

"And this Gospel of the Kingdom shall be preached (published, Mark 13:10) in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

WEEKLY EVANGEL

Published in the interests of the General Assembly of God, endeavoring to keep the unity of the Spirit in the bonds of peace until we all come into the unity of the faith.

"Go Ye Into All The World And Preach The Gospel To Every Creature"

NUMBER 111.

2838 EASTON AVENUE, ST. LOUIS, MO., OCTOBER 16, 1915.

\$1.00 PER YEAR.

WHAT IS THE BRIDE ?

Different persons have recently written the Editor, asking who constitutes the Bride. One says they teach in his midst that 't is all of God's people, but that he thinks according to Revelation chapter 21 it is the Holy City, the New Jerusalem.

I have not at this time space to give in answer all the scriptures say on this subject, but in general I may say that the scriptures nowhere so accurately and definitely define who are the Br'ide that we can dogmatically say just so and so constitute it and no more. Some have held that she is the church, all truly saved people. But while there are many suggestions in the scriptures linking it in some way with the church, the word nowhere says specifically that the Br'ide is the church or that the church is the Bride. Paul says in Corinthians that he had espoused the believers as a chaste virgin unto Christ. This seems to imply that all believers are engaged to Christ and the implication is that if they are faithful and true to Him in their love and purity, that the marriage ceremony will in due time take place.

Now in other places it is made clear that the real overcomers shall inherit these things. Who are the overcomers? are they all those who do not totally backslide and who are finally saved? Or are they simply those who whip the devil on every line and come off victorious in every battle? These are things worth praying about.

As to the 21st chapter of Revelation note that it says in verse 2 that the Holy City was simply seen coming down out of heaven AS a Bride adorned for her husband." Note immediately after that it is said, "Behold, the tabernacle of God is with men and they shall be His people." Note also that he says, "He that overcometh shall inherit these things and I will be his God and he shall be my son." In verses nine and ten the promise is made to John to show him the Bride, and then he is shown the Holy City, the New Jerusalem coming down out of Heaven, with the glory and the blessing of God.

Now many think that this is a literal city sent down from heaven. But many feel that this is a figurative description merely of the saints who are to be the Bride, who are adorned in spiritual things as a Bride in spotless white and adorned with jewels and all precious stones. In this city God dwells and is the temple thereof. Now God dwells in His people and they dwell in Him. God was the light of this city, and He is the light of His people. At any rate, the Holy City, even if a real city with literally golden streets, would amount to nothing except as inhabited by the people of God. Hence the main thing is to be sure we are a child of God, fully and absolutely surrendered to His will and walking joyfully and gladly in all the light of His word, filled with His Spirit, working for the salvation of souls, keeping our lamps trimmed and burning, looking for the return of the Br'edgroom. I feel sure that those who do this will be among the Bride. Perhaps no man can now say just who constitute the Bride of Christ, but all of us that have been saved have certainly been engaged or espoused unto Him, and that complete submission to His will which is implied by marriage in the figurative term of Bride and Bridegroom.

Note in Revelation 22:17 that the "Spirit and Bride" are to join in the invitation for whosoever will to come to the water of life in Christ. Who is it that are joining with the Spirit to-day and urging the lost to come to Jesus? Are you one of them? If not how can you be the Bride? If we expect to be the Bride, we must so admire the Bridegroom as to want all the world to know Him and be urgent in our labor and invitations to make the lost acquainted through salvation with our blessed Lord.—E. N. Bell.

GREAT VICTORY IN FELLOWSHIP

Brethren Gathered together in General Council in St. Louis prove how Blessed it is to Dwell Together in Unity. Co-operative Fellowship Triumphs.

When the brethren gathered together in Hot Springs, Ark. a year and a half ago, they did so by one common impulse in response to a crying need for better order in this glorious movement, known as the Apostolic Faith or Pentecostal Movement. A way was found whereby the need could be met through a co-operative fellowship, binding the assemblies of God together as one, and at the same time, respecting the rights of all to be self governed, free from denominationalism and sectarianism. The prospect was glorious, and the preachers in the movement put their seal to the proceedings by co-operating and applying for recognition, until now there are over eight hundred preachers holding credentials bearing the seal of the General Council of the Assemblies of God. Not one of these preachers is under bondage to any man, but each is free to obey God according to the dictates of his conscience, and he will remain in active fellowship with the entire body so long as he maintains a Godly life and a Scriptural standard in teaching.

