,
W. J. Franklin

Chapter One

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord ” -Ephesians 6:4.

Albert Sidney Copley was born July 22, 1860. Since we have no record of his folk living anywhere except on the farm, two and one-half miles from Adrain, Ohio until after the children were grown and gone, all evidence points to his being born on his father's farm, where also he grew to manhood. He was rocked in a good cradle, in a home that was deeply religious in the right sense. He was just one year old at the time of his father's conversion, so he never remembered a time when his parents did not yield to God.

The branch of Copleys from which A. S. Copley descended had migrated to America in the 1600's to escape the religious persecution in England. Brother Copley's grandfather, Thomas Copley, and grandmother, Magdalene (Raab, or Rabb, as some spelled it) Copley, had both been Lutherans.

After Thomas and Magdalene Copley moved to Wooster, Ohio (well along in their marriage - having on record five sons at that time), Mrs. Copley became a Christian: and not only so, but one of the then-despised Evangelicals. This was around 1826. A daughter, Catherine, was born to the Copleys, June 26, 1827. It is from a descendant of Catherine (Copley) Shoemaker, Mrs. O. S. Thacker, that we get the following testimony concerning Thomas Copley's reaction to his wife's conversion: “Her husband was very much displeased. He gave her a bad time - even had ideas of beating her. He brought his preacher, of the reformed congregation (Lutheran?) and she heard the preacher tell him not to beat her, as it would only make her worse. She prayed and prayed, and the Lord brought her husband into the meeting.”

From the records of Roy B. Leedy, Historian for the Evangelicals, we find this testimony, which proves the faithfulness of God to save (2 Peter 3:9 and 1 Timothy 2:4) and affirms the truth of 1 Peter 3:1, 2: “She was converted probably about 1826 and held family prayers, when he would throw his shoes at her, but her faithfulness finally overcame, and he was saved. A young preacher came to his home for preaching one time and said, ‘What shall I preach? He replied, ‘Preach the Word of God.’

In 1829, Mr. Copley took a very large tract of land from the government, northwest of West Salem, Ohio (town established in 1824). This was large enough that three of his sons and his daughter all took up residence on his land after their marriages. This was all woods, and the nearest neighbor to the north was eighteen miles away. We quote again from Mrs. Thacker, a great-granddaughter of Thomas Copley: "It was dense forest and there were no roads. Grandmother and Grandfather laid out the road to West Salem.

Grandmother Magdalene went ahead with the compass; and grandfather followed with the ax, marking the trees, which I suppose he and his sons later cut down. As soon as they arrived, Thomas Copley and his sons put up a log cabin, but did not get doors and windows put in, as they had to return to Wooster to bring their cattle, as they used oxen instead of horses. While they were gone, Great-grandmother, who was left alone with the little children could hear the wolves sniffing at the blanket which served as a door."

Magdalene Copley became the matriarch of the family. The home became a center and a power for God. From Roy B. Leedy, History of Evangelical Church in Ohio, pp, 417-418, we get this picture: "On August 23rd, 1829, Thomas Copley and wife Magdalene and family spent their first Sunday on a tract of new and uncleared land three miles northwest of West Salem. Just two weeks later their new home was the scene of the first preaching service. Rev. Charles Hammer preached regularly here in 1832 and took new appointments in the homes of Solomon and Peter Rep and at John Kiplinger's farther west.

"The Copley class was organized in 1830 and Jacob Copley, then age 19 (He was the eldest son of Thomas Copley-Franklin), was the first class leader. John Roesner may have formed this society, since the Copley home was an appointment on his schedule in that year. When Rev. D. B. Byers visited this neighborhood in 1874 he wrote: 'The old Copley house in which many a sermon was preached still remains. When but a boy I heard John Lutz preach here, when the walls rang with the theme. His text was 'One thing is needful, and Mary has chosen that better part.'

"Writing on the death of Thomas Copley in 1864, Hiram Longbrake said that his house had been a preaching place for the past thirty-five years. After this the home of his son David became a regular appointment until 1889. Thus the Copley class was maintained about sixty years. It was a fruitful outpost for the West Salem society. Two grandsons of Thomas Copley, Samuel and A. S Copley, served as

ministers in the Ohio conference.

“At a certain big meeting held in the home of Thomas Copley near West Salem, thirty horses of the people present were given pasture in their meadow. Besides what room the house afforded for lodging, beds were made in the smoke house, the spring house, and wherever possible. The services were held in the living room and meals served in the room above the kitchen. Not all could be served at once, so while some were in the dining room, another shift continued the religious repast. This good old mother baked many pies for such occasions, and all the while prayed that God would give them a convert for each pie.”

Magdalene was the one who stoked the fires of God in the family. We quote from a great-great-granddaughter, Ruth Qualls, nee Thacker: “Brother Copley’s grandmother, Magdalene Copley, was a woman of great faith. The stories of her, thrilled me when I was a child. She prayed without ceasing for her family. She wanted her sons to be preachers. None were, but six of her grandsons were preachers. Of course, I believe Brother A. S. Copley was the greatest answer to her prayers.” We might add that one of her great granddaughters, Amy Copley, daughter of A. S. Copley, was a fine preacher. Also, one of her great-great-granddaughters, Ruth Qualls, is a splendid minister of the Word, and a great-granddaughter, daughter of Solomon Copley, Mrs. I. J. Luce, of Etna Mills, Calif., was an ordained minister. (Also, some who married into the family of grandchildren and great-grandchildren were ministers of the Gospel.) It is said that President Edwards prayed for his children and his children’s children to the end of time. This seems to have been the policy of this godly and wonderful woman of faith.

Mrs. O. S. Thacker provides an illustration of her answered prayers: “Brother Copley (A. S.) told me that when he was seven years old he visited his grandmother and he thought that then was the time that she prayed him into the ministry that the Lord gave him.” Inasmuch as she died the year he was seven, he might well have visited her when she was in her last illness. This is a sweet testimony in regard to the prayers of a woman just this side of eternity!

Thomas Copley, as we say, is remembered for having preaching in his home. We read this, as perhaps the height of his success in the things of God: “On May 13, 1849, Rev. John Rickel sold a site for a new church for the sum of twenty dollars. The first trustees were John Rickel, Adam Henry, and Thomas Copley. (2) In the same context, it is stated that years later, the home of Jacob Copley was purchased

and used for a parsonage.

The Thomas Copley family consisted of six children, born in the following order: Jacob, John, David, Benjamin, and Emmanuel, all born in York County, Pa. After moving to Wooster, Ohio, Catherine was born. All except Benjamin and Emmanuel settled near West Salem. Benjamin and Emmanuel moved to western Ohio, and settled near the towns of Carey and Adrian.

Although Benjamin, father of A. S. Copley, did not yield to the Lord until rather late in life, at age 46, when A. S. Copley was just one year old, we see in Benjamin's wife, Magdalene (Nease) Copley, who had been saved at age ten, another example of the value and ministry of a godly wife and "mother. Her children turned to Christ early in life, and her husband was finally converted in 1861. Like 1 Jochebed of old, she had many disadvantages in rearing a family; but also like Jochebed, mother of Moses, Aaron, and Miriam, she reared some wonderful children. Thirty-five years after her death, her son, Albert S., wrote: "My mother taught me that God made the world out of nothing and I believed her."³ The writer heard Brother Copley say that he learned of God at his mother's knee. Thirty-eight years after her death, he wrote: "My mother could not read English, only German."⁴ This would have been another handicap, but again, she did not let this hinder her from being useful to God. She died near Belmore, Ohio, May 17, 1900, at age 81, in the home of her daughter, Mrs. Loy.

Benjamin and Magdalene's first years were filled with trials, difficulties, and heartaches. They were married at her parents' home in Richland County, Ohio, in October of 1839 and returned to his home near West Salem, Ohio by horseback (information by Leedy). Fairy Huffine, a descendant of Benjamin Copley, provides the following information about Benjamin and Magdalene's early years: "Later they moved to southern Illinois, taking with them a half-bushel of silver with which they purchased a home. They lived there six months, suffering severely with chills and fever. Then they retraced their steps to Wyandot County in a one-horse wagon loaded with all their possessions. When they reached Dayton, Ohio, they were no longer able to manage the horse. They boarded a stage coach and came to the home of Thomas and Magdalene Copley, Benjamin's parents. When their health was restored, they bought eighty acres of timberland north of Carey, Wyandot County, Ohio. They cleared a spot and built a one-room log cabin which they moved into before the doors and windows were put in. They had a boy six months old, a house cat, and fifty cents. The name of the boy was Franklin, and he died at the age of eight months."

There were seven children born to the Benjamin Copley family in the following order: Franklin (who died in infancy), Sarah Ann, Melinda, Caroline, William, Thomas (who died at the age of five), Albert Sidney, and Mary. Sarah, the oldest daughter, was a school teacher at Poverty Run school district.

As stated earlier, Albert Sidney was one year old when Benjamin was converted at age 46. Roy Leedy provides the following: "In Adrian, Ohio, a frame church erected at Adrian, Seneca County, Ohio under the pastorate of E. B. Crouse and Perry Foltz was dedicated by Wm. Yost of Cleveland, Jan. 2, 1870." We learn from history of that county that B. Copley was one of the first members and builders of the church. Further from Mr. Leedy: "The building cost \$2,000 and was dedicated free of debt. In a revival that followed more than thirty united with the class. These pastors had succeeded in arousing this class and effecting a reorganization. A Sunday school was opened and through the 1870's the class was reported to be one of the most important on the circuit. It was still active in 1905." The Evangelical Church in Ohio records that Benjamin Copley was converted in 1861 and was "a man of good morals who became a strong pillar in the church, (5) indeed proof that a godly wife can by a chaste life and a meek and quiet spirit, win her husband to the Lord.

Brother Copley had a good and normal childhood. He grew up on his father's farm two and one-half miles from Adrian, Ohio, which town has ceased to exist in our day. Of his early life, he wrote many years later: "It pleased God to hide me, even before I was saved and afterwards. He hid me from ungodly society, from religious fanatics, fraud, from the wise, prudent, and great of this world. I was the youngest of seven children, two of whom died quite young. (An earlier listing from a descendant of Benjamin Copley lists him as the 6th, but this is his own personal testimony - Franklin.) The others looked upon me as peculiar because of my unchanging love for God's house, His people, and His Word." (6)

He had a dog like other boys, and even listed its name in his writing. He hunted like other boys of his age. In an illustration he stated, "When a lad, I went with my brother at night in the pursuit of game. Sometimes we had to climb over fences, make our way through underbrush, or swampy places, or dense forests. 'We would watch around the tree for hours lest the coon would descend and escape. Or we would fell the tree to catch the game. Often this continued till after midnight. We were determined to seize hold of the object of search. And to do so, we had to forget work, rest, and sleep, and press through or over every obstacle.

We had to be overcomers. And what did we gain? Coon or skunk; that was all. How much more should we gladly push past every obstacle, rise over or tread down every hindrance to gain eternal spoil.” (7)

He worked on the farm as other boys of his day, as he often spoke of. “At sheep-shearing time, for I was brought up in the country, I watched my father and brother shear sheep.(8) And again he states, “I used to help wash sheep and shear them.(9) There were brotherly arguments with his brother William, a few years older than he. He related to the writer how his brother used to call him “Ally” just to tease him. He finally came out victorious by calling his brother “Willie.” Again, he quoted his brother, “When I, as a boy, said, ‘I can’t,’ my brother would say, ‘Can’t went to the poor house.’ (10)

The writer has not been able to ascertain the name or names of those who were speaking when A. S. Copley was led to a saving knowledge of Jesus Christ. At that time large revivals were often held in that area. At the time of his conversion, he was living in what was known as the “Carey Circuit.” On this circuit in 1869, a revival was conducted for 23 weeks, and 140 members were received. In 1875, on the same circuit, a revival meeting under the ministries of G. W. Ellenberger and O. H. Faus resulted in the conversion of nearly 100 converts. That was the year of Brother Copley’s conversion.

Since G. W. Ellenberger and O. H. Faus were the pastors during 1875, we would judge that he was converted under their ministry. However, we recognize that he was the fruit of many prayers and tears of previous generations for that one.

Next to his infilling with the Holy Spirit, Brother Copley spoke of this joyous time more than of any other. He relates it like this: “When I was fourteen years of age, the Lord saved me from my sins and filled me with holy laughter in an Evangelical church house in Adrian, Ohio. After believing on Jesus for salvation, I laughed all the way home, two and one-half miles. I laughed perhaps more than in the other fourteen years of my life before. (11) Again, “I was not a great sinner because I was not old enough; nevertheless, I was a sinner. I had done wrong and I knew it. More than once, I went to the bureau drawer and stole peanuts and candy that my father had brought back from his trip (his father owned a store). (12) “While sitting in a Sunday School class, it was revealed to me definitely that God was my Father and I am His child. (13)

“I thank the Lord that He saved me when a child, and I began to follow in the

footsteps of my father. He did not let me have my way many times, and then I thought he was hard on me. But now I praise God that he taught me just as he did. I am now enjoying the fullness of the Glory of the Son of God because of it” (14) These joyful experiences and whole-hearted following of the Lord were simply foreshadowing the great man and ministry that God was preparing - who was, for a time, known as the “boy preacher from the Buckeye State.”

1. Roy B. Leedy, Historian for the Evangelicals, History of the Evangelical Church in Ohio
2. Ibid., P. 415.
3. Grace and Glory, July, 1935, p. 11.
4. Grace and Glory, Feb., 1938, p. 12.
5. Evangelical Church in Ohio
6. Grace and Glory, Feb., 1930, p. 22.
7. Grace and Glory, May, 1954, pp. 9, 10.
8. Grace and Glory, Aug., 1956, p. 7.
9. Grace and Glory, Sept., 1933, p. 15.
10. Grace and Glory, April, 1927, p. 8.
11. Grace and Glory, Nov., 1930, pp. 7, 8.
12. Grace and Glory, Aug, 1939, p. 12.
13. Grace and Glory, May, 1954.
14. Grace and Glory, June, 1928, p. 5.

Chapter Two

*“Better is a dinner of herbs where
love is, than a stalled ox and hatred
therewith ” -Proverbs 15 : 17.*

Brother Copley’s apparent poverty was a source of grief to him. He speaks of it like this: “I was reared on a farm; but I surrendered my poverty to a rich heavenly Father. How painful it is to be despised for having only mean things.” He found comfort in the Lord, for he goes on to add, “But remember, that God has chosen, actually chosen the base and despised things, and blows on man's big, boastful spectacular doings. God is not in the great religious projects that go to the wall because they bite off more than they can chew. Lastly and most strangely, the Lord chooses *‘Things that are not to bring to nought things that are.’*” (1)

In one of his sermons, he referred to a statement made by some neighbors that his father’s farm was not worth anything except to make clay marbles of, but then remarked that when his father died he left each of his children \$1000. This was to have much bearing on the future education of A. S. Copley. Amy, the oldest child, was born March 26, 1885. Just preceding this, Benjamin Copley died. When the estate was settled, it was decided that Brother Copley should go to college on the proceeds of the inheritance. Accordingly, he enrolled in the Evangelical College in Naperville, Illinois, listing as his home address, Longly, Ohio. He continued there for about three and one-half years, though the records show four. Mr. John H. Ness, secretary and curator of the Historical Society of the Evangelical United Brethren Church supplied the following: “For the next four years, he (A. S. Copley) was listed as a local Elder residing in Naperville, Ill., where he attended school.” This was from the fall of 1886 to the spring of 1890. Further from Mr. Ness: “In the 1890-1891 catalogue of North Central College (known as North Western, then), Naperville, Ill., he was listed. His name did not appear on the alumni, so he probably never graduated.” We do not know whether it was here or in a later school that he obtained his musical education.

Prior to that schooling was his earlier schooling at Fostoria Academy, where he met Bertha McCracken, the girl who later became his wife. Brother Copley’s daughter Beulah affirms concerning Fostoria Academy. “I am certain this is where both my parents attended school.” That they met in school we have Brother Copley’s testimony, which he used in speaking of God’s use of little things. While in school (Fostoria Academy), he had had his eye on a certain girl who appealed

to him. (Evidently she had her eye on him also.) Anyway, she was walking across the campus one day, and dropped her pencil. He retrieved the pencil, introduced himself, and returned the pencil. The incident of the pencil led to his marriage to that girl.

A. S. Copley preached his first sermon in the fall of 1881, when he was 21 years old. His first text was 1 John 5:11, 12; about that sermon he wrote later: "About forty-five years ago about this time of year, I attempted to preach my first sermon from this text in 1 John (1 John 5: 11,12). I do not remember that I noticed the verse that went before, viz., '*And this is the record that God hath given to us eternal life, and this life is in His Son.*'" (2) He states further, in referring to that time, "I often think how wonderful it is that the first text I ever preached on was this very verse. I knew nothing then about eternal life as doctrine; nevertheless, this was my first text, '*He that hath the Son hath life, and he that hath not the Son of God hath not life.*' I preached Christ as eternal life. I preached that eternal life is Christ and is in Christ." (3)

He was licensed to preach in 1883 4 -the same year as his marriage "On Feb. 6 to Bertha McCracken. Almost one year from his marriage, his father died on Feb. 20, 1884. The first child, Rollin Copley, had died in infancy. As we contemplate the lives of God's great men, such as Joseph, David, Paul, John Wesley, and many others, we may puzzle over the great amount of grief and sorrow that God allows to come their way. Of the five children born into his family, A. S. Copley outlived them all except one daughter, Beulah, who survives to this writing. Also, Mrs. Copley preceded him in death by some 22 years, as she died on Feb. 5, 1923, on the eve of their fortieth wedding anniversary.

A.S. Copley had received his first charge in 1883 and was stationed with S. E. Rife on the Richland circuit. (Richland is a county in north-central Ohio.) We have little record of the activities of Brother Copley in this his first charge. We feel sure that he gave good account of himself, but none of the activities have come to us as of record. According to the journals, Brother Copley was admitted on trial in his year, with his post office listed as Butler, Ohio.

In 1884 he was still stated to be on trial in the journals. From Roy B. Leedy, we read: "An urgent appeal was carried by the presiding elder and pastor to the next annual conference session, April 1884. In answer to this petition, Marion was made a mission. However, for the first year it was served in connection with

Marion Circuit. C H. Berger, preacher-in-charge, and A. S. Copley, assistant. Rev. Barger took possession of the newly purchased circuit parsonage on Prospect Street. During the first half of the year he shared the six-room dwelling with his colleague, who could not find another property to rent.”(5)

In May of that year, the pastors were authorized to gather subscriptions for a lot and church building. At the second quarterly they reported a subscription list amounting to thirty-five hundred dollars. The circuit pastors were also happy to report that a class of seventeen members had been organized and a board of trustees and building committee elected.

Then later in the report we read: “A substantial frame building was erected, 34 x 52. It had a tower and bell of excellent quality and tone. At the rear of the pulpit were two Sunday School rooms with sliding doors. The total cost was \$5,100. Bishop Dubs conducted the dedication on Feb. 22, 1885. A report of the occasion stated that the bishop preached from Matthew 26:13 with heart-touching eloquence. God was with his servant and people with mighty power, and saint and sinner realized that the Lord was near. In a short time the remaining indebtedness (\$1,300) was pledged and the new edifice was dedicated as the Calvary Church . . . the dedicatory service was protracted with a fruitage of forty souls. One of the converts was A. J. Hedge, the contractor.” (6)

A little more than a month later, the Copley’s first daughter, Amy, was born - on Mar. 26. An accomplished musician and a very able speaker and preacher in the work of the Lord, she was a great joy to her father’s heart. Though she was “on fire for the Lord”, she had a very frail body. William Tecklenberg, a large German preacher, said that she had a Ford body with a Cadillac motor. His was an apt description. The writer heard her preach when she was so ill that she had to sit in a chair to preach, but she was so full of life and fire that she could not sit still but would continually bounce out of the chair and run across the platform in sheer joy and ecstasy!

On page 422 of Mr. Leedy’s history, we learn that A. S. Copley was appointed to the Trinity Church in 1885. He was appointed to publish the post office addresses of the conference members in the two publications of the Evangelicals - the Messenger, and the Bolschafter. In 1885, Brother Copley’s post office was listed as Ashland, Ashland County, Ohio. J. Stull was the presiding elder at that time. We learn from the Evangelicals, that according to their order of advancement, A. S. Copley was made a deacon in 1885.

In the minutes of the 47th annual session of the Ohio conference of the Evangelical Association, A. S. Copley is listed as itinerant deacon. However, at that same conference, he was appointed to Westerville. This was the year 1886. Roy B. Leedy mentioned his appointment in Westerville, for the year 1886, on page 464. In 1887, it is recorded that A. S. Copley was ordained an elder. It was this year that Brother Copley decided to advance his education and accordingly by request, was permitted to remain in the itinerancy for one year without appointment. From 1887 to 1890, A. S. Copley is listed as an itinerant elder of Naperville, Ill., connected with the Sugar Creek quarterly conference.

It was during these years that he attended the Evangelical College in Naperville. As mentioned earlier, he attended three and one-half years. Brother Copley related much later, to Sister Mary M. Bodie and to this writer, that when he was in college, when he had finished three years and was three months toward his fourth year, a man came and made an impassioned appeal for some to go and preach to the Indians in Canada. Brother A. S. Copley volunteered. He then had a wife and one child, Amy. It was the first of many trips that he made into Canada over the years.

The training he received in those three and one-half years was in the classics, having been advised of that course of study by the church leaders. This accounts for both his splendid skill in writing prose and poetry and also for his knowledge of several languages, including Greek, Latin, German, and Hebrew. His theological training would come later.

Sometime after resigning as a student in the college of Naperville (for the missionary trip to Canada), Brother Copley's health was impaired; hence, he requested and was granted permission to remove to the state of Oregon, with his family (wife and daughter) to pastor in that state. The Ohio conference granted him credentials to Oregon, Sept. 14, 1891, although he had been accepted by the Oregon conference in May, 1891 on condition that his credentials would be forthcoming. (8)

Brother Copley had a cousin, Samuel Copley, son of A. S. Copley's uncle, John Copley. Being eighteen years older than A. S. Copley, he probably took a fatherly attitude toward him. He became an outstanding minister and presiding elder, and for many years preached in Michigan. He also labored in Kansas, Oregon, Washington, and California. Evidently he and A. S. Copley went to Oregon

together, as their names appear on the same page of the History of the Evangelical Church of Oregon and Washington. (9) Also, it is the first time either is mentioned in the book. A. S. Copley was appointed to pastor two churches, the Independence Church and the Dayton Church in 1891. In the opening paragraph of the records of the eighth annual session (1891), it is stated that A. S. Copley of the Ohio Conference presented his credentials and was received as itinerant elder. On the same page, his appointment to the two churches mentioned above is given. In 1892, Brother Copley is mentioned in the Conference as in charge of Independence, Oregon, Church. Dayton and Independence were just a short distance southwest of Portland, Oregon.

In the 1893 conference, we find A. S. Copley again assigned to the Independence Church. While he was pastoring there, a second son was born to them, who died in infancy and was buried in Independence, Oregon. In the conference of 1894, he was assigned to the Albany Church, located just a little further southwest of Portland, in the beautiful little town that bears that name. The twelfth Annual Session of 1895 stationed Brother Copley again in Albany. Both the churches where he had previously pastored, namely, Independence and Dayton, were sold that year. Financial affairs were bad.

During that time, Beulah Copley was born, Feb. 17, 1895. Then followed another son, who had a weak heart from birth; he, too, is buried in Oregon. (Brother Copley once told the writer that Mrs. Copley had had a tombstone picturing a little lamb placed at the grave of one of their infant sons.)

Brother Copley was a very kindly, affectionate man. From his life and writings, we gather that family life meant much to him; but because of the nature of his ministry, he was deprived of much of it. As one can see, death robbed him of so much pleasure in life. His father died before any of his children could know their grandfather. His three precious little boys being taken must have wrung his heart deeply. Yet, as we will see later, it was in the midst (as is often the case) of all this sorrow that God spoke so deeply to his heart. He wrote once in retrospect, in the May, 1929 grace and Glory: "If you want to lose out, be defeated and prove a failure, just yield to sadness. When grief comes, give up to it and hang your harp on a willow: quit singing about Jesus, quit praising the Lord, cool off your ardor for truth and Satan will soon overcome you."

The thirteenth annual session of the conference in Oregon, 1896, was conducted in the month of April in the church at Albany where A. S. Copley was pastor. We

read in the conference minutes that the deficit in salary was an average of thirty nine per cent. Times were very difficult then, and poverty abounded. This must have been the time that Brother Copley accepted employment as a school teacher, as life became deeply impoverished for his group then. He is not listed as receiving an appointment that year (1896), and as we saw: in those few years in Oregon he had had the added expenses of three births and two funerals. In better times, pay was about fifty dollars a month; seeing it cut an average of thirty nine per cent would show indeed a low ebb in living conditions. Perhaps it was at this time that he learned the lesson God taught him, to quote his words: "To never give way to sadness." He certainly had enough to weigh him down, but the writer once heard him say, "The Lord forbid that I should complain about weakness when I have the Lord for my strength". He must have felt the same concerning poverty, being blessed with all the "*exceeding riches of His grace,*" the "*unsearchable riches of Christ.*"

At the fourteenth annual conference, 1897, A. S. Copley asked for and received credentials to return to the Ohio conference. (10) A statement on the same page reads: "This was a most trying year financially." In the summer of 1897 Brother Copley with his wife and two little girls trekked back to the state of Ohio. From the Conference Journal of the state of Ohio, 1897, we read: "A. S. Copley, a local elder of the Oregon Conference presented his credentials and was received and accepted and welcomed to our ranks as a former member of this body."

As God was opening his eyes to deeper truths and the privileges of trusting Him, he penned these words in retrospect: "If you want money, don't preach for it. Preach for Jesus' sake, and for the good of souls, and the money will come. I am here today, a witness of God's faithfulness and power to supply every need of the one who puts his trust in Him. I started out trusting God before I left the Evangelical Church. I remember the last charge I served and I was sort of coaxed into that. I wanted to be free and the deacons waited on me and wanted to know what my salary would be. I said: 'Whatever the Lord moves the people to give, that is what I take. They insisted that I must stipulate an amount. They said the pastor that had been there before received \$600.00 a year. I said: 'Well, all right.' After I had preached four months they were glad to get rid of me because I preached divine healing. . . I believed in an everlasting life. I was insisting on an overcoming life. In my congregation there were some that chewed and smoked and belonged to lodges. Preaching the Word searches people out and they get under conviction and so they were glad to get rid of me. The Lord supplied my need, the needs of the family, and of the work. We never needed to advertise for financial aid be-

cause we trusted Him.” (11)

“When my ecclesiastical job was taken from me because I would not recant from teaching divine healing, the Lord gave me Psalms 18: 16-21. Verse 19 includes the others - *‘He brought me forth also into a large place. He delivered me because He delighted in me.’* It seemed almost too good to be true; yet my trembling heart rested upon it, as God’s Word to me. Hence, I resigned my pastorate and stepped out alone. The first days did not appear to be an enlargement; for we moved from a five-room house to three rooms upstairs. I was out of everything, but *‘in Christ,’* shut up to utter dependence upon God. Did He fail me? No, a thousand times NO! There is no institution, no organization as big, nor as faithful as Jehovah. There is no limit to Him; and He limits no one except to His *‘perfect will.’* Now after twenty-five years of testing what the Lord gave me then, I feel like I should love to talk half an hour to five hundred ministers about how wonderful it is to trust God absolutely for all things. I need not speak to you as an assembly; for you know it already.” (12) Those words were penned in retrospect of the years just prior to his infilling with the Blessed Holy Spirit. God was beginning to give great rays of light to A. S. Copley, and as he walked in one, embracing God’s Truth fully, the great God Almighty would send him another.

At that time Brother Copley was seeking to walk in the light of the text. *“The just shall live by faith”* In his search, his paths led into many lanes, and lines of exploration. He stated in one sermon that he tried the “mystics,” but that they would take away his Lord, and put inward experience in His place. Seemingly, at about this time, he explored what his daughter Beulah called a group who emphasized “Baptism by fire.” After a short time, his knowledge and his search in the Scriptures made him see the error of this also. At about this time, he moved with his family to Toronto, Canada. While in Toronto, their financial affairs were so low that Amy, at age fourteen, took some kind of employment to augment the family income. This would have been in 1899.

Beulah further states that they moved from Toronto, Canada to Toledo, Ohio, where he espoused “The Christian and Missionary Alliance” of which A. B. Simpson was founder and director. This was just after 1900. Beulah relates a remarkable healing that took place while in that town. She states: “I must tell you of a marvelous healing in answer to prayer. I had a high temperature and my little body was bent double backwards. Papa was away and mother called a doctor who came regularly. One morning he called and the fever was gone and I was straight and normal. He looked at mother and, noting an open Bible on the little

round stand under the oil lamp, said, 'My dear lady, your faith has done this.' Then we learned later that a little handful of believers, knowing that papa was away from home, had prayed all night, and I was restored to health."

While with the Christian and Missionary Alliance he again entered school, in Nyack, N. Y. We do not know how long he was there or what course of study he took, but we do know that about 1903 he and his family moved to Lima, Ohio. Beulah states that at that time "Papa was more or less with the Christian and Missionary Alliance, but always away holding meetings, or tent meetings or camp meetings or revivals, and always searching for the right religious faith." Again, she states concerning those times, "From the time Papa left the church he did not believe in taking a salary. I can recall that mother would quote the Scripture, 'The laborer is worthy of his hire,' and papa would reply with, 'Let patience have her perfect work.'

Brother Copley had many relatives who were ministers, many who were helpers in the church. He met solid opposition at this time from so many quarters, that it is a miracle how God kept him going against all of it. A beloved brother, E. I. Sherman, once told the writer that he knew Brother Copley during some of those most trying days, but he stated that he had his cares so completely committed to the Lord that he never once mentioned them, though they worked together.

