

WINDOWS
TO THE PAST
and
WARNINGS
FOR THE PRESENT

*A Collection of Articles and Excerpts
From Past Church of God Literature*

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PREFACE

This collection of articles and excerpts from past Church of God literature gives special insight to the decade (1910 – 1920) that changed the history of one of the greatest spiritual movements of all time.

These writings shed light on mistakes that were made by great men of God who had good intentions but allowed “human reasoning” to get ahead of the wisdom that cometh from above. The consequences of those mistakes were far-reaching and resulted in a harvest of corruption and spiritual devastation.

“Be not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” Gal. 6:7-8.

The first verse of the first song in the first songbook ever published by the Gospel Trumpet Company, said,

**“... there can be no failure While Jesus leads the van,
And victory! victory! victory! Is heard on every hand.”**

Jesus has never led anyone into a pathway of error! He said, “he that followeth me shall not walk in darkness, but shall have the light of life.” John 8:12. But at whatever point Jesus ceases to lead the van, error, failure, and defeat are inevitable. Only those who continue to be led by the Spirit of God can maintain an inerrant path. Therefore, with an eye that’s single to the glory of God, we must trust in the Lord with all our heart, lean not to our own understanding, and acknowledge Him in all our ways (Pro. 3:5-6).

In consecrating to the sanctified life, D. S. Warner wrote: “I am aware that I bind myself to live, act, speak, think, move, sit, stand up, lie down, eat, drink, hear, see, feel, and whatsoever I do all the days and nights of my life to do all continually and exclusively to the glory of God. I must henceforth wear nothing but what honors God. I must have nothing in my possession or under my control but such as I can consistently write upon, ‘**Holiness unto the Lord.**’ The place where I live must be wholly dedicated to God. Every item of goods or property that is under my control is hereby conveyed fully over into the hands of God to be used by Him as He will, and to be taken from my stewardship whenever the great Owner wishes. ... Were it not that Thou art my God, my promises would be but idle words. I could fulfill nothing which my mouth has uttered, and my pen has written. But since Thou, Almighty Omniscient, Omnipresent, and Eternal God, art mine, I have a thousandfold assurance that all shall be fulfilled through Thy fullness. ... Though I have solemnly pledged all things to Thee, yet, as Thou art my ‘all in all,’ I have nothing to fear. Now, O Father! my God and Savior, I humbly pray Thee so to keep me that all my powers of soul, body, and spirit, my time, talents, will, influence, words, and works, shall continually, exclusively, and eternally glorify Thy holy name through Jesus Christ, my Lord and Savior. Amen and amen.”

It was this spirit of devotion to the perfect will of God that produced what later became known as the Evening Light Reformation or Church of God Reformation. I ask these questions: Is there anything wrong with this kind of consecration to God? Is there any danger in deviating from it? I will let my readers answer.

– Harlan Sorrell

FOREWARD

Humanity generally has the belief that, “it happened to others, but it won’t happen to me”! Historians warn, however, that to be ignorant of history is to be destined to repeat it. It gives me pause to contemplate what I hold dear in the way of *principles and spiritual values*. How can these treasures be lost? What would be my part in their loss?

The complicated, yet simple, aspect of losing spiritual treasures is that it usually doesn’t happen in one generation. There is a process where one individual, or one generation, somehow slips up a little in a certain area over a process of time. This change can be ever so gradual, but if the change is there it is still very real. This slipping can then be more easily transferred to the next person, or the next generation. The next generation can then more easily lose this certain aspect completely. This process can be repeated a few more generations with a few more things. Gradually, a comprehensive change is affected that cannot be denied, even if it is defended or excused.

Saints, it is imperative that we know exactly why we believe and practice what we believe. To merely repeat what others before us have done will not suffice in the long run. We can, and we must, understand the *principles involved* in what we believe in order for it to be valued and kept long-term.

“Lord, help me to truly understand what you require of me, why it is valuable, how it can be lost, and how to refract your pure and undiluted truth to the next generation!”

–Clifford Cole

It is often the case that the “third generation” loses sight of the truths and principles of righteousness that were cherished by their forefathers. (See Judges 2:7, 10, 12.) Sadly, this story has been repeated many times down through the centuries. It happened to the early morning church. Even before the death of all the apostles, there was a great falling away from the faith once delivered to the saints. By the third generation, apostasy was rampant. Likewise, this has happened to movements that sprang from great spiritual revivals and reformations. In three generations the majority lost sight of what the reformations were all about and only a remnant continued to uphold the truths and principles that were believed and practiced by the reformers. What kind of challenge does this present to the present generation? I am part of the third generation descending from those who witnessed the Evening Light Reformation in her original glory. I am now witnessing the fifth and sixth generations coming on. I am persuaded that our only hope of maintaining the spiritual integrity our forefathers possessed is in pursuing *a personal relationship with Jesus Christ* like they had – one wherein our spirits are so united with His that we see light in His light. “Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons’ sons.” Deuteronomy 4:9.

– Harlan Sorrell



“I’ve received such great light, and its beams are so bright
 That the past of my life’s way seems dim;
 I’ll walk in this light by day and by night,
 Still closer I’ll cling unto Him.

“He leads me each day in the heavenly way,
 So onward and upward I’ll climb;
 In the straight narrow way I’m determined to stay,
 Till I leave this old dark world behind.”

– *Evening Light Songs #131*

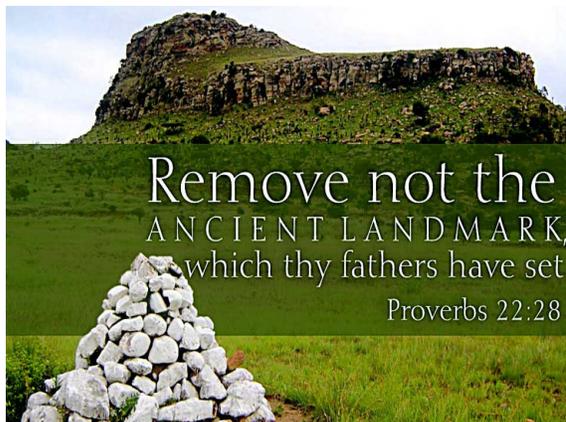


TABLE OF CONTENTS

INTRODUCTION – MIND THE LITTLE THINGS!	8
PRACTICE OF ASCETICISM	8
“Self-Discipline Traditional in Church”	8
PUTTING AWAY SUPERFLUITIES	9
REFLECTIONS.....	10
SENSIBILITY	11
THE LOSS OF SOUL-SENSITIVENESS.....	12
RADICALISM VERSUS FANATICISM.....	13
RADICALISM, HARSHNESS, AND COMPROMISE	13
BE FILLED WITH THE SPIRIT	14
A CRISIS EMERGES!.....	15
COMPROMISE, ARTICLE II – BE CAREFUL.....	15
COMPROMISE, ARTICLE III.....	16
THE GOSPEL TRUMPET EDITOR IN CHIEF, E. E. BYRUM, BLASTS A WARNING!.....	16
A CLEAN, SEPARATE CHURCH, OR PEOPLE.....	18
THE LESSONS OF HISTORY	20
“The Reformatory Period”	20
“The Eliminative Period”	21
“The Popular Period”.....	22
“What Shall We Do?”	23
LAWFUL BUT NOT EXPEDIENT	24
“Some Things in Themselves Not Wrong”	24
“Lawful, But Not Expedient”	24
“Three Questions”	25
“Concerning the Wearing of Apparel”	25
A WARNING VOICE.....	26
THE SPIRIT OF COMPROMISE.....	27
“Manifestations of Compromise”	27
“Effects of Compromise”	28

“Doom of Compromisers”	28
NOT OF THIS WORLD	28
THE PROGRESSIVE MOVEMENT	30
THE CHRISTIAN’S DRESS	31
E. E. BYRUM CONCEDES TO ELIMINATE THE ANTI-NECKTIE STANDARD....	33
R. L. BERRY JOINS E. E. BYRUM’S CONCESSION TO THE LIBERAL SIDE.....	34
JENNIE RUTTY’S LETTERS TO R. L. BERRY AND R. L. BERRY’S RESPONSES	35
A TRUE STORY IN ALLEGORY	45
“Father Discernment’s Unprecedented Conduct”	45
“Return to the Mount of Inspiration”	46
THE CHURCH OF GOD REFORMATION MOVEMENT ENTERS “THE POPULAR PERIOD”	48
“Members of Church Wear Gaudy Garments to Be Inconspicuous”	48
“The Impulse to Democracy”	49
“A School Is Born”	49
AN EXCERPT FROM “A FUNDAMENTAL DIFFERENCE”	51
TEACHING REGARDING THE USE OF MUSICAL INSTRUMENTS IN WORSHIP CHANGED.....	53
USE OF MINISTERIAL TITLES IS ACCEPTED	60
DOCTRINAL STANCE ON TITHING CHANGES.....	61
WORLDLINESS OF DRESS DID NOT STOP WITH THE NECKTIE	62
CHANGES REGARDING PACIFISM	62
ADMONITIONS FROM WILLIS M. BROWN.....	63
Quotes from Chapter XI	63
Quotes from Chapter XII.....	65
LETTER FROM CHARLES E. BROWN (SON OF WILLIS M. BROWN) TO L. L. PERRY	67
H. M. RIGGLE’S ACKNOWLEDGMENT.....	68
THE CHURCH WALKING WITH THE WORLD.....	69