During the past year, the need became apparent for calling another general Council to re-establish our former position and reassure ourselves that we had struck fire when we drew up the constitution as a declaration of liberty at Hot Springs. As time went on the need became more apparent, and finally the call was made for ten days from October 1st. to 10th.

Opening Days of Council.

The first three days of the Council were much blessed with the presence of God. The precedent established at Hot Springs and Chicago held good in St. Louis. From the first service on Friday night, until Sunday night, the time was given over entirely to spiritual messages, to prayer and to testimony. The spirit of the meeting deepened rapidly, until Sunday night, when a revival broke out in full force. The people came to the altar and a number met God for their particular need. From that time on, until the close of the Council, every night service saw souls at the altar, many of whom held on in prayer until late in the night, being saved and baptized in the Holy Spirit, and a number of backsliders being reclaimed. The sight was glorious. One night in particular, when the message was brought to us by Brother Rickard of Indianapolis, the whole congregation rose to their feet singing:

"All hail the power of Jesus' name,
Let angels prostrate fall;
To Him all majesty ascribe,
And crown Him Lord of All."

At the conclusion of the hymn, the congregation stood with uplifted hands for ten or fifteen minutes, lost in wonder and praise, the heavenly chorus mounting up in a great overflow of ecstasy until the very windows of heaven seemed to be opened and the power and glory of God streamed down upon us. An earnest appeal was made and the long altar was quickly filled with hungry seekers, who came through to victory amid great shouts of praise and thanksgiving.

EMMANUEL—God with us.

The key note of the Council was given by Brother Rickard on Friday night when he preached on Emmanuel—God with us. A portion of this sermon is published on the third page of this issue, which our readers will find to be inspiring as we did here in the Council. We had occasion to prove that God was with us many times during the days that followed. Sometimes

it seemed that the enemy would sweep in like a flood, and then the Lord would lift up a standard, and God was truly with us and in us. Blessed be His name forever. Over and over again, as messages were given in tongues with interpretation, the Holy Spirit impressed on our hearts that God was in the midst of His people, and we were admonished to rejoice and be exceeding glad. Hallelujah!

A Good Attendance.

Many of the brethren who could not come during the opening days of the Council, arrived on Monday and Tuesday. When the Council roll was made up it was found that about as many of the brethren from various parts of the country were present as we had in the Chicago Council. In the Chicago Council the number enrolled was swelled somewhat larger than in St. Louis because of the great number of Chicago brethren who enrolled with us. But best of all, the Lord was there. We were sorry that Brother Leonard of Findlay, Ohio, who took a prominent part in the framing of the constitution at Hot Springs, could not be with us on account of his own convention in Findlay which was announced for the same date. When the date was set for the General Council, we failed to notice that Brother Leonard had also called a meeting for that date. We express our regrets for this oversight on our part.

The Spirit of the Hot Springs Council.

After making up the Council Roll, Bro. Welch was elected chairman, and Brothers Flower and Lawrence, Secretary and Assistant Secretary respectively. Brother Wm. G. Schell was elected assistant chairman.

It seemed good unto the brethren that the constitution of the Council should be read and again we should express ourselves as approving of it and standing fast upon it. This part was particularly emphasized.