Brother Copley made one reference to these things in his writings: "God enabled me to walk on alone with the Lord, in spite of the frowns of family relations, and later in spite of the criticisms of religious brethren; and today my wealth in Christ can be computed by Him alone. I gave up everything for Christ; now I possess everything worth having in Christ. Hallelujah! (13)

Regarding his personal baptism in water, we find the following: "I was once a strong advocate of pouring and sprinkling, having been sprinkled at an altar-bench at the age of sixteen. But upon seeing by God's Word (Rom. 6:6), that '*Our old man was crucified with Christ,*' dead and buried with Him, there was no baptism for me but immersion. Hence I was buried in Lake Erie." (14) The writer heard him relate that when he was baptized, he and daughter Amy did not know that each had decided to be baptized by immersion, but both appeared as candidates. From Amy's pen, we find the following: "There came a time for me to be planted. I was planted in Lake Erie when I was twenty years old, and I came forth rejoicing in the Lord. I did not then fully understand the meaning of baptism in water, but now I see that I am a new creation in Christ Jesus." (15) By making a

comparison, and by knowing that Amy was born in 1885, we know that Brother Copley was 45 years old when he was baptized in water by immersion in 1905. His heart was ever reaching out for what was God's best, and for what was God's order, in its exactness.

Either in 1905 or 1906, the A. S. Copley family moved to Cambridge, Ohio. Concerning this time (or a little earlier), we read this: "Once I concocted a scheme to attend the Moody school; but a lump came into my left breast, remaining for days, until I asked the Lord to forgive me, and I vetoed the scheme. The Holy Spirit was guiding and training me; but I wanted to be fitted for a place where more money would come my way and I would have more prestige. The Scriptural Bible School is the assembly, whose pastor preaches and teaches the whole counsel of God in demonstration of the Spirit of God. That assembly will give birth to humble, Spirit-instructed and Spirit-trained ministers, whose preaching will put to blush men-trained folk, because they will preach Christ, preach the Word. (16)

While in Cambridge, the following incident occurred. Brother Copley was asked to prepare and read a paper before a ministerial assembly. This he did. His statement, in retrospect, is this: "I read an essay before a ministerial meeting. It taught that a minister should be a man of one book-the Bible; of one power-the Holy Ghost; of one service-to save men; of one supreme aim-the glory of God. Some commended it. One said that Brother Copley walked down the shady side of the street when he wrote the essay. I have no regret that I walked down the shady side of the street. There God showed me the light and Glory of the superlative Gospel." (17)

Hopkins Strong wrote at about this time that perhaps in that day, somebody would write THE book about the Holy Spirit. Just before this time, A. B. Simpson had written two books about the Holy Spirit which were advanced for those times. A. J. Gordon had written an interesting book in 1894 called The Ministry of the Spirit. D. L. Moody had preached long and forcefully. Others had been giving strong emphasis on the Spirit-filled life. God was preparing His people for a virtual flood of spiritual revival-a time "that was as important, if not more so, than the Protestant Reformation." (13)

We concur whole-heartedly. We learn from the writings of A. S. Copley what the infilling of the Holy Spirit in His Pentecostal fullness meant to him.

As Brother Copley came up to this time, God was working deeply with him. In retrospect, he wrote, "Sometimes an upspringing desire in the heart is God's defi-

nite call. That is how I came to be filled with the Holy Spirit. I felt no direct command to be filled, but my heart yearned deeply for the anointing with the Spirit and power from on high. It did not come through any other prophets, or their sons; for they all tried to discourage me; but thank God, He answered my cry and filled me to the uttermost, and I have not regretted it for one moment.” (19)

Concerning that time, he wrote in 1941, “In an upper room on the third floor in Cambridge, Ohio, God anointed me with the Holy Spirit and power from on high. My soul had thirsted for a long time for the *‘rivers of living water’* -John 7, so when the news broke that Pentecost had returned, I was a ready candidate for that experience. That was a wonderful night. Three mighty streams or Shafts of glory poured into my being and I spoke in another tongue. Then followed an indescribable calm, but I was filled with glory.

“Some years before this experience, I had read in the Revised Version of the *‘Gospel of Glory’*, but did not understand it. However, that memorable night, *‘The Spirit of glory and of God’* took possession of my whole being. That was the beginning of useful days for this poor man. That prepared me for the time in Kansas City when the Holy Spirit flashed upon my mind the meaningful words, *‘Grace and Glory,’* as a title for our monthly magazine.” (20) This came to be looked upon as the crowning act of God in preparing him for the ministry to which he was so deeply devoted, which cost him so much, but which also bestowed unsearchable riches in boundless measure upon him.

Brother Copley told the writer once that he did not learn to talk until he was about three years old. We find the following in the August, 1930 *Grace and Glory* about that battle: “I was slow of speech and still am. I pleaded my weakness; but God did not excuse me. When He filled my heart and body with His dear Holy Spirit then He began in a marvelous manner to fill my heart and head with His living and energetic Word. He has proved Himself my sufficiency. Hallelujah!

Again, in speaking of that time, he states, “Some time after the Lord had anointed me with the Holy Spirit over 35 years ago, this Scripture loomed before me, *‘Rivers of living waters’* -John 7:38, instantly I knew its meaning. For years I had longed for the experience of *‘rivers of living waters.’* My soul was weary of toiling and rowing with so few results. I was never completely satisfied with my experience. And the last few weeks before God filled me, a dryness bore down on me. The Lord sends a drought to prepare for the freshening. Glory! But the Scriptural anointing brought to me Isaiah’s promised *‘Rest.’* I knew what his

words meant. A rest of mind and spirit that only God can give, a rest that one must possess to understand its depths, fullness and satisfaction.

“That was not a dry rest, a cold, unfeeling, indifferent, careless rest. O, no. With it came ‘a refreshing.’ Nay, more--‘The refreshing.’ Thank God! There is but one real refreshing, a lavish, lasting, satisfying, purifying, saturating, blood-bought, heaven-sent, Divine refreshing. The Refresher Himself, ‘*The other Comforter*,’ came in to abide for ever, even as Jesus promised. My enjoyment of the Spirit’s indwelling and all that came upon me of God’s goodness, the opening of the Word and His providential guidance, were so marvelous that Isaiah had to arrest me one day and show me what had befallen me. And now mark you exactly what the prophet said - the very thing that folk despise, that ‘rest and refreshing’ came with the supernatural speaking in other tongues. Dare I minify what God magnifies! Dare I ignore what He puts to the fore? My heart is glad everlastingly for the Holy Spirit, witnessed to by a supernatural utterance. That was the beginning of a rest and a refreshing that are my bountiful boon today. I enjoy not only a well of water springing up into everlasting life, but rivers of living waters flowing out perpetually, fresh and refreshing to my own life and to others. No doubt, this is the full and ultimate meaning of Jesus’ own invitation, ‘*Come unto me, all ye that labour and are heavy laden and I will give you rest.*’ Matthew 11:28.” (21)

In many of the testimonies given by Brother Copley, we see the deep longing of his heart before he received the Holy Spirit in His fullness, the cry for deeper and wider usefulness. Note the following: “Pray on; pray on; pray on. Well do I remember over a score of years ago, crying out thus to God when my life seemed hemmed in and fruitless. With wringing hands and streaming face, I cried for hours at a time for power from on high. Then also I plead Jeremiah 33:3 - ‘*Call unto me and I will answer thee and shew thee great and mighty (hidden, fenced in) things which thou knowest not.*’ Then after my whole being was filled with power and glory in the mighty gift of the Holy Spirit, so that I knew that the power had come, the cry of my heart was to be made useful; I longed to glorify God by bringing many sons unto His glory. I must be fruitful. I need not tell you today, that Jehovah answered my cry.” (22)

“I longed for the ‘*Rivers of living waters*’ to flow out from me. I could not point to any Scriptural proof that Jesus had anointed me with the Holy Spirit. Now I can. Now I know that ‘The gift of the Holy Spirit’ is mine; for I spoke in other tongues, magnified God, prophesied, and continue to speak the words of God. My heart is supremely satisfied. For over thirty years before I received Pentecost, I

was unshakeably persuaded of being born again. Now I am more powerfully persuaded that the Comforter has come to me; and I am more thoroughly convinced, after twenty years of latter rain experience and triumph, that speaking in tongues is the scriptural evidence of possessing the '*Gift of the Holy Ghost.*' I know by glorious experience what '*THIS*' means." (23)

"Thirsty souls, I am not writing of a theory. I know whereof I Speak, by a blessed experience of many years of growth and guidance and instruction in this despised way of the '*Fullness of the blessings of the Gospel of Christ*' -Romans 15:29. I believed and praised God and He filled me, I followed on to know, and He thrilled me. I learned to yield more and more to the Spirit, and He stilled me. Under His tutorage, I learned the precious, wonderful upbuilding Word of divine grace; He trains me, fitting me to fight the good fight here, and to reign with the Conqueror in the glory on high. Hallelujah! Forever more! " (24)

"When that event spoke to my heart, I was filled with uncontrollable holy laughter for more than an hour. The last doubt, that speaking in tongues is the Bible evidence of the anointing of the Spirit, was swept from the mind of a reasoning preacher." (25) A. S.Copley was beginning to enjoy the true riches in Christ; all of his days of poverty were giving way to true wealth. Oh, the marvelous workings of the Potter's Hands!

*"As sorrowful, yet always rejoicing;
as poor, yet making many rich; as
having nothing, and yet possessing
all things" -2 Corinthians 6:10.*

1. Grace and Glory, Feb., 1938, p. 10. i
2. Grace and Glory, Sept, 1926, p. 6.
3. Grace and Glory, April, 1930, p. 4.
4. Roy B. Leedy, The Evangelical Church in Ohio, p. 795.
5. Ibid., p. 513.
6. Ibid., pp. 513, 514.
7. Ibid., p. 795.
8. Rev. John Ness, Evangelical Journals.
9. C. C. Poling, History of the Evangelical Church of Oregon 5 and Washington, Loomis Printing Company, Portland, Ore.
10. Ibid., p. 70.
11. Grace and Glory, March, 1946, p. 12.
12. Grace and Glory, Feb., 1929, p. 26.
13. Grace and Glory, Aug., 1932, p. 13.
14. Grace and Glory, April, 1927, p. 21.
15. Amy Copley, Grace and Glory, Nov., 1929, pp. 31, 32.
16. Grace and Glory, July, 1964, p. 11.
17. Grace and Glory, Feb., 1934, p. 17.
18. They Speak with Other Tongues, John Sherrill, statement made by the president of Union Theological Seminary to Sherrill, so quoted.
19. Grace and Glory, April, 1927, p. 4.
20. Grace and Glory, May, 1954, pp. 22, 23.
21. Grace and Glory, Feb., 1957, p. 8.
22. Grace and Glory, Feb., 1929, p. 24.
23. Grace and Glory, March, 1929, p. 23.
24. Grace and Glory, July, 1966, p. 25.
25. Grace and Glory, June, 1967, p. 12.

Chapter Three

*“But grow in grace, and in the
knowledge of our Lord and Savior
Jesus Christ” -2 Peter 3: 18*

As early as 1885-1890, God was speaking deeply to the heart of A.S. Copley and getting him ready for what was to come later in his life. In the April, 1927 Grace and Glory, Brother Copley wrote of an incident which happened during those years when his presiding elder was A. C. Stull. “Recently I was soliloquizing on how bashful I was before the Lord, how slowly I reached out to take hold of what lay at my feet. I saw many an axe floating before me; but I could not really believe it was a floating axe. I saw so many beautiful, great, and wonderful things in the Book: but they seemed too good to be true. One thing that staggered me was the facts, that no one else saw them. Or if they did, or I mentioned them, they warned me against accepting them. My timidity caused me to approach a presiding Elder thus: -“Brother Stull, is this true? Does this mean exactly as it reads? *‘If we ask any thing according to His will, He heareth us, and if we know that He heareth us, we know that we have the petition that we desired of Him.’*” That seemed too good to be true. Finally, I discovered that the Lord had hold of me. He was working in me to will and to do of His good pleasure. He was pulling me and pushing me on. My timidity toward God gave way to boldness of faith, as we read, *‘Come boldly unto the throne of Grace.*

As Brother Copley began growing in grace and in the knowledge of the Lord, he found that he had to pull away from old entanglements. Several statements from his sermons show the cutting words that fell on his ears because he chose to go on with God. The friendships of years, relationships of great depths, association with brethren whom he loved had to be broken. We find the following words from his pen many years after it happened. “An Evangelical bishop said to me, ‘Brother Copley, you believe too much.’ Forty years have rolled over my head since that day; but I have no regrets for believing as much as I did. Rather I am ashamed of having believed so little in comparison with the boundless possibilities of faith. I am taking Christ to reign in me unto the utmost bounds of the possibilities of faith, love and hope according to the power of the Spirit of God. I long to scale the uttermost heights of the power of the Holy Spirit in a fully surrendered life, as the Lord showed me forty years ago.” (1) By the time element, we see that he would have then been in Oregon, in 1895.

It was during his stay in Oregon that God spoke to him in a way and with a text that changed his whole life. The tremendous importance of obedience is seen in this and what followed it. He reflects back on it after many years: “I was standing on the street of a little town in the foothills of Oregon, gazing up into the sky. Like a flash, the Holy Spirit spoke this Word into my heart - ‘*The just shall live by faith.*’ I say in half a second more than I can recite in an hour.” (2) “The Holy Spirit flashed the fullness of its meaning upon my spirit, showing me in a moment what I have been learning by blessed experience all this long time. It is a glorious truth.” (3)

This text awakened in the heart of A. S. Copley a longing that would not and could not be silenced. It brought him very close to a break with the Evangelicals at the time. Earlier, (in 1890), a break had come in the association. Seeing older men divide over things that meant little must have opened the eyes of a younger man. (Later, in 1923, the two groups merged again into one unit.)

After returning to Ohio in the summer of 1897, Brother Copley found that he had to be a “come-outer.” As we learned before, he left the Evangelical Church because he would not stop preaching and teaching divine healing. He was with the Christian and Missionary Alliance for a while before venturing forth in full faith, trusting the Lord to meet his every need.

While living in the city of Toledo, he had this distressing experience: “In Toledo, about thirty-five years ago, I had no place to preach and was out of employment, with a family of three to provide for. I gave myself to prayer hour after hour. I had read the experience of very successful evangelists, and longed to have similar success. I cried day after day with bitter tears and deep groans for the salvation of souls. I prayed for thousands of souls. My last recollection of that prayer siege was, I flung myself across the bed upon my face and cried aloud for the Lord to give me an unnumbered host of souls - all He wanted to give me. Of course, I wanted to see sinners converted. I cannot recall the immediate future; but I was soon in the Gospel harness again. When I received the Pentecostal anointing according to Acts 2:4 about five years later, I fully expected to become an able and successful evangelist in response to my prolonged cry for souls. God heard my petitions but responded in a far different manner.” (4) (This battle would have been in 1901, because he was filled with the Holy Spirit in 1906.) How wonderful when we yield to God’s way and His time clock!

During these early years, A. S. Copley learned to walk by faith not by Sight. He-

learned to follow the Lord's Word and leading and not to trust his own emotional feelings about things. In retrospect, we see him viewing a lesson on 'praying through.' "What is prevailing prayer? Or praying through? The writer has had some such experiences. Once in a city in Ohio, I opened fire in a mission Church. The second day, I locked myself in the meeting house and prayed. About two o'clock, I felt assured that God answered my cry. That night, seven people knelt at the altar for salvation. The next day, I gave myself to special prayer; but not with any special assurance or visible results. Another time, three of us prayed all night for a break in a revival campaign. Early in the morning, I got the answer. The pastor and my daughter got answers later. That following night, the devil ranted. Boys threw paper wads and corn while I preached and the pastor shouted the victory. The next night, the tide was turned and sinners sought the Lord. Forty folk were saved in that campaign. Another time I prayed through, as I supposed, and the next day the church house was locked against me, leaving me to get away the best I could." (5)

Just after the turn of the century, the Latter Rain fell. And, Praise God, Brother Copley didn't know enough to "come in out of the rain": Hallelujah! He would not be swayed by those who rejected the personal infilling with God's Holy Spirit, who held legalistic umbrellas over their heads to avoid getting wet in the Latter Rain. The Christian and Missionary Alliance saw the Holy Spirit being poured out in the school, and even claimed that "it was as pure as the morning sunshine." But it was turned down as a doctrine. And Oh, the heartache to those who refused this special "promise of the Father." Brother Copley was filled - and got heartburn: his heart was burning with love for Jesus and a hunger for the Truth of the Word. Others - one especially as we will see in a letter - refused the infilling and had heartache, for they later saw what they had missed.

The following letter was copied from the original, written by a missionary, and made available by Brother John L. Burge who obtained it from Sister Zelma Argue, pertaining to an interview she had with Paul Rader, a close associate of A. B. Simpson. We include the letter, not to criticize dear Brother Simpson, but to contrast "heartburn" with "Heartache."

*5635 Monte Vista
L. A. Calif.*

Nov. 15, 1957

Dear Friend:

I did have a marvelous interview with Brother Paul Rader just after he had been at Angelus Temple in L. A. and had returned to his own Chicago Tabernacle. He told me then that God was dealing with him, but on what line, he was not fully sure; or what end or purpose.

He said with tear-brimmed eyes in a contemplative recollection: "When Doctor A. B. Simpson lay dying, he called me to his bedside and said, 'Paul, I've missed it, I've missed it, I've missed it. I've missed the opportunity of my life. When the latter rain began to fall, I could have gone into it and led my people in, but while I hesitated, they went in and I'm on the outside. Paul, I've missed the opportunity of my life.'"

He was so moved (I had stopped at the tabernacle between trains) that when I got into my berth at midnight to journey south I wept for an hour or two.

*God bless you:
Sister Zelma Argue*

I am working here with Miss Jones.

We might say, "So near and yet so far." So many of the Alliance people were filled with the Spirit that they were greatly weakened numerically as a group, but now seem to have fully recovered. But then, Brother Copley had been chafing against the restraint even of this liberal group. Among them he had a good ministry of preaching, and learned the truths of diving healing. They preached the coming of the Lord, and stood for many precious truths. He sang in an excellent quartet. Brother Copley's daughter spoke of Brother Copley's fine tenor voice and how deeply she loved to hear him sing. He was in some excellent arrangements. However, his eyes were on the Lord, and when the Lord filled him with the Spirit, he again became what was known in those days as a "come-outer."

The writer recalls a time when Brother Copley was praying at an altar bench when suddenly he slapped his hands together and said "What if I had missed it, what if I had missed it." Then again he wrote, "Personally, I praise God with all my heart for this glorious truth. I praise Him that He did not let me miss this marvelous experience. It revolutionized my whole ministry. The anointing with the Holy

Spirit gave me a new Bible. Jesus said, *'When He, the Spirit of truth, is come. He will guide you into all truth, and show you things to come.'* -John 16:13. My heart laid hold of those words, and I set out to read and study the Bible under the direction of my safe Guide and Teacher. Did He fail me? Nay. He opened my mind and opened unto me the Scriptures, and I have had the heart-burn ever since. See Luke 24:32, 45. The Holy Spirit multiplied my usefulness a thousand-fold. He brought me into a large place of happiness, usefulness and glory. It will require eternity to praise God for the marvels of His great and glorious grace. My heart often exclaims, *'What hath God wrought.'*” (6)

Referring to the large sphere of activity that the Lord opened to him through the infilling, he wrote: “The Superlative Sphere of Activity: We read that upon the persecution of Stephen, *'They that were scattered abroad went everywhere preaching the Word'*—Acts 8:4 Everywhere is the sphere of our activity. The ends of the earth are the only limits thereof. John Wesley said, *'The world is my parish.'* When I was a minister in the Christian and Missionary Alliance, they put a strap on me, giving me credentials, which limited me to Ohio and Kentucky. But when I saw my liberty in Christ, I said, *'No one shall hinder me by ropes from going to Africa if God calls me there.'* Hence, I threw off the yoke of bondage.” (7) Again we read, “When the writer surrendered his last credentials, it seemed like a demon power was broken. I was conscious of an unwordable freedom in Christ and of a boundless field of usefulness in cooperation with Him.” (8)

“Before receiving the Holy Spirit, one morning I dreamed these words, *'Oh the power of the Holy Spirit in a fully surrendered life.'* On awakening, I asked in my mind, *'What is the limit of that power?'* The answer came quickly - *'The will of God.'* Then it was revealed to me that all God wanted was a will entirely yielded to all His will, which He would unfold to me by His Word as I would go on and learn it. I had been crying to God long before for the fulness of the Spirit, for the promised *'Rivers of living waters'* to flow out of me —John 7:37-39. That dream prepared me for a new era that was dawning upon me, which has widened indeed into a realm, or sphere of unspeakable and unlimited (bounded only by the Divine will) revelation and usefulness, assured also of an unspeakable reward. I am supremely satisfied with my dear Lord and with His loving, guiding hand. To Him shall be eternal praise! God gives me witness of my having chosen that good part, which shall not be taken away from me.” (9)

“Every day we are made to rejoice increasingly for the glorious gift of the Holy

Spirit. My personal Pentecost was the beginning of days for me. Slowly but surely, sweetly but wonderfully, deeper and higher, He has led me on and on from strength to strength, from victory to victory. My soul doth magnify the Lord for His marvelous way. Recently I remembered that when tarrying for the Comforter, my prayer was, Lord give me what you call the anointing with the Holy Spirit. I did not want man's version, but God's version of the fulness of the Spirit. O, glory! When the Comforter came to me, I knew it. My long-standing thirst was quenched. My heart was supremely satisfied. Did you speak in other tongues? Most certainly and gloriously. Do you still believe in speaking with other tongues? Oh, please do not insult me nor the Holy Spirit with such questions. How could I thus grieve the Holy Spirit of promise whereby we are sealed unto the day of redemption? Others may draw back, cool off, let down and compromise. How can they if they have seen God's wondrous GRACE? NEVER! NEVER! NEVER! ” (10)

Again, “When God filled me, anointing me with the Holy Spirit from on high, then the glory poured into my being like a torrent of rain- Since that time, I have enjoyed the Gospel of the glory, a foretaste of the glory to be possessed in the glory land.” (11) “When I was tarrying for the anointing, my theological preacher head wanted to hold the view that we did not speak with tongues, but my honest heart insisted that I must speak in another tongue to lay claim to the Apostolic experience. And when the dear Holy Spirit poured into my yielded being three mighty fiery bolts of glory, my mouth gave utterance in a language new to me. Then a great calm possessed me, and I was completely and profoundly satisfied, and have been ever since for 30 years. To infinite God be eternal praise for what He gave in wondrous grace and what neither men nor Satan can take away. I was ‘*Sealed unto the day of redemption*’ -Ephesians 4:30.”^{1 2}

And why, may we ask, does the Lord wish to cause us to praise Him in another tongue? We will let the same writer answer that. “And what about the tongue in the natural? It tastes the food that the cook may season it properly. It informs the eater as to whether it is palatable or not. It expresses hate or contempt by a sudden protruding of itself. It indicates the condition of the body. When a boy, I heard Doctor Letson say harshly, ‘Stick out your tongue. Let me feel your pulse.’ ” (13)

“Believe God. ‘*Receive the promise of the Spirit through faith.*’ -Galatians 3:14. ‘*He that believeth on me*’ is very significant - John 7:38. Read it; ponder it; receive it. For three weeks, the Spirit pressed me to believe that I was actually receiving, and shut me up to Mark 11:24 and 1 John 5:14, 15. Had I really

believed thus, I would have been filled long before I was. But I feared to believe what I did not realize; that is, I had more confidence in my feelings, than in God's Word. Shame on me! I made no progress, except that there was given to me now and then a new Scriptural assurance that I should soon be filled with the Spirit. At last, I dared to believe and say, 'He fills me now'; and I began to act and proclaim my faith. I sang and shouted. 'He fills me now!' Very soon, the power of God fell upon me, and '*Not many days hence,*' God actually filled me; and that anointing was far beyond my largest hopes. But I believed God before I consciously received Him." (14)

"At one particular time, fear came upon me, and this wicked question sprung up in my mind, - 'What if this is the devil?' Then the Holy Spirit reminded me of Paul's words to Timothy, when he was tempted with fear and discouragement, '*God hath not given us the Spirit of fear; but of power, and of love, and of a sound mind*' - 2 Timothy 1:7. His Name be eternally praised! I believed that word and the victory was won. Now thirty-five years have passed; and yet no foul or fanatical spirit nor other than the dear Holy Spirit has ever fallen upon seekers after God in our meetings." (15)

Again we see Brother Copley writing in retrospect of the blessed Holy Spirit. "As it was at the beginning, so it came to pass over twenty years ago, when the latter rain began to fall. The simple-hearted, dry and thirsty, weak and weary, accepted that plain account of the Acts, asking for nothing more, but also for nothing less. The proud and reasoning would not have been convinced if Paul had repeated that record and attached it to one or more of his letters. My reasoning theological mind, defiled by critics, tried to hold that a person might be filled with the Spirit without speaking in tongues.

Nevertheless, my heart cried out for what God termed the fulness, or anointing with the Spirit. My heart wanted to speak in tongues; but my theological head did not. After retiring one cold night, the Holy Spirit held before me Acts 10:46 - '*For they heard them speak with tongues and magnify God!*' I was filled with holy laughter, uncontrollable and glorious, for an hour and a half. Some modern teachers would have called that a mighty baptism and been content. Well, my head was baptized, sure enough. But when my being was scripturally filled with the Spirit, giving me utterance in another tongue, I obtained the '*Rivers of living waters,*' and was satisfied. Why was I not satisfied long before, tho' my brethren contended that I had received the Spirit? Because I did not have the experience of which Peter spoke, 'This is that.' Why was I not satisfied with that mighty

baptism of joy? Because the triune God was not satisfied with my experience until the Spirit gave me utterance in another language. And since that day, over twenty years ago, Satan and men cannot annoy me with a question about my anointing. I know that '*This*' which I received, '*IS that*' which Peter received, and of which he shouted, '*This is that*' which was spoken by the prophet Joel." (16)

A testimony that he wrote on returning to the place of his anointing reads thus: "At Cambridge . . . I spoke on Sunday mornings. It was there the Lord anointed me with the Spirit, and others also, over twelve years ago. What these twelve years of Spirit-filled life have brought to me, of conflict and victories, of sufferings and glory, of illumination of truth, of the enlargement of my borders even as God had promised; no brush can ever paint. I can only say, "Unspeakable and full of glory.'" (17)

In 1929, Brother Copley gave the following testimony: "I thank God over and over that He made me thirsty for the Holy Spirit. Despite the discouraging words of friends, He held the water trough before me until my thirst was quenched and my longing heart was satisfied. My mind was hot with thinking and study; my body was weary with ardent toil, and I yearned and cried for the '*rivers of living water*.' When I let go, threw up my hands in entire abandonment to God, threw off my preacher robe and bid good-bye to sectarianism, refusing to be bound by men and things, and let the Lord have absolute sway in my life, then He poured in unspeakable joy and gladness, which has never leaked out to this day. Over twenty years of joy, and glory too, has been my daily portion. Hallelujah! If he could, the devil would put a quietus on me as he has on others. He would make me still, nice, proper and mechanical, if he could; for I am naturally studious, deliberate and exact; but I refuse Satanic Opiates and cooling parlors. By God's grace, I purpose to live in the torrid zone of Pentecostal power till Jesus comes.

"Praise the Lord! He has brought me on victoriously and gladdened my heart wonderfully. He has shown me, not only by Word, but by observation and experience, what it means to be filled practically with the Spirit, and to keep filling with the Spirit and to keep yielding to the truth. He has made me to see the danger of compromise, especially with the religious world, and be willing to '*sit alone*' with Jeremiah, '*filled with indignation*' -Jeremiah 5:17. My fervent desire and purpose is to be among 'the living creatures,' who Ezekiel said, '*ran and returned as a flash of lightning*,' and from whose midst other linen-clothed messengers may fill their hands with '*coals of fire and scatter them*' near and far for God's glory. God forbid that He should have to say, '*Gird yourselves and lament*,

ye priests; howl, ye ministers of the altar. . .’-Ezekiel 1; Joel 1:13.” (18)

Note how the Lord led Brother Copley in regard to his public ministry. “Spirit-filled folk are often wont to operate as they did before they were anointed. If they were Baptists, they wish to perform as the Baptists. If they were Methodists, then they think they should carry on as the Methodists. After the Lord anointed me with His Holy Spirit, He showed me that I could no longer follow the fashions of the Evangelical Church, or the Christian and Missionary Alliance. And for the same reason I could not pattern after the Pentecostal people. The Holy Spirit led me to pattern after the apostles and elders of the early church, and observe the ‘*sound doctrine*’ of the apostle Paul. Christ became my one and only Head. The Holy Ghost became my only ‘*Guide into all the truth,*’ and the Word of God my only guide-book. What a radical transformation took place. To the eternal God be ever-lasting praise! Oh the great need of this transformation among the ministers and saints generally. For the lack of it, they are lopsided, imperfect, unscriptural, and spiritually ineffective in their various ministries.” (19)

Again, as to his move to Kansas City in 1907: “We get our geographical bearings by faith, because ‘*The just shall live by faith.*’ I am not in Kansas City by accident. God sent me down here. ‘*I will guide thee with mine eye,*’ He declares, ‘*and afterwards receive you to glory.*’ I left all organizations, because they seek to limit folk to one state or district. Suppose my heavenly Head wanted me in California. Here was another head interfering. My last human head would have held me in Ohio; but my unseen Head stripped me of ‘*the yoke of bondage*’ forever. Oh yes, the Lord uses other saints to direct our steps; but He does not allow them to be arbitrary and rob us of our liberty in Christ.” (20)

“God dealt with me sovereignty. He hedged me in so that I would pray and cry out to Him. He did not let me have much visible success; hence I gave myself diligently to the study of the Scriptures, the Spirit moving me thus, of course. Soon after my anointing with the Spirit, which was unspeakable, wonderful and glorious, I forgot the thought of precipitating big revivals; but unconsciously delved into the Word of God. Providence occasioned this fact. Erroneous doctrines began to spring up among the Pentecostal folk. Therefore, my pen began to write and offset those heresies. Shortly before the latter rain outpouring, the Lord showed me that a mighty spiritual wave would soon girdle the globe. About that time I dreamed asking myself the question, ‘What is the limit to the power of God in a fully-surrendered life?’ I awoke and meditated - receiving this answer. ‘THE WILL OF GOD.’ I saw that all that God wanted of me was my will wholly

yielded to Him; and victory and success would be certain.