THE INEVITABLE CONCLUSION.....	73
THE RADICAL REMNANT.....	73
JUST BEFORE JESUS COMES.....	79
THE LEGACY OF C. E. ORR.....	81
“Dead with Christ”	81
“Living with Christ”	81
“Baptized Into His Death”	82
“Dying with Christ”.....	82
C. E. Orr Answers Questions.....	85
“Eighty Years in the Evening Light”	88
Obituary of Charles E. Orr	92
ORIGINAL CHURCH OF GOD CONGREGATIONS THAT DID NOT ACCEPT THE CHANGES	93
Hammond, Louisiana.....	93
“General Southern Camp Meeting”.....	93
Guthrie, Oklahoma	95
“Theology and Practices”	95
FRED PRUITT’S VISION.....	97
E. E. BYRUM’S VISION.....	100
FAITH PUBLISHING HOUSE	102
TESTIMONY OF NELLIE (WHITING) POULOS	103
LETTERS FROM ALVIN B. MIZELL	105
PROGRESS TO IMPROVE OR TO APOSTATIZE.....	107
ADMONITIONS BY LAWRENCE D. PRUITT	108
CUTTING OFF THE CROSS.....	109
“Are You Sheltered in the Cross?”	110
WALKING WITH GOD	112
“Hid Away with Jesus”.....	114
“What Would Jesus Do?”	115
“A Solemn Charge”	115
“The City of Light”.....	116

INTRODUCTION – MIND THE LITTLE THINGS!

“... A pin scratch has caused the death of folks. If you begin to think a thing is too small to be given attention, you are entering a dangerous path. Little bricks build a great house, and little sins make a great sinner. ... By guarding against every little evil and fault, and faithfully doing every little good thing possible, you can build up a beautiful holy life. Guard your thoughts and words. Lift up your soul to God many times a day. **Keep the Lord set before your face.** Spend your spare moments on your knees in a sweet little talk with Jesus.”

– C. E. Orr, (excerpted from his book, *Helps to Holy Living*, page 6).

PRACTICE OF ASCETICISM

By C. E. Brown

“Asceticism is the literary word for self-denial. It comes from the ancient Greek where it was applied to the discipline of athletes. In the ancient Christian church the self-denial of Christians was likened to the self-denial and exercise of professional athletes, and it is a very good comparison. Many writers upon the self-denial of the early followers of Warner describe their practices as something quite novel and unknown in the total Christian community, whereas, as a matter of fact, **asceticism has been in the Christian church from the beginning. It has always been a mark of intense religious interest and life.** Doubtless, unnumbered millions of Christians have practiced ascetism in the strong confidence that their acts of self-denial were pleasing to God. **In our modern pleasure-loving age asceticism has given place to license and lust.**

“Millions of people have been weaned away from asceticism on the theory that Christianity does not make us give up anything that is good. This is such an absurd theory that one wonders that it could ever gain credence among intelligent people. A man has to give up many good things that are not sinful in order to be a success as a soldier or even as an athlete. Young men must deny themselves many good things in order to be successful students in any professional field of study. A mother gives up many good things in order to devote proper attention to her child. All Christians must give up sin; but **every Christian who will carve a career of service in the kingdom of God must give up many good things and many things which he loves and which are not sinful in order to devote his energies and his time more effectively to the advance of the Kingdom.**

“Self-Discipline Traditional in Church”

“Viewed in this light the asceticism of the early followers of Warner was, however it may regarded today, actually nothing but a very ordinary development of an age-old tradition in the Christian church.

“Primarily the outlines of this ascetic discipline were formulated in the great Pietistic revival of the seventeenth century and have come down to us of the present time in that

tradition. This discipline was very rigid, that is, *for an unconsecrated person*. It contemplated that all a man's time belongs to Christ and should be devoted to the salvation of souls, his own and those of others.

“Writing concerning one of the leaders of Pietism, Professor Williston Walker says:

“Spencer also showed certain ascetic tendencies, like the English Puritans, inculcating moderation in food, drink, and dress, and rejecting the theatre, dances, and cards, which contemporary Lutheranism regarded as *indifferent things*.”

“That leaders of the Wesleyan revival established such standards of Christian ascetic discipline is well known. In the pioneer communities of the Middle West, where Warner grew up, all the followers of the great revival and practically all evangelical believers were devoted to these ascetic standards of life. However, they had begun to weaken in prosperous communities as far back as the end of the Civil War.

“No evangelical Christians since the Reformation have ever practiced the stern asceticism of the monastic orders of the Catholic Church. Nevertheless, in every great revival up to the middle of the nineteenth century it is safe to say that ascetic discipline was demanded of the convert. Most of the German sects that had come to this country before 1880 had brought with them rigid standards of Christian ascetic discipline.

“It was no wonder, then, that Warner and his followers adopted the most careful standards of Christian ascetic discipline. They forbade drinking, smoking, theatergoing, dancing, and fine dress, including all jewelry. Women could not wear flowers or any adornment on their hats or clothing. Men were forbidden neckties. The prohibition of women's jewelry included wedding rings.”

– C. E. Brown, *When the Trumpet Sounded*, pages 91 – 93.

The following excerpt from an article written by E. E. Byrum, when he was serving as assistant editor of *The Gospel Trumpet* with D. S. Warner, reveals a few of the teachings, standards, and practical applications of the Scriptures at which the pioneer ministers of the Church of God arrived as they earnestly and diligently sought to follow the unction of the Holy Spirit. This article deals with

PUTTING AWAY SUPERFLUITIES

“A superfluity is something unnecessary, useless, needless, such things as so often burden a person with crushing weights. In heathen lands are to be found persons who weight themselves down with heavy chains, fasten cumbersome wooden plugs to their lips, wear rings in their noses and ears, afflict themselves with sharp knives, or kneel upon beans, etc., in order to pray to their god. Now this is all uncalled for. But we do not have to cross the seas to find persons who are following in the same line, or in some ways, worse superfluities. Many have the rings in their ears, weighing themselves down with the vanities of this world; some going about chewing, spewing out of their mouth a most filthy

stuff called tobacco, or filling God's pure air with a stench from the burning filthy weed. Can anything more nearly approach heathendom than such practices? Women murder themselves by inches as it were, by trying to form themselves into the shape of a wasp, and thus not only deform themselves, but cause their children to inherit diseases which they would otherwise escape. [Note: this is, no doubt, a reference to the wearing of corsets, a popular practice of women of the world at that time. Warner and his associates also identified hoopskirts as worldly superfluities and taught against the wearing of them.] Many, through lust and evil practices, form habits which are disgraceful to themselves and to those around them, hurrying themselves on to ruin of both soul and body. May God help the people to turn from the sinful ways of the world and find Jesus a complete Savior from all sin.

“But now concerning the followers of Jesus, the Word of God is very plain. Paul urges them to let their conversation be holy, their dress be plain, not be conformed to the world. They are to walk as Jesus walked, to ‘lay apart all filthiness and superfluity of naughtiness,’ and let their religion be pure and undefiled before God and keep themselves ‘unspotted from the world.’

“... **One reason so many fail to live a Christian life, and make a shipwreck of faith, is because they are so loose concerning *little matters*.** They think nothing of saying ‘I’ll bet,’ ‘You bet,’ and other little by-words, and now and then ‘crack a few jokes,’ dress just near enough like the world so as to miss their jeers and scoffs. With the practice of these and other *little things*, the mind is soon drawn away from Christ, family worship is neglected or loses its interest, secret prayer is omitted, and the lean starving soul is crushed for want of spiritual food.

“Dear reader, have you reached such a condition? If so, awake out of your sleepy condition, be up and doing and be not a stumbling block for others. Anyone can be an overcomer through Jesus Christ if they will obey the Word of God.”