"Whereas, He commanded that there should be no schism (division, sectarianism) in His body, the GENERAL ASSEMBLY (Church of the first born which are written in heaven, Heb. 12:23; and

"Whereas, we recognize ourselves as said ASSEMBLY OF GOD, (which is God's organism), and do not believe in identifying ourselves as, or establishing ourselves into, a sect, that is a human organization that legislates or forms laws and creates unscriptural lines of fellowship and dis-fellowship and which separates itself from other members of the General Assembly (Church) of the first born, which is contrary to Christ's prayer in St. John 17, and Paul's teaching in Eph. 4:1-16, which we heartily endorse:

Therefore be it resolved first, that we recognize ourselves as a GENERAL COUNCIL of Pentecostal (Spirit Baptized) saints from local Churches of God in Christ, Assemblies of God, and various Apostolic Faith Missions and Churches, and Full Gospel Pentecostal Missions, and Assemblies of like faith in the United States of America, Canada, and Foreign Lands, whose purpose is neither to legislate laws of government, nor usurp authority over said various Assemblies of God, nor deprive them of their Scriptural and local rights and privileges, but to recognize Scriptural methods and order for worship, unity, fellowship, work and business for God, and to disapprove of all unscriptural methods, doctrines and conduct, and approve of all Scriptural truth and conduct, endeavoring to keep the unity of the Spirit in the bonds of peace, until we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the ful-

ness of Christ and to walk accordingly, as recorded in Eph. 4:17-32."

From the first day until the close of the business session on Saturday, every resolution was carefully examined in the light of the above constitution, lest we presume upon our rights and a sectarian spirit be manifested. Praise the Lord, we believe it was kept out entirely.

Discussion of Formula to be used when Baptizing Believers in Water.

On Tuesday, the day session was given over entirely to the discussion of what formula should be used when baptizing believers in water. Four brethren were chosen, who presented their particular views on this subject. The first man chosen was Wm. G. Schell, who declined to speak as Church history was ruled out, the discussion being confined to the Word of God alone. Jacob Miller took his place, and was followed by Arch P. Collins, G. T. Haywood, and E. N. Bell. After these four brethren had finished, the time was occupied by many more of the brethren, including L. V. Roberts, M. R. Tatman, B. F. Lawrence, E. R. Fitzgerald, S. A. Jamieson, E. B. McCalla, D. B. Rickard, L. K. Morgan and others.

So many different phases of truth were brought out by these brethren, that it was apparent the question could not be settled by any dogmatic stand and so the Council Committee prepared and presented the following resolution, recommending that the spirit and liberality of the Hot Springs Convention be applied to the discussion regarding the formula on baptism:

Resolution on Neutrality.

1. That the essential thing in Christian baptism is, in obedience to the command of the Lord Jesus, the burial in water, with Christ, in the likeness of His death and resurrection, of a person who has repented and believed in Christ, (Acts 2:38, Rom. 6:3, 4) and that its validity should not be repudiated because of some slight variation in the formula repeated over the candidate in the act; that the use in connection with baptism of any of the following passages of Scripture would be acceptable so far as this council sees it. Matt. 28:19, Acts 2:38, 8:16, 10:48, 19:5.

2. That the Scriptures give no example of anyone who has once had Christian baptism ever being re-baptized.

3. That the matter, therefore, of general re-baptizing should not be pressed upon the saints by the preacher; that the only reason for baptizing any person is that his former baptism, taken as a whole, is to the conscience of the candidate, not Christian baptism; that in such cases of individual conscience, any minister or other person should have full personal liberty to be baptized in any name he sees fit, so long as he stays within the Scriptures on the subject; and it is hereby understood that any minister has perfect liberty, without just censure from any one, to baptize such persons whose consciences are not satisfied that they have fully obeyed God in Christian baptism.

4. We strongly advise against all strife, harsh contention or division over the matter of a Scriptural formula and against teaching that there is a New Testament law requiring any fixed and invariable formula that must be repeated over a candidate in order to have Christian baptism. Any one has a perfect right to use any Scriptural formula or statement in connection with administering the ordinance of baptism in exactly the same way each time if he so sees fit, but our advice is that no such legal or fixed phrases are at all necessary in order to make it a scriptural baptism.

5. Nothing herein said shall be construed in such a way as to be in the way of any minister in setting forth his personal conviction as to what name he believes it most scriptural to use in baptizing believers, but we hold no minister on either side of this controversy should go into a congregation not under his care, or where not duly invited so to do by those properly in charge of such congregation, to preach or teach on these controverted matters. We are strongly in favor of upholding the proper scriptural authorities in all local assemblies and strictly opposed to men not connected with the local assembly over-

Continued on page 2