“Because of infirmities of the flesh, we may be sometimes moving from the ‘*good will*’ of God into the ‘*acceptable will*,’ and finally into ‘*the perfect will of God*’ - Romans 12:2. After floundering about for the better part of a year, the Lord settled me in Kansas City. While kneeling one evening in the rear of a meeting where I was not wanted, the God of purposes and plans whispered into my heart, ‘Watch me work’. Later, He said to me in power, ‘*Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*’ –Psalms 127:1. I refer to these significant moments in my life to show you the absolute importance of waiting on the Lord, and that He acts sovereignty. Most people act so quickly and run so fast, that God cannot show them His best. If I am any blessing to humanity today, it is because God has WROUGHT in me and by me.” (21)

As to the responsibility of a minister of the Gospel, he wrote: “A grave responsibility rests upon the pastor of a flock. It is not an easy task, to be a scriptural shepherd of a church. What a serious charge! As a pastor, I am helping to shape your destiny. Or if it is already settled, I am to shape your future as to your happiness and rewards. I am either bringing you a blessing or a curse, by the message. How could I stand here in a trivial way and pretend to occupy the place which I do, being a representative of the Lord Jesus Christ, and treat my office lightly and be flippant and loose? I am dealing with souls that have been redeemed by the precious blood of Christ. I cannot do so with the fear of God before my eyes, and have an honest concern for your present or eternal welfare, or even for my own sake. When I bring blessing to you, I bring blessing to myself.” (22)

As he was preparing to come to Kansas City where he enjoyed his greatest success and ingatherings, God gave him certain texts to let him know what was ahead. Note: “Just before coming to this city over twenty years ago, the Lord spoke to me very clearly, 1 Corinthians 16:9, ‘*For a great door and effectual is opened unto me, and there are many adversaries.*’ It was God’s wisdom that hid it from me. The great and effectual door encouraged my little faith, and was indeed here awaiting my coming. Thank God, it has proven unspeakably greater and more effectual than my largest hopes had pictured. Had I been told how great and good it would be, I could not have believed it. Yes, and the ‘*many adversaries*’ also appeared, strutting, prancing, knocking, stealing; but the faithful Jehovah went before and was our reward continually. He only allowed sufficient

opposition to develop our faith and keep us absolutely depending on Him. We learned the weakness of the flesh and the ample sufficiency of the Lord. To Him we shall give eternal glory.” (23)

When dedicating the building that O. W. Webb built in Richardson, Kansas, Brother Copley said: “We are luminaries, walking through this world. Every one of us who is saved and living for God is a light. Thank God. Thus this assembly in Richardson is like a chandelier. It is made up of many lights which God has hung down here. Sometime ago, I was in Grand Rapids, Michigan, whose city lights were suspended from a derrick, possibly a hundred feet high. Well, that is the way God has done. He has suspended this meeting here to be a chandelier, to magnify God and prove that this Bible means what it says, and it is safe to believe it and count upon it.” (24)

Brother Copley told the writer a lesson he learned when with the Christian and Missionary Alliance. He was attending one of A. B. Simpson’s conventions when a minister who had been scheduled to preach failed to make an appearance. A friend of Brother Copley tried to get A. B. Simpson to put Brother Copley in the man’s place; but he refused, because he didn’t know Brother Copley. Brother Copley said, “I learned in that experience not to take things from the hand of men, and to refuse to see a second cause!” He said further, “I didn’t take a bad attitude to Brother Simpson, but saw that the Lord knew that I was not able to handle the position, or he would have given it to me.” He always spoke highly of Brother Simpson, personally.

Note a further personal testimony: “Permit a leaf from my diary. I was seeking to please God. I longed to serve Him, but it seemed that I was useless. I knew not what to do, nor how to do what I knew. (This may have been the time that the man told him that he could work harder than anyone he ever knew and get less done - Ed.) I felt the lack of power and wisdom. I was ashamed to be idle and too timid to put myself in the way of the employment Agent. But when I waxed bold in prayer and cried out to God and would not be denied, the Agent came gently near and offered to hire me. But I became willing to do the least little task. It seemed to me that any little ministry for Jesus was a wonderful privilege. He wrought in me a willingness to do the most menial things given me to do, by the Word, or by His servants who were older than myself. I took the bidding of others as God’s call to me. After awhile, I began to see that more work was coming my way than I could handle alone. This wonderful message of grace gripped my heart and my head, and seized my willing hands. A reward for glad, whole-hearted service, beyond

anything possible under the realm of grace, loomed up heaven-high; and before I was aware of it, my whole spirit, soul and body, all I was and possessed, was sailing defiantly upon the boundless ocean of God's everlasting salvation. '*I was set for the defense of the Gospel of grace*' with flaming colors flying. I saw that the world was my parish - '*The field is the world*' said Jesus.

"Another lesson was taught me. I was to serve without any stipulated remuneration. I had served in the sect for a definite salary; but under grace, I was to be content with what the Lord was pleased to give me, whether little or much. At one place, I received \$2.50 for three weeks' work, paying my own carfare. I had more than one experience like that. My employment Agent was testing me out, to see if I would be 'A good soldier of Jesus Christ.' By and by, my wages here were more than ever received while in the sect. Thank God, He does not let me have such tests now. 'I learned whatever state I was in, therewith to be content.' Very few learn that lesson. Now I see that the present material remuneration for service is simply a reminder of the sure and eternal reward which awaits whole-hearted service with Christ there. That will be according to abounding grace. I am now receiving on my investment of time and service which covers all needs. My final reward, which will be '*exceedingly great,*' is certain and eternal." (25)

As to the matter of sermon source, we have the following: "We ways put Christ first. It is no light thing to stand between heaven and earth, between God and men, between time and eternity. It may be a flippant matter to some men, but not to me. God is my witness, I never make my sermons. I pray and cry out to God; for He alone knows the needs. He knows whether or not the people need instruction, correction, reproof or comfort. I dare not trust my reason. God holds me responsible to 'feed (not fleece) the flock of Christ.' I must meet every sermon I deliver at the judgment seat of Christ. My sole aim, therefore, is to put Christ into the hearts of the hearers. A speaker not only passes on his words, or the Words of the Lord; but he passes on to the hearers his very spirit. If my spirit is gracious, I put that on you. If my spirit is legal, I pass that on to you. If I am tinctured with insincerity and half-heartedness, you partake of that unconsciously." (26)

1. Grace and Glory, May, 1935, p. 14.
2. Grace and Glory, March, 1957, p. 8.
3. Grace and Glory, Aug, 1933, p. 13.
4. Grace and Glory, April, 1937, pp. 23, 24.
5. Grace and Glory, May, 1962, pp. 17, 18.
6. Grace and Glory, Nov., 1937, p. 12.
7. Grace and Glory, Nov., 1948, p. 19.
8. Grace and Glory, April, 1924, p. 25.
9. Grace and Glory, Feb., 1924, p. 12.
10. Grace and Glory, Aug., 1925, p. 14.
11. Grace and Glory, April, 1938, p. 10.
12. Grace and Glory, Nov., 1937, p. 12.
13. Grace and Glory, April, 1944, p. 12.
14. Grace and Glory, July, 1966, p. 19.
15. Grace and Glory, July, 1966, p. 21.
16. Grace and Glory, July, 1928, pp. 6, 7.
17. Grace and Glory, Feb., 1920, p. 11.
18. Grace and Glory, May, 1929, p. 14.
19. Grace and Glory, Oct., 1934, pp. 13, 14.
20. Grace and Glory, Sept, 1946, p. 11.
21. Grace and Glory, May, 1962, p. 19.
22. Grace and Glory, May, 1946, p. 7.
23. Grace and Glory, Feb., 1929, p. 27.
24. Grace and Glory, May, 1932.
25. Grace and Glory, Oct., 1927, pp. 13, 14.
26. Grace and Glory, Nov., 1945, p. 12.

Chapter Four

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ” -Ephesians 3:8.

By far the largest ministry that Brother Copley had was that in Kansas City from 1907-1945. The Lord used him in many spheres - literature, music, revivals, and the Bible School. For this work his earlier trials and problems had shaped him. The Lord had called him to a ministry of Truth; he had heard the call and answered, yielding everything to God, willing to let God work in him and through him.

In 1907, Brother C. E. Foster of Topeka, Kansas had a Pentecostal camp meeting in that city. Among those who went to the camp as ministers were Brother Copley and Brother Lupton (of whom nothing further has been learned). Although one of Brother Copley's cousins (evidently S. Copley, with whom he had gone to Oregon years before) had preached quite extensively in Kansas, this was probably A. S. Copley's first visit to that area.

Regarding that year, we find this record, written in retrospect: *‘The steps of a good man are ordered of the Lord, and he delighteth in His way.’ -Psalm 37: 23.* A reminiscence is interesting, and should be profitable. The Christian Assembly was born (1907) in a home on West 18th St., Kansas City, Mo., eight persons (the new creation number) being assembled. The meetings were held during the winter following in a living room over a grocery, at the corner of Harrison and 6th Streets. The blessing of God rested upon our meetings continually. Tuesday nights were set apart for Bible Study. Our principal meeting was on Sundays at 3 pm. (This was so people who attended the denominational meetings of a morning could come to the Pentecostal meetings in the afternoon, and not have to leave their own services. *‘He that winneth souls is wise.’* Brother Copley “was not strongly in favor of Sunday School, and did not have one in his church until after the mid-thirties -Ed.) Revival services at 7:30 pm. The sick were healed and saints were filled with the Spirit.” (1)

In September, 1908, Brother Copley began to write for a little paper with the name The Pentecost. It was published in Indianapolis, Inc. by J. R. Flower. Later,

in December of the same year, he became associate editor. (Brother Flower later became prominent with the group called “The Assemblies of God.”) From a copy of The Pentecost, issue April and May, we read: “MOVED TO KANSAS CITY. No doubt it will be a great surprise to our many readers to learn that we have moved The Pentecost from Indianapolis to Kansas City. It is about two years since I first met Brother Copley and since that time our hearts have been slowly joined together in a peculiar and wonderful manner. At first, I had the privilege to publish several of his tracts, and later, as the Lord permitted me to publish this paper, I was rejoiced to publish a number of his articles and later still, to have his active cooperation and interest in the paper.

“In February, the Lord spoke to me in a very plain manner, leading me to join myself with Brother Copley in the work at Kansas City. From a natural standpoint this seemed to be impracticable, as we had good arrangements with printers in Indianapolis and had the backing of the Apostolic Faith people of that place, but the Lord so opened the way and gave such proof of His desire for me that I could not doubt His will, and so decided to leave Indianapolis and unite with our brother in Kansas City, as soon as the January-February number was published.”

We see by the following excerpt that the call was confirmed. “Since I arrived in Kansas City, the Lord has blessed me so that I cannot doubt but what I am in His divine will. I have had very sweet communion with the saints here, and the Lord is blessing our labors in a wonderful way.

“We sincerely trust that this little paper, The Pentecost, under these new conditions, will prove a greater blessing to multiplied hungry souls than it ever has in the past.” (2)

In September, 1909, the following article appeared in The Pentecost: “We believe that the Lord has laid it on our hearts to add several new features to The Pentecost. From henceforth, the Lord willing, this little white-winged messenger will appear every two weeks. The paper will have eight pages each issue, thus giving sixteen pages to the month, instead of twelve as formerly. We believe this will be appreciated by all our readers.

“Another good feature will be a course of Bible Studies by Brother A. S. Copley. The first one appears in this issue, and we are sure that all God’s dear children who love His precious Word will enjoy these lessons.

“We are sorry that The Pentecost is late this month on account of the camp meeting, but will try to catch up as soon as we possibly can.” (3)

In January, 1910, A. S. Copley became editor of The Pentecost with J. Roswell Flower as assistant editor; and in November and December of 1910, Brother Copley became sole editor of the paper. “By his own request, we drop Brother Flower’s name from the editorial staff. His busy evangelistic life hinders him from helping much on the paper. His interest, however, continues unabated. He will send in names, and articles, for publication as the Lord will enable him. His home address is Bridgeport, Indiana.” (4)

As Brother Copley grew in grace and knowledge, he became aware of a necessary change in the paper. The following excerpt shows this change which occurred in 1911:

‘Speak unto the children of Israel that they go forward, - Exodus 14:15.

“For many months we have seen that God does not want us to encamp around the second chapter of The Acts of the Apostles, but that He would have us to go on to perfection. There are beginnings, unfoldings and consummations of God’s plans and dealings with His people. The Holy Spirit is given to us to lead us into all the Truth concerning His Son. But we must follow His leadings. Then He will bring to our view all the spiritual blessings with which we are blessed in Christ Jesus (Ephesians 1:3, 4), and our inheritance in the saints as well as the power which is to usward who believe -Ephesians 1:18, 19.

“It is our duty as teachers to shun not to declare all the counsel of God. Accordingly, we have had a conviction for some time that we should change the name of our paper. The name “Pentecost” is too narrow. It is not sufficiently comprehensive. We waited on the Lord. And while in prayer one evening, He most wonderfully gave us this new name. There came to us a heart-sickening sense of the deep-seated, widespread legality in the hearts of God’s dear people, and how that He wanted them to know His matchless grace. With this revelation came also this beautiful Scriptural combination- GRACE AND GLORY’ - and a profound conviction that it should be the new title for the paper. So here it is.

“For making the design, we are deeply indebted to dear Dr. D. W. Dumble of Toronto, Ontario. He has taken great delight in doing this work for Jesus’ sake and highly appreciates the title. We are devoutly thankful to him and grateful to God

for this rare kindness.

‘We earnestly solicit the believing prayers of the saints that God will enable us to issue a paper worthy of His name and in harmony with the title which we believe He has led us to adopt. We believe that *‘The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.’* -Isaiah 40: 5”5

Many Years later he wrote again regarding this: “A NEW NAME. Scarcely aware of what had happened, we found ourselves seated in the heavenlies in Christ, from which lofty and serene citadel we began to view all the spiritual blessings in Christ and God’s inheritance in the saints, plus the power that is to usward who believe –Ephesians 1:18, 19. Slowly but surely, despised and hooted at, tested on every side, we plowed over stony places, pulled up stumps and turned up reptiles, ‘faint, yet pursuing.’ With a glimpse of the sphere of the Truth as it loomed before us, we were convinced that the name, The Pentecost, was too narrow for a title for the paper. It was not sufficiently comprehensive. For three months, we waited for a God-given title. One evening while worshipping the Lord with a number of saints, He most wonderfully flashed the title, ‘GRACE AND GLORY’ into our hearts. We knew that this was the NEW NAME. The redemption of Christ has joined these two. Grace made redemption possible; and redemption made glory possible. In this atmosphere and realm, we have this unbounded promise -‘*No good thing will He withhold from them that walk uprightly.*’ God has kept us faithful and true in doctrine and spirit to this sublime title. To His praise, we ascribe all honor and adoration!” (6)

This will give the reader a bird’s-eye view of the origin of the paper that came to bless so many hungry hearts around the world, and became the means of conveying the abundance of truth that God dropped into the heart of A. S. Copley, and which also conveyed sermons from the many who were associated with him to those who loved the truth and were led on with God under his godly guidance. Also, it lets us see how and when he came to Kansas City.

Brother Copley had come from a line of pioneer spirits who had much drive and energy. He had a zeal for God, and a great drive for His cause that would not say “quit.” His mind was keen and well-trained; under God, he could see many opportunities for God where lesser men would have quailed and quit. He came to Kansas City and espoused a cause and a line of Truth new to his generation (and new to many generations past) - the cause and Truth of the fullness of the Spirit,

after the pattern manifested on the day of Pentecost: the infilling and anointing accompanied with the Biblical and supernatural evidence of Speaking in other tongues as the blessed Holy Spirit gave utterance.

God had given to him to visualize a large and progressive work in Kansas City. He started there with eight people present, as stated earlier. We might add that among those eight people were women who came in after years to stand by the work in their prayers and efforts. Brother Copley was willing to start small, but he had plans for enlargements, such as frequent moves to different parts of the city, large tent meetings, and the literature outreach. Some people were drawn by true reports of the many and outstanding healings in his meetings.

Also, very early in his meetings, God sent him a helper and a very energetic lady, Sister Mary M. Bodie, who laboured in prayer, visitation, and helped financially. Her greatest contribution was in her preaching and writing. She was an able poetess and a very good writer of prose, and knew the Word of God above most. These two cooperated fully in the work over the years with an equal zeal for the God of all grace. When Sister Bodie came into the meeting, she brought twenty people with her. Her husband was known to say that Brother Copley just had some silly people with him, but that Copley himself was no fool. Those “silly people” proved to be much smarter than Mr. Bodie who never became a spiritual man, though a good man. He was head proof-reader of the Kansas City Star, and marveled that Brother Copley learned the printing trade after he was past fifty. He also remarked in regard to the meetings that they were “fanatical enough even for you,” meaning his wife, Mary M. Bodie. The first poem of Sister Bodie to appear in the paper was in the year 1910, in the September issue of The Pentecost.)

Before the name change of the publication, we see the work in Kansas City as directed by the Spirit. The meeting place was moved often to accommodate larger groups. We see the following report in The Pentecost, Sept-Oct, 1910: “The Pentecostal work in this city the past year has been various. After the camp meeting in Topeka a year ago, the Lord gave us Acts 9:31 - ‘*Then had the churches rest....and were edified; and walking in the fear of the Lord and in the comfort of the Holy Spirit were multiplied.*’ These words were graciously fulfilled for some months, but Satan does not like to see God’s People prosper; hence he began a fight which continued for half a year. But Jesus gave a wonderful victory through and over it all. To Him be eternal praise.

“It is marvelous what lessons He taught us, of leaving our cause to Him ‘*Who*

doeth all things well,’ to Him who says: *‘Vengeance is mine, I will repay’*; what lessons of implicit trust in God; what lessons of his minute and constant watchcare. Never did so many Scriptures pour in upon us to comfort and sustain us as in this fierce conflict. Truly, *‘His right hand and His holy arm hath gotten Him the victory.’*

“After this in June, we pitched the tent and God added His blessings. One dear minister came in from the country and received the gift of the Holy Spirit, and remained with us for about two months to get the benefit of the Bible teaching and to become *‘established in the present truth.’* A lay minister’s wife in the city also received the baptism of the Spirit and is going on grandly with God. This means the coming of her husband also in this ‘Good way.’ A number of sick folk were healed and the saints were fully fitted for future warfare.

“Soon after coming to the city two years ago, the Lord gave the pastor a dream of some fine, choice, luscious peaches and Bartlett pears. This dream has in some measure been fulfilled. Brother J. R. Flower came from Indianapolis, Indiana, with The Pentecost, assisted in the work and edited the paper for about eight months, then went forth in evangelistic work with God’s favor upon him. Other valuable material from the city has come in by the kind hand of God. The best is yet to come, not necessarily in quality, but in quantity and in the mighty workings of the Lord. He says: *‘I have spoken and I will bring it to pass; I have purposed, I will also do it.’* -Isaiah 46:11.

“To the praise of His grace we can say that there is no fanaticism and very little creaturely activity in our meetings. A poor service is a stranger among us. Jesus Christ is exalted - the first and the last; the Holy Spirit is honored and obeyed; the Word of God is magnified; the saints are edified; and God Himself is glorified. Deep peace and sweet unity prevail. To God alone be the glory.

“We are constantly receiving kind words of appreciation about the paper, The Pentecost, and new subscribers are also coming in. We believe that this little white-winged messenger has a place in the plan and thought of God and we seek earnestly to make it all that He would have it be. We are more and more assured of being in His will in its publication. We thank all our readers for their donations and prayers and kind words, and earnestly solicit your continued interest that the good Lord may enable us to move in His perfect will. The prospects of the work in this city and for the paper are bright as the promises of God.

“We have heretofore overlooked the mention of the Colored Apostolic Mission on Vine and Twenty-second Streets. They are going deeper in God. The Lord willing, we shall have a report of their work in a later issue of this paper.

“Brother Roberts has lately been excommunicated from the Christian Adventist Church because he stands for the ‘Latter Rain’. He is pastor of a happy flock in Kansas City. The editor has spoken in his pulpit and we have fellowship with each other. ‘The servant is not above his Lord’ in suffering persecution. The Jews rejected Jesus as ‘*The resurrection and the life*’ and as the great and only Purifier, but went ‘*up to Jerusalem*’ before the passover, to purify themselves. “John 11:55.” (7)

That fall, after the summer campaign had ended, the meetings were at 1429 Prospect, Kansas City, and Missouri. The meeting was at 1808 East 15th in 1909.

We have many bright pictures of those early days when people were in the springtime blush of an early outpouring. Sometimes, funds were hard to come by. One person reported going to see Brother Copley, and arriving just as he had come to the table for his meal. He had one lonely apple for dinner. A friend related to the writer of seeing him preach in his rubbers and overcoat, just because they didn’t have money to heat the building. However, God was using these things to teach him appreciation for the time ahead when He, God would so super-abundantly pour in with funds, people, and blessings.

In 1911, Brother Copley wrote: “Our Gospel tent meetings are being blessed of God to the good of souls. Hungry hearts are definitely seeking the Lord, and He is meeting their faith. He does still answer prayer. He does save to the uttermost. He does baptize in the Holy Spirit and fire as He did in the beginning of this age. And the same signs follow them that believe, just as they did then. God be eternally praised! ” (8)

In November, 1911, a Bible School was conducted at 1429 Prospect, where the meeting was being held at that time. Then in September, 1912, the Christian Assembly moved to 19th and Walrond.

Prior to that move, we see this: “We have not witnessed in this city what people call a Pentecostal revival, but we are seeing more and more the finger of the Sovereign God of all grace. There is a steady growth of the work here. A small number have received the baptism of the Holy Spirit. Quite as many have taken

their place in identification with Christ, and counting on the Christ-life in them as their only life, have come into an experience of victory over sin and self, unknown to them before. These are living, glad witnesses to the power of this wondrous truth. People who oppose it are in danger of losing what joy and victory they have had.

“The Assembly has just leased a chapel for our future home, on the corner of 19th and Walrond Streets. This is where the fire first fell four years ago. It has been falling ever since. There is in our hearts a continual revival flame which shall never die out. We know that the best is yet to come, for ‘The righteous shall still hold on his way and grow stronger and stronger, and *“The path of the just groweth brighter and brighter unto the perfect day.”*’ (9)

We have a notation in Grace and Glory, May-June, 1913, page 4: “Kansas City Summer Campaign. By the kind hand of God and the hearty cooperation of the saints, we have purchased a new tent. A blessed meeting is already in progress at the corner of Twelfth and Ann Streets, Kansas City, Kansas. The good Lord also sent along the Brethren Sheldon and Dunham to assist in the meetings. Our God is leading on to certain victory in Jesus’ Name.” ’

As that summer was ended, we read this report: “it pleased the Lord to enable us to purchase a tent early in the season. We pitched it in Kansas City, Kansas for seven weeks. There God added His blessing. A meeting has been started as the result and the good work is going on. We just received a phone message that a sister received the Holy Spirit this morning. On July 22nd, we moved the tent back to Kansas City, Missouri, where Satan withstood us, somewhat spoiling our goods; but Jesus proved victor in healing the sick, obtaining a hearing by some ears, and gripping a goodly number for the whole truth. This was, by far, the best and most prolific summer campaign that God has given us here. The Word of the Lord has truly run and been glorified. To Him who alone is worthy, we give eternal praise! ” (10)

To give readers a picture of how the meetings were continually resulting in getting people saved, filled, healed, built up in the Lord by the preaching of the Word, we include notes from the Assembly bulletin, Grace and Glory, 1913:

“Since our last issue of Grace and Glory, since our coming back to the chapel, God has been visiting us still more graciously.

“Tuesday evening, September 30th, a sister was anointed with the Holy Spirit. She had buried her husband during the year, grieving much over her loss. She came to the meetings, accepted the truth, and that night was prostrated and filled with the Spirit, and soon spake in a new tongue, pointing upward and adoring the Lord.

“This same evening a young mother, barely twenty-one years old, was saved. She came to the altar, yielding to the Lord when the invitation was given, saying: ‘Yes, I want to be saved.’ She was asked to read the words of Jesus, John 3: 16.

“She accepted the gift of God and rejoiced in the fact of having everlasting life. She is now seeking the ‘Promise of the Father’ and has been mightily under the power of the Holy Spirit since she believed.

“Near the beginning of the service the pastor said: ‘God means to especially meet us tonight,’ But during the process of the meeting he was severely tempted that he had received a false impression. Nevertheless, steady faith in God made the enemy out a liar.

“Friday, October 3rd. On this date we were called to pray for a man afflicted with aneurism of the heart. His mother was saved and healed of rheumatism, in our midst, four years ago. Her son, under deep conviction for sin, had joined the Christian Church, but had no assurance of sins forgiven. We read the Word of God to him and as his heart was going out to trust Jesus, Satan endeavored to choke him to death. We rebuked the enemy in the all-prevailing name. His power was broken and we had the joy of witnessing another soul pass from darkness to light by faith in Jesus Christ. He was helped in body too; intense suffering was relieved, yet the Lord did not see fit to heal him, and has since called him home, a forgiven sinner and a rejoicing saint. He said, laughing: ‘Thank God,’ and fell asleep.

“Saturday, October 4th, a sister was healed of a complication of diseases, which would have necessitated an operation had the Lord not come in. She also received the Holy Spirit.

“Sunday, October 5th, brother A. B. Barnes, of Central America, was with us. He ministered the Word in the power of the Spirit, also making reference to the work in the Southland. At night he spoke especially of the conditions and needs of Central America. It was doubtless the best missionary day God has given us here.

“We were delighted with one feature. Brother Barnes does not advertise his personal needs. He does not say: ‘I am called to make a trip; pray that God may furnish the means.’ In a word, he is one of the few who trust God and not people. Let us profit by his example.

“This day, two sisters testified of being blessedly healed of enlargement of the liver, which had baffled the skill of physicians. This was a very glorious day.

“The night service continued late, one sister coming through, speaking freely in another tongue. Another was taken into God’s presence alone, receiving the Holy Spirit. Since then, she has been well in body.

“Tuesday night, October 12, was characterized with a spirit of deep, earnest prayer, especially that God’s servants would ‘Preach the Word’ and ‘rightly divide the truth.’ God was mightily present.

“Thursday night the young people took special interest. One of the younger brethren read interestingly the healing of Naaman, the leper (2 Kings 5). A sister witnessed the healing of her scalded hand. She was prayed for a few days before when request was specially made of the Lord that He would quickly put skin on it. He did on it. He did it in less than twenty-four hours.

‘A LITTLE CHILD SHALL LEAD THEM’

Sunday morning, October 19. Sunday morning, Ruth’s older sisters (with some girlfriends who were visiting, went for a walk. The godly mother of the home was grieved that these dear young girls did not give some of their morning to the Lord in prayer and meditation. For they had been saved and gloriously anointed with the Spirit.

“After their departure, Ruth, age seven, commenced to sing that sweet old hymn, ‘The Ninety and Nine.’ After a few moments of singing she said in broken accents: ‘Mother, I love that hymn.’ Then going to another room, she got a Testament and opened to a picture of the ‘Good Shepherd’ finding His sheep. Her eyes also rested upon these verses of Scripture: ‘*Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst. . .*’ -John 4:13, 14.

“She fell upon her knees, the Spirit of God came mightily upon her and she sobbed with love to Jesus. The girls who had gone for a stroll returned and wanted to know what was the matter with Ruth. Her mother told them that the child had nodded to her previously that the Lord was blessing her.

“They were all melted and fell on their knees. Immediately the Spirit of God came upon each of them and they were all filled with the Holy Spirit and all spake with other tongues, giving the interpretation: *‘Behold, He cometh with clouds and every eye shall see Him and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.’*

“In all these meetings the Word of God is read and expounded. Great stress is continually placed on the written Word of God as His very voice. The whole truth is declared. Soundness, safety, a victory are the common results.” (11)

1916 saw more growth: “We have just pitched our Gospel tent for the summer’s work. It is located at 718 Vine Street, near the Billy Sunday Tabernacle. We believe the Lord definitely gave us this place that we might catch the ‘overflow’ from the union meetings. Besides the nightly service, we hope to serve the saints with a Bible Lesson daily save Saturday. Oxen cannot tread our corn unless they have corn to eat. There is room also on the grounds to pitch several living tents. You are welcome to this feast.” (12) In October, after the tent campaign, the Assembly moved into its winter quarters at 627 Virginia.

As the Lord’s work continued, it grew: *‘Blessing I will bless thee, and multiplying I will multiply thee’*. *‘And when the Lord blesses, who can curse?’* *‘The blessing of the Lord maketh rich and addeth no sorrow therewith.’*

“The summer’s campaign is over. In the absence of the pastor, the Lord was with the Assembly meetings in a very gracious measure. The interest in the tent meetings grew continually. We are now located at 915 Spruce Street, where God is with us in power. Several men have lately received the Holy Spirit, and others are seeking. Two weeks ago there was one especially remarkable healing. An elderly woman came with heart trouble to the meeting. She felt if she were not prayed for just then, she would not get home alive. She came to the altar, and God healed her and saved her. She testified that she had been a church member for seventeen years, but never had assurance of salvation. Hallelujah! How good is the Lord!