-- E. E. Byrum, *The Gospel Trumpet*, August 11, 1892.

REFLECTIONS

Ruby (Trimble) Stover, who was born in 1902 and grew up among the Gospel Trumpet people, even attending the same congregation with Sis. Frankie Warner (widow of D. S. Warner) for a while, has the following to say in her book, *Life's Golden Gleanings*:

“In the fall of 1910, we went to the Assembly Meeting at Gormon, Texas. There we found a large congregation of precious people of God. ... Bro. Bob McKinney was the pastor at Gormon. ... At the Assembly Meeting, many ministers came. ... As in all meetings, the singing was heavenly, and the preaching was with the power of the Holy Spirit. It was about this time that I sought the Lord for pardon and found peace to my soul. I had been taught to pray all my life, but this was the first time I really felt conviction to be saved. Oh, what a joy came with the knowledge that Jesus had come into my heart.

“There were many children saved in those days, and they had special meetings for us. A minister would preach to us in simple language so we could understand the truths in the

Word of God, that we might be educated in the doctrines of the New Testament. I have always been thankful for this and appreciate the interest they took in us. It has meant much in my life. I remember they taught us not to use slang or by-words. One minister who said never to say, 'I bet,' said that he once asked someone who said it, 'how much would he bet?' They said, 'Oh, no! I wouldn't bet anything!' And he said, 'You said you would; so what have you told?'"

– Excerpted from *Life's Golden Gleanings*, pages 39 and 40.

This may seem very trivial to some, but is it? Jesus taught, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." Matt. 5:37.

I remember how the Spirit of God dealt with my heart after I first got saved as a young boy. I had developed a habit of using several by-words and slang expressions. After I had been saved a while, I read in Matthew 12:36-37 where Jesus said, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." I felt convicted in my heart that the Lord wanted me to lay those by-words and slang expressions aside. I had to practice being careful about my words and break former habits, and the Lord blessed me for it, giving me the witness of the Holy Spirit in my soul that He was pleased with me doing that.

Many today are not sensitive enough toward the Lord and the dealings of His Spirit when it comes to the practical application of His Word in their lives. They make excuses for what they allow or accept as "no harm things," and seem not to care to seek the perfect will of God in small matters. While Satan can take advantage of overly sensitive or overly conscientious souls, the loss of sensitivity toward the delicate impressions of the Holy Spirit is very dangerous. The following quotations from C. E. Orr's book, *Helps to Holy Living*, should alert any honest Christian to the great importance of cultivating soul-sensitiveness.

SENSIBILITY

"Sensibility includes sensitiveness, and sensitiveness is the power to receive delicate impressions. The soul can be so sensitive that it be made to feel what God feels. It can feel the presence of God everywhere. It can also feel the presence of evil. This is a wonderful safeguard of the soul. It feels the presence of evil in the vagrant thought, in the lightly spoken word, the hasty action and flees to God at once for refuge. It feels the presence of evil in those little worldly things which many say are harmless. The sensitive soul detects evil there and avoids them. It is acquainted with the voice of the Shepherd. It can distinguish between His voice and that of a stranger. The more perfect the manhood, the more perfect the sensibility. The higher we rise into the manhood of Jesus the quicker scented we become, the more easily we detect the presence of God and the presence of sin. This is necessary to all holy living. Many a soul today has lost the sensitiveness they once experienced. Evil things that they once fled away from in horror they are now embracing. It is our privilege to grow more sensitive as we grow in years of service to God. The farther

we walk with Him, the closer we can walk with Him. We can keep step with Him more perfectly.

“The scriptures tell us that Christ was of such quick understanding that He did not judge by the sight of His eyes or reprove by the hearing of His ears (See Isa. 11:3). In the margin it reads, “scent or smell.” Christ was quick to detect an ill odor. He was sensitive to the presence of sin. The more we become like Christ the more sensitive we shall become. Christianity is a life. It is a Divine life. In that life there are senses that can sense Divine things. That life is susceptible to the impulses of the Holy Spirit. The soul can feel God, taste Him, hear Him. It is “alive unto God.” The soul, in this Divine life, is not only inwardly sensible to all the movements of the Holy Spirit but is also sensitive to the feelings of men. The sensitive soul feels, not only what is in God, but is sensible also of what is in man. It is thus that when one member in Christ’s body, the Church, suffers, all the other members suffer with it. They feel what the suffering member feels. Is that day past? Not with all. The sensitive soul weeps with Christ over a lost world. It feels what Jesus feels.

THE LOSS OF SOUL-SENSITIVENESS

“Is it not true that in other days the bond of sympathy between members in the Church of God was stronger than it is today? Did not all the members suffer more keenly with the suffering member? When the soul is quivering with Divine life and all its faculties functioning properly, it suffers with all the suffering members of Christ’s body. It does more; it suffers with Christ the sin and suffering of a wicked world. What were the sufferings of Christ while here upon earth? It was not physical, but spiritual. His soul was sorrowful because of the sins of the world. It is in this way that we are to suffer with the Savior. Instead of weeping with Christ over a sinful world, many professors of Christianity are going on in their revelry, feasting, banqueting, in their pomp and show, in their entertainments, amusements, and pleasures, in their lust and pride.

“Sensuality dulls the spiritual senses. None but the pure in heart can enter the realm of soul-sensitiveness. You may study the art of public speaking, you may receive degrees and honorary titles, you may occupy prominent positions, you may discourse eloquently and enthusiastically, but if you have not transparent purity of soul, you cannot feel the delicate promptings of the will of God. The sensual cannot appreciate the beauty of purity. There are delicate lines in it which they never see. They cannot enter into communion with a holy God though they may discourse like an angel about Him. We exhort you, saint of God, keep sensitive to the Holy Spirit. Keep the world out of your eye. Keep in touch with God. Feel with Him, love with Him, suffer with Him, rejoice with Him, sympathize with Him over a lost world, be susceptible to all the feelings of His great heart. Soul, remember that just a little affection for earthly things dulls the soul’s senses. The god of this world blinds the eye. As the glass in the camera is sensitive to the light, so keep your soul sensitive to heavenly impressions.

Keep sensitive, O soul of mine,
To God’s holy will and Word;

Grow deeper, deeper every day
In the feelings of thy Lord.

– *Helps to Holy Living*, pages 20-22 (printed version),
Pages 23-25 (online version) <http://www.churchofGodeveninglight.com/>

RADICALISM VERSUS FANATICISM

It is important that we understand the difference between “radicalism” and “fanaticism.” Some in our time seem not to understand the difference and misinterpret radical Christianity as fanatical Christianity. “Radical” means “of or from the root; original; fundamental; basic,” while “fanatical” means “wild and extravagant in opinions, particularly in religious opinions; unreasonably or excessively enthusiastic; overly zealous.” (See Webster’s Dictionary.) Compromisers often look on those who practice radical Christianity as being fanatical while, at the same time, fanatics look on radical Christians as compromisers. God is the judge of the thoughts, intents, and motives of every heart. In browsing the old *Gospel Trumpet* publications, I found this interesting article under the heading:

RADICALISM, HARSHNESS, AND COMPROMISE

“In this time of extremes some seem to be perplexed in regard to what radical preaching is, as to what harshness is, and as to what compromise is. **A man is preaching radically when he is preaching the full New Testament standard in the spirit of meekness.** In order to preach radically, one does not need to use cutting expressions and preach in a harsh, driving manner. One should not preach in a kind of fault-finding way and in a manner that will draw out resentment from the people. There will be enough opposition to the truth when it is preached in love and meekness. Some bitterly oppose the truth after it has been thoroughly explained to them. Some of them need to be rebuked as strongly as Christ rebuked the Scribes and Pharisees, calling them hypocrites. But it is not wisdom to rebuke in that way in places where the people know only sectarian teaching and have not heard the full standard of the New Testament. Some who at first reject the truth may, if we use kindness and wisdom, be won to the truth. Habit has great power; and when people are taught false doctrine, it often takes time, patience, and much teaching to cause them to see the true doctrine.

“Those who are under the ‘Hold-him-down’ influence drive people from the truth and cause the very conscientious saints to get under a crush, to cast away their confidence, and to go down as sinners. ‘Cast not away ... your confidence.’ Heb. 10:35. We all make human mistakes. We should be careful to detect between human mistakes and sins and not to hold anyone as a sinner if he has made only a human mistake. Sin is a transgression of a known law, while human mistakes are made because of a lack of knowledge and wisdom. Our perfection consists only in complete redemption from all sin. If Satan can not cause one to sin or to compromise, he will try to have him hold things closer than the Bible does and thereby cause people to be accused and to get under a crush. Some have become so

afraid of compromise that they pushed over the line and became harsh, driving, and very exacting. May the Lord help us to be spiritual and to keep off all lines of extreme.

“To compromise is, for fear of persecution, to omit preaching scriptures that will expose people’s idols, doctrines, and false churches. There is a very strong evil influence in the world against the truth, by wicked spirits and ungodly men. It takes spiritual stamina and much help from God to be able to hold up the Bible standard, both by precept and by example, in the face of such an awful influence. Some are not as prayerful and as watchful as they should be and are overcome by the spirit of compromise.”

– T. E. Ellis, *The Gospel Trumpet*, January 16, 1908, page 6.

J. C. Blaney spoke accurately when, in the August 18, 1910, issue of the *Trumpet*, front page, he wrote as follows under the heading:

BE FILLED WITH THE SPIRIT

“The secret of having power to always obey the Lord and keep His judgments and do them, lies in the possession of the Holy Spirit. If it were possible to have a pure heart without the indwelling of the Spirit of God, it would not be possible to keep pure amidst the sin and corruption of this world. The possession of this divine personage in the heart of a believer in Christ makes such a one proof against sin and the wiles of Satan. The power of the divine Christ within insures our making a successful fight of faith. Paul was constantly praying that God would grant to the saints, according to His riches in glory, to be strengthened with might by His Spirit in the inner man (Eph. 3:16). He exhorted them to be always filled with the Spirit (Eph. 5:18). Dear saints of God, are you filled with the Spirit?

“Again, to be filled with the Spirit is a safeguard against false doctrine, compromise, or fanaticism. It is because there is a lack of being full of the Spirit of God that people fall a prey to spirits and doctrines that are foreign to the Spirit of God. There never was a soul deceived by a false doctrine while he was careful to keep filled with the Holy Spirit. A soul thus full of God is safe from deception, for when the enemy comes in like a flood the Spirit of the Lord will raise up a standard against him (Isaiah 59:19).

“If we keep filled with the Spirit, we shall have no difficulty in keeping clear of division. The early church was a unit as a result of the fulness of the Spirit. See Acts 4:32. Be filled with the Spirit.” – J. C. B.

A CRISIS EMERGES!

H. M. Riggle was among the most prominent Church of God ministers to first favor the idea of making “changes” in the movement, yet he did not favor those changes that would eventually come as a result of the initial changes he promoted. He expressed his thoughts as follows in the September 1 and September 8, 1910, issues of *The Gospel Trumpet*, under the headings “Compromise, Article II and Article III:”

COMPROMISE, ARTICLE II – BE CAREFUL

“After people’s consciences have been educated to believe certain things are either right or wrong, it is not an easy matter to lead them to see otherwise. The Jewish church imposed many heavy yokes of bondage upon the people – many customs, rules, and traditions that God really never approved. Yet they were educated and taught that these were right. It was the object of Christianity to ultimately liberate the people from all these. But it took time, and the Lord Himself had to bring this about. After Jesus had been with His own disciples three and a half years, and had taught them the principles of Christianity, He said to them, ‘I have yet many things to say unto you, but ye can not bear them now.’ Even after the day of Pentecost, for a long time, the Jewish Christians held to many of the customs and traditions of their fathers. Thousands of them were still ‘zealous of the law.’ Acts 21:20. The Lord had to teach Peter some things in vision (see Acts 10:9-16). And when he broke away from Jewish tradition and narrowness, he was held in question (Acts 11:1-4). The same was true of Paul (Acts 15). This gives us a principle worth considering.

“For some time it has been felt by the general ministry, and especially those engaged in city work and in missionary effort, that certain customs we have somehow adopted in the past are more or less a hindrance to us in reaching the better and more refined classes of men. These customs have been, it is true, adopted without definite Scripture authority. Yet, to many, such custom, or form, has been held sacred because the conscience has been educated to look upon them as of God. Let me here drop a word of timely caution and warning. There is no need to agitate these things. The Lord in His own time will bring all things in harmony with His will. But if some brethren with more impulsiveness than good wisdom will run ahead of the Lord, and push upon the church something it is not prepared for, a good thing will be spoiled, and the desired results will be entirely defeated. There is a time for everything; and it is well to wait on the Lord until he works out these things for His own glory. Let me say right here, that the church in general is not yet prepared for any radical departure from any customs or forms, even though they may have no Scriptural foundation. Let us all move as God moves, and move together, for the betterment of the work and the glory of God. Whatever you do, ‘do all to the glory of God.’”

– H. M. R., *The Gospel Trumpet*, Sept. 1, 1910, page 2.

COMPROMISE, ARTICLE III

“There are two extremes – worldliness and fanaticism. Some are inclined in one direction, some in the other. There is danger in going too far in either direction. The history of the past teaches us that spiritual reformations and classes of people have become dead and lifeless through compromising with the world. The Methodists were once a plain people, and they had power with God. But after a time they began to dress like the world in style and fashion, and they lost their power. Today they are one of the most worldly and stylish of the Protestant churches. Brethren, there is danger here. Let us keep ‘unspotted from the world.’ This reformation called out a plain people, and a people who have power with God. Let us stand by the old landmarks and cry out against pride and the world. If we do not, we shall drift into dead formality, and become lifeless like those around us. In our apparel, we should dress for the glory of God.

“Then on the other hand, people can become fanatical, and go to extremes on the other side. To adopt certain fixed forms of dress, and bind them on the church universally, irrespective of their position, walks in life, or national differences, is fanatical and unscriptural. This has been done at certain times, and the effect has not been good. To break away from such adopted forms is not compromise nor drifting towards the world; but in doing so, there is danger of swinging to the opposite extreme, and opening the gates to the world with all its sinful paraphernalia.

“There is one safe place – the middle of the road. Keep as far from the world and fanaticism as possible. Keep in the limits of the Bible teaching. Stop when it stops and go no further than it goes. Here you will find safety.”

– H. M. R., *The Gospel Trumpet*, Sept. 8, 1910, page 2.

THE GOSPEL TRUMPET EDITOR IN CHIEF, E. E. BYRUM, BLASTS A WARNING!

In the September 15, 1910, issue of *The Gospel Trumpet*, E. E. Byrum wrote an article titled, “**Marching Along the By-path.**” On page 9 he says:

“A false doctrine can always be traced back to a false spirit. In order to accomplish his desire in establishing a false doctrine, he [Satan] keeps the worst phase of it in the background and agitates the minds of the people over some minor affair of but little importance in comparison with that which he hopes to accomplish, and the thing mentioned is probably only one of the fruits of the thing itself, and can be set forth in a very plausible manner, sometimes to the extent that it would really seem that a person would exhibit his shallowness and narrow-mindedness to offer any opposition.

“In this manner the minds of many honest souls are attracted and secretly diverted from the true way, little by little, with only the apparently plausible things in sight, while the dark schemes and pitfalls of the enemy lie hidden as snares for those whose faces are being turned in the wrong direction. The Holy Spirit cautions, chides, and warns, but some go

on and on and step into the by-paths, and still have as great a profession as before, and charge right and left with their accusations against those who are still on the 'narrow way' so far behind the times. They now have 'new light.' The solid truths and doctrines of the New Testament now seem to be more like vague traditions of the past, propagated by old fogies.

“At the present time the enemy has laid a snare for the people of God. His schemes are deep-seated, and his darts are aimed at the very vitals of the church. The object is to destroy the spirit of this reformation by getting it on the side-track of compromise. He has been defeated time and again in openly attacking the chief doctrines of the New Testament, but now in a shrewd manner he seeks to gain the conflict by stealthily turning the people of God into drifting into worldliness of dress, and on other lines.

“Those who thus become dazed by the enemy soon have their minds and hearts so veiled and are so far in the fog and mists of confusion that the glorious truths and doctrines that were once held so sacred now seem obscure and give place to a broadmindedness, which is extreme. The holy kiss, and washing of the saints' feet, are soon disregarded entirely, and thought to be only for people of past ages and ridiculous for people of God to put in practice today. The experience of **sanctification** next becomes questionable, then the doctrine. **Divine healing** is attacked. The belief that it is in the atonement seems to fade away

“This state of affairs is what the church has to face at the present time. **A deceptive, exalted, independent, devilish compromise spirit is sweeping over the land.** While everything heretofore mentioned is included in the working of such a spirit, although all may not always be manifest at the same time, yet the principal thing held before the people to attract their attention and agitate their minds is a little article of dress, which within itself is a small matter, but is only as a 'will-o'-the-wisp,' as it were, to attract attention, while the spirit back of it throws its coils of pride and deception about the heart of the follower.