“To the praise of God’s grace, we declare that the meetings never were so entirely sweet and heavenly. There is unspeakable unity and fellowship and love among the saints. The new converts show a deep love for the Word of God, and desire to learn it. The attendance is fine continually. We are learning to take Christ for the meetings in every particular. Jesus said, ‘*No man cometh unto Me except the Father which has sent me draw him.*’ And we say the same. And our Father is indeed drawing the people. We never had more unsaved people in attendance. Oh, the marvels of God’s grace! Come and see us.” (13)

The Truth was received by more and more, as we see by this report: “The summer campaign bids fair to be most blessed. The growth of the Assembly, increased rent and hot weather have combined to drive us into larger quarters. Now just as we were casting about for the summer’s work, in the good providence of God, a large tent, seating easily 1500 people, has come to our service. The tent is up, seated and lighted, having been used the past seventeen days by a dear brother who is especially emphasizing salvation. God has been saving and healing many in his meetings; miracles are wrought for soul and body; but he closes his meeting June 17th. We immediately take possession and continue for at least one month, or till July 17th, five Sundays in all.

“P. C. Nelson, Detroit, Michigan, has charge. “SALVATION and HEALING for ALL through Jesus Christ” is the attractive sign just outside the big tent. Take 3 Woodland car southbound at Union Station; go to Troost Avenue without transfer, and walk north one and a half blocks to Tent.

“Come and spend the summer with us. Bring your sick and afflicted ones for healing. ‘The power of God is just the same today.’ A.S. Copley, Pastor, 3706 East 12th Street, Kansas City, Missouri

Three weeks after the above was penned, we read: “Three weeks of the Summer Campaign have elapsed. They have been most blessed. Verymany have been prayed for and have received definite results. Interests are deepening and widening. The attendance is increasing. The city is being stirred by the mighty signs and wonders God is working.

“Brother Foster and a number of his people spent last Sunday and the Fourth with us. He gave us some rich messages from the Word, and returned home greatly encouraged to push the battle to the gates.

“The Lord willing, the meetings will continue all summer. Bro S. F. Wishard has been with us from the first, effectually wielding the Sword of the Spirit, and doubtless will be with us throughout the season. Come and spend the term with us. Bring your sick and afflicted ones for healing. *‘The power of God is just the same today.’ ‘I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.’*” (15)

At a later date in the same season we read further of this great campaign that netted so many souls for God: “ ‘Jesus Christ the same, yesterday, and today, and forever.’ We are now in the eighth week of our glorious campaign in this city. Despite the attempts of the enemy in several ways to stop the work, it has gone on with increasing interest and power. The whole city is hearing about these wonderful meetings and talking about them. We are giving no testimonies of healings in this issue; but will mention in a general way the nature of the work done.

“Quite a number of saints have received the anointing with the Spirit accompanied with speaking in other tongues. Among these is a young man who received his hearing in Brother Nelson’s meeting, just preceding ours. He was blessedly filled, spoke in a new tongue, and spoke some words in English much plainer than before. His wife received her hearing one night this week as we rebuked the deaf and dumb spirit. She wrote afterward that she heard her baby cry for the first time in her life. This couple is exceedingly happy. Another deaf and dumb young man received his hearing and speech.

“Goiters have been healed; rheumatism, neuralgia, hernia, lameness, and various serious troubles have been removed. Faith has made a mighty raid on eye-crutches. One after another laid aside their glasses and trusted God for sight with blessed results. Some have used heavy-lensed glasses for years, testify that they now see better than they did with their glasses. How it glorifies God to trust Him absolutely.

“According to Acts 19:11, 12, handkerchiefs have been prayed over and sent to people out of the city, bringing healing in the mighty name of Jesus. Truly the God of all grace is moving forward to consummate His purposes for this age. We do well to get His mind and move with Him, that we may ‘Come off more than conquerors through Him who has loved us.’

“We are looking to the Lord for a suitable place for the indoor fall and winter campaign. Pray for us.” (16)

As we saw by his own earlier testimony, Brother Copley prayed for thousands when he was in the Christian and Missionary Alliance. Also, he had stated that after being filled with the Spirit, he realized that the Lord could use the healing ministry to increase his outreach. In the section just noted, we see how that became a reality.

A closing testimony about the great results of the big tent campaign follows. It was this huge and long-continued meeting that led the erection of the Tabernacle located at 2515 Harrison Street when Brother Copley had reached the advanced age of 62, when most men are thinking of retiring. After this, he did his greatest works.

“Sunday, September 25th, will probably close the longest and most fruitful campaign we have ever experienced in this city. Several thousand people were touched with the Gospel message. Over five hundred were prayed for, for salvation and healing. The testimonies on pages 11 and 12 of this issue are an indication of what God has wrought. Some of the healings were remarkable. There were a number filled with the Spirit, and many more are hungry and seeking the Spirit. Quite a number of handkerchiefs were prayed over and sent to different outside points, from some of which we received good reports.

“Thus the Lord has enabled us to lengthen our cords and strengthen our stakes. We now need a larger meeting place. Acts 9:31 is our confident hope, *‘Then had the church peace and was edified, and walking in the fear of the Lord, and in the comfort of the Holy Spirit was multiplied.’*

“In the upper room. We move from the tent to a commodious hall, 1311, corner of 31st and Holmes, on three car lines. Here we will have splendid quarters with every needed comfort.

“Come hear the Gospel preached in demonstration of the Spirit and Power. Come and be saved, healed, and anointed with the Holy Spirit and power. Learn by God’s infallible Word how to live a victorious life now and obtain an unwordable reward hereafter. Hours of Worship as follows: Every Sunday at 3:00 PM. and 7:30 PM Tuesday, Thursday, and Saturday evenings at 8:00 PM. Also, Thursday at 3:00 P.M.” (17)

This shows that Brother Copley, always busy with six meetings every week (and

more in the summer months), printed a paper, kept his meetings going, cared for out-of-town guests, and took so many steps to enlarge his ministry and reach people with the Gospel. He continually moved his location, picking up people in each new location as well as retaining those he had. We now revert to an earlier time and note other means of outreach.

As early as the year 1909, we learn that the zeal for planting the Word of God in the hearts of others led to the opening of a Bible School. Note the following:

SUMMER BIBLE SCHOOL IN KANSAS CITY, MISSOURI

‘The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest that He would send forth laborers into His harvest.’

“God has called some definitely to His work. Many of these though they have the Baptism with the Spirit, are not acquainted with the Scriptures, hence, they are unable to fully give a reason for the hope that is in them and cannot rightly divide the Word of Truth nor do they know how to study the Word. Too often they have zeal without knowledge.

“It has been deeply impressed upon our hearts to have a summer school in Kansas City to meet the needs of such persons in the Middle West.

THE METHOD OF INSTRUCTION will not be wholly impartative, but rather suggestive and directive. Students will be shown how to study the Word of God. They will be started on important lines of truth and then left to search for themselves. Thus individuality and originality will be preserved in each pupil, preventing him from copying the phraseologies, illustrations, and mannerisms of the teacher, and as a result, rich variety with beautiful harmony will crown the whole body. The specific, individual leadings and illuminations of the Spirit will hereby be unhindered.

ABUNDANT OPPORTUNITIES will be afforded in this great city for students to be used of the Lord in cottage meetings, shop and street meetings, and general evangelistic efforts. The Lord will have a Gospel tent in use in the city this summer.

THE PRAYER LIFE shall be an important feature of the school. This lost art

must be the mighty leverage to move the work along. Prayer for laborers for missions, for the regions beyond, for the sick, prayer **FOR SUPPLIES** for no charge will be made for board, etc., but teachers and pupils will together trust God for the supply of every need. “Those who have means will be expected to contribute as the Lord directs them, but those who have nothing will be just as welcome. Let it be understood that this is not to be a free boardrnhouse for religious loafers and would-be teachers, but only for those who mean business with God.

JOIN WITH US IN PRAYER that the perfect will of the Lord may be done in this matter. Write if you are interested. Enclose stamp for reply.

Earnestly contending for the faith,

A. S. Copley – J.R. Fowler

Address, 1808 East 15th Street, Kansas City, Missouri.” (18)

We have no information regarding the outcome of this venture, but feel that good came of it. However, in the year 1911 we find the following:

‘And he dwelt a year and six months, teaching the Word of God among them,’ - Acts 18:11.

“We have been written and spoken to a number of times about a Bible School in this city. We have long ago seen the crying need of it. We have many times prayed about it, but having learned by experience not to act till the Lord gives command, we have been silent. Now the time has come when it is evident that God wants us to move forward, nothing doubting. Over our hall is a modern flat of seven nice rooms which we have secured for the Lord. In these we can accommodate a number of students. Rooms can be secured elsewhere if needed. The Lord willing, the first session of Bible School in Kansas City, will be opened on Friday, December 1, 1911.

“Those whom God brings for the express purpose of studying His Word for His glory, will be welcome.”

The Bible School,
1429 Prospect Avenue
Kansas City, Mo.” (19)

This school session ran for six months. We read later in the following year the

following editorial: “With the close of this month, the first Period of ‘Grace and Glory Bible School’ will have ended. We have followed the guidance of the Holy Spirit through – The Acts, Joel, Galatians, I & II Peter, and Romans. These have been most profitable and wonderful days to all who have given themselves to the study of God’s Word. We have been amazed out of measure again and again at the precious things that lie hidden in the Book. As we search for them therein, the Holy Spirit ‘searches the deep things of God’ -1 Corinthians 2:10. Most of God’s people; not aware of how poorly they serve Him and how little they really enjoy Him.

“The following seven items from one who attended the Bible classes sum up the feelings and profits received by the most of the school:

1. These studies have given me a greater desire to know God’s will and His Word.
2. I have seen God’s faithfulness and care for His people as never before.
3. I have seen God’s side of my salvation and my safety far beyond what I had ever seen before.
4. I have seen Jesus as my sufficiency.
5. These studies have taught me how to rightly divide the Word of God in some measure.
6. They have taught me my dependence upon the Holy Spirit to open His Word to me.
7. This course of studies have given me a great desire to pray for God’s people, especially for His ministers and teachers, that they may fully proclaim the Gospel of the grace of God.” (20)

This was the last recording concerning a Bible School until the year 1937, when a new and larger school was launched, which continues unabated until the present writing, 1969. These Grace Glory Bible School sessions from year to year have placed ministers in many states, and sent missionaries to many nations and islands of the sea.

We now turn back to two other means of Brother Copley’s outreach and combine them, as they are joined in many respects, probably having the greatest outreach and being a greater means of enlargement than all the other ministries. While locally preaching to a few hundreds, the magazine Grace and Glory and the many published tracts and books, dealing with the many phases of Truth and the many books of the Bible, were providing a home Bible School to thousands and thou-

sands around the world. Also, the Grace and Glory song book (which made it possible for people to sing truth as well as read and say truth) had found its way into many Assemblies across the land, bringing much praise and glory to God.

In the year 1921, Grace and Glory, July issue, Brother Copley wrote the following: *”And God wrought uncommon miracles through the hands of Paul: so that even to those who were sick were brought from his skin handkerchiefs or aprons, and the diseases departed from them and the wicked spirits went out from them”* -Acts 19:11, 12 .

“Several years ago, we declared in an editorial in Grace and Glory that we believed that Paul’s special message of Grace, proclaimed with the Holy Spirit sent down from heaven, should be confirmed by special Pauline works of power. Our faith was met to some extent. Now we believe the Lord Is ‘arising to shake terribly the earth’ with awful judgment. Two years before the writer was definitely led to publish Grace and Glory Carols, he cried to God for the gift to write music. When the prayer was all forgotten, suddenly the Spirit of God took hold of me, and I began to write. Similarly, the Spirit of power is taking hold of us, confirming His Word with signs following, as He did for our beloved Brother Paul. Already He is doing so. Praise His name!

“Special Pauline miracles, therefore, in a special way magnify the wondrous Word of divine grace. Every healing touch reflects glory to the matchless grace of our Lord Jesus Christ, which He showed out on Calvary. How much more do mighty miracles glorify that grace. Every healing touch, every lame one leaping, every opened eye, every unstopped ear, every curvature straightened declares that Jesus died for our sins and sicknesses, and rose and is eternal victor over the grave, and has unlimited power and authority over all men and all things. Hallelujah!

(We have quoted this at length to show faith not only for miracles of manifest power, and of healings, but for ability. Imagine someone praying for and believing that God would give him musical ability!)

Sometime prior to 1918 (exact date unknown), Brother Copley published a small song book without music with 53 poems in it for his local Assembly and others to use. Because Brother Copley was being the importance of singing scripturally as well as preaching and teaching truth, he rejected all that was just poetic fancy and did not agree with the Scriptures, and he insisted that songs convey the truths of God.

The first dated issue in the writer's possession was published in 1918. The Grace and Glory magazine for April, 1918 mentions the publishing of Grace and Glory Carols. It is stated that this is a second edition. Again we read of another edition, issued in 1920. Note the following: "A Vacation. It pleased the Lord and Brother J.C. Sonless to have me come to Byersville, Ohio, for a ten days recreation. Here I found another young pastor and wife standing for the Word of divine grace,' and a hungry, responsive Assembly. God has given me joyous liberty in feeding the flock; so that it has been like a vacation after six weeks of very strenuous toil in reprinting the Grace and Glory Carols, besides the paper and tracts. It is indeed refreshing to minister where one has unlimited freedom, both as to message and the Spirit. God is truly separating a people unto Himself for His Son; a people whose only Head is Christ, whose only boundary is God's perfect will, whose only code of rules is the Bible, whose only strength and life is Christ, whose only power is the Holy Spirit, whose field of action is the world, whose calling is the 'upward calling of God in Christ Jesus,' whose hope is the 'Glory.'" (21) (By this passage we see that the third printing of the song book was in 1920. Another printing was in 1924: then 1929, 1931, 1936, 1942, 1953, and again in 1974 with more songs added and some omitted.)

About the earlier printings we see this testimony: "Accept a bit of encouragement before I call your attention specifically to this Word; for some of you may be a little faint-hearted. You may tremble thinking this is a great undertaking. Some years ago, God laid it on my heart to publish a music book. Two years before that time, I had asked God to teach me how to write music. I had written poems, but wanted to write music for the glory of God. Soon I forgot my prayer. But God never forgets. Two year after offering that prayer, God moved a man to send us \$160.00 to start the publishing of a Grace and Glory Music book. Before the money reached us, knowing that it was coming, I wished it never would come; I was so downhearted and discouraged about it. Nevertheless, the next day the check came. I knew it was of God. He enabled me to take hold of this new enterprise for His glory, in a modest way. Several editions were printed. Finally, we have been enabled to publish over 7000 copies of that Hymn Book. They are all in service save about 1000 copies. A year ago, we finished the present edition. It comprised 3000 copies, which we put into the hands of the binders to be bound at a cost of \$550.00, with less than \$10.00 on hand. Within six months, that bill was paid. The total cost of the last edition was \$1500.00. The total cost of all the edition was about \$3500.00. You saints know that neither you or anyone else has been asked to help pay the bills; and yet they are all paid off long ago. You re-

member I offered you the privilege of helping if you so desired; but if you did not, they would be paid for anyway. I knew that the Lord was leading; and He would see us through.

“The publishing of Grace and Glory Carols met with bitter opposition and criticism. The song book has fought its way through a stone wall. But its progress could not be hindered; for the Lord of hosts, of whom Haggai wrote, was back of the project. ‘*I will it work and none shall hinder, saith the Lord.*’ Now our hymn book is used in many states in this country, in Canada, in England and Africa. And the dear Lord is still giving us new songs. To the God of all grace, we give all the glory. (22)

Noted in a later issue, in a time of testing, another edition was published. Note the following chronicle: “*The just shall live by faith*” was flashed into the writer’s heart over thirty years ago in the foothills of Oregon. In less than a second, I saw that the entire career of a Christian was ‘*by faith.*’ Since that moment, it has been my aim to live by faith in God alone. Our work in this city, now over twenty years old, with its world-wide outreach, has been positively a ‘*work of faith and labor of love.*’ It is continually deepening and enlarging. As an encouragement to you, read one of the latest pages in our diary.

“Our song book supply was about exhausted. We had to reprint the carols soon. It pleased the Lord to give us half a dozen new songs also, which had to be plated. But there was no money in the treasury; besides we were in debt \$83.00 on stock for the Grace and Glory. And the carols would cost \$300 at least. What should we do? First, we must know what is the will of the Lord. That is the most important lesson of all, one which the Lord showed me over twenty-five years ago. Once we know His will, it is easy to trust Him for the rest. Therefore, we visited our prayer turret again and again

to know for certain if God wanted the carols reprinted, or not. One day, the Holy Spirit whispered to me Eliezer’s words to Rebekah, ‘*I being in the way, the Lord led me.*’ We needed just such a plain word; for a fight of faith was on, tho’ we had commanded means, by faith, for the publishing of six editions of the book in previous years. Now we felt assured that God had spoken. Then we put out the fleece and waited a day or two longer for a confirmation. No one but the editors and printers knew the needs.

“Lo and behold! One evening, five young people gave me for the work varying sums, aggregating \$75.00. Neither one knew what the others were doing, nor that

we had a need. Several days later the handsome sum of \$115.00 was given by the meeting in Kansas City, Kansas. It was enough. God had spoken and confirmed it. We paid the back bill and ordered stock for the carols and started the press. We ordered also plates for the new songs, and the music-makers were unusually prompt. It was wonderful how the funds came in from diverse directions.

“The entire cost is about \$300.00. Four-fifths have already been paid: and the remainder will be paid before this reaches you. To the faithful God be eternal praise! Hallelujah! ‘Blessed is the man that trusteth in the Lord and whose hope the Lord is.’” (23)

Upon examining the books, the writer finds that Brother Copley wrote forty-five of the songs, both words and music, wrote music to 107 others, and lyrics to 13 to which others composed the music. Also Brother Copley wrote additional verses and choruses to two songs, and altered others to make them more like regular typical poetry.

The Grace and Glory Carols include many songs that are good, but they would have never seen light, had Brother Copley not taken them from the writers and given them place in his book. He set other hearts to singing, and published a full-sized song book of nearly 300 pages, and published it without price. This number of songs is not great when compared with those who gave themselves to this kind of ministry, but considering what other labors he did, it is a great accomplishment. This song book may be had by writing to Grace and Glory Publishing House.

Benjamin Franklin reputedly said, “To be remembered, do something worth writing about or write something worth remembering or reading.” A. S. Copley did both. He was a very good poet, but was pre-eminent as a prose writer. Often his sermons were taken down and published just as he spoke them, as his speaking was as his writing - exact, simple, but profound. He excelled as a teacher and expounder of the Word of God, and could detect error in doctrine as quickly as anyone the writer has ever known.

Brother Copley was fully qualified from a natural viewpoint regarding expression, vocabulary, choice of words, syntax; but he was much more correct scripturally in his doctrine, being fully qualified by the Holy Spirit to write about “the deep things of God.”

As mentioned previously, our first record of his writings is found in the paper ed-

ited by J. R. Flower of Indianapolis, Ind. However, there are hints that he was called to perform certain duties along this line in earlier church affiliations. We have already noted how the publication called The Pentecost passed into his hands in the foresight and kindness of God. We feel positively that God used this man to present the message of Grace to the people who have chosen to call themselves Pentecostal; and that presentation was largely through the little magazine which came to be called Grace and Glory.

The time came when this magazine, which was at all times published without a subscription price, and still is, reached over the ten thousand mark, and was avidly read by a multitude of people. Its material and editorial quality were always kept at a high level.

After the first issue went out under the new name, we find this report: “ ‘ *We have the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe and therefore speak* ’ -2 Corinthians 4: 13. ‘ *And all the people answered and said, It is well spoken (or - The word is good).* ’ -1 Kings 18:24.

“The first issue of Grace and Glory has gone forth into the hands of the people and has dropped much blessing into many hearts. We are neither disappointed nor surprised. We believed that God spoke to us. Therefore, we spoke for Him. Most encouraging answers of appreciation concerning the new paper have come daily. The new name finds a response in the hearts of God’s people. We knew it would be so. God always leads aright. And it pays us and others always to follow Him. The free-will offerings for the publishing of paper and tracts have never come in better than now.

“We bow in deep gratitude to God and express our heartfelt thanks to the saints for every expression of interest they have shown us. We do not expect to meet the absolute approval of everybody, but we insist on having this testimony that we are well-pleasing to God. (Hebrews 11:5). And thus also we shall be found well-pleasing to all whom the Lord means to bless through our ministry. We are not trying to publish a paper different from other papers, nor like others, but just the periodical He wants us to issue. We have no leadings to publish a newspaper but a medium of clean Bible teaching. Most anyone can gather and disseminate news, but it requires searching of the Word, time spent in prayer, and constant walking in the Spirit to be able to instruct others. We solicit your continued believing prayers.” (24)

About one year later we read: “It has been just a year since Grace and Glory was launched. With great delight to the publishers, six numbers have gone forth anointed with many tearful prayers for its abiding usefulness. We have received kind words of appreciation. For all these we are profoundly grateful to the friends. To God be all the glory. When He makes it possible, we shall be glad to issue the paper oftener for His glory.” (25)

A little notation, in the light of later expenses, seems a bit amusing. However, God’s people of those days were so very poor, and people worked for well under \$1.00 a day.

“Actual cost of printing Grace and Glory: We are often asked what it costs to publish our literature, for the people generally do not know how expensive printing is. For the benefit of those who are to know for Jesus’ sake and for the sake of His precious Truth, we glve here a statement of the cost of one issue of the paper:

For typesetting.	\$12.00
For printing.....	9.00
For paper.....	4.85
For postage.....	7.50
For drayage.....	.50
	<hr/>
	\$34.35

The figures given here for typesetting and postage are the average, for they vary. Furthermore, the postage on extra papers and the constant output of tracts is not counted here. It may be of interest and concern to readers to know that about three-fourths of this money comes from some big hearts and liberal hands, but little purses in our assembly. Our book shows that the largest amount received from without the city for one month during the year past was \$17.00. The smallest was \$2.50, the average receipts per month being about \$9.00.

“We are not complaining. We only wish our friends to know the facts, so they may understand why the paper does not appear oftener and why we do not issue more tracts. We sincerely thank you for your past co-operation for Jesus’ sake and earnestly request your prayers and such help as God may allow you to render.” (26)

A brief editorial gives the following: “The magazine style of Grace and Glory, we trust, will please our friends. It has some advantages for you and for us. God is increasingly showing His favor upon our printed Gospel, and we increasingly desire and purpose to know and publish ‘*all the counsel of God,*’ through His Grace for His Glory’.

“We solicit your continued prayers for us that ‘the Word of the Lord may run and be glorified, even as it is in you.’” (27)

Five years after launching the paper under a new name we find the following note of deep and appreciated victory: ‘*I love the Lord because He hath heard my voice and my supplications. What shall I render unto the Lord for all His benefits unto me? I will take the cup of salvation, and call upon the Name of the Lord*’ -Psalms 116:1, 12, 13.

“With this issue of the paper, we begin the sixth volume. Looking back at the progress made, our hearts exclaim: ‘*What hath God wrought*’ for GRACE and GLORY during the past five years of history? She has become ‘*rooted and built up in Christ and established in the faith, abounding therein with thanksgiving.*’ Tongue can never tell the fiery trials, the conflicts with Satan, the temptation to discouragement, and the seeming defeats. Far less can tongue relate the inlets into divine Truth, the unfolding of divine Grace, the vastness of the unexplored realms of the Word, the depth and sweetness of abiding fellowship with Jesus and the exultant hope of coming glory. We bow our heads with profound thankfulness, and raise them with triumphant faith to search and see the will and purposes of Jehovah to the uttermost.

“God is so wonderfully answering prayer in opening the hearts of His dear people to see their privileges here and their prospects in the age to come, that we are greatly emboldened to cry more fervently than ever that His ‘Word may run and be glorified.’

In continuation of the article above, though not so vitally connected with it in thought, yet in purpose, we note the following: “Twenty years ago, the writer cried day after day, sometimes three hours, that God would teach me His Word and enable me to instruct others. The ignorance of the Truth that some preachers displayed made me sick at heart. I could not endure it. Of course, I did not know that the Holy Spirit was putting that cry in my heart. Truly He heard. When saints

seek only the perfect Will of God, He gives them the desires of their hearts; that is, He puts in their hearts the things for which He would have them pray. That is '*praying in the Holy Spirit.*' How very good of the Lord to let us cooperate with Him in bringing His purposes to pass.

"Another cry came later as a result of the first. When we see the light in its fulness and brightness, we yearn for others to see it too. This also is of the Spirit. My soul has agonized for my flock at home to know and enjoy the Word. As one and another has come into liberty and into a knowledge of Truth, more prayer has gone up to 'the Father of lights.' Sometimes there is a huge volume of loud yearnings that would seem to rend the heavens, that God's light and truth might go forth in purity, simplicity, fulness and power. Scalding tears flowed freely. Then would follow acclaims of ecstatic glory, because God has heard, as if all Christendom had received the whole truth.

"Now also this cry is being answered. Our home assembly is becoming graciously fixed in the love and liberty of the Truth. Other assemblies are receiving it. Some ministers are boldly announcing the '*my Gospel*' of Paul, fulfilling a strong desire which was especially on the writer's heart.

"And to our many friends we say: 'Encourage yourselves in the Lord,' for you too, have been praying for us and with us. You too shall share in the eternal dividends that will be struck in God's due time. Hallelujah! "(28)

Brother Copley was ever seeking for better ways and means for publishing the Truth of God, as we see in the following passages: "We are happy to have the privilege of stating that it has pleased the Lord to move the saints to enable us to secure a new press and motor, by which we shall send out the light and the truth more rapidly and in better condition. This paper is being printed thereon. We have increasing reason to praise the God of all grace. And we thank the donors for their offerings in Jesus' Name." (29)

In 1925 we find the following: "*What hath God wrought? .*' Another year has sped away. We have multiplied cause for thanksgiving to our God and Father. He has kept and blessed our editorial staff in every way. He has blessed the literature interest in every direction. The circulation has widened in a marked measure.

The Gospel of Grace with the Holy Spirit sent down from heaven is gaining permanent favor with the people far and near. Our hearts are rejoiced to hear from

so many interested ministers; for if they accept the full message, the people will hear and receive it.

“Our books and tracts are going forth to bless the thousands. The demand is about double of what it was a year ago. Bible Schools and Bible classes are using the books as ‘textbooks’. It makes us bow our heads in deep gratitude to the Lord for such abounding grace. He has enabled us also to add half a dozen new publications to ‘Our Corn Crib,’ and several others have been revised and reprinted. Still others are on the anvil. To the God of all grace be all the honor and glory.

“Pray that Satan may not hinder us in the furtherance of this work. ” (30)

An interesting resume is found in one of the magazines, giving some profitable figures for that year:

“Our friends may rejoice to know something of the cold results of trusting God absolutely another year. The warm, inward, spiritual results cannot be computed by us. God alone knows them. The Lord has enabled us to more than double the subscription list to Grace and Glory. A number of new publications have been printed and some old ones reprinted. Thousands of tracts are going forth into every country. Several of the publications have been printed in the vernacular of India, and in Afrakans in Africa. It is refreshing to note how many ministers are writing for the literature. The following figures speak of God’s faithfulness.

Paid for stock.....	\$1100.00
Paid for printer’s ink	50.00
Paid for song plates	55.00 f
Paid for Linotype.....	124.00
Paid for staples.....	61.00
Paid for labor, about	1500.00
Paid for Postage, about	720.00
Paid for Missionary work.	1500.00
Total	\$5100.00

“These figures do not include the living expenses of the editors, nor of the saints who spend hours every week at folding the papers and tracts and addressing wrappers. The toil of the latter saves us hundreds of dollars. God does all this for us without advertising our needs, or hiring agents, or devising catchy schemes to

interest the people.” (31)

This is in such great contrast to the earlier report when the work had just gotten well under way. What a proof that it pays to find out God’s will, His ways of bringing to pass that will, then walking in the light of the revelation!

In the financially depressing days of the mid-thirties, the following appeared: “It is marvelous how the Lord has enabled us to publish this message of Pentecostal grace in every country since the Latter Rain fell. Our literature reaches different parts of Great Britain, Europe, China, India, Australia, Canada, and Africa. And the circulation is spreading rapidly, despite the depression. What was written to the church in Rome and to the Thessalonian saints, is true of this meeting - ‘*Your faith is spread abroad and spoken of throughout the whole world.*’ Thus we are being blessed with the unlimited, or superlative field of privilege. May the God of all grace cause us to appreciate it and take advantage of it with increasing zeal and courage. We bear the stigma of being called a small meeting; but we have the big God back of us and the big Head controlling us. This small meeting puts out a small paper, full of big truths, superlative truths, concerning the superlative Gospel. God fills us and our writings with superlative knowledge, superlative faith, which brings and sustains superlative victory, because the Holy Spirit is our mighty guide and the Bible our only textbook and feed trough. God is working wonders; and if we pin our faith to His almightiness and unlimited wisdom and keep yielding to Him, He will accomplish yet vastly more for His glory. The will of Jehovah is the only boundary line of the usefulness of a fully surrendered life. Hallelujah! ”(32)

About one year preceding his death, Brother Copley gave the following resume of the work that had been under his hand so successfully for so many years:

‘The steps of a good man are ordered of the Lord, and he delighteth in His way.’ - Psalm 37:23. A reminiscence is interesting, and should be profitable. The Christian Assembly was born (1907) in a home on West 18th Street, Kansas City, Mo., eight persons (the new creation number) being assembled. The meetings were held during the winter following in a living room over a grocery, corner of Harrison and 6th Streets. The blessings of God rested on our meetings continually. Tuesday nights were set apart to Bible Study. Our principal meeting was Sunday at 3:00 P.M., revival services at 7:30 PM. The sick were healed and saints were filled with the Spirit.