“**It is a matter much to be regretted that two or three ministers in this reformation have become so blinded by such a spirit as to don their superfluous paraphernalia and take the pulpit, even at a camp meeting, and upbraid as fanatical the saints who would not fall into line with the same. . . . The Word of God stands today as it always has, and to wear a superfluous article will lead to other superfluities and open the gates to worldly conformity and pride; and a compromise spirit that will plead for worldly conformity will plead for letting down on doctrinal lines.**

“**Then what is the matter with those ministers? They have stepped over into the by-path of the broad way and are 'headed for the dump-pile.'** Someone may say, 'Is that not too strong a statement?' No! And the sooner they are made to realize it, and the people see it, the better it will be. It is a downright compromise of the devil. It is the spirit of the thing that we are after, and we trust the men themselves may find deliverance. That the gifts of the Spirit are being manifested in the church has already been publicly called in question. A revision of our literature has been called for, to throw out teachings and

doctrinal points that have a tendency to offend the ‘better class,’ and to show a spirit of ‘broad-mindedness,’ eliminate the narrow, contracted ideas.

“Some good brethren have favorably considered some of the things propagated and expressed themselves accordingly, not discerning the false spirit back of it. Their souls may not yet have become tarnished, but the danger comes, when a false spirit is exposed and rebuked, when some one undertakes to defend it. Then it fastens upon him and he partakes of it, it becomes more clear to him that it is the clear new light, and true light, and he is ready to stand up for it even to his very life-blood. He is ready to defend it privately and publicly. He will write it all over the country and will mention the names of many other brethren ‘who believe the same.’

“Fanaticism and compromise are equally dangerous; neither of them belong to the highway. Beware of both! This compromise spirit can be effectually exposed and rebuked **without resorting to fanaticism**. To fall under the power of such a spirit is to lose the spirit of judgment and drift on almost any line – it may prove to be harshness, or it may be the opposite. O ye noble men of Israel, ye watchmen on the walls of Zion, bestir yourselves! Sound the alarm in Zion; deliver every man his soul.”

– Excerpted from *Marching Along the By-Path*, by *Gospel Trumpet* editor-in-chief, E. E. Byrum, September 15, 1910.

A CLEAN, SEPARATE CHURCH, OR PEOPLE

By H. M. Riggle

“‘But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ...’ (1 Pet. 2:9).

“This text clearly teaches that the church of God is distinct and clean. God never has approved of mixture. There are reasons for this; among these, the exclusiveness of His character. He is the only true and living God. He recognizes no other. ‘Is there a God beside me? Yea, there is no God; I know not any.’ The Philistines once tried to make Israel’s God acknowledge and fellowship their god, by placing the ark in the temple of dagon; but dagon fell down before the Lord, and there was nothing remaining of him but a mere stump. God being holy, clean, righteous, and exclusive in His nature, He desires to have and will have that kind of people to represent Him here on earth. **It is not so much numbers that count with Him, but a people who will stand for the whole truth and keep unspotted from sin and the world.** So our motto should be *a clean work, rather than a big one.*

“As before stated, God never did approve of mixture. The commingling of Seth’s descendants – ‘the sons of God’ – with the idolatrous descendants of Cain – ‘daughters of men’ (Gen. 6:2) – so displeased God that he brought in the flood upon the world of the ungodly. Later, when the descendants of Noah apostatized, the Lord called out Abraham to leave his country and kindred, and from him there sprang a distinct seed, or nation of people, who were to be holy unto the Lord. When God fulfilled the promise of their fathers to Israel in bringing them into the land of Canaan, He charged them to make no compromise

with the Canaanites but to keep themselves unspotted from the idolatrous worship of the nations. Moses told them, ‘We be separated from all the people that are upon the face of the earth.’ ‘Ye are the children of the Lord your God.’ ‘A holy people unto the Lord,’ ‘a peculiar people unto himself, above all the nations that are upon the earth.’ This was God’s will concerning His people in that dispensation. As long as they continued so, His mighty power and presence were with them. As soon as they compromised with the nations and became mixed, lost their exclusiveness, the Lord departed from them, and their enemies triumphed.

“Not only did they have to keep clean from the idolatrous nations about them, but the Lord required them as a distinct nation to be clean among themselves. He forbade them to allow evil doers in their company. No wicked man was to be tolerated in their midst. Hence, Achan had to be destroyed, or the Lord would not work with them. Korah, Dathan, Abiram and all their followers had to be separated from Israel, or judgment would fall upon the entire camp. Thousands of Gideon’s army had to return to their tents, or the Lord could not help in delivering Israel from Midianite bondage. As long as they continued clean and would not tolerate what the Lord forbade, He continued to bless them and work with them; but as soon as they fellowshipped the nations, and tolerated wrong and evil doers in their midst, God departed from them, and their city and sanctuary were destroyed.

“Brethren, ‘these things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come.’ The will of God is as clearly expressed in the New Testament dispensation as it was in the Old. His church and people are ‘an elect race,’ a ‘holy nation,’ a ‘peculiar people.’ **They must be clean and separate, just like they were under the law, only to a higher standard, as the gospel is superior to the law. God’s church is exclusive in that it is the only true body of Christ. All other churches are but counterfeit.** There is ‘one body’ – ‘one body in Christ, and every one members one of the other.’ Of all sect clans, counterfeit religions, secret societies, and in fact, every alliance and association, whether social, political, or religious that unequally yoke together believers with unbelievers the command is: ‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.’

“As under the former dispensation, not only must the church be separate from all compromise with other faiths and religions, but we must be pure from sin and sinners among us. Thus it was prophesied of the New Testament church, ‘He that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.’ ‘Thy people shall be all righteous.’ ‘Then shall Jerusalem be holy, and there shall no stranger pass through her any more.’ There are to be no ‘sinners in the congregation of the righteous.’ Jerusalem and Zion are used as metaphors of the church of God. It was this way in the beginning. When the church was in her infancy; she was pure from sin and sinners. It was then she was the ideal for all future time. ‘Of the rest durst no man join himself to them.’ But a great apostasy came. False teachers ‘made no difference between the clean and unclean, the holy and profane.’ They put ‘light for darkness, and darkness for light; called good evil, and evil good.’ This has been the state of affairs for centuries. But it was foreseen that God’s people would return to Zion, to the

primitive plane, and then discern between the righteous and the wicked; between him that serveth God and him that serveth Him not.' At this time God's ministers would take the 'precious from among the vile.' 'Zion shall be redeemed with judgment, and her converts with righteousness.' Thank God, we have reached the time when the church is redeemed in this blessed evening light.

"The Lord is gathering His people to the beautiful plane of holiness in Zion; and in doing so, He is separating them from sin, from the chaff and straw of sect Babylon, and from the pride and fashion of this old world. We have cast away the 'vain religions' of men and are again possessors of the 'pure religion' that keeps us 'unspotted from the world.'

"The beginning of this great work gathered out a spiritual holy nation, a plainly-dressed people, who were truly separate from the world. The same must be continued in the church to the end. **Any drift, or compromise with sin, sectarianism, or the world, will work disaster, just as it did in ancient Israel.** The idea that to become more like the world will win more souls to Christ is a false idea. Never! Such a move might get more people into a profession, but sectarianism is cursed with a heavy load of dead professors without salvation. Let us keep on the good old Bible track and send burning lines of gospel fire streaming from pole to pole, so that the honest and pure may be gathered ere time shall be no more."

– H. M. R., *The Gospel Trumpet*, October 20, 1910.

THE LESSONS OF HISTORY

By R. L. Berry

"We can learn many a lesson from history if we will heed her voice. There are some historical facts which have made a profound impression upon my mind, and to the which the saints will do well to take heed.

"I have in mind the history of the various reformations of the past. There have been several periods of real awakening and spiritual power since the church of God was enveloped in the dark cloud of apostasy.

"In a general way their history can be divided into three periods: first, the **Reformatory Period**; second, the **Eliminative Period**; and third, the **Popular Period**. We will notice in the order given some facts regarding spiritual movements of the past.

"The Reformatory Period"

"This period embraces the time when the old order of things was vigorously condemned and combatted; when the hammer of truth broke the back of long-cherished notions and theories; when authorities long established and long revered were slighted and finally ignored; when gospel truth was so vigorously believed and enforced that it made a clear-cut distinction between those who followed them and those who did not.

“The blows that Luther dealt the Catholic system were not those of a compromiser. His doctrine attacked and undermined the very foundation of the Roman church. At the Diet of Worms, Luther was charged with heresy. His writings had been judged and condemned. When he appeared before the Diet the question was asked him if he were the author of the books in question and if he was ready to retract them. He admitted the authorship of the books. To the question of retraction he said, ‘I have composed books against the Papacy – books in which I have attacked those who, by the false doctrine, their bad life, and scandalous example, desolate the Christian world, and destroy both body and soul.’ He also said he had written books against individuals with perhaps more violence than he ought to have used, but because it was truth he did not feel like taking it back. His address did not suit his accusers, who told him to render a clear-cut answer whether he would retract or not, which he did in these words, ‘I neither can nor will retract anything.’

“Do you think the Sixteenth Century Reformation could have been effected without the radical stand taken by the reformers? They declared the Pope to be the devil and called the Roman church Babylon; they declared the mass to be a human invention, calculated to produce money and deceive souls; they tore down the images of the saints and deserted the ancient worship; they derided the lazy monks and priests until many went to work like men; they declared monkery to be a violation of the laws of both God and nature, and the nuns came out and became mothers and consequently useful to society; the buying of indulgences was ridiculed as mere human chicanery and penance as human works. Thus, the Reformation was effected.

“The Wesleyan movement may properly be styled a reformation. While John Wesley himself did not formally separate from the English Church, he did separate in doctrine and practice. John Wesley was a radical preacher, blessed with much wisdom and divine inspiration, and he carried well through his life the ideals of his early spiritual ministry. His preaching of a radical conversion from sin and sanctification as subsequent to conversion; his rules for his societies, such as putting off gold and costly array, etc., are proofs of the clear-cut preaching of his time. That was the Reformatory Period of the Wesleyan Movement. These two citations will suffice for our present object. We may state, as a general rule, that the Reformatory Period constituted the most vigorous part of the life of any spiritual movement of which we have record.

“There is one potent reason why the Reformatory Periods are the most vigorous and spiritual periods of religious movements, and that is, it is the period of greatest opposition. Opposition and persecution make faith and courage grow, and the very noblest qualities are brought out in the crucible of affliction. People are apt to pray more and live humbler and closer to God than when all goes well.

“The Eliminative Period”

“Every reformation has had fanaticism to deal with. It is a natural result of the upheaval. Sometimes it takes one form and sometimes another.

“In Luther’s time certain men at Zwickau received such revelations that they declared they did not need the Bible any longer. The leader claimed a direct revelation from God; he appointed twelve apostles and seventy-two disciples; rejected infant baptism; claimed the end of the world was at hand and Christ would soon reign on the earth, etc.; thus mixing truth and error. They ran on until they revolted at civil authority and were miserably overthrown.

“Wesley had to combat the same wild-fire fanaticism which delighted in bold assumption, highly-colored language, and wild opinions and expressions.

“Fanaticism finds expression in a hundred forms and consists of excesses. If it attacks a thing it does so with excess. It goes too far in nearly everything and is especially insubordinate to those in authority. It is spiritual or religious anarchy. The Eliminative Period is time in which this fanatical element is gradually sifted out and gotten rid of. Luther had quite a time with the fanatics. He combatted them and reasoned with them to no avail. They had some truth which he ignored and which hindered their taking his admonition.

“The Eliminative Period is a very important period. In the Reformatory Period old things were overturned and some things came out that should be eliminated, but the difficulty lies in knowing when to stop. Luther eliminated too much. It left the Lutheran Church more nearly like that from which it came than any other. It left the image of saints; it left a modified transubstantiation; it left the rule of the bishop, etc.; and it left infant baptism, confirmation, and such like.

“While Wesley himself held well to the truth in his lifetime and his successors did also, still the time came when the process of elimination began. The preachers should be less peculiar; the modest simple costumes of early Methodist women were regarded as a sort of weakness, and nobody but old fogies would think of doing as they did now; gold and silver appeared, and one rule after another, one principle after another, was eliminated until it hardly resembles itself. The ‘glorious doctrine of sanctification’ ceased to be a prominent doctrine, was eliminated, and today is very seldom heard.

“The Eliminative Period includes not only the elimination of little practices that have come up and been introduced during the first period, but it also includes doctrinal points, and in this is required as much wisdom and divine guidance as the other. If too much is eliminated the way is prepared for the Popular Period. If that which is really superfluous and without Scriptural warrant is left out it will establish that work and God will work in it.

“The Popular Period”

“The movements going before arrived at the Popular Period. They are now popular with the world. Conditions of membership are easy and the profession popular. God has departed. The glory is gone. Their membership is made up mostly of sinners. They have modern organizations, modern church houses, with facilities for entertainment, etc., and

modern preachers, who know what to leave out to please the people. The process of elimination has embraced nearly every essential New Testament doctrine and practice and has left them as badly in need of a reformation as those societies out of which they originally came. Persecution is past entirely; all they have to do is to keep popular, and the institution will grow.

“This is the stage of Protestantism today. They look with disdain upon those who follow the old paths, who dress plain, who discard gold and costly array, who wash the saints’ feet, who believe in sanctification, who live holy lives, and who live according to the New Testament doctrines. Jesus says, ‘Woe unto you when all men shall speak well of you.’

“What Shall We Do?”

“In view of the facts of history before us, I feel like issuing a warning to every child of God and especially to the preachers. We are now in the Eliminative Period, and I counsel a return to the Reformatory Period. There is nothing inconsistent with real reformation work going on at the same time as eliminative work. Some things perhaps needed eliminating; if so, all right, but to start a program of elimination or allow one to go on, is cause sufficient to sound an alarm.

“Thirty years ago, God let down as direct a reformation as any of the reformations which went before. To us today God has passed a reformation of truth, a getting back to the Bible, to simplicity of organization (the New Testament kind), to purity of doctrine and life; a getting back to one fold, one church, to obedience to all the ordinances and commands, to justification and sanctification, and to divine healing.

“Catholicism and Protestantism both need reforming. They constitute the Babylon the Great of Revelations. The command is, ‘Come out of her, my people.’ By the thunderbolts of truth God’s people were delivered from Babylon, and by a clear presentation of the doctrine of justification we were saved from committing sins, and by a presentation of the doctrine of sanctification we were sanctified.

“Do you suppose for a moment that God will abide with us if we depart from the Scriptures? And do you not know that during periods of elimination many suggestions are made and much plausible argument presented to eliminate things held as truth for years, and which indeed are really in harmony with the principles of righteousness? **Whenever a thing becomes popular God is done with it; he can not use it any longer.** Do not eliminate too much. Stop at the right place. There is no question but that real radical preaching in the Spirit will raise up a really holy people. **And there is no question but that if we lower the standard and round off the corners of gospel truth, we shall soon become popular, but twice dead and destitute of power and of God.** **If we want God to abide with us, we must abide in His Word. A little more preaching of the old-time truths is what is needed at the present.”**

– R. L. B., *The Gospel Trumpet*, October 20, 1910, pages 4-5.

LAWFUL BUT NOT EXPEDIENT

By J. W. Byers

“A reader of *The Gospel Trumpet* asks the following question: ‘You say it is not right to wear a necktie. I agree with you that a Christian should not wear gold or pearls or costly array, for the Bible expressly forbids that; but I can not see that it is wrong to wear a neat, inexpensive necktie. If this is wrong, why is it not wrong to wear a collar?’

“Answer: God’s Word is the only standard of right and knowledge of wrong that we have in this Gospel Day. The New Testament, of course, is our law. What it plainly teaches, every honest and willing heart gladly accepts, and the life is brought into harmony therewith. There is no difficulty, therefore, in having answered every question with which the Word plainly deals, but there are some things that the Word does not plainly mention, and in such cases we are left to find the right or the wrong in some other way.

“It may be said that there are two classes of questions concerning our walk in life. The one class is such as are answered by the plain teaching of the New Testament. The other class is such as are not thus answered. We ask, ‘How may we know the right or the wrong of questions of the latter class?’ We answer: ‘By the tenor of the New Testament law; the Holy Spirit, who has been promised to teach us all things and guide us into all truth; and the sanctified judgment of those who are spiritual.’ Not only our own individual judgment, but that of all the spiritual ones who, after careful counsel and waiting upon God, may safely depend upon the Holy Spirit to make clear, by the tenor of the teachings of the Word, every question pertaining to our walk in life. With this three-fold means of guidance, each being in perfect harmony with the other, we may be sure of knowing what is God’s will in everything.