PUBLISHING A PAPER

“The second year at the last address, J. R. Flower (now with the Assemblies of God) came to us from Indianapolis, Ind. He was publishing a paper called The Pentecost. He brought the publication with him and we joined in printing the paper. That was April, 1909. A year and a half later, Brother Flower felt led to give himself to evangelistic work. Therefore, he was about to hand the subscribers over to an editor in the West. Then it seemed that the Lord wanted us to take hold of it. Sister Mary M. Bodie was already identified with our meeting and was helping to publish the paper. We discontinued the subscription price and wrote: Subscription is Free. The title, The Pentecost, expressing only a part of the Truth, led us to pray for a comprehensive name for the publication. After three months, the phrase Grace and Glory was flashed upon our minds like a voice from heaven. That is a Scripture phrase. *‘The Lord will give grace and glory; no good thing will He withhold from them that walk uprightly’* -Psalms 84: 1 1. Grace originated in heaven and takes its participants up to heaven. The whole sphere of divine truth is embraced within these words. Wonderful are God’s ways.

“The magazine, Grace and Glory, is not the official organ of an organization, for we are not organized; neither are we sectarian. It is the property of its editors and an outlet for the doctrine which the Holy Spirit moves us to teach. The dear Assemblies have co-operated with us wholeheartedly and continually. It never dawned upon us that a widespread following would result from our printed ministry, but so it has come to pass. The Lord has done it, and it is marvelous in many eyes. We never advertise our wares. We hired no agents to travel and secure subscribers; neither did we offer prizes, nor sell space in the paper to advertisers to help meet expenses. Our trust was in God alone. We have written expositions of nearly all the books of the Bible. We wrote tracts of pamphlets on many Scripture subjects. The only real Pentecostal Grace song book is published by us. No price is attached to any of our publications; yet the output of our literature is phenomenal. The pages of Grace and Glory show that we never beg for money to carry on the work, or even give hints for offerings by enclosing return envelopes in the paper. The Scripture principle is this - If God orders a program, He is responsibility to furnish the funds to carry it through. He taught us to trust Him for the message, for the place to give it forth and for the enabling to do so, whether it be physical, financial, or spiritual. Man-made movements must be manipulated by man and financed also by man. Man cannot have faith that God will supply the needs if their schemes, or activities are not purely Divine. We have the *‘faith of God’* when we are in His perfect will only.

“We repeat that the outreach and growth of the work committed to us is phenomenal, and God forbid that we should glory save in Him alone. A thousand Grace and Glories go to Canada every month visiting every province in that country. The paper goes to England, Scotland, Ireland, Wales and Sweden, also to east, south and west Africa and to India. Before the present war, we visited Japan, China, and the Philippines by the magazine. Our literature goes to every state in this great country. We have subscribers in all the large cities, for example, New York, Chicago, Detroit, Los Angeles, etc. Many Full Gospel meetings have sprung up in various places because of the literature. Scarcely a day dawns, but we receive orders for tracts: pamphlets, or books, or new subscribers. Many ministers of churches are receiving Grace and Glory, and they are deriving much benefit from it, according to their letters.

“Not being organized, we are not identified with any missionary board. Yet it is God’s good pleasure to let us share in helping quite a number of missionaries in foreign lands. For example, in 1943, over nine thousand (9,000) dollars passed through our hands to various missionaries. It is a great privilege and joy to pass them on.

“Let the readers of this report not think that we are boasting in any flesh. Our glorying is in the Lord. ‘What we are, we are by the grace of God.’ What has been done, He has done it. We have been accused of not spreading the message of Pentecostal Grace as far and as rapidly as we should have done. God knows that we have endeavored to walk in the light as He shed it upon us. At the very beginning of our ministry here, the Lord whispered to us, saying, ‘*Watch ME work.*’ From that moment on, we watched, worshipped, waited, walked and worked as led by the Spirit. One governing Scripture was ever before us - ‘*Except the Lord build the house, they labor in vain that build it (or - that are builders); except the Lord keep the city, the watchman waketh but in vain*’. -Psalms 127:1. By bitter and blessed experiences, we proved the power and prosperity of this Scripture. The assemblies in the two Kansas cities are in full fellowship with each other and in one accord with Grace and Glory. They stand for the five (the number of grace) essential phases of Divine doctrine - Justification by faith apart from works. The Oneness of the Body, the Church with Christ as Head. The Anointing with the Holy Spirit, evidenced by speaking in other tongues. Divine healing for our bodies, and the Coming of Jesus.

“Now after a third of a century, we look back and praise God for all. His

goodness, often exclaiming, 'What hath God wrought! ' Our printed ministry is blessing many thousands of people directly and indirectly. For these we pray, and for all saints, that they may obtain God's best by learning of their wealth in Christ. '*Occupy till I come*' is our slogan, for our hearts are thrilled with the blessed hope of Christ's soon coming. Then He will put over the big scheme. He will set up His throne in heaven and reign over the earth in righteousness and peace. And we shall reign with Him. Jesus will put down all rule and authority and power." (33)

We note the manner of printing the books and booklets through the years. Studies were usually given publicly in the Assembly or at a camp meeting, then run serially through the Grace and Glory, all type being held until the book had been completed, then put into book or tract form. Most of these were in print before Brother Copley had what would be called a church building proper. He ministered in rented store buildings, or other halls or tents. He had a large church or congregation but no established meeting place.

The first and one of his very best tracts is "Pauline Sanctification", and was first announced in The Pentecost for May, 1910. In Grace and Glory for April, 1913, the tract, "Friend Listen," and the booklet, "The Two Creations," both by Sister Bodie, and "Two Natures in One Person," Studies in the Acts, and Studies in 1 and 2 Corinthians were announced as published for the first time. Also, the booklet, "A Problem, a Solution," was announced as available to the public. The latter were all by A. S. Copley.

The tract, "Salvation for the Body," was first offered in Grace and Glory for May and June, 1913. Also in 1913, a tract by Sister Bodie, "Extra, Extra, Latest News from Heaven," and the booklet, "The Holy Spirit," were first offered in May.

Sister Bodie had a sermon in Grace and Glory, February, 1914; and Brother Copley published the tract, "Oneness of Christ," in the same month. Another tract, "Life Everlasting," was offered in Grace and Glory, August - September, 1914. Again, a very interesting and profitable tract was put before the saints in Grace and Glory, August, 1915, titled "Law and Grace."

Brother Copley published a tract by Pastor C. E. Foster called "The Faithfulness of God," in February, 1916. Also, one of Brother Copley's tracts, "Dying Daily," appeared for the first time. In the same year, the important books expounding the book of Galatians, and the books of Ruth and Esther appeared in February.

In August, 1916, two very interesting and profitable tracts, named “Israel in the Tribulation,” and “The Name of Jesus,” appeared. Brother Copley offered two very fine publications, “The Unpardonable Sin,” and his study book of the book of Revelation. They were first offered in the issue of Grace and Glory for April – May, 1917.

In October, 1917, Brother Copley published or offered an interesting and profitable booklet, “The Law and the Sabbath.” Following closely, Sister Bodie has notes printed on Joshua in January of 1918. Also, in the year 1918, the book of Habakkuk was expounded, put in print, and offered to the readers of Grace and Glory. Later, in October of the same year, the precious book, Song of Solomon, was written about, and offered under the interesting title, Heavenly Courtship. This was by Brother Copley.

Sister Bodie offered her notes on the book of Judges in the Grace and Glory magazine for January, 1920. (This was a third printing.) In July of 1920, Notes on the Psalms were offered to the lovers of truth. In July of the same year, Sister Bodie’s very profitable pamphlet titled “The Gospel Records” appeared.

Brother Copley’s booklet, both interesting and profitable, “Arrangement and End of the Ages,” was given to the saints in May, 1921. In passing, we may note that the first article by Amy Copley, Brother Copley’s daughter, appeared in Grace and Glory in October, 1921.

Brother Copley expounded the book of Jude and offered it to his reading public in March, 1922. In the December, 1922, Grace and Glory, Brother Copley published the fact that Sister Bodie’s notes of the Gospel by Matthew were available. Also, in November, 1923, the following were put before the readers: “Grace, What Does It Signify?” and “Why Jesus Heals.” In 1924, “Biography of Abraham,” and the small book, 2 Timothy, were announced as being obtainable. In October, 1925, the pamphlet “Not Legislation but Revelation” was announced.

There are many other tracts and books written by those two who were used of God greatly along these lines. (See a listing in a current Grace and Glory.) We will not make the effort to note the chronological manner in which Brother Copley was led into the truths that came to him through the years, though that would not be too difficult to do. Those truths are embodied in his writings, and available to any reader who wishes to apply for the same.

We see explained in one issue the reason for all Grace and Glory publications being without subscription or purchase price. We quote: *'What is my reward their? Verify that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power (authority) in the Gospel'* -1 Corinthians 9: 18. Frequently, questions like the following come to us: How is your work financed? What is the subscription price of Grace and Glory? What is the cost of your books and tracts? Here is our answer: 'We have felt that the explanation was due to such inquiries; but hesitated to give it, lest some might think we were begging for financial aid. However, for two reasons, we will explain how our work is carried on.

"First, on the editorial page of Grace and Glory, we say the Subscription is free.' But this offer of a free Gospel is new to most people. They do not understand how we can preach and print without money, which of course, we do not do. They have been accustomed to paying dearly for all they have received. How to the greatest blessing for nothing is a riddle indeed. This riddle we will hereby disclose.

"Second, now and then someone writes to us to send the paper and tracts because they are free. For example, 'If your paper is free, I would like to have it.' Or, 'Send me some of your free tracts for distribution.' One party wrote, 'If the paper is free, I am able subscribe for it.' Others may say, 'If your tracts are free, I would like to distribute them.' And such tract distributors mix our tracts with others which directly contradict what ours teach, which we disapprove of; for we are thus misrepresented. Such letters sound like the writers of them had no sense of the value of our literature. They want it because it costs nothing, as they suppose, and not because of its superior worth. Now we are not printing tracts and books for the sake of doing something religious. We preach, teach and print because we believe we have the superlative message which the Holy Spirit impels us to proclaim. We proclaim Paul's Gospel.

NO PRICE AFFIXED

"We place no price on any of our publications because the Scripture says, *'Buy the truth and sell it not'* -Proverbs 23:23. Jesus said, *'Freely ye have received; freely give'* -Matthew 10:8. Paul sought to *'make the Gospel without charge,'* as quoted at the head of this article. It becomes us to avoid even the appearance of making merchandise of the Gospel -John 2: 16 and 2 Peter 2:3. We do not advertise our personal needs, nor the needs of the work. We do not beg nor resort to cute and

cunning tricks to get support. The Lord teaches us plainly in His Word to trust Him and not look to people, though He uses saints and sometimes sinners, to supply every need. This is the divine plan as Paul declares - '*Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel*' -1 Corinthians 9:14. Hence, all our work is financed by free-will offerings. Some folk send in nothing, either because they are not able, or because they are ignorant of God's plan, or because they lightly esteem the literature. Some have received the paper for five years, then sent in an offering; yet we never asked them for a penny.

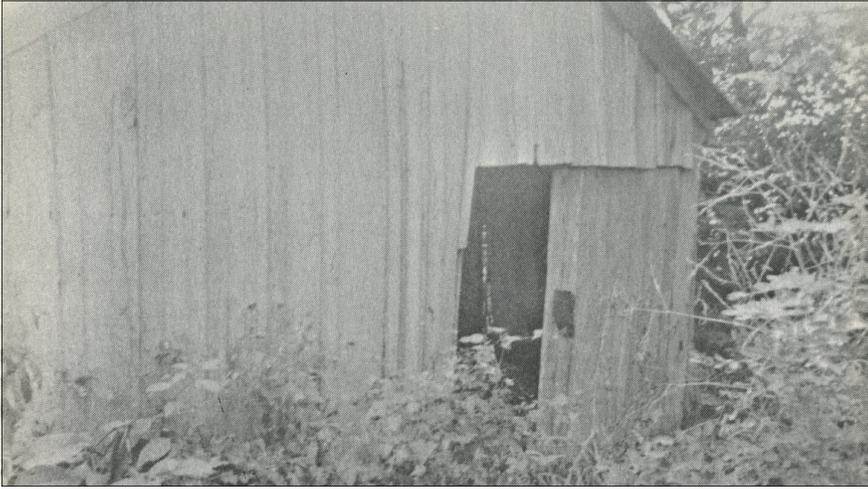
"In a few cases, we do not fill orders; for example, when it seems tracts are wanted simply because they are free. We refuse to send song books when we are assured that they are not wanted for their value, but for nothing; for such patrons are against the Truth we teach. Therefore, if you are hungry for the Truth and desire any of our publications, write to us, stating what you want and how much. An offering will be greatly appreciated if you are able and disposed to remit. If not, you will receive the goods anyway; but we will never dun you for money. We look to the Lord to move whom He will. Thanking the Lord and the saints for every kind word of appreciation and every act of co-operation, we continue-
The Publishers." (34)

Other ways that Brother Copley had of widening his ministry in the Gospel for the cause of Christ was camp meetings, conventions, revivals, and conducting Bible teaching in other cities. While many of these opportunities were opened through his paper, the meetings themselves opened many homes for the paper, and the paper opened many hearts for the whole truth - the whole counsel of God.

*"For I have not shunned to declare
unto you the whole counsel of God*

-Acts 20:27.

1. Grace and Glory, Aug., about 1944 (date torn off of the magazine), pp. 27, 28.
2. The Pentecost, April-May, year? , p.6.
3. The Pentecost, Sept. 15, 1909..
4. The Pentecost, Nov. - Dec., 1910.
5. Grace and Glory, May, 1911, p. 4.
6. Grace and Glory, May, 1936, p. 19.
7. The Pentecost, Sept. - Oct., 1910, p. 9.
8. Grace and Glory, Aug., 1911.
9. Grace and Glory, May, 1912, p. 8.
10. Grace and Glory, Oct. 1913, p. 4.
11. Grace and Glory, 1913, p. 8.
12. Grace and Glory, May, 1916.
13. Grace and Glory, Sept., 1917, p. 19.
14. Grace and Glory, June, 1921, p. 12.
15. Grace and Glory, July, 1921, p. 12.
16. Grace and Glory, Aug., 1921, p. 12.
17. Grace and Glory, Sept., 1921, p. 12.
18. The Pentecost, 1909.
19. Grace and Glory, No., 1911, p. 4.
20. Grace and Glory, May, 1912, pp. 4, 5.
21. Grace and Glory, Feb., 1920, p. 11.
22. Grace and Glory, Apr., 1922, p. 14.
23. Grace and Glory, Dec., 1928, pp. 16, 17.
24. Grace and Glory, June, 1911, p. 4.
25. Grace and Glory, May, 1912, p. 5.
26. Grace and Glory, Aug., Sept., 1912, p. 4.
27. Grace and Glory, No., 1913, p. 10.
28. Grace and Glory, May, 1916, p. 3.
29. Grace and Glory, Oct., 1919, p. 11.
30. Grace and Glory, Dec., 1925, p. 14.
31. Grace and Glory, Dec., 1928, p. 19.
32. Grace and Glory.
33. Grace and Glory, about 1944, pp. 17, 28.
34. Grace and Glory, Dec., 1938.



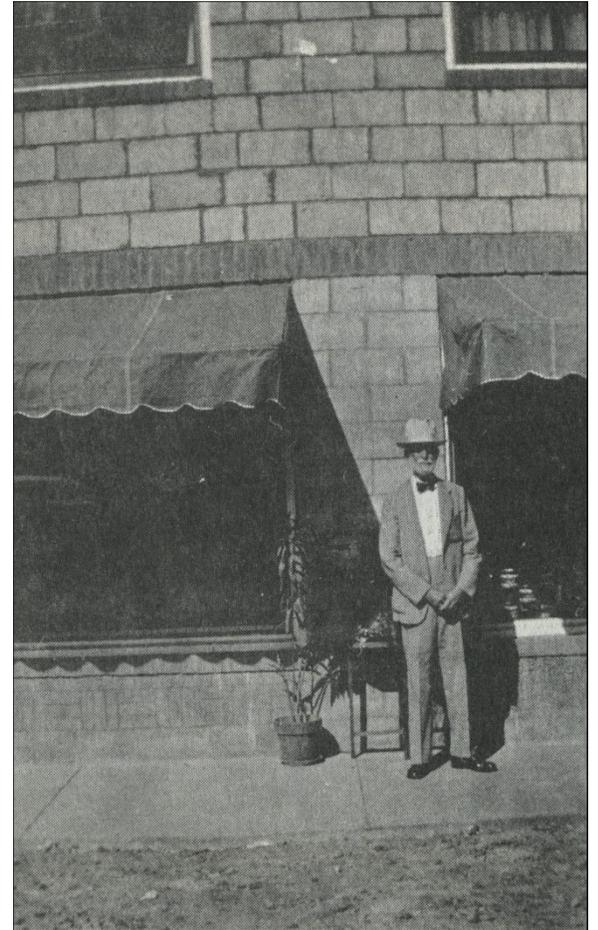
The Benjamin Copley home in Ohio. A 3 room cottage with dirt floors and the birthplace of William H. Copley on June 21, 1849 (5 miles northeast of Carey, Ohio)



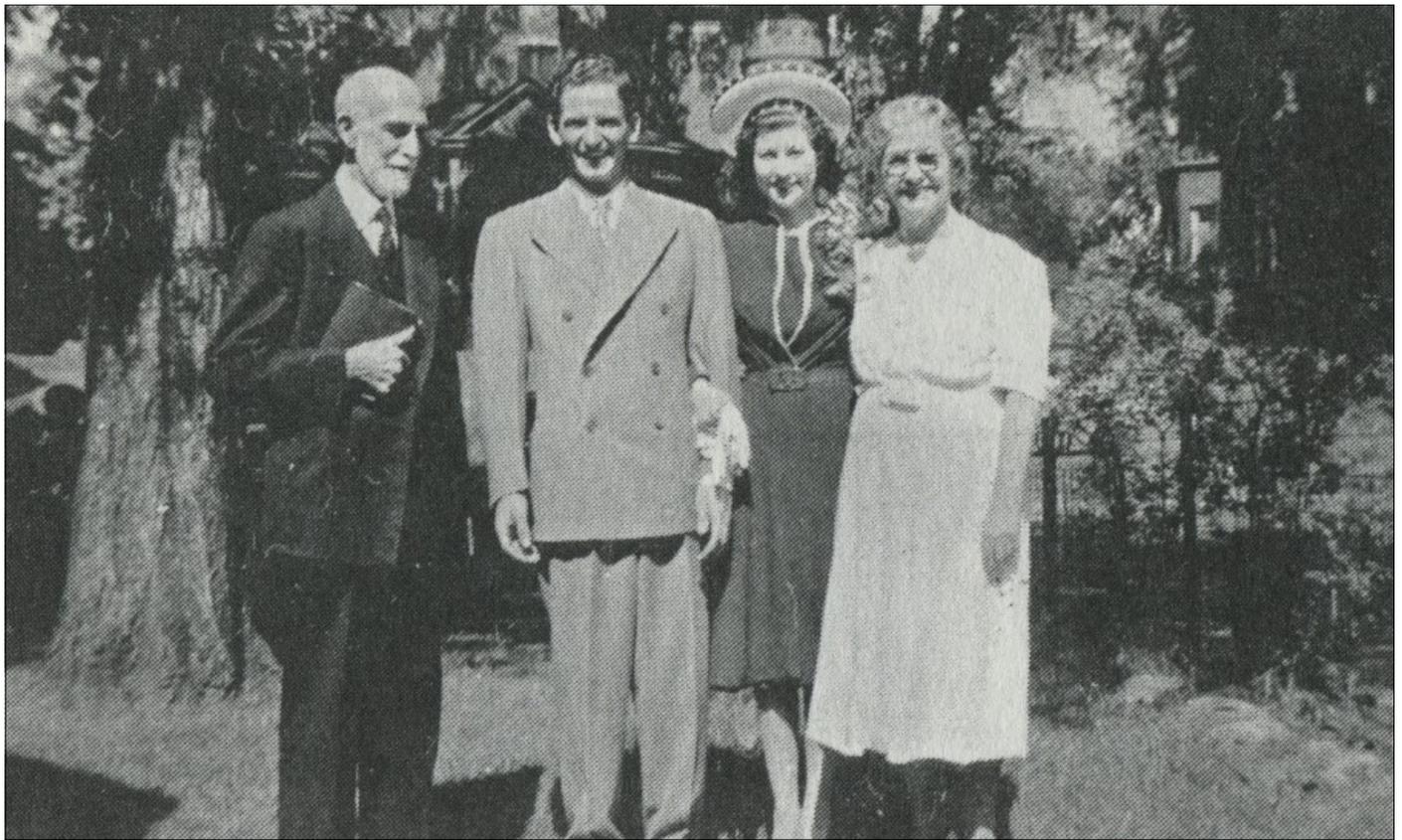
Another view with the second home in the background.



A view of the second home.



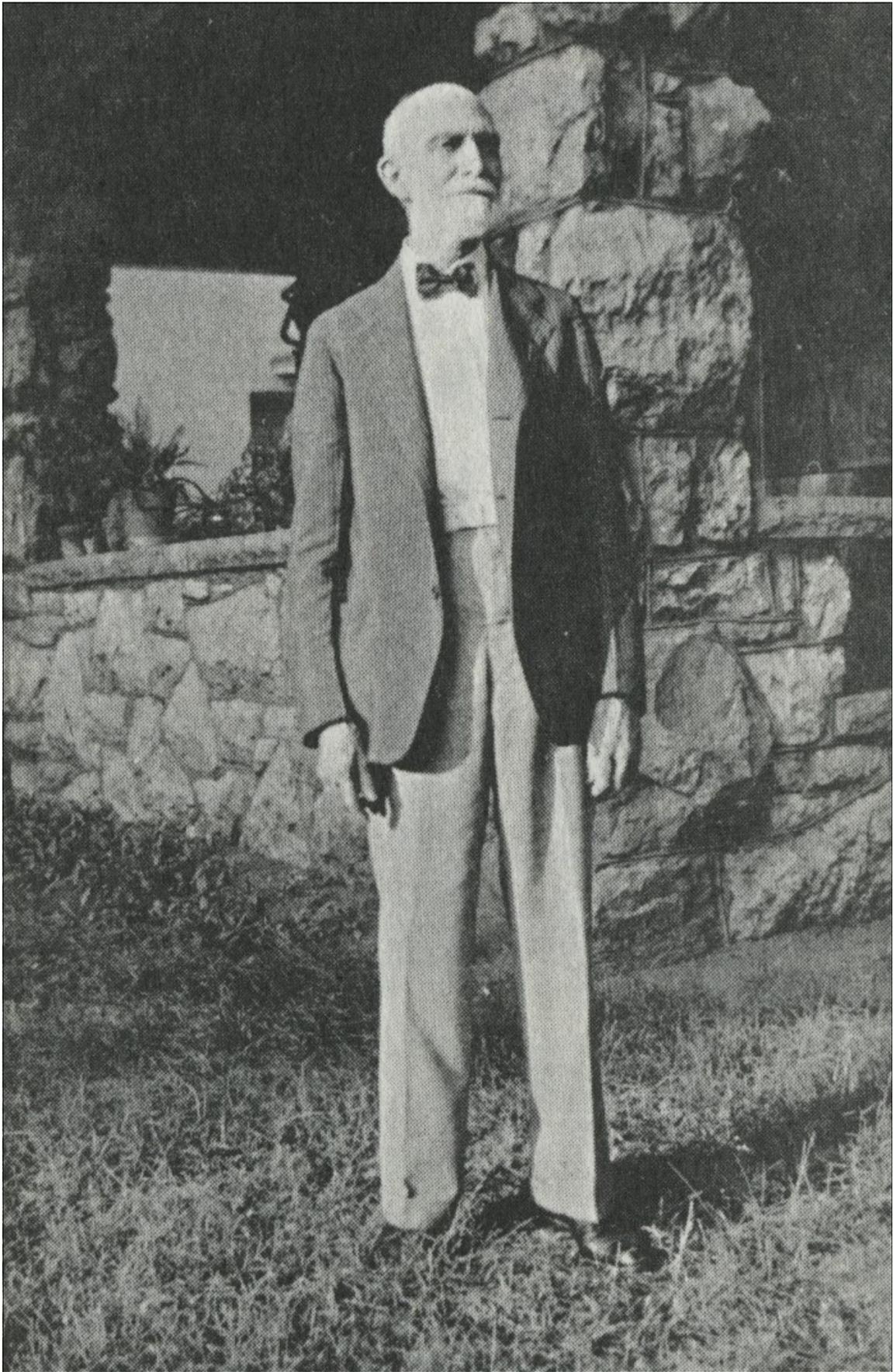
Brother Copley held a revival here.



June, 1940 Left To Right
A.S. Copley, W.J. Franklin, Mary Franklin, Mary M. Bodie



Left to Right: A.S. Copley, Joe Yost, Samuel O. Sheldon, Mary M. Bodie, William Tecklenberg, John Ney
(Memorial Day Service 05-30-30)



A.S. Copley in front of the Bible School, in 1939.
3339 Harrison St. Kansas City, Mo.)



Mary M. Bodie, about 1943

Chapter Five

“Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus” -Philippians 3: 13, 14.

Let us back track to the early days of Brother Copley’s ministry in Kansas City, and see once again the working of the Lord in tent meetings and revivals in those years just after the glorious Latter Rain fell. We see much of these days as Brother Copley wrote about them in The Pentecost - and later in Grace and Glory.

MIDDLE WEST PENTECOSTAL CAMP MEETING TOPEKA, KANSAS, SEPT. 2-12

‘Fear not, O land; be glad and rejoice: for the Lord will do great things. . . and my people shall never be ashamed.’ -Joel 2:21.

“The time for the third annual Camp Meeting for the Middle West is drawing nigh. The first meeting (1907) was in some sense a faith venture, but it proved a glorious and far-reaching victory for Jesus. Last year’s gathering was much larger and the power of God was blessedly manifest.

“With a deepening sense of indebtedness to needy mankind, we joyfully announce another gathering this year.

“There is a mighty cry in our souls that this coming convocation shall far outstrip both the former ones. We owe it to God, we owe it to the church, we owe it to the world. God has given us the light. He has pledged His limitless presence to be with us. We call ourselves Pentecostal and apostolic. God and man have a right to expect us to produce apostolic goods. If we set our faces for it, God will meet us and give us a time of real refreshing and great fruitage.

“Let all the saints, especially of this district, pray much to this end, believe God,

and arrange to come to the feast.”

“A detailed announcement will be given later (D. V.). For further information write C. E. Foster.” (1) Brother Copley co-operated with this camp for some years, giving whole books in daily Bible lessons and teaching on special subjects of the Bible.

Though it has not yet been learned where the following meeting was conducted, with whom Brother Copley stayed while there, and in whose church he ministered, we see the following report of victory in Tulsa:

‘He always leadeth us in triumph through Christ in every place.’ Hallelujah! It pleased the Lord to give us a gracious ministry with the saints of Tulsa, Oklahoma, recently. Sinners were saved, believers were sanctified, healed, and baptized in the Holy Spirit. There were more cases of healing than I have witnessed in one meeting for several years, save at camp meetings. A most interesting case was that of a deaf mute who came to the altar night after night. He was a most striking example of patience and perseverance. One night he wrote that the Lord had sanctified him. His face shone brightly thereafter.

“He earnestly wrestled with God for his voice and hearing. God answered and gave him his voice so that he spoke different words at different times. When his hearing is restored, his speech will develop.

“This meeting was one of the most precious and profitable of my whole ministry. It was so happy, earnest, and aggressive, yet so free from fleshly noise and energy. The revival spirit continues with that assembly. They are truly increasing in favor with God and man. There are a number of young people among them, who, if obedient, will some day be out in the great harvest field winning souls.” (2) (Many lasting contacts were made at that meeting; in fact, it was from that area that the writer first heard of the truth of grace, as preached by Brother Copley,)

In a later copy of the paper, we read the report of a meeting in the south. “It pleased the Lord to give us a gracious ministry with the saints in Atlanta, Georgia, May 30th to June 16th. In a series of addresses, we took a trip through the hub of the New Testament teaching, viz.: the Epistle to the Assembly in Rome. Our God made it a time of mutual delight and profit; and of course He is pleased and glorified.

“The assembly there is in a healthy, hopeful condition - a happy, humble, teachable band, hungry for the Word of God and ready for His service. They certainly have a warm place in the heart of the writer. Mrs. E. A. Sexton is editor of The Bridegroom’s Messenger, and Brother Paul Barth is local elder-of the flock. The outlook for the work is bright.

“Brother A. G. Canada, Falcon, North Carolina, was companion in labors. A sweeter, gentler, more earnest preacher is hard to find. He is distinctly an evangelist. He succeeds in winning souls to Christ. Sinners began to turn to God the last three nights of my stay. And the meeting continued indefinitely in charge of Brother Canada.

“Brother Amos Bradley, recently home from a four-years’ service in Central America, came also and directed the singing. The precious young man desires to return to the field this fall.” (3)

Following this trip south, a- trip was soon planned for the east. In the same year we read this report of a trip to Chicago. “It pleased the Lord to grant me a visit to the central metropolis, October 4th, to attend a convention of the Persian Assembly. God gave me blessed fellowship with the saints here and at other assemblies. A number of brethren were present at the convention from several points.

“God is still doing His work in His own wise way. It is well that we just let Him do it without dictation to Him or interfering with Him. Blessed is he who cooperates with God. He shall be rewarded many fold. He taught me some valuable lessons on this trip. My heart is deeply grateful for them all.” (4)

We saw earlier that in the years 1891 - 1897, Brother Copley had been in the state of Oregon as a pastor. Also, he had several relatives there - a cousin by marriage, and a cousin of his uncle John – who were preachers in that western state. We find announced a meeting to be there, to be conducted by A. S. Copley:

“Tent meeting in Portland, Oregon, July 10th to August 10th. For several years, I have had a desire to visit the Pacific Coast for Jesus’ sake. Several months ago, an invitation was extended to me to conduct a series of meetings in Portland. Believing that God is leading, I have accepted this invitation. The supreme need among God’s dear children everywhere is to see with the heart, the purpose, power, and fulness of divine grace. We ask the prayers of the saints that God may

truly be glorified in this meeting and trip. For Information concerning the meetings, address M. P. Stoute, 66 1/2 Grand Ave., Portland, Oregon.” (5)

Grace and Glory later had a large reading audience in that area. These meetings were proving to be a very fruitful manner of enlarging the circulation of the “Whole counsel of God.”