“Some Things in Themselves Not Wrong”

“There are some things that in themselves might not be wrong but might be the means of some wrong effect. They are not mentioned in the Word of God and therefore not forbidden, and yet, in the light of spiritual knowledge, we have no difficulty to determine the true propriety and our liberty of action in such things. There are few – perhaps none – of us but that have done some things which in themselves could not have been wrong, but they did not produce a good result. Some one else was affected by what we did, which, if we had known of such result before, we should not have done it. We thereby gain a knowledge of the law of cause and effect, and our experience and judgment become profitable to us and others in all such questions.

“Lawful, But Not Expedient”

“With reference to our personal liberty in things not forbidden in the Word of God, and not, perhaps, even implied by the tenor of the Word, the Word itself gives us a beautiful standard of action, to which if we take heed we may keep safely in the very center of the road. In 1 Cor. 6:12 and 10:23-24, these words are spoken: ‘All things are lawful unto me,

but all things are not expedient [or profitable, margin]: all things are lawful for me, but all things edify not. Let no man seek his own, but every man another's wealth.' Also in Rom. 14:19, we read: 'Let us therefore follow after the things which make for peace, and the things wherewith one may edify another.'

"Measuring our actions by this divine standard, we can not do anything that will not produce a good effect. Our motive must be to edify (build up) in every respect all who may be influenced by our actions. What does not thus minister spiritual profit to others must be refrained from. This is a sacred principle that is worth untold value to every child of God, which, if practiced in the fear of God, will be of untold value to many precious souls in helping us to be our brother's keeper.

"Three Questions"

"If we were to first ask ourselves these questions before doing anything of the nature of propriety, we could often avoid some undesirable results. **1. What prompts the action? 2. What spiritual profit will there be in the action? 3. How will it affect others?**

"There are many pros and cons that appeal to us, especially when we yield to our intellectual reasoning, but as we carefully measure everything by the spiritual standard, not forgetting the threefold means of guidance, our intellectual reasonings will yield to spiritual reasonings, and the action can be easily determined. If we live, walk, and are filled with the Spirit, there will be no trouble in keeping the victory over the reasonings of our humanity.

"Concerning the Wearing of Apparel"

"This is as easily determined as any other question. Where the Word speaks the question is answered. Where it does not speak in plain precept, we can apply the threefold means of guidance, and the question is satisfactorily answered, and we are safe. The tenor of the Word, the guidance of the Holy Spirit, and the sanctified judgment of the spiritual, will not lead astray. What is a necessary article of apparel will be manifest, and all superfluities can be as easily determined. We gladly refrain from wearing anything that only brings us that much nearer the world and adds nothing to comfort or necessity. Wearing a collar large enough and of such material that it protects our coat from the perspiration of the neck, seems to be a matter of convenience, economy, comfort, and cleanliness; but this could not consistently be said of the necktie, which is so generally considered by the world as a necessity, but which is for no other reason than for appearance. It is consistent with the Word of God that we should be clean and neat, but if we were to take the worldly judgment for our standard of neatness, where should we find ourselves?

"The line of propriety must be found in this matter, and all know assuredly that we cannot find it in the world. We must find it in God, the tenor of His Word, His Holy Spirit, and His church. Spirituality and plainness of dress have ever walked hand in hand – not that plainness will cause spirituality, but spirituality will be characterized by plainness. If we should admit superfluity of any kind, where should we stop? Do we not see the beautiful line on this side of it all? Let the Word, the Spirit, and the church of God answer.

The most dangerous assailant the church of God has ever had to stand against in all generations is that of worldly conformity. To yield at this point means to let the enemy in, and the sad result will be a rapid decline of spirituality and a corresponding increase of worldly pride. God has given His ministry the wisdom to take the stand and keep on this side of the line in the beginning of this reformation, and the world has been made to feel the spiritual power and strength of Zion to the ends of the earth. The standard has not been too high on the line of plainness of dress, and to all whose lives are adorned by the beauty of holiness there is abundant liberty and freedom. After all these years of sweeping victory over all the hosts of darkness, shall we begin to see how far over this line we can go by compromising with human reason? Let the watchmen on the walls, whose vigilance has ever been the protection of Zion, answer.

“Does the Spirit of God, who has indeed made Jerusalem a praise in the earth, prompt us to let down the standard, or to lift it up?”

– J. W. B., *The Gospel Trumpet*, October 20, 1910, pages 9-10.

A WARNING VOICE

By D. O. Teasley

“It is the purpose of the church of God to save souls and to destroy the works of the devil; it is not less the purpose of Satan to capture souls and destroy the church of God. Should we take the time to scan through history this relentless war between Satan and the people of God, we should discover that Satan has employed almost every conceivable method to accomplish his purpose. His tactics are ever-changing, and his efforts seem tireless. Brethren, we must be sagacious, wide awake to Satan’s stratagem, or we shall suddenly be awakened to the fact that he is in the camp.

“Coming to our own immediate times and our own work, I would say that the tactics most often employed against us have been fanaticism and compromise. At different times the heartless spirit of fanaticism, fault-finding, and harshness has endeavored to make an inroad to the camp of the saints. A few have been sacrificed to this evil influence, but in due time the Spirit of the Lord has always lifted up a standard against it, and the church has been saved.

“At other times we have been attacked by a spirit of compromise that would seek to abate the demands of truth and let in a flood of worldliness and worldly conformity. This spirit also has been successfully met, and today, in spite of all the attacks of Satan, God has a pure and well-balanced church.

“At the present time we are being attacked by the most subtle and diabolical influence that has ever tried to spoil and hinder the work of the church of God for years. The devil, seeing himself and his plan defeated in trying to run us into fanaticism or into compromise, has devised the infernal scheme of trying both at once. In some localities the spirit of compromise is seeking to lower the standard of truth and thus to spoil the work of God,

and in other localities there is an iron-clad, hold-fast spirit that is ready to condemn everybody that does not see things as 'I' see them. ...

“Almost all reformations, if not every reformation since the beginning of this Christian era, have been characterized in their beginning by radicalism and later by liberalism. In other words, most reformations have started radically, and therefore many have been characterized in the beginning by a spirit of fanaticism. Later, they have discovered that the beginning was too strenuous and radical, and, seeking to avoid that error, many have ended in the fatal ditch of compromise.

“God in this reformation is calling His people from the darkness of sectarianism back to the unity and the purity of primitive days. ... Satan well knows that a glorious forward movement for the salvation of souls is at hand, and he is mustering all his forces in an attempt to retard our progress ...”

– D. O. Teasley, *The Gospel Trumpet*, January 26, 1911, pages 9-10.

THE SPIRIT OF COMPROMISE

By D. O. Teasley

“Nothing will blind the eyes of a man or woman quicker than a touch of compromise. The old life of sin does not look so bad when viewed through the goggles of compromise; the plain dress, conversation, and deportment, required by the Bible does not seem so necessary; Babylon with her stilted lords and steepled halls seems to be ‘not so bad after all;’ and, in fact, many things of the devil seem to be much better than when viewed through the telescope of truth. Oh, who will be faithful unto death and never yield to the foe?”

“Manifestations of Compromise”

“Those who are affected with a spirit of compromise are always overcareful about offending people by telling them the truth when such precaution is uncalled for. When a minister comes to preach the Word of life they will be heard to say, ‘Now, brother, you will have to be careful about preaching too strong, or the people will not attend the meetings.’ The manifestations of compromise in a minister are about the same as in other people. He will ‘prophesy smooth things,’ scarcely ever mention Babylon, unity, feet-washing, or divine healing, except in a very mild and compromising way. You no longer hear his bold denunciations of the sin of division, and his preaching lacks zeal and anointing. God has no use for compromising preachers. The only kind He can use are those filled with fire and judgment mixed with love and wisdom. A preacher who is on the compromise line will often preach on fanaticism and make more allowance for conscience than God allows. He will choose subjects that ‘tickle the ears’ rather than ‘prick the heart.’ He will preach much about love and almost construe the Bible to teach that we can love the world with its pride and fashion.

“Along with the spirit of compromise goes the spirit of worldliness. Parents who are too conscientious at first to dress gay themselves will array their children in worldly attire and

foster the seed of pride in their young and tender hearts. I know of nothing that will cause people to let down the standard of truth quicker than a spirit of compromise and devastation quickly follows, spoiling God's vineyard and binding souls for eternal night. The approach of compromise is so stealthy that sometimes an honest soul is, for a short time, almost stifled and overcome by it. Nothing will blind one's spiritual eyes and pervert the vision, turning light into darkness, and darkness into light, much quicker than a spirit of compromise.