Later we read: “The Portland Tent meeting again. Brother M. P. Stoute, 5111 63rd Ave., Portland, Oregon, is arranging a series of meetings in a large tent, to continue from July 10th to August 10th. He has kindly invited the editor of Grace and Glory to assist in the services. We gladly accept the invitation in the will of God, and rejoice in the hope of announcing the simple grace of God and the full unfolding of the riches of grace - the unsearchable riches of Christ.

“Pray with me that the ‘God of all grace’ may make this meeting a deep and lasting blessing to many of the saints. Brother Stoute has arranged meetings for us at the following points:

Chico, California - June 24th - July 6th

Ashland, Oregon - July 8th - July 15th

Portland, Oregon - July 15th - August 15th

We earnestly ask the prayers of the saints that God will make this trip worthy of His Name.” (6)

As we see, this was a fruitful trip: “ ‘Unto God be thanks, who always leads in triumph in the Anointed One, and the odor of the knowledge of Him makes manifest through us in every place; for the Anointed One a sweet perfume we are unto God in those being saved and those perishing’ - 2 Corinthians 2:14, 15.

“According to previous arrangement and announcement, it proved God’s pleasure to have the editor meet some of the saints on the Pacific Coast. Chico, California, Ashland, Oregon. Portland, Oregon, and White Salmon, Washington, were points visited, spending four weeks with the Portland saints, where Brother Stoute is pastor. ‘Barnabas saw the grace of God and was glad.’ Just so it was with me. I hardly need to say that the Lord made me a channel of blessing to His people,

who received the Truth; for no one can go in the will of God without carrying his seed basket, which must someday result in sheaves. We are learning more deeply, amazed that it is so, that the message of pure grace, pure both as to the letter and spirit thereof, is not a very welcome guest. And people scarcely know why they do oppose it. Some are willing to preach grace as far as it helps on their personal or assembly interests. Some declare it as a Bible doctrine. Others are gripped by grace, appropriate its proffers of liberty and wealth as fast as vision widens. These last become increasingly glad. These, at times, are seized with an unworldly cry and groan that their friends may also see the marvels of Divine Grace. And these are they who truly suffer with Christ. They endure a peculiar persecution, the most painful and intricate because its channel is the people who ought to stand unflinchingly and unselfishly for Christ in all His fulness, wealth, and power.

“The cause in Portland in particular needs our believing prayers. The situation is critical. The company who actually stands for the whole truth is small in numbers; but they have the Great Jehovah for their God. To preach Christ as Paul saw Him and announced Him is no small task. There are few who care to see Him thus; and fewer still who will dare to preach Him thus. Those who do will suffer like Paul did; but they will also rejoice with him and be rewarded in his rank. He says, *‘Both in my bonds and in the defence and confirmation of the Gospel, ye all are partakers with me of grace.’* -Philippians 1:7. If we partake with him of grace to defend the Gospel and to suffer because we defend it, we shall also be partakers with him of the glory that shall reward that suffering, for God giveth *‘Grace and glory.’* Pray for the dear saints on the coast.” (7)

Brother Copley had a number of conventions that greatly blessed people across the nation. Such a convention was announced when his meeting was located at 915 Spruce Ave. “The Christian Assembly of Kansas City, invites the saints to meet us here to worship the Lord in the beauty of holiness and to study His precious Word for atleast ten days. We expect Brother C. E. Foster of Topeka, Kansas and other scriptural laborers to assist in teaching and preaching.

“The Gospel of Divine Grace in its full scope will be the central theme, Jesus Anointed being the central orb of this great realm of truth. Sinners will be saved; believers will be filled with the Spirit and healed in body.

“We hope to arrange for free entertainment. Those coming should write us early that provision may be made.”(3) All these special meetings were adding to Brother Copley’s ministry of Truth, as he yielded to the Lord in all things.

Next we see a convention in Toledo: "If the Lord will, we will be in Toledo, Ohio for a convention - February 3rd to 12th. The meeting will be under the auspices of Mrs. E. D. Russell, 2561 Auburn Avenue, in her mission hall. Come and enjoy the unfolding of God's Word. Bring your sick and suffering; and the Lord will heal them all. Jesus Christ is the same yesterday and today and forever. ' How we will rejoice to meet saints from other points nearby.

"For particulars, exact location of meeting, etc., address Sister Russell at above number." (9)

Something different was introduced in the way of conventions as shown in the following announcement. This was indeed a Bible conference. People who later became friends of the writer attended and spoke in the very highest terms of the Bible lessons. Among the books given were Daniel, given by Sister Mary M. Bodie, and the Book of Revelation, expounded by A. S. Copley. Brother A. J. Koonce, the writer's pastor in later years, said that Brother Copley stated (in regard to the studies offered) that Sister Bodie was going to leave the Jews on earth and he was going to place the church in heaven. The same man spoke of how their hearts and mouths were filled with the praises of the Lord after they returned to their homes in Oklahoma.

"Bible Study Conference. *'Forasmuch as many have taken in hand and set forth in order a declaration of* some things that are most surely believed among us; it seems good to us also, having had understanding of the Gospel of Grace, to invite hungry hearts to our Assembly in Kansas City for thirty days to study God's Word. We believe that October 16th to November 16th will be appropriate dates. Write for our Bulletin Announcement. Address Bible Conference, 2515 Harrison, Kansas City, Missouri." (10) Brother Copley and Sister Bodie gave out in public exposition, whole books of the Bible to the great enlightenment and edification of the saints, and to the glory of God.

Prior to this, we find a prolonged Gospel tour made by Brother Copley in company with Brother C. E. Foster: "Gospel Touring. It pleased the Lord to direct Brother Foster and myself on a journey with the glad tidings. We spent two nights in Chicago at the Gospel of Grace Chapel, corner of Robey and Ohio Streets. The Lord gave us a large warm place in the heart of the saints there. We found them hungry for the truth as it is in Jesus. Then we went to Detroit, Mich., the hub of automobilism, the most rapidly growing city in the country. There we

found a happy, hungry, promising company of believers - the East Side Pentecostal Assembly - under the enthusiastic leadership of Peter Birchall. Soon all felt that we are all the children of one great Father, God. The Word of Divine Grace went forth for two weeks, ran and was glorified. There is scarcely a more hopeful opportunity for a full-Gospel Assembly than there. People love the message of grace. God be praised. We cannot give the location of this meeting, because they just received orders to vacate the property having been sold- The pastor's address is 65 Galster Street.

“Lastly, we went to Toledo, Ohio, and spent one week with the Pentecostal Assembly at 125 Michigan Street. Here we met a very responsive people to the message, as they know no other. Surely, God hath wrought gloriously in that meeting. Mrs. Russell, whom we met before the Latter Rain fell, is in charge. Brother Phillip Wittich of New Bremen, Ohio, was also with us, having arrived several days before; and continuing till after Thanksgiving. With him we had blessed fellowship in the Spirit and in the Truth. We were truly rejoiced to meet another man who declares the Word of grace.

“Our observation at each point convinced us that the burden of responsibility or blame concerning the truth is not with the sheep; but with the shepherds. Each of the seven letters to the seven churches was addressed ‘*Unto the angel (Pastor) of the church.*’ -Revelation 2 and 3. And in Hosea 4:9, we read, ‘*And there shall be, like people, like priest.*’ Compare also Jeremiah 5:31. Our observations certify the correctness of these citations, and that if the past give their people the Word of Grace, they will receive the Word. The opposition will be rare.” (11)

The writer, knowing that there had been a camp meeting conducted in Shamrock, Oklahoma in the year 1926, wrote to several people who had attended, but did not receive any response. In 1968, the writer drove to the little town, which is much smaller now than then. As the Lord would have it, a lady drove up to the post office just as did the writer. She remembered well all the locations, including where the tent had been. The Shamrock Hotel (or as some called it after the name of the woman who operated it, the Mother Tramble Hotel), where the visiting personnel had been housed during the camp is long gone, as well as those who were prominent in the camp, Brothers John Ney and Andrew Turner.

A woman, Mrs. John Combs of Yale, Oklahoma, who pastored a church there, attended the camp. She told the writer of a very brief interview that she had had with Brother Copley. She had approached him to question him about the doctrine

of the security of the believer. He was reading his Bible. When she had begun to question him, he had said, "Sister Combs, take God's positives and stand on them and let the negatives take care of themselves." Her reaction had been, "Well why don't I do just that? " Because of her stand for this truth, many others also followed her steps.

We find the following notation regarding that camp: "According to God's purpose and plan, the Oklahoma Camp Meeting opened on the night of July 29th. In fact, there was a meeting on Wednesday night, expecting the meeting to begin then; but the tent was not yet wired for lighting.

"Brother John F. Ney, from Grace and Glory print shop, had made the arrangements for the meeting. Full of faith and wisdom, he opened the meeting, introduced Brother Copley and gave him full charge of the services. His first message was very appropriate. He spoke on Moses lifting up the serpent in the wilderness. The message emphasized divine healing, showing how salvation and healing were bound up in the death of Christ on the cross. As Israel received the double cure - forgiveness of their murmurings and healing of the serpent bite - so may all men experience today.

"On Friday afternoon, Brother Copley began giving a series of addresses on 1 Corinthians. He gave as a background for the argument for these lessons, the comprehensive words of Jesus - *'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'* -Matthew 3. The whole Bible is the food of the new man. All these lessons on Corinthians were unusually rich and wonderful.

"At night, we listened to a searching word on Abraham and Lot, given by Amy Copley. The spiritual were encouraged and the fleshly-minded were stirred.

"Wednesday A. M., Brother Andrew Turner proved by the Scriptures and his own experience that the Word of God works effectually in them that believe." (12) Much fruit ensued from this meeting in later years: several ministers were there led to and grounded in the truth.

A convention tour east followed. We read: "Pastor Gordon Bennington has invited us to a convention at his place. His assembly room is 316 West Long St., DuBois, Pa. The date is May 12-22. For particulars, address him at 115 State St.

“Brother C. C. Miller and myself have accepted this invitation. In view thereof, we are making a tour of conventions, stopping at the following points:

“Chicago, Ill. April 23-26 at Grace and Glory Lighthouse, 1629 West Madison St. For particulars, address Pastor Peter McComb at same number.

“Camden Point, Mich. April 27-29 at Grace and Truth Mission, Pentecost. For particulars, address Pastor F. L. Sessler, Rt. 1, Montgomery, Mich.

“Toledo, Ohio. April 30 to May 3 at 38 South Clair St. For particulars, address Mrs. E. D. Russell, Pastor, 2561 Auburn Ave.

“Homerville, Ohio, May 4-6. For particulars, address Mrs. Albertha Thacker, at the same place. (This was the home of Ruth Thacker, now Qualls. She was deeply impressed with Brother Copley, who was related to her; and now she pastors in Michigan.)

“Cambridge, Ohio, May 7-11 at 804 Madison Ave. For particulars, address J. Clark Soules, Byersville, Ohio. DuBois comes next as stated above.

“Renovo, Pa., May 22-25. For location address Pastor Wm. A. Tecklenburg, Box 62, Renovo.

“We earnestly solicit the believing prayers of the saints, that God may make this a very profitable trip for His glory. We heartily welcome other ministers to these gatherings. The word of grace glows in our bosoms as never before. You may write either of us at any time at the home address, 2515 Harrison St., Kansas City, Mo. Faithfull in Christ, A. S. Copley.” (13)

As he was getting old, one would have thought that Brother Copley would have settled down with his large assembly to enjoy the fruits of his labors. But no, we find the following, after he was seventy years of age: ‘*Confirming the souls of the disciples, confirming the churches and strengthening the disciples. And so were the churches established in the faith.*’ - Gleaned from the Acts 14:22, 15:41, 16: 5, and 18:23. The above words express the motives which prompted the tour. At every point the Lord made us a blessing. We have been abundantly encouraged on the way; for no small sacrifice was made by the homefolk so that we could leave. They will be rewarded for ‘*staying by the stuff.*’

“We spent Wednesday night with the St. Joe, Missouri, assembly, then Thursday night the Pattonsburg meeting. On Friday we ministered in Pastor Drake’s commodious Tabernacle, corner of North Perry and Morgan, Peoria, Ill. The pastor edits a monthly paper called The Gospel Broadcaster. He wants a grace convention later. Our next stop was Chicago, of which Brother McComb wrote expressively in the May paper. We will let some of those speak who were blest.” (14)

Brother Copley’s travels continued almost to the time of his death at the age of 85. His zeal for the Gospel never flagged. In 1939, he was with Brother D. E. Hill in Denver, Colorado. Earlier in the thirties, about 1936, he had visited a camp meeting in Alabama. In the early forties, he was in Oklahoma as a speaker. In the same years he was in Illinois again.

Brother Copley thought of the monthly publication as further missionary work. As reported, on one occasion he addressed a young Baptist minister, and among many other things, said, “I would like to talk to you through my paper each month.” These trips brought much truth to hungry hearts, and the literature was the means of follow-up.

Brother Copley had reached about his sixty-second year, and like Abraham of old, he still dwelt in tents and store buildings as far as his assembly was concerned; so the Lord began to put it on hearts to build. Brother Copley gave the following prior to the beginning of the building.

“We need a tabernacle here. We have been handicapped much because of seldom having a suitable place for our meetings in this city. Therefore, several weeks ago, the Assembly talked about building. A committee was appointed. Steps were taken to secure a lot and prepare to build. Hence the following sermon by the pastor.

‘Thus saith the Lord of hosts, This people say, The time is not come, the time that the Lord’s house should be built. . . Thus saith the Lord of hosts, Consider your ways. Go up to the mountain and bring wood and build this house; and I will take pleasure in it; and I will be glorified, saith the Lord.’ -Haggai 1:2, 7, 8.

“Though the words of this book were uttered over 500 years before Christ, nearly 2500 years ago, yet they have been partially fulfilled only. Their limited fulfillment in the prophet’s time was simply typical. The shaking of heavens and

earth and the promised peace, and latter glory herein foretold have not yet taken place. I marveled at the first part of the book in relation to what we read in the beginning and at the end of the second chapter. Haggai was instructed of the Lord to repair the house of God that was thrown down; and before he gets through with those instructions, he declares that *'the glory of the latter house shall be greater than that of the former house.'* Apparently this was not made good to Haggai's time; for the repaired structure was not as large nor as magnificent as that erected by Solomon; nor did the glory cloud enter the holy place as formerly. What did Haggai mean? How were his words fulfilled? By and by Jesus came. His presence, His might and power and authority, though veiled in human flesh, made the house exceed in glory that of the original house. *'A greater than Solomon is here'* said the Lord. And yet this was but typical of the unveiled presence and full-orbed glory to be manifested at the revelation of Jesus and His people. Then will Haggai's prophecy be fulfilled - the superior glory will be seen.

"Now this is what spoke to my heart this morning. Instruction was given to the prophet, governor, and priest to rebuild the house of the Lord in view of the coming of the Lord; that the Lord was coming to judge the nations and take rulership thereof. These things He could not do when He first came; but when He comes again, He will have absolute dominion over the whole wide world. Such in a few words is the dispensational setting of the prophecy of Haggai.

"But I believe that the Lord has laid on my heart this little word as an Assembly message this afternoon. Before the middle of the past week, I heard from heaven about this tabernacle, which we contemplate building. Two different nights, God spoke to me, not through any one, but directly to me; then before the week was ended, He spoke again through His providences. Already last fall, God gave me a little nest-egg for this tabernacle. A lady from out of the city gave me \$100 for this very purpose. A nest-egg is a coaxer for the hen to lay more eggs. That was not a glass egg; but a real egg that was put into our nest. Therefore, I am looking for the nest to be filled with eggs.

"A suitable place for the meetings has been much upon some of our hearts. It seemed yesterday that God wanted to say something to me about this tabernacle, so I gave myself to prayer, listening to hear His voice; went to bed with this attitude of heart, listening to know if He had something to say to me along this line. This morning I wanted to read from Exodus, following up the lesson of last Sunday-God's instruction to the people through Moses; but as I read, it went away from me, I could not get interested in it. All the while Haggai came into my mind.

Finally, I turned to Haggai. Presently, I was convinced that God wanted me to call your attention to this little prophecy this afternoon, not in a prophetic sense, but as applying to the work in this city.

“Be assured that the work that God is doing in this city through this assembly is not of local value; but its influence is world-wide. We are publishing a paper, tracts, booklets, and a song book that are reaching all around the world. I have letters from people at different times from different parts of the world that tell of the help the testimonies have been to them; the testimonies that have gone out in the last six months along the line of healing. Some of them would like to come to our meetings. Again and again, saints write of the sound teaching they receive through the literature, and of the real Scriptural uplifts and upbuilding afforded them. They declare that they find none better. Of the hymn book, some have written, ‘Every song is a sermon.’ So whatever we do here in the power of God is not local, but world-wide.

BIG TENT CAMPAIGN

“Further encouragement. You who were in the meeting a year ago, remember how the congregation was outgrowing the meeting place, and how we searched here and there for a lot on which to pitch a tent for the summer. You know how that God sent a man from without the city to put up a large tent and open a Divine Healing campaign. When I learned that that meeting was announced for only 17 days, my heart exclaimed, ‘Why not we rent that tent and go on with the meetings?’ The tent company wanted \$300.00 a month for that tent. We had been paying only \$30.00 a month for our Hall and Press Room. To some that looked like a big undertaking. But the Lord had spoken such faith and conviction into my heart, that \$300.00 now looked no larger than \$30.00 before. And the rental of the Print Shop was raised to \$25.00. We ventured upon God’s grace, entered the campaign, continued the meetings every night, besides some day meetings, for three and a half months. We never begged for money, or made a poor mouth; yet every need was met. And a woman who was healed in the tent, but afterward went to be with her Lord, willed us \$300.00. Many people were saved, or healed, and afterward filled with the Spirit.

“This Assembly has had some trials and testings, of course, but we have never suffered unduly when we attended to our business ourselves, not inviting outside workers to do our business for us. Other people have made us some trouble. Thank God, our own people are peaceable.

FORWARD THE CALL

“Now the present status and size of the meeting demands another forward move. Another summer’s campaign is just before us. This place is not suitable for the meetings. Therefore, to the word spoken to Haggai: *‘Thus speaketh the Lord of hosts.’* The phrase, *‘the Lord of Hosts,’* means ‘the Lord of battles.’ Fourteen times this phrase occurs in this prophecy. That is, the Lord of battles is speaking about the Tabernacle. Some may think, as those said, *‘The time is not come, the time to build the Lord’s house.’* Two reasons may arise. One reason is, we are looking for the soon-coming of Jesus. To keep in harmony with our message, we ought not to build. Very true; but that is just why we should build, to get the message before the people before the Lord comes. We need a simple, plain, comfortable, commodious place to which we can invite the hungry to hear the full whole counsel of God. We ought to be a light-house, shining out the full gospel of grace - salvation from sin, salvation from sickness, miracles of healing, the scriptural gift of the Holy Spirit and the speedy return of Jesus. Indeed Haggai was moved to urge the building of Gog’s house in view of the coming of the Lord. And we should build with the same object in view. Personally, I do not want an idle talent, nor idle dollar, when the trumpet sounds. All we have and are ought to be in circulation for God when the Lord comes.

“Another reason for hesitancy - The Assembly is comparatively poor. Now it is not a question as to how poor we are. It is altogether ‘What does the Lord say?’ I have proven this over and over again and again. If God wants something done, He will see that it is done. If money is needed, He will see that money is forthcoming. I say about this project as about the Song Book: If you do not help, God will use someone else and do it anyway; and you will be sorry afterward that you refused. This I say, not to coax you, nor coerce you, but to encourage you; because I believe the Tabernacle will be erected. When one of our young women heard that a tabernacle was to be built, she began to pray the Lord to give her work so that she might have something to contribute toward it; and God heard her cry.

THE LORD’S ANSWER

“Behold how God answers our arguments. *‘Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now therefore, thus saith the Lord of hosts, Consider your ways.’* Did it ever occur to you that you have a comfortable home, a ceiled house, many conveniences; but the Lord’s work in some sense goes struggling along? If we love the Lord, how can we withhold our means, and

use it selfishly? Furthermore, He declares (chapter 2:8), *‘The silver is mine, and the gold is mine, saith the Lord of hosts.’* Nothing here really belongs to us, except in Christ. We are only the stewards of our possessions. What right have we to spend our earnings except for God’s glory? We should also be wise in our stewardship. If you have anything to bequeath, do not wait till you are dead. If Jesus tarrys, the recipient may die before you do. If He comes soon, your wealth will be drawing interest to your credit in the safety vaults on high if you give it now.

‘Ho! ho! Brother Copley; let us be reasonable about it,’ somebody may cry. ‘Suppose the Lord comes the very day the tabernacle is dedicated and we have but one meeting in it. What then?’ I answer, ‘You will have the joy of having sent your substance ahead.’ God reckons and rewards according to our faith and our attitude of heart toward His truth and cause. Jimmy Kirk built a fine house for his Wife, because she wanted the money her mother gave her used in that way. When it was done, Jimmy fell on his knees and said, ‘Now Lord, come and take us home.’ That is how loosely we should hold the things of this life. If the Lord should come soon, you will be glad eternally that you ‘laid up your treasure in heaven.’ If He should tarry, you will have the present pleasure of seeing it used for God’s glory. And after the full overcomers are caught up to heaven, there will be others remaining who will be glad to use the building for God.

“Note how lavish people are with their money for present perishable things. There is a young man in the audience today who came from South Africa simply to spend three months in the Sweeney Auto School. His trip and schooling will cost him over \$1000.00. If men can thus spend their earnings for something that is carnal and will last for a few years at most; how much more willing ought we to be to spend our all for all eternity? If men can spend large sums on such small interests; should we not gladly invest our capital in eternal securities by helping souls to get saved and sick bodies healed? Should we not rejoice in the privilege of erecting a lighthouse on a hilltop, to which we can look back forever with delight? Recently, a brother said to me, ‘Brother Copley, you have been doing a good work these many years.’ Yes, it is true. I toiled hard, suffered much, endured privations. For years I was janitor as well as preacher; set type, fed the press; folded papers; and am still wrapping goods and addressing orders, working with my hands as well as with my head and heart. Am I sorry? Nay, a thousand times NAY! It is a joy to look back upon it all, knowing that the little wheat we have threshed out and sown is germinating and will produce a harvest unspeakably glorious. Oh, the rewards that will be meted out to others on the everlasting planes, because we have faithfully labored. ‘Your labor is not in vain in the Lord.’

LET US PROCEED

‘Go up to the mountain and bring wood and build the house; and I will take pleasure in it, and I will be glorified in it, saith the Lord.’ Friends, I believe it with all my heart. God will take delight in it. If you do not quite understand, please do not talk against it. Pray. Talk faith, or hold your peace. Some of us have faith, I believe it is ‘the faith of God.’ You pray God’s will to be done; then you will have faith. Surely, God will take pleasure in it and be glorified in it.

“Of course it is not God’s mind that we should spend thousands of dollars in a huge stone pile, putting up something spectacular and expensive, as tho’ we were going to stay here for many years; but a structure that is cool and light in summer and warm and comfortable in winter - convenient and commodious. No stained windows, symbols of the light shut out, will be seen. *‘I am with you, saith the Lord.’* The victory, power and glory with which the meeting started out this afternoon was certainly a preparation for this message. God is with us, of a truth. It was a proof to me that He had led me to give it. Dinner was over at 12:30. At one o’clock, I wished it was meeting time. I felt so sure that God had stirred up my spirit about this matter, and wanted me to stir your spirits by His Word.

‘And the Lord stirred up the spirit of Zerubbabel the governor and Joshua the high priest and the remnant of the people; and they came and did work in the house of the Lord of hosts, their God.’ Yes, there will be plenty of work to do. Stone masons, bricklayers, carpenters, etc., will be needed. And the hen must needs get busy and lay the nest full of eggs.

THE SEQUEL

“Immediately after the meeting, a sister stepped up and handed the Pastor a pledge for \$200, saying, ‘I want to add a little to that nest-egg.’ Ever since we began to talk tabernacle, God’s blessings has been on us in a special way. There seems to be another little wave of healing power. Every night for several weeks, some one was filled with the Spirit. Surely, *‘the shout of a king is in the midst.’* Will you pray that God will have His way and be fully glorified in this forward move?

FINALLY

“We are happy to announce today (April 18th), that a lot has been secured for the Tabernacle. Excavating for the foundation will begin at once. It has pleased the Lord to lead us to a suitable spot, and central, and not far from where the Big Tent was pitched 10 months ago. The Tabernacle will be located on Harrison, which is one block west of Troost, between 25th and 26th Streets. The Troost Car line, which connects with a dozen other lines, runs within one block. The 25th Street Car runs directly from the Depot to within half a block of our new Assembly quarters.

“It is our earnest hope to begin the summer campaign in this new structure, and reap a gracious harvest of souls if Jesus tarries. Announcement of the Opening Day will be made in Grace and Glory in due time.

‘And the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in.’ -Mal. 3:1.” (15)

Two months later we see this: “Our New Tabernacle is in process of building. The foundation will be completed this week, D. V. The superstructure will then be quickly erected in the good will of God. It is our earnest hope to have the first meeting in the new building on the second Sunday of July. Continue to pray for its speedy erection; for the need is very great. Remember the location - 2515 Harrison Avenue. The 25th Street Car runs direct from the depot within almost a stone’s throw.” (16)

One month later we read: “As previously announced, we had the joy of meeting in our New Tabernacle, 25th and Harrison, July 9th. Tho’ the roof was not yet on, nor the windows in; yet a large assemblage of people met at 3 P. M. God met with us very graciously and gave us the first seal by beautifully saving an elderly man and healing him of the hardening of the arteries. After a sermon by the Pastor, the death of Christ was remembered in the breaking of bread. Thus the new structure was informally dedicated to the God of all grace. At night, Sister Bodie discoursed powerfully on the fact of the Sonship of Jesus Christ, which was Paul’s first and fundamental theme.

“Tuesday night meeting was freighted with an evangelistic spirit. Two were saved. The testimonies were rich and racy. ‘The battle is on, shouted the pastor as

he rolled the truth forth in the demonstration of the Spirit. All went to their homes profoundly impressed that 'the Lord of hosts' is directing the battle to certain victory. Thursday night continued the tide of victory. Two were saved.

"Saturday night brought a large and interested company. Sister Bodie took us on surprise, as she usually does. She spoke of two men who went up to the temple to pray - Luke 18. The one, a Pharisee, was satisfied with himself; the other, a publican, was dissatisfied with himself; because neither one was really saved. With these, she then contrasted two other men who went up to the temple to pray - Acts 3. These were neither satisfied, nor dissatisfied with themselves; for they were satisfied with Jesus Christ. Hence, they knew how to pray; and they prayed effectually for others. Of course the meeting was glorious. One person was saved, and another filled with the Spirit.

"Sunday July 16th was a great day. A large attendance, a goodly number of strangers present. Many sick were prayed for. The Pastor spoke afternoon and evening on the Acts of the Apostles under a deep conviction of the place and purpose of this meeting on God's program. A marked interest among the people near and far is manifest. The out-look for a glorious campaign is very bright. 'The unity of the Spirit in the bond of peace' among us is sure to result in an ingathering.

"Our hearts are glad. We rejoice deeply and greatly in the Lord. We bow in happy reverence to Him who is pleased to bless so abundantly and continually.

"Observe change of address - from 3706 East 12th St. to 2515 Harrison Street - the basement of the Tabernacle. Address us there after August 15th. Pray that our machinery and stock may be moved with safety." (17)

For the benefit of all readers, we now include Brother Copley's first sermon preached in the new Tabernacle, in the 3 P. M. service July 9, 1922:

'How amiable are thy tabernacles, O Lord of hosts.'-Psalm 84:1. After retiring last Friday night, the first verse of this Psalm came to me with peculiar sweetness. Then when I read the whole Psalm yesterday, I saw how appropriate it was for this occasion. You remember that about four months ago I gave a message on Haggai in view of building a tabernacle for the worship of God; and here we have a psalm which is fitting for the dedication.

“This Psalm is divided into three parts, four verses to each part. The first part speaks of the tabernacles and the dwellers therein. The second, of the growth of those dwellers. The third, their profit and joy. The first and last divisions end with a special blessing pronounced: while the second division ends with a prayer. Like to the prophecy of Haggai, this Psalm begins and ends with the phrase, ‘*The Lord of hosts.*’ Twice besides this, that phrase occurs. To me this is very wonderful; that as we were setting out to put up this structure we were encouraged by the fact that the Lord God of hosts is back of us and leading on and has caused us to go this far; and now that the tabernacle is up and we can have a meeting in it, we still are encouraged with the fact that the same Lord of hosts is back of us; underneath, not in the basement, but under the basement are the Everlasting Arms. His banner over us is love. Round about us are His arms of protection.

“If you read the preceding Psalm you will notice that this contrasts the tabernacles of God with the tents of the wicked. Notice verses 3 and 5; that is, to be against God’s people is to be against God. Then there are nine different nations mentioned in this 83rd Psalm. ‘*The tents of Edom*’ and eight other peoples are mentioned. It reads tents instead of tabernacles in the original. ‘They have holpen the children of Lot,’ which suggests that there are religious people against ‘*the hidden ones*’ of God’s choice saints. Notice that the dwelling places of the wicked are simply called tents; the dwelling places of God’s people are tabernacles. Tho’ they are built of stone, brick and finest of masonry and in the natural defy the tempest and the storm, God looks on them as only tents; but the dwelling places of His people He calls tabernacles, tho’ they may seem weak. They are lovely; they are good to look upon; for they are a new creation.

“But this tabernacle into which we have just moved, is only a symbol of the eternal tabernacles of the Most High God; for we read in the New Testament that our bodies are tabernacles. See 1 Cor. 5. These earthen vessels are called tabernacles. Jesus called His own body a tabernacle, or temple. He said, ‘Destroy this temple and in three days I will raise it up again.’ The unbelieving Jews thought He meant the temple which Herod was forty-six years in building; but He meant the temple of His body; so each of us as a believer on the Lord Jesus Christ is a tabernacle. What does a tabernacle mean? A moveable structure. This that we have built is a stationary tabernacle, or dwelling place for God. But we are likened to the tabernacle in the wilderness that was under the supervision of Moses. In God’s sight we are amiable, no matter how homely we may be. If you are the most beautiful specimen of humanity on earth, God simply says, that you are amiable as the tabernacles of the Most High. ‘The Lord Of hosts’ fights His

battles through these tabernacles as they move about through the earth. What an honor is bestowed on each of us to be a moving vehicle to carry around the Lord of hosts. Speak of tanks! Why we are God's battle tanks. He that moves in these tanks and directs them will never be destroyed as they were in the late war.

'My soul longeth, yea, even fainteth for the courts of the Lord.' That is the way you felt this week when we had no meeting. You longed for the house of worship. I heard some say so. The Psalmist said: *'My heart and my flesh crieth out for the living God.'* I like the revised version better - *'My heart and flesh sing for joy unto the living God.'* My heart sings for joy and my flesh sings for joy to the living God because I am a tabernacle and that we have a place of worship that God is enabling us to build.

"In this 3rd verse, two kinds of believers are spoken of. *'The sparrow finds a house,'* that is, a permanent place to dwell in. Some saints find a suitable company of other saints with whom to worship God. They do not go hunting around for another place of worship. They are sparrow Christians. There are some in this congregation. You could not hire them to go elsewhere unless it was on some special mission for the Lord. This is their home. Here they hear the word of God and are built up in the faith. They love it. *'The sparrow hath found a house.'* Her chief concern is for an abiding place, which must include all necessary things. The sparrow is a fixture. She is difficult to get rid of. She is not a roving bird. What a picture of faithful believers.

'The swallow hath found a nest for herself, where she can lay her young.' There is quite a difference between the two birds. The sparrow seeks a house; the swallow is content with a nest. The sparrow wants permanency; the swallow is a migratory fowl. The sparrow is not affected by change of temperature; the swallow flees for other quarters when cold weather comes. Let her have a nest in which to lay some eggs and hatch some birdlings, and she is delighted. Just so; some saints are never settled, but temporarily satisfied for a short while anywhere. They do not care for an abiding place of worship and fellowship. They are ambitious to get people saved; but have no concern for them to be established in the truth. They do not care what becomes of them after they are once started. Note that there is a blessing pronounced upon the sparrow Christian, but not on the swallow Christian. *'Blessed are they that dwell in thy house.'* If you want the abiding blessing of the Lord upon you continually, be a sparrow Christian. Then you will not only be fruitful; but you will have a house wherein to shelter your birdlings and feed them. There is no bird any more prolific than the sparrow. Personally, I

purpose always to be a sparrow saint.

‘Blessed is the man whose strength is in Thee, in whose heart are the high ways to Zion: passing through the valley of Baca, they make it a well; the early rain also filleth the pools. ’ He who dwells in God’s house, finds his strength in God. Of course he is blessed. Zion means a monument. It is the highest mountain in Jerusalem. It is indeed a monument of Divine grace. Only through the heart of God can Israel return to Zion. Out of His great heart flows salvation because of the grace of Christ which He displayed in dying on mount Zion for all men. We too can approach the mount Zion for all men. We too can approach the mount of blessing, the place of abounding grace, our Zion, through faith. Here we find God our strength. But God’s way takes us through a valley of weeping. We begin to see humanity as God sees it, with all its sin and sorrow and suffering and blindness and need. Our hearts are wrung with anguish and our eyes hot with tears on account of the sad conditions. We weep over the indifference and selfishness of other believers, and because the work of the Lord seems to languish. Bac, or Bochim, also means mulberry. That is, the valley of weeping becomes a valley of fruitfulness. Out of your tears will flow fruitage. Do you know that the mulberry tree produces a very luscious berry? I think there is no fruit that tastes as good as mulberries. Abraham Blue had one mulberry tree in his field; the only one I knew of when a boy. Oh, I did love those mulberries. Anyway this speaks of fruitfulness as a result of weeping over the needy. It speaks of the place of humbling ourselves, of breaking down before God, of calling out before Him in behalf of others, in pouring out our heart’s cry in behalf of souls that they may be saved, healed and filled with the Spirit and built up in the truth. Such Christians bear fruit. They are mulberry Christians as well as sparrow Christians. That is why we sang the song, ‘The Mulberry Tree,’ this afternoon. Now passing through this valley they make it a well or springs of water. Refreshing comes out of this time of weeping and praying. And we have seasons of refreshing from the presence of the Lord. This can hardly refer to salvation, because it speaks of people who are already saved. However, it suggests to us what the Samaritan woman experienced at the well. Jesus sat down on the well curb and a woman was there, who drew out water and gave Him to drink. Then He in turn gave her, not only a drink of water, but a well springing up unto everlasting life. She was so full of that new water that she forgot her water pitcher; left it on the well curb; ran into the city right at dinner time when her boarders were waiting for her to bring the water and finish the dinner. She began witnessing; for she was so overjoyed with this well of water springing up.

“Then here is an intimation of the Holy Spirit. ‘*The rain also filleth the pools.*’ The revised version says, that ‘*the early rain bringeth forth much blessing*.’ The early rain spiritually fell at the beginning of this age and the latter rain is falling at the end of the same. Praise God! I took down my umbrella about fifteen years ago and got a drenching that has never dried off. I thank God for the latter rain. It refreshes our souls and bodies and makes us channels of blessing. The pools are filled with water. Are you willing to be a pool? People say we are fools. We are not fools; but we are Pools filled with rain fresh from the skies. It is the latter rain that has made me what I am by the grace of God. It is the latter rain that has gathered together this blessed company of people. This tabernacle is simply to be a big pool, like ‘*the pool of Siloam*. Where folks can come to be saved, made whole, filled with the Spirit, healed of their leprosy and all manner of diseases.

“They go from strength to strength,” that is, the dwellers in the tabernacles of God. They grow up into Christ; ‘*they grow in grace and in the knowledge of the Lord.*’ They are rooted and built up in the Lord. That is what it means to go on from strength to strength. One feature of this work has always been an encouragement to me; that while it seemed to move slowly it went on surely and constantly; went a little deeper; we saw the vision of Jesus a little more clearly and it never came to nought. There have been many meetings started in Kansas City; but they have come to nought. This meeting had a beginning and it is going to end in glory. I believe it. I am sure of it. I read it in this Psalm. ‘*The Lord will give grace and glory.*’ We get an earnest of the glory down here. The glory makes our wagon wheels to glitter and glow as we roll on with this gospel message. We are not rolling in the straw and when the building is done we will not be rolling in the mud; but we are rolling on upon the chariot wheels of God Almighty. ‘*They go from strength to strength.*’ If they do not, they will go down. The reason meetings come to nought among the people that have received the Holy Spirit, is they do not take the Word of God. Testimonies have their place; but we cannot live on testimonies. A meeting will run out that has nothing more than prayer and testimony. When preachers and teachers know only to lead people to Christ and get them saved and filled with the Spirit and show them the truth of healing; I say where they cannot take the people beyond that, that meeting is bound to run out sooner or later. It cannot last. The second division ends with a cry that prayer may be heard.

‘*Behold, O God, our Shield, and look upon the face of thine Anointed.*’ David looked through his prophetic telescope and saw the Son of God as His Anointed. His face was the Psalmist’s leverage for receiving blessing from God. The same is

true with us. The only leverage we have with God is the name of God's Son, the name of the Lord Jesus Christ; so we look up and say, 'The Lord look upon the face of thine Anointed that was crucified on Calvary; that died there and was buried and arose again;' and God hears our prayer.

'For a day in thy courts is better than a thousand,' that is, better than one thousand days outside of His courts. What an estimate David had of the hour of worship. One day at the feet of Jesus; one day reading and pondering over the Word of God is worth more than one thousand apart from Him. Suppose you lived one thousand days and never came to Jesus to be saved by faith in His Name; never knew by experience that you are a new creation, what would your one thousand days amount to? *'The ungodly are like the chaff which the wind driveth away.'*

'I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.' Now would you? Just think a little. Really would you? Would you like to be a doorkeeper and dust the chairs, sweep the floor and keep it dustless and turn on and out the lights? Are you willing when winter comes to go down and shovel in coal to heat up the building? Would you rather do that than have a dwelling place in the comfortable tents of wickedness? But some one will say, 'I would rather play the instrument, or sing in the choir, or stand in the pulpit and preach.' If we hearken to the admonition of Jesus and be content with such things as we have, He will give us a high place by and by. He may give us a higher place down here when He sees we can stand it. Some people would be exalted higher here than they are, were they willing to take a lowly place, willing to be humbled by the providence of God and take it joyfully. They might be more useful further on.

'The Lord God is a Sun and Shield.' That is why it is more blessed to dwell one hour in the courts of God and why the Psalmist would rather dwell in the house of God than in the tents of wickedness. There is where the Lord is, in His house. The Lord is a Sun to give light and warmth; for we need them, and a Shield so we will not be sun struck. The Word says, *'Let your moderation be known unto all men.'* Likewise the Lord is moderate in dealing out His blessings to us. He gives us all the light we can take in. He also shields us from false light; because the devil is an angel of light. He has false prophets and teachers in the world that come along with error and the minds of the people are poisoned, but to them that dwell in God's house and take the Lord as their Sun He is also a Shield from error. Is that not encouraging? Do not be afraid of the heavenly sunlight. David said, *'The Lord is my Light and my Salvation, whom shall I fear? The Lord is the Strength of my*

life, of whom shall I be afraid?’

‘I the Lord will give grace and glory.’ God’s grace was shown out on Calvary when Jesus died to redeem the race. *‘Ye know the grace of our Lord Jesus Christ that though He was rich yet for your sakes He became poor that ye through His poverty might be rich.’* This afternoon we expect to commemorate the grace of God in eating the bread and drinking the cup, pointing back to Calvary where Jesus died for all, where our sins were put away once for all, where everlasting salvation was wrought out for you and me through the death of Christ on the cross; and where our healing was purchased for us, healing of all manner of sickness. A full redemption was wrought out for spirit, soul and body. There God’s grace was first really and fully exemplified. Now that we believe on Jesus, believe on the God of all grace; now that we are His children through faith in Jesus Christ, He giveth grace. James says, *‘He giveth more grace.’*

Hence, you need never fall short of the grace of God. *‘Come boldly to a throne of grace that you may obtain mercy and find grace to help in time of need.’* Friends, I challenge you to come to this God of grace with any need that He cannot meet. He will give grace. That is why we are besought to come boldly unto a throne of grace. The God of grace is on His throne and the scepter of grace is extended to every needy soul, every needy heart and every needy body; every temporal need; every physical need; every family need; every neighborhood need; every social need. You can come to the God of all grace and make your wants known to Him. Jesus said, *‘Ask what ye will.’* We willed to have a tabernacle. We asked for it and God is giving it. We willed to have it paid for and we come to the God of all grace and ask Him boldly and every need is going to be met. A sister said to me yesterday that by the time the building is finished the whole building will be paid for so that no loan will need to be secured. We have a wonderful God. He giveth grace and glory. You dare not stand up here this afternoon and say that God does not love you and hear your prayer and will not do this and that. You cannot do it. He is a God of all grace; A-L-L G-R-A-C-E. He is the Lord of hosts that we are reading of this afternoon and we ought to expect individually that He will do more for us from this time on than He has ever done for us. It seemed to me that the Lord touched my eyes today as an especial seal to this house of worship. I am surprised how well I can read this cloudy day. He giveth grace and He does not stop with that; He giveth glory, too. The gospel of the glory is a very vital feature of the gospel. People have not seen it, because those scripture citations which speak directly and specifically of *‘the gospel of the glory,’* as expressed in the revised version, render it *‘the glorious gospel’* in the authorized version. The

whole gospel is glorious but the gospel of the glory is transcendently glorious. It is glorious to be saved and know it. It is more glorious to be healed by Divine power and realize it. It is still more glorious to be filled with the Spirit, anointed with the Holy Spirit and power and be fully assured of it. But to understand that there is a heavenly calling, an upward calling to which we are summoned today, is the most glorious of all. I am not referring to heaven when we die. I speak of a place and position and reward in heaven which some saints will enjoy in distinction from the honors that will be conferred on believers who dwell on earth and never be caught up to heaven. There are celestial bodies; and there are terrestrial bodies. The former have a higher glory than the latter. Accordingly there are also celestial saints and there are terrestrial saints. -1 Cor. 15:40. *'The gospel of the glory'* pertains especially to the calling, character, training and rewards of the former, the abode and glory of celestial believers. Paul's epistles to the Ephesians, Philippians and Colossians are particularly devoted to the gospel of the glory. For those who accept this truth and live in the power and hope of the glory, there will be a crowning day and a crowning glory in the city of which we sang a little while ago.

'No good thing will He withhold from them that walk uprightly.' Now what does it mean to walk uprightly? I wish to make my answer so simple and plain that every child and adult can understand it. It simply means to believe God, to take Him at His word. Faith determines our conduct. If we believe rightly, we will walk rightly. A crooked walk proves a smallness, or lack of faith. *'The just shall live by faith.'* Believe God's word without question; believe and keep on believing. Receive every new ray of light that comes to you and thank the Father for it. Thus you will have abundance of light to walk in continually. Observe that the promise is to them that 'walk', not run. God moves slowly; and His successful people also move slowly, because they move with Him. Do you know that it is easier to run than to walk, especially for beginners? Children either go in a gallop, or they do not go at all. They say, I won't do it; or they go so fast they break things. As babies we learn to walk; and as adults we learn it again. It is just so in the Christian life. People do not want to learn the will of God slowly, studiously, deeply. They want to run. Some are either stubborn and balk; or they drive and run and ruin. Wait I say on the Lord.' No good thing will God withhold.

"If you ask and your request is not immediately granted, ask again. Patiently wait for it. Keep walking uprightly - keep believing God, though it seems that you are walking for naught and slowly. If I had not walked in the light in spite of great criticism and opposition, this meeting would not be here. God enabled me to

walk. I am taking no credit to myself. When it went slowly at times, few being saved and healed and filled with the Spirit, the enemy induced me (not knowing it was he) to go fishing within myself to see if there was anything in my own life, or toil, or methods that hindered the work. God showed me simply to keep on walking in the light, keep abandoned to the heavenly vision. He made me to see that *‘except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.’* I learned deeply that if a spiritual house is to be built that will last, the Lord must build it. I am not in the job of getting the people, nor of keeping them. That is God’s business. I have only to give the invitation, and feed them when they come. Others have walked and stood with me in faith, fellowship, suffering and service, giving of their time and means; and here we are. Still others are doing the same today.

“What a powerful statement - *‘No good thing will He withhold.’* No good thing. What an incentive to holy living! What an incentive to endure fiery trials for Jesus’ sake. What an incentive to walk, like he patriarchs, alone, willing to be misunderstood and misrepresented, hurting rather the heart of dearest friends than the holy heart of Jesus. Multiplied evil things are wonderfully withheld; but *‘no good thing.’*

“Finally, this 84th Psalm begins with amiable tabernacles and ends with a trusting man. It begins with a company and ends with an individual. It begins with the Lord of hosts and ends with the Lord of hosts. By believing on the Lord of hosts, we become amiable tabernacles.” (18)

We insert here some extra information regarding the building of the Tabernacle, to show how our Beloved Lord, yea, even the Lord of hosts, directed it all and indeed worked all things together for good.

CHRONICLES OF THE TABERNACLE

C. W. Bechtel

‘But God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world.’ - Galations 6:14.

“It is truly wonderful what the Lord has done. I feel like the Apostle Paul wrote, *‘Unto me, who am less than the least of all saints’* -Eph. 3:8, is given this grace to write and tell what the Lord has done. Glory to His Name!

“In the spring of 1922, we prayed for a suitable location for a tabernacle. In the early part of May, we found a way to get two lots at a most reasonable price and on suitable terms. On these the tabernacle now stands. They were bought on the 17th day of May, 1922. That was surely the leading of the Lord; for we got possession of the property at once. We made the first payment and arranged to pay the balance at fifty dollars per month. On the 20th day of May, the lots were properly surveyed. We had no blue prints, or specifications for the building and we had hardly any money to spend to employ an architect, but the Lord knew our needs and showed us how to get these blue prints which cost only a few dollars.

“Then we were ready for the excavation for the basement (40x80 ft), which cost us \$345.50. That took almost all the ready cash we had on hand. We trusted the Lord however, and went on with the building. We were then ready for the foundation. Two brothers in the meetings are stone masons and they gave us a figure of 850.00 all complete, which did not include the window and door frames of the basement walls. These brothers put in the foundation. The sand, lime and cement were charged to the writer and we had only to pay for the labor and for the stones every Saturday.

“Now as this foundation work was going on, we struck another item. We had to have the window and door frames at once before the stone masons could go on with the work. We had no funds and most planing mills were busy, and wanted from \$300.00 to \$400.00 for the frames and for these we would have had to wait at least three weeks. That would have delayed the work. The Lord saw what we were up against and He led us to a man who made window and door frames mostly by hand work. The writer told him if he had a machine he could make the frames more quickly and we would give him a job to make thirty-four window frames and the door frames, but we must have them at once. He liked the proposition and gave us a price of \$254.00 delivered. He also said he would buy a machine of us and let the frames go toward the payment of the machine. We gave him the job of making the frames; thus we had them on hand in due time and for less money. Furthermore, we did not have to pay money for those frames; that lifted our burden. It was just marvelous the way the Lord led me to that party. Now by the time the foundation was completed, the rocks and work were all paid for; only the sand, lime and cement remained unpaid.

“Then we were ready for the construction of the building. Brother Helden, a contractor and builder, asked me to let him order the lumber from the company of

whom he buys lumber. He said they would give him a better price. He also recommended a first class carpenter that would do the work a little cheaper than many others. The work began; many of the brethren brought their hammers and other tools to work on the construction of the frame. At this time our meetings were held at 31st and Holmes. We all worked to get the tabernacle ready for Sunday, July 2nd, because our rent expired on June 30th. The roof was on the building over one corner only. We saw therefore that we could not use the new tabernacle on the 2nd. Brother Copley made arrangements for the Sunday meetings at Prince's Park in Kansas City, Kansas. There is a creek at the rear of Prince's Tabernacle where people are baptized. At one of the meetings there, Brother Copley mentioned something about a piano and chairs for the new tabernacle and he did not ask for any money; but that day the saints and other people handed me over \$200.00 in cash. Some said their gift was for the piano and others said for the seats. It was just wonderful to me. Before the piano and chairs were used, they were all paid for.

“As the construction was going on, we looked for a piano and seats. The first music store I visited, did not give me much encouragement after they found out where it would be used. I went to another music store, and when I told the manager what I wanted, he said, We have just the instrument you need. At first he asked \$250.00. I told him we could not spend that much money, he then offered it to us on payments. Brother Copley and his daughter came and tested the piano and we all agreed that our need was supplied in this instrument. The writer offered to pay for the piano at once if he would sell it for \$180.00, which offer he accepted. The piano was delivered to the tabernacle on Saturday morning, July 1st.

“In looking for seats, we found the prices were about three times too high for us. Here also the Lord led us wonderfully to the seats we needed. We bought the seats just as they were taken out of a theatre on West 12th Street for only \$375.00 cash. They cost when new \$1,000.00 cash. We moved them in on the rough floor of the tabernacle.

“On Saturday night, July 1st, after the piano and seats were delivered to the tabernacle, a terrific electrical storm with a downpour rain came all over Kansas City. Many of the saints thought the tabernacle was blown down and we would have to start the building again? The piano was put in the corner, covered with a tarpaulin under the part of the roof which was shingled. The seats were also on the floor of the tabernacle. Some of the brethren went early in the morning to see about the condition of the new tabernacle after the storm and they found that

nothing was blown down. The seats were damaged very little, and the piano was perfectly dry; only there were two feet of water in the basement; otherwise everything was all right.

FIRST MEETING IN THE TABERNACLE

“On July the 9th, 1922, we had our first Gospel Meeting in the new tabernacle. There was only the rough board floor; the roof was not yet all on the tabernacle and there were no windows in it either; but the Lord gave us a glorious meeting. Several people were wonderfully healed in body.

“Up to that time, all the labor was paid for. Some brethren worked hard day after day on the construction of the building. They refused to take any pay in money for their work: they always said, *We work for the Lord and not for man, therefore, we will not be paid by man.* Then we began to put the cement floor in the basement. We partitioned off part of the basement for the print-shop where Grace and Glory literature is now being printed. Our meetings continue in the tabernacle all summer, though it was not finished on the inside. The building was finished with stucco on the outside and the windows were installed so that it could be closed.

“August 1st, we received a lumber bill from one company for \$1,352.32, from another lumber company, \$45.00. We had no money on hand, and no pledges for money to meet these bills. The writer showed the bills to Brother Copley and asked him whether we should try to collect the money, or take subscriptions to pay them. Brother Copley advised me to do nothing in the matter and not to say anything to anyone about the bills, but to take them to the Lord, and I should not worry; for the Lord would come in and supply the funds needed to pay all of the bills. He further said, if we would collect, or try to raise the money to pay these bills, we would be taking the matter out of the Lord’s hands; therefore, we would have to shoulder all of the responsibility ourselves. He said, You take these bills to the Lord and you will see how the Lord will bring the money in to pay them.

THIS I DID

“I wish I could tell you how in the following ten days, the money was handed to me to pay those bills, not only by the saints, but by outsiders. It was wonderful to me the way the Lord answered prayer and our trust in Him. Within that time, the money did not come in to pay both of those bills, but I had over half enough and in no time the whole of the bills was paid. Praise the Lord!

“About the first of October, 1922, it began to be cold in the tabernacle and we had no heat of any kind; therefore we had the Campbell Heating Company figure on their heating system which was \$1,600. 00. We decided to put in a steam plant. We found fourteen radiators at Camp Funston, which were delivered for only \$184.00, about half of the regular price. We only had \$84.00 on hand. We bought them anyway and trusted the Lord for the other hundred dollars. Praise the Lord! He did not let us wait for the money. When the writer came to the tabernacle on our mid-week meeting, Sister Amy Copley said, I have a check here for you for one hundred dollars on the steam heating system. That was not all that evening; for another sister came to me and gave me two ten dollar bills for the steam heat. I said, Sister, this is too much for you to give for you have to work hard for your money. She said, The Lord told me to give this twenty dollars to you on the steam heat. The next day I received a letter from Seward, Nebraska for twenty dollars to be used on the tabernacle. The Writer had seen that man only once, but sent him some tracts. We bought the boiler in Chicago; the list price of the boiler was \$450.00, but we got it for only \$208.00 plus freight.

“The pipes, valves and fittings, which were used in the heating system, were charged to the writer. After all the material was on the job, the Lord brought in the man that installed the same. This machinist was on strike and had no work. Hence, he was glad to do this work for 50 cents per hour. We covered the main pipes with pipe-covering. The whole heating plant cost us only \$688.00 net. Thus we saved almost \$1,000.00. On November the 30th (Thanksgiving Day), we had two meetings, one in the afternoon and the other in the evening. Sister Bodie preached in the afternoon. She said how thankful we should be to the Lord for the New Tabernacle. She preached a fine thanks-giving sermon. Those who were present, thanked God our heavenly Father and laid \$147.95 on the altar as a thank offering. Those who came to the evening meeting gave \$29.00 more, a total of \$176.95 on that Thanks-Giving Day. Praise the Lord!

“Now up to June the 5th, 1923, the Lord brought in the sum of \$6,903.44 in cash. In just a little over one year, that sum came in without asking anyone for one dollar. There was no effort made by the writer, nor by any others to collect any money, in any way. We left everything in the Lord’s hands. That was the most wonderful experience in all my life.” (19)

Brother Copley, man of great and stable faith, insisted that his work continually be an operation of faith and that his activities be those that were directed of God, as

we see in taking a view of some of his statements regarding the principle of action that he followed. This of necessity led to a constant searching of the Scriptures, in order to have both a written and a living guidance, as we see:

“I met a man years ago who was too lazy to study. He talked as though all he had to do was get into the pulpit and God would fill his mouth, That fellow proved by one or two efforts that he did not study and did not know the Scripture, and was not even called of God into the pulpit.

“The probability is, that if a preacher does not study the Word to rightly divide it, the devil will put words into his mouth, words of error. The Bible is the library for preachers. It has been my library for years. I have been studying this library of sixty-six volumes and have not gotten to the end of it yet. It is the deepest and richest of all books. It seems we can never get to the bottom of the depths the truth of God. Sometimes, one verse just begins to open up and we see hidden treasures in it as though we never would get away from that one verse. I want to be approved unto God. Then He will give me favor with men. I never like this statement: ‘I do not care what the people think.’ I DO CARE what the people think. I have respect for the thinks and feelings of people; but if God’s approval brings the disapproval of the people; then I must not compromise, but stand for the truth at the expense of the thoughts of the people. If dearest friend disapproves, I must maintain my stand for the truth. Later on, my dearest friend agrees with me. If honest people are mistaken, they will find it out. If we are honestly wrong, people bear with us and God bears with us and sets us right. Paul speaks of the carpenter’s workmanship. If we are all honest before God, we want to render such workmanship that we will not be ashamed before God nor man, but especially God?” (20)

Note further the place of the Bible in the life of this minister of God: “Do not feel bad if your nose is on the grindstone. Let it grind and keep grinding. You will still have a good nose. Thank God you are wealthy enough to afford a grindstone. I never was sorry that I was poor. I used to be sorry that I did not have a library like other preachers, sorry I was poor in that respect. But God opened my eyes to the real need of knowing His Word and being filled with the Spirit. Having a big library now would be to me just like one of these five year old children having a book on astronomy. I would not have time to wade through it, and if I did, it would not do me any good. When we come face to face with the Lord and we get acquainted with this little book, this mighty book, that has been hundreds of years in the making; then all these big and great and wonderful and magnificent things

of the world pale into insignificance. They look to us just like the fellow that sat on a throne and declared his independence, and when it was examined, it was found to be made of soap boxes. That is about how big the world looks to us after a sight of Jesus Christ and his wonderful truth. We are on the Rock.” (21)

Note again how he kept faith with God, and told only God of his needs. Once he said to the writer, “Brother Franklin, you have to have money. You can’t operate without it, but don’t tell the people, tell the Lord.” The following bears testimony to that practice in his life:

“Allow a leaf from my diary; for you have asked us wherein we differ from some other meetings. Summer was here. We thought to pitch a tent. Our Head, Christ, held us from finding a suitable lot. One brother suggested, let us wait and pray longer. We did; and lo! And behold! our Head had gone before, by His providence, and pitched a tent for us. It was much larger than the one we would have chosen. The rental was \$300.00 per month; whereas we had been paying much less for our assembly room, and never had any surplus. Whence was the money to come? That was not the question with the spiritually minded. Rather, What saith the Lord? Shall we enter the open door? The Spirit whispered, ‘If you let this slip, you will miss the opportunity of your life.’ That was enough. As soon as the door was fully open (and we did not do one thing to open it), we went in. God blest in the first meeting and throughout the campaign, until cold weather drove us indoors. The devil and religious flesh fought us fiercely, seeking to destroy the meeting and defeat God’s purpose in the campaign. But our Head was on the scene, and was saying, *‘I will work and who shall hinder?’*

“But what about the finances? Did the \$300.00 come in? Most certainly every month; for it was the Lord’s program. Did you raise it by levying a tax, or by soliciting funds? No, we raised our voice to God in praise and faith, as He had taught us long before to do. We preached Christ and prayed for the sick. Not once did we even pray in public for the finances to come in. Strangers came and marveled that we never begged for money. They exclaimed, ‘How is this meeting carried on? Who finances it?’ The baskets were passed by the ushers at the meetings; but no coaxing, nor begging, nor drooping with anxiety. We proved on a larger scale than ever, that *‘The just shall live by faith.’* We could mention other plunges of faith, one after another, in which the Lord came forth marvelously. One instance - God led and enabled us to publish 10,000 song books, words and music, which have been sent out to different countries, without charge. Though they cost more than \$3,000.00, yet no one can arise and say we have asked for a penny, ei-

ther in the assembly here nor through the Grace and Glory paper. Every need has been met, and the business houses never have occasion to dun us for the settlement of accounts. I may say more. The circulation of the paper is increasing. 'Our Corn Crib' list of tracts and books numbers above 75, whose demand is growing continually. Every want is met in every department of the work without begging or making a poor mouth, though the average financial outlay for the publishing interest alone is above \$500.00 per month.

'The Tabernacle' at 2515 Harrison Street also is a monument of faith. The lot and building together cost \$15,000.00. None of the money was solicited. It was all done by faith in the heavenly builder. The basement is used by Grace and Glory and the Sunday Bible School.

"Understand now; we are not glorying in anything we have done. He led us this way, which is the real grace-way. We glory only in the Lord. Our career is simply a sample of what God can do with those and for those who hold Christ as Head, seeking only His will in doctrine and practice and service, and depend only and always upon Him in all things. 'God is no respecter of persons'; but He does pay unlimited respect to those who believe His Word, actually honoring His Son as indeed the Head of the Church, and as '*Head over all things to the church.*' -Eph. 1:22." (22)

We are aware that such courses of action take a long period of training; and it also involves being very sensitive to the voice of the Spirit, and an ability to judge our own desires, and judge out the suggestions of Satan, to be able to follow God likewise in such matters.