“Effects of Compromise”

“The effects of compromise are appalling. When compromise rules, the effects are directly opposite to the effects of faithfulness. ‘When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness.’ Isa. 26:9. ... When compromise comes in the strong judgments of God's Word are laid aside and consequently the people of the world do not learn righteousness. If every man who professes to be an ambassador for Christ would preach the whole truth, unmixed with compromise, ungodliness, and hypocrisy, professors of Christianity would soon be diminished to a great extent. But most preachers have ungodliness too near home to preach the truth as it is. ... This being the case when the judgments of God are withheld by the spirit of compromise, spiritual darkness ensues, and souls who could once see God's true way and their own duties as clear as the noonday sun are struck with total blindness.

“The spirit of compromise is the identical spirit which defiled the people of God in the morning of the gospel day and caused the great apostasy. In fact, the spirit of compromise is a real apostate spirit, and apostasy lies in its train wherever it goes.

“Doom of Compromisers”

“... ‘Cursed be he that doeth the work of the Lord deceitfully and cursed be he that keepeth back his sword from blood.’ Jer. 48:10. The compromising professor of religion, like a soldier who is afraid to use his sword, soon falls a prey to the enemy and is only a disgrace and a detriment to the cause he has espoused. Many would go to heaven if it could be reached by the compromise route, for by lowering the gospel standard we could get many followers. But, oh, what are numbers compared to purity!”

– D. O. Teasley (Excerpted from *The Holy Spirit and Other Spirits*, pages 177 – 179, Published by the Gospel Trumpet Company, Moundsville, West Virginia, 1903.

NOT OF THIS WORLD

By E. Faith Stewart

“By reading John 17: 14-16, we see clearly that there is a wide separation between the true children of God and the people of this world. We are in the world, but not of it. Our lives are to be separate from the things of this world as was the life of Jesus. The Word of God very clearly draws the line between the world and the followers of the lowly Jesus. We read in 1 John 2:15, ‘Love not the world, neither the things that are in the world. If any

man love the world, the love of the Father is not in him.’ The Word of God draws the line and He expects us as His saints to measure to it.

“The professed Christian world has been carried away by a spirit of worldliness; and today, in many places, it is impossible to tell the professor of religion from the non-professor. We see them wrapped in pride, following after the vain fashions of this world. But the Lord wants us to keep ourselves unspotted from the world. According to the Word of God, we are to dress in modest apparel and to have no outward adornment. We are to put nothing on our persons that will adorn to attract attention. (1 Peter 3:3.)

“The enemy of souls has been working hard to impose a spirit of compromise upon the people of God, and thus to cause them to lower the standard of righteousness. He even suggests that in order to win the people of the world to the truth we must not hold the lines so straight, and that people should have liberty of conscience. But we have liberty of conscience only to the extent that our lives are kept in harmony with the Word of God. Lowering the standard will never save a soul.

“There is a spirit that has been working to try to influence precious souls to put on a little superfluity – just enough to take away the appearance of Scriptural plainness. The enemy tells the dear souls that they should wear just enough finery so they will not look so different from fashionable people. Oh, may God help us to keep clear from that spirit, and that we do not court with the world! James says, ‘Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.’ (James 4:4.)

“Let us be careful lest our souls become spotted with a spirit of worldliness, and we find ourselves drifting. If we put on a little today, next week we can put on more; and in a short time, we will find ourselves wearing things that at one time we would not have worn. Little by little we have drifted towards the world, and we find our conscience not as tender as it once was.

“We must remember also that we have an influence over others. If we put on a little superfluity, some weak one will put on more. We may have some garment that is not as plain as it should be. We may think because we have it that we should wear it until it is worn out; but, while we are wearing it out, several other dear souls who may not have had the teaching we have, may pattern after us. Later, when they hear teaching on this subject, they are placed under trial, and some may possibly lose their salvation under the trial; all because they followed our example. May God encourage everyone to be an example that others may safely follow. **It does not take much worldliness to kill out spirituality. Let us keep our souls clear by keeping separate from the world.”**

– E. Faith Stewart, *The Gospel Trumpet*, September 21, 1911, page 10.

THE PROGRESSIVE MOVEMENT

As affirmed by the leading thinkers of the world, there is working among the nations a popular progressive movement towards social, political, and religious reformation. **A new time is coming. A new era is dawning upon us.** Society has outgrown the timeworn state of affairs. General unrest and dissatisfaction, like the inner workings of a boiling volcano, are pressing to the surface. Numerous readjustments and even revolutions are adapting man to the new state of things, or rather adapting conditions to the new ideals of mankind. The world is changing its former ideals.

The further back we look in the history of the world, the more apparent is the change. In the past it has been slow, but of late years, with the increase of speed in the production and exchange of commodities, and with the bringing together of the world by means of instant communication and the press, the speed of progress has been enormously increased. Only one thought on the changes within nations during the recent years causes surprise. Every moment shifts the scene before our eyes.

As nations have changed their ideals, their systems of government, their boundary lines, so churches are changing their creeds, their methods of activity, and their field of action. The transition from the days of old into the new era is being effected in religion as well as in politics, and this change from the old to the new is called “progress.”

It is claimed that the world is getting better. In many respects, to be sure, conditions are improving. Yet it is also as true as Scripture that “evil men and seducers are waxing worse and worse.” Now, in what direction would the progress made by those who are “waxing worse and worse” naturally tend?

Indeed, in many respects the world is growing better. To mention only one point of progress – war is now being looked upon with extreme intolerance. Its cruelties are being banished as foreign to enlightened humanity. The clashing sword is now giving way to the diplomatic tongue. The use of deadly weapons is classed in the barbarous stage. And likewise, the spirit of combat between nations is beginning to be considered bad manners. “Live, and let live,” is the new sentiment among nations and also among churches.

Abolition of war, religious tolerance, freedom of speech, are regarded as characteristic of progress. The air is full of this progressive sentiment. And is this sentiment having its effect in religious circles? Certainly. War “against spiritual wickedness in high places” is ceasing. It is considered out of place to be *radical* in Scriptural matters. Religious tolerance has affected Christianity until almost any form of heresy is hailed as a welcome factor in the progress of mankind. One can believe and preach and practice almost anything and still be a church member in high standing. Thus has the spirit of progress affected religion.

This is called “progress.” But in which direction is the motion – toward apostolic purity and definiteness, or away from it? The New Testament is too radical to be believed or even read in fashionable religious circles. It is progress backwards; it is backsliding.

Now, is there any danger of this worldwide sentiment affecting the saints of God? Certainly. And in what direction would that sentiment lead them – toward apostolic purity, or away from it? The answer is evident. May our drift be toward primitive holiness and toward definite opposition to worldliness. May we not lay down “the whole armor of God,” even though spiritual war is unpopular in this progressive age. We must indeed *progress*, but not toward hell.

– F. W. H., *The Gospel Trumpet*, December 19, 1912, page 6.

THE CHRISTIAN’S DRESS

By J. E. Forrest

“Comment on 1 Tim. 2:9-10: ‘In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works.’

“On the negative side we have forbidden to be worn, ‘broided hair,’ ‘gold,’ ‘pearls,’ and ‘costly array.’ In the prophecy of Isaiah (third chapter) the Lord said he would “take away” the ‘tinkling ornaments,’ ‘round tires,’ ‘chains,’ ‘bracelets,’ ‘rings,’ ‘earrings,’ ‘changeable suits of apparel,’ ‘crisping pins,’ and other articles of pride. The same prophet also foretold that the highway of God’s redeemed (chapter 35:8-10) should be a ‘way of holiness’ and that the wayfarer, ‘though a fool, should not err therein.’ The very pieces of jewelry that are now being used and worn only as ornaments are expressly named and disallowed – gold, pearls, rings, earrings, bracelets, changeable suits of apparel, etc. Consequently, it requires no Greek, Latin, and Hebrew scholarships for the willing and humble-hearted to know what God wants done about these things. Concerning the propriety or impropriety of wearing these articles of worldly adornment, we shall say that customs have no weight or consideration in the case. God declared that He would take them away, at a time when they were being lavishly worn; and the apostles in their Christian epistles (1 Tim. 2:9-10; 1 Pet. 3:3) openly condemned them and commanded them not to be worn, at a period when it was the custom of the world to wear them. The matter of worldly adornment has always existed in its various forms and fashions, and always will while the world stands. Hence that it is a common custom to wear rings, signets, scarf-pins, gold and gold-filled watches and chains, bracelets, and silks, is no argument whatever in favor of them. The Lord Himself has legislated such things out of His kingdom.

“On the positive side of this question we have, first, the phrase ‘modest apparel.’ Since, as