'*He that believeth on Him shall not be confounded.*' This living stone is strong and reliable. I had this proven to me today just before leaving the city, in a wonderful way. I have been trusting the Lord for a certain, very necessary item, and was somewhat tested about it; but this Scripture would come to me again and again, '*He that believeth shall not be confounded, or shall not be ashamed.*' It pays to stand steadfastly and wait. Several nights I was kept awake an hour or two wrestling with the Lord concerning this matter; but my spirit was finally brought to a real poise and I was made to rest in the Lord, on His Word. I needed only to believe. It may seem sometimes that we are confounded about healing; but he that believeth will not be confounded. We want to be healed; but it is delayed. Still the Word says, '*He that believeth shall not be confounded.*' So it looked when this tabernacle began to be erected. The rains came, the roads were muddy and carpen-

ters and helpers were hindered. Well, it will be defeated; where will the money come from? *'He that believeth shall not be confounded.'* This building is a positive illustration of what God will do for them that believe." (23)

One more item regarding the mode of operation will suffice to show an implicit trust in the ability and willingness of Jehovah's great arm.

"Probably the last bitter lesson that ministers learn is to *'Stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage.'* -Gal. 5:1. I quote this scripture in this connection, because legality and organization are *'Particeps criminis,'* partners in crime. Christians have become so accustomed to organization and so thoroughly imbued with their spirit, that they cannot understand how anything can be done permanently outside. Recently a brother wrote me from Chicago, saying, *'If you are not joined to something, you are nobody.'* In the past, people were honest in organizing, and some are today; but the Spirit of God struggles with many to throw off man-made yokes today and be content in Christ *'without the camp bearing His reproach.'* -Heb. 13:13. (If the reader is interested, send for our pamphlet, *'Not Legislation but Revelation.'*) Men that smoke know not that they carry with them a foul repulsive odor. Some of them are ashamed and try to hide it; but their putrid breath and stinking garments give them away. Likewise, no one realizes the subtle power and slavery of organization until he cuts loose absolutely from them and stands with Christ alone.

"We have no kind of movement, or organization; but the movement of the Holy Ghost has. Herein lies the vast distinction. We recognize no official *'church name,'* as recognized by organization. The New Testament labels us *'Christians, brethren, saints, sheep, Children of God,'* etc., which titles prevent sectarianism. In Kansas City, we term our meeting *'A Christian Assembly'* or a Church of Christ, which is Scriptural. People call us Grace and Glory folk because that is the name of a magazine, which we publish in Kansas City. It is not owned nor controlled by any Sect, or organization, though its visitations are to every land. We do not know how many churches and ministers stand for the whole truth of Paul's Gospel. We keep no minutes of churches and ministers. Furthermore, there are ministers and congregations here and there that are free and walking in the light; but unknown to others. Now and then we hear of such. When we learn of one another, fellowship springs up between us. God keeps a record of His ministers and people; that is enough. -Revelation 2:1.

“Yes, God has honored our work here, which was planted over twenty-five years ago. We began very small and against vigorous opposition; but grew slowly and surely. When a young man, because of envy, refused my fellowship in this city, God whispered into my troubled heart, ‘Watch me work.’ I learned not to try to work FOR GOD but to be a co-worker WITH Him -1 Cor. 3:9. Even as Jesus said, ‘*My Father worketh hitherto and I work.*’ -John 5:17. Little did I imagine what the Lord had in store for me and for those associated with me. Our tracts and booklets number over seventy, of which thousands are being sent everywhere. This has brought into fellowship in the Spirit ministers in Africa, Australia, Great Britain, China, India, Canada and about every state in the United States.

“If you wish to know about the spirituality of our meetings, visit them. If you wish to be convinced of the ability and spiritual power of the ministers in this fellowship, you must hear them. If you crave the unction, liberty and glory, which most Pentecostal folk have lost, return to the humble simplicity which characterized Pentecost 27 years ago, and from which we have not departed. Refuse to conform to the forms and ceremonies of a stereotyped character. Shun the customs of the churches. Follow the Bible pattern. Learn the Word of God and practice it by the enabling of the Holy Spirit. If He moves the leader of an assembly, all the people will move also, either onward with the Lord, or backward against Him. In either case, if you go on, stagnation will flee from you and prosperity will crown you and God will be greatly glorified.” (24)

Brother Copley moved with the Spirit of God and not by necessity nor by a law of convenience. His was not a plan to gather a group of His people who would give him an easy living and a soft life, but his greatest ambition was to do all the will of God, clear out to the fringe.

In the late thirties, after a new press was secured through the kindness of Sister Mary M. Bodie, after the Tabernacle had been well-used, and after the literature ministry had reached a new height, two new (and also the last) great enterprises were launched (the Bible College and the support of missionaries) having far reaching results then and now.

In the year of 1937, Sister Bodie prevailed on Brother Copley to co-operate in the launching of a Bible School. Later, she purchased a very large three-storied home with full-sized basement, located at 3339 Harrison Street, and had living quarters for students and couples who wished to attend the school. We read the following.

“Our God has wrought a great victory during the past 30 years. In our weakness, he has enabled us to print and mail out many thousands of tracts, books and papers - all by faith, not in men, but in God. ‘*As thy day thy strength shall be.*’ was a great encouragement. ‘As the financial need,’ so came the supply. And still God enables us to plod on without letting down to case, without compromise, without changing our teaching in any particular, emphasizing the fundamental truth of salvation absolutely by grace, without giving a wee corner to legality. We deeply appreciate the co-operation of all our subscribers.

“Over a year ago, we launched a new enterprise by the kind hand of Jehovah. We opened the Bible School, whose first year proved a success. The second year is under good headway. God gave us another group of interested students, who are delving into the Scripture with hearts of full purpose. It gladdens our hearts to note the progress they are making. Others are coming also. The truth of God’s great grace must be proclaimed, not simply by the cold and learned, but by fire-tipped tongues and hearts aglow with divine love. Pray for these various enterprises. Two of the students are Chinese. (This was Brother and Sister Andrew Loo, now of Formosa.) Five new students have recently entered the school. The interest is deepening and increasing. Thus serving the true God in the love and power of the Holy Spirit, we wait for His Son from Heaven, and pray for all the saints that they may come into the full blessing of God.” (25)

When he wrote that report, Brother Copley was 78 years of age, and Sister Bodie was 70, yet both still pastored good churches. He was very active and drove his own car till the year of his death.

The writer still has a card addressed to him in the fall of 1938 by Brother Copley when a young man, Frank Dennis, went from Yale, Oklahoma (where the writer was pastoring) to the Bible School. By him, the writer had sent an offering of \$5.00. In the card, Brother Copley had said, “Thank you for the card and the boy.” Frank has pastored now for many years in the same town whence he came, after being a very good student in the school.

The writer received and accepted an invitation to instruct in the school in the year 1939, accepting and enjoying many years of association with Brother Copley, living in the same home and eating the same table with him. The writer resigned the position at the school when he left Kansas City in 1949.

From the Grace and Glory School, ministers have gone to two countries in South

America, to the Islands, to India and to many states in the U. S.

In the year 1941, something new took place. Brother Copley and Sister Bodie took the personal responsibility of the support of missionaries. Since that time, many have gone out to other countries and still go.

We have seen that before the turn of the century, Brother Copley had been beginning to learn to trust God for healing. It seems that every form of sickness withered as he rebuked the power of the enemy in the Name of Jesus Christ in whom is vested all things for us. He had had many battles in his own body. A minister told the writer that Brother Copley had said that he had the seeds of Tuberculosis in his body. Brother C. E. Foster told the writer that when he and Brother Copley had made a trip together, Brother Copley would have coughing seizures so that it appeared that he would die before they would pass. However, he trusted God implicitly, still had his own teeth when he died, and still preached without glasses. He “moved to heaven” at the advanced age of 85 years. We call attention to his faith in some of the following quoted paragraphs.

“If I were a cartoonist, I would draw a picture somewhat as follows, and show the silly ridiculousness of men who speak against Pentecost and divine healing. I would picture a penny-dog running up and down inside his picket-fence, barking - bow, wow, wow: speaking in tongues was for the apostles; no real tongues today: only gibberage; bow, wow, wow. Then I would picture a trainload of folk filled with the Spirit, and witnessing to various kinds of healings by divine power passing by. They would shout over the marvelous deliverances from all sorts of sicknesses. They would praise God with loud voices in their own languages and in other tongues that He had given power to the children of men. They would sing songs that the little barker never heard before and exalt Christ who was ‘*bruised for our iniquities and by whose stripes we were healed.*’ Finally, poor doggy, having exhausted all his strength and covered with perspiration, lies down defeated, pants and pants and longs for a pan of cold water to cool his feverish tongue. But the great host of sealed and healed saints moves on unhindered and unharmed, clothed with divine majesty, and keep on, happy, contented and victorious, waiting for the trumpet to call them home to glory.” (26)

There was much opposition to healing in those days from the ministry and from officialdom. It is good that there were those who went on with God, whatever the odds against His Truth.

Note a statement regarding divine healing and its place in his life: “For thirty years, I have proved the divinity of this doctrine and the folly of the folks who would rather take a dose of some medicine than to trust the Lord. Certainly I never would have had money to publish a paper and books if I had gone to physicians; for I would have had to spend my money on the flesh. But thank the Lord, He had already provided healing through the death of His Son.” (27).

We have observed that God always has His own way of teaching even His great men that their gifts are not meant for personal use. Brother Copley’s daughter Amy had a frail body. She suffered for so long with cancer. They trusted God, and waited, but He never willed to heal Amy. He showed her that she was to be delivered, and she announced the day of deliverance. However, she misinterpreted the Lord. He did not tell her that she would be healed, but that she would be delivered, and she was on the day she had mentioned, she was called from the scene of suffering to the presence of the Lord. Of that time of severe trial, Brother Copley wrote:

“My daughter endured unspeakable physical pain for months, screaming aloud again and again. It was unbearable, besides the fear of the neighbors arresting us for permitting her to suffer. (This was Amy’s choice, as she was a maiden lady of fifty years of age. -Ed.) Hundreds of prayers were ascending in her behalf. Time and again the enemy’s power was rebuked and the victory obtained, but only temporarily. When I was overwhelmed with disappointment and discouragement, the Spirit would whisper, ‘*Men ought always to pray.*’ We found some comfort in Job 23, which read and ponder. Finally, it pleased the Lord to take her according to Psalm 102: 23. The healthiest and most praiseworthy faith is that which rests in the Lord in the dark and does not whine, saying ‘Why?’ We do not arrive there over night, nor in a year.”(28)

We are reminded that “*The trial of your faith is much more precious than gold that perisheth.*” Brother Copley endured other fiery trials, as God, in His own wisdom and for His own greater purposes, did not immediately answer prayer.

Again, we read of a victorious retrospect of ministry that had declared healing by faith: “Thank God, for nearly half a century, I have been enjoying the healing power and the health sustenance of this superlative Gospel in my consecrated body. Having cured an impotent man, Jesus said, ‘*I have made a man every whit whole.*’ Why should anyone object to that? And why should not divine power do the same today? Why should we ministers compel poor, suffering saints to suffer

on or go to the skeptical doctors and take bitter medicine and severe treatment at exorbitant cost, when the power to heal them has been placed in our hands? To me, that seems criminal.” (29)

We see how over the years, God tenderly led this man into the truth which he then proclaimed. Note the following:

“The Son revealed the Father to us, or we would never have known Him as such. That was a wonderful moment when God was made known to me as my Father. It was indeed a revelation. I began to praise the God of Abraham, Isaac and Jacob. I came to Him as my Father with all my needs, and He showed me a father’s care. It led me to trust Him for divine healing even before I understood it scripturally. I was more free with my heavenly Father than with my earthly father. I had no fear of Him; for God is love. It is not true, as men glibly say, that God is the Father of all men. No, He is the Father of them that believe in His Son and accept Him as their Saviour. He is especially the Father in actual, practical experience of all those who are *‘not unequally yoked together with unbelievers,’* -2 Cor. 6: 14-18.”³⁰

In an issue of Grace and Glory, Brother Copley gave the reason why he believed that God marked his faith-walk ministry with special spiritual success: “I believe this is the reason for my success today. I saw how Jesus did. I followed His example, so that if the Lord called me to a certain place, no matter where, or what the place was like, or what the inconveniences, or how little money was given to me, I went, trusting God.”(31)

In a verbal testimony that the writer heard, Brother Copley told of being led of the Lord to attend a convention, but the best coat he had had patches on both elbows. He stated that his wife was ashamed of him. But he went. Another time, when led of God to go to a convention and the distance was too far to walk, and he had no money, he packed a lunch in a sack, went to the railroad depot, and sat down. A fellow-minister came along, greeted him and asked him where he was going. He informed him, and they were headed for the same destination. The minister asked him if he had purchased his ticket yet. On receiving a negative answer, he said, “Well, I will buy both of them.” So he did, and all was taken care of.

Since his faith was in God, his eye was not upon money. This was a bit amusing as well as disconcerting to some of his friends. Note the following:

“We all have an elevated place in Christ. In fact the apostle teaches us that we were all raised up together with Christ and made to sit together with Him in the heavenlies in Christ. Well, why do we want to bother with things down here, except sufficiently to get through? Folk complained years ago that I did not care whether I had any money or not. I said, ‘Well, what do I need with money only as I have to use it? Why do I want to be burdened with money only as I need it?’ A dentist’s widow once said to me, ‘Blessed is the man that hath nothing.’ Her husband had died wealthy, leaving possessions which became a burden to her.” (32)

Another small experience may be in order here, one that happened in 1901 when his children were still young. “When we lived in Toledo, Ohio, we rented from a widow and her maiden daughter who lived over-head, and we occupied the first floor. I was then a shepherd in the Christian Alliance which taught the gift of the Holy Spirit as a definite experience of grace, and divine healing. One Sunday our house rent was due. I did not have the money on Saturday. I wanted to be very punctual, and I felt if it were not paid on time, they might try to make trouble; and I did not like to be in debt; so I talked impudently to the Lord and tried to compel Him to send me the money; but that day the Lord paid no attention to my prayer. Neither did He answer on Sunday, nor the widow make trouble. The Lord did answer on Monday. Our faith in Christ’s coming is being tested. If it is the faith of God, it will endure the test and rejoice continually in the hope of the glory of God. We will keep the word of His patience.” (33)

Even in little things faith was placed in God’s willingness and care in providing. “If I need a dime for carfare, or an automobile for a trip, they are ready without asking. If I need \$200.00 for a trip to Oregon, it is on hand just in time, even God’s scheduled time.” (34) We can marvel at the silence of faith. When our confidence is in God, we do not have to tell or ask people concerning our personal needs, or the work of the Lord.

“Ten years ago, the wealthiest man in my congregation said to me several times that I should not hesitate to ask him for aid when in need. One day in a business meeting he remarked: ‘I have been expecting for months that I would have to lift this mission out of the hole,’ that is financially. But he never did, for it did not go in the hole while a man was pastor who trusted alone in God. Another, a carnal, self-sufficient, self-seeking, eloquent preacher, wondered how the pastor, whose congregation he had harmed, could ever manage the meeting in his slow, foggy, quiet style. The sequel proved how. He simply counted on God, who proved Himself sufficient and faithful, and instead of defeat, there was purity of Truth,

the presence of the Holy Spirit, and greater results than before. The one trusted in himself that he was a great one; the other, weak in himself, was *'strong in the Lord and in the power of His might.'* *'Trust in the Lord forever, for in the LORD Jehovah is everlasting strength.'*” (35)

Again, note that the Lord did not always come in just when it was desired: “I think many times, especially in the last few months, of some years ago when I was smitten with a stroke of rheumatics. Perhaps it was an effort of the devil to paralyze me. You know how I bobbed around; how stiff I was in my knees and how ashamed you felt that I was lame and did not get healed right away. I really believe, friends, if I had not kept going by faith, no matter how I felt, no matter how it looked, I would have been laid up today. I believed God; I believed He would heal me. I believed I was in His hands. I did not understand why it did not come suddenly. It was my part to believe and count on God. He told me to reckon and He would do the rest; so I did the reckoning. On Thanksgiving morning I got a special inward assurance that it was done. Then one day shortly afterward it occurred to me, that I was not lame anymore. During those days, I was actually dizzy sometimes. I feared to step down over a step for fear I would stumble and fall. That has all gone away. What is it? The God of resurrection quickened my mortal body; put resurrection life into my bones; into my knees. Hallelujah! Jesus said, *'Because I live (in resurrection power) ye shall live also.'* That holds good for the whole man.” (36)

We learn from the following event (which took place in 1919) how the steps of a good man are ordered of the Lord when the good man is willing to let his steps be ordered. “ *'And Moses said unto the people, Fear ye not, stand still and see the salvation of the Lord, which He will show you today. The Lord shall fight for you, and ye shall hold your peace. And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the Children of Israel that they go forward.'* -Exodus 14:13-15.

“It is with unspeakable delight that we come to you with further expressions of God’s wonderful, unexpected favor. For over a year we desired to move our printing plant to larger, cleaner, more cheery, more convenient quarters. We cast about again and again, found a suitable place; but had no liberty in spirit to act. We ‘sat still’ finally and ‘waited patiently,’ willing to remain at the old stand till Jesus comes if He so ordered. Suddenly, two providences said, ‘Move.’ These proved to be clearly God’s voice. The desired spot was ready for us. There was no more inward restraint. \$2.50 more per month secured for us a room worth three times

the former.

“Another wonder! As we were moving, we were informed that the room desired sixteen months ago for the Assembly, could now be had, thus bringing the meeting place of the Christian Assembly and the Grace and Glory print shop under the same roof, the very thing for which we often longed for, for God’s glory. The pastor hesitated to move (though a leaking ceiling and bad plumbing were almost compelling us to do so) for the Lord said to him in the fall, when he was hunting in vain for a better place to worship, *‘Be content with such things as ye have, for I will never leave thee nor forsake thee.’* And when He speaks once, I must abide till He speaks again, not necessarily by His written Word; but I must hear God speak. I only have faith in God’s care and sufficiency when I know I am in His will; and then He makes me invincible. There is no looking back with regret then, and there is no fear for the future. Se we have moved to 3704 and 3706 East 12th Street, the cheeriest, cleanest, most convenient spot we have ever had for the meetings. Upon the mere mention of moving, the Lord caused the dear saints to come forward with unexpected, unasked-for offerings so that we have secured comfortable chairs for the audience room, and we are making improvements for the furtherance of the work.

“A third wonder! Just as we were deciding to move the printing plant, who should appear on the scene but a brother of some years’ acquaintance and whose mechanical skill and experience were greatly needed both in moving the plant and in fitting up the new Assembly Tabernacle. The Lord sent along Brother W. E. Dunham, formerly of Topeka, Kansas. How this has lightened the burden for me! Do you marvel that my heart leaps with inexpressible joy? I know not how to praise God rightly. He is so good to me; and the saints are so kind to me. When I am fully willing to be deprived; when I cease desiring the thing, and forget about it; then suddenly God gives me, not only what I asked of Him, but even what my heart craves for His glory. Hallelujah! *‘Covet earnestly the best gifts.’ ‘Delight thyself in the Lord; and He will give thee the desires of thine heart.’* Of course, if Christ is our life, we can entertain desires only that are God-inspired.” (37)

What more can be said about a life mightily used of God, seemingly beginning way back in the past and ending in our own time? I have sought information in many states, Illinois, Ohio, Michigan, California, Oregon, New York, Arizona, Florida, Oklahoma, Missouri, Kansas, etc. Most of this by letter. I have written over a hundred letters, tapped three historical societies, researched in two genealogical libraries, written to three schools where he attended, purchased two

historical books in which his name frequently occurs, and consulted records of some of the groups he worked with.

I have consulted many who knew him personally and I researched almost every Grace and Glory ever published. I have spoken little of his doctrine. That can be found in his tracts, sermons, books, and booklets. I am a man of books of which I have many. But Brother Copley's writings have influenced me more than any others. Brother Copley's message not only has a starting point, but is the only message that gives to the believer a full goal, worthy of the starting point. His message will prepare one "for the coming of the Lord," as O. W. Webb said of D. E. Hill's preaching, and prepare the believer.

In the spring of 1945, Brother Copley developed a sickness of which can be said, as was said of Elisha of old, "*Now Elisha was fallen en sick of his sickness whereof he died.*" -2 Kings 13: 14. The writer had seen Brother Copley battle through many illnesses. But the Lord had never given us a promise that our physical bodies would not die. When Brother Copley did not seem to be able to take hold of the Lord for healing, Sister Bodie consulted him in August about giving up the Bible School that year for his sake, as he resided on the ground floor of the Bible School. He said, "Oh my no, don't even think of it, I will get my lessons ready for the fall term." He proceeded so to do. But he was not to be permitted anymore to teach the things he loved so well. (He taught doctrine in the school.) It became evident that he was growing weaker instead of stronger. One day he said to the writer, "I don't seem to be getting any strength from the food I eat." This proved to be the case.

When he was confined to his room, many friends would come to sit with him and care for him. Two sisters, Sister Yost and Sister Berry frequently did so. One of them related the following incident: They were sitting with him and singing Gospel songs, deeply loved by him. They had grown somewhat weary, and were quietly talking one to the other. In a weakened but firm voice, he suddenly blurted out, "Don't visit, sing!" which they did.

Several people were in the Bible School when the Lord called the old warrior home. The writer can name three who were in the room at the time of his going, though there may have been others: Sister Rabb, a woman who had been in the church for many years, Sister Nina Larocca; and Sister Donnelson. A few minutes before he went to be with the Lord, Brother Copley raised his hand to heaven and said, "*Now the God of hope fill you with all joy and peace in believing, that ye*

may abound in hope, through the power of the Holy Ghost. ” -Rom. 15:13, a prayer for them rather than a last-minute Word of comfort for himself. When he said that, Sister Donnelson said, “Quick, write that down,” which was done. Those were evidently his last words and his last quoted Scripture text. Sister Larocca spoke of watching a small vein in his neck that was pumping slower and slower, and finally went out or stopped like the small flame of a candle. So had passed on the sweet singer, and devoted servant of Christ, and minister of the precious Gospel. His mortal frame died as he had lived, trusting God. He seemed to realize at the time that his last year was upon him, as he turned his pastorate over to Sister Bodie; and in his last days permitted a physician to examine him, to prevent an autopsy having to be held over him at his death.

The death certificate names as cause of death – Arteriosclerotic Heart Disease. Brother Copley’s heart just wore out, the walls of his arteries became inflamed and thickened and hardened. He had practically defined his own condition when he had said that he could not get any strength from the food that he ate.

News of his “finished work and finished course” reached the writer on a Wednesday afternoon, before church time, who later went to the funeral home alone and sat alone, having a time of weeping and meditation beside his casket alone with God and him. His home-going had occurred on September 19, 1945, at age 85. His obituary and funeral sermon can be found in the Grace and Glory, Oct, 1945.

Sister Bodie’s husband was a very practical-minded man. He often wondered what Brother Copley would do in his old age, inasmuch as he had never owned a foot of real estate, nor had he made provision for his old age. A loving Assembly came forward and cared for him. Those to whom he had ministered provided for his expenses before and after his home-call, and his grave is in a beautiful cemetery in Kansas City, Missouri.

Conditions have to be right to produce men of certain caliber, such as Abraham Lincoln. We do not know whether conditions will ever be right to produce another Lincoln or not. Neither do we know whether things will be right to produce another A. S. Copley or not. His struggles developed him. His extreme devotion and conscientiousness, and his love for the Truth as taught by God were all factors that God could take hold of and develop. This does not mean that anyone cannot do the will of God for his life, yea, even the perfect will of God; it just means that God develops certain men for special times, like Moses, Paul, Luther, Moody, and

others. So with Albert Sidney Copley. He came at the time of the last-day outpouring of the Holy Spirit in His Pentecostal fulness, and he was used of God to place those Truths, which God had so richly given him, before those who had come from so many of the churches to embrace the Truth of the infilling with the Holy Spirit.

If these notes and this research into a life that was blessed of God and that blessed so many blesses anyone, I shall be glad; but no one will derive more benefit than did the writer. God bless all.

W. J. Franklin

*For I am now ready to be offered,
and the time-of my departure is at
hand. I have fought a good fight,
I have finished my course, I have
kept the faith: Henceforth there is
laid up for me a crown of righteous-
ness which the Lord, the righteous
judge, shall give me at that day: and
not to me only, but unto all them
that love His appearing.
2 Timothy 4:6-8.*

1. The Pentecost, June, 1909.
2. The Pentecost, 1909.
3. Grace and Glory, June, 1912, p. 8.
4. Grace and Glory, Oct. - Nov., 1912, p. 4.
5. Grace and Glory, March, 1917.
6. Grace and Glory, April - May, 1917, p. 11.
7. Grace and Glory, Sept., 1917, p. 3.
8. Grace and Glory, March, 1918, p. 2.
9. Grace and Glory, Jan., 1922, p. 12.
10. Grace and Glory, Aug., 1924.
11. Grace and Glory, Nov., 1919, p. 12.
12. Grace and Glory, Aug., 1926, pp. 27, 28.
13. Grace and Glory, April, 1932, p. 31.
14. Grace and Glory, June, 1932, p. 10.
15. Grace and Glory, April, 1922, pp. 13-16.
16. Grace and Glory, June, 1922, p. 12.
17. Grace and Glory, July, 1922, p. 12.
18. Grace and Glory, July, 1922, pp. 13-17.
19. Grace and Glory, May, 1928, pp. 16, 17, 25, 26.
20. Grace and Glory, Dec., 1923, p. 8.
21. Grace and Glory, Sept, 1924, p. 23.
22. Grace and Glory, Dec., 1927, pp. 16, 17.
23. Grace and Glory, May, 1932, p. 12.
24. Grace and Glory, Dec., 1934, pp. 20-22.
25. Grace and Glory, Dec., 1938, p. 29.
26. Grace and Glory, July, 1929, p. 9.
27. Grace and Glory, Jan., 1925, p. 9.
28. Grace and Glory, April, 1937, p.23.
29. Grace and Glory, about 1946 or 1947, p. 19 (no cover).
30. Grace and Glory, Jan., 1936, pp. 9, 10.
31. Grace and Glory, Nov., 1935, p. 32.
32. Grace and Glory, Aug., 1948, pp. 20, 21.
33. Grace and Glory, June, 1934, p. 24.
34. Grace and Glory, Nov., 1934, pp. 13, 14.
35. Grace and Glory, March, 1918, p.13.
36. Grace and Glory, May, 1920, p. 10.
37. Grace and Glory, Feb., 1919, p. 3.

Sister Bodie's life could be summed up in one word - "Activity." She was born in California, May 15, 1869, and moved with her family to Arizona while she was still a young girl. There her mother died in 1879, leaving two daughters. The father, having to travel a good deal, placed the sisters in a convent near Tucson, Arizona. Sister Bodie has often said that she learned to love Jesus when she was a young girl. She accompanied a nun to Kansas City for a visit at the age of 14. She remained in Kansas City with her sister who was a few years her senior. Here she met and married Richard Bodie, and to this marriage there was born one son.

She was saved before the age of thirty, at home reading the Bible. Up to this time, she had been a staunch Catholic, and as she has said, she loved her church. A neighbor interested her in reading the Scriptures. One night while reading the account of Jesus' death in John's Gospel, she read the words, "It is finished!" The Lord spoke these words to her heart, and she felt a bright ray of light overshadow her. She gave her heart and life over to the Lord then, without any reservations.

From that time, the Lord opened the Scriptures to her understanding, and led her into deeper truths. She came into contact with Brother A. S. Copley about 1912, and received the infilling of the Holy Spirit. Together they searched the Scriptures diligently and received many revelations that are unequalled today. They have left these revelations for others to enjoy, in the many tracts and books which we have in print.

Sister Bodie was associated with Brother Copley in writing and editing the Grace and Glory magazine. Together they wrote hundreds of songs, many of them which are still in print and in use in a great many churches.

She began preaching about 1915, and enjoyed a life of fruitful ministry up until her retirement in 1958. She founded an assembly in Kansas City, Kansas in 1929. She ministered there until 1945 when Brother Copley retired from active ministry. She served as Pastor at the Christian Assembly Tabernacle in Kansas City, Missouri from 1945 to 1958.

After the death of her son and husband within a two-week period in 1935, she forfeited her desire to travel to Palestine, and instead opened the Grace and Glory Bible School the following year. Hundreds of students learned the Word under the ministry of able teachers since that time. Many of these students are now ministering the Word throughout the country, and in some foreign fields.

Her last words were concerning the meetings. She expressed her desire to attend services again. It was a trial for her to be inactive, and she was eager to be up and about her Father's business. She will not be forgotten. Her ministry and life of faithfulness will stand as beacon lights until Jesus comes. Yes, she hath done what she could, and much more. She has been called up higher, and is awaiting her crown of righteousness with the overcomers who have gone on before. "Well done, thou good and faithful servant, enter thou into the joy of the Lord."

IN MEMORIAM

ALBERT SYDNEY COPLEY

The Founder and Editor of Grace and Glory. He has finished his course. He departed in triumph to be with Jesus, September 19, 1945, in his 85th year of age.

Beloved Friends in Christ:

Tidings probably have reached you of the home-call of our cherished Pastor and Editor. It was a great shock and loss to us, for though he had been ill for eight months he was not bedfast and we hoped, as he did, for his full recovery. He trusted the Lord for healing till the end. We called in a physician at the day of his departing and he said that it was his heart which refused to function any longer, it was worn out.

Albert Sydney Copley was born in Ohio, July 22, 1860. He joined the Evangelical Church of which his parents were members. He was saved at the age of 14 years. He was married on February 6, 1882 to Bertha McCracken. To this union five children were born, three sons who died in infancy, the daughter, Amy, who served here until she went to be with the Lord, and also the daughter Beulah, who survives, together with her husband and three children. He entered the ministry at the age of 21, being ordained in the Evangelical Church. He severed his connection with that church and later identified himself with the Christian and Missionary Alliance. But when the Lord was pleased to send a Pentecostal shower in 1906, he embraced that truth. He was pastor here in Kansas City since 1908, and was loved and cherished by all who knew him. He has been promoted to a greater place in courts above. His last words of Scripture, spoken to us in the home, were Romans 15:13. "Now the God of all hope fill you with all joy and peace in believing, that you may abound in hope thru the power of the Holy Ghost." Amen! May it be so.

Grace & Glory, October, 1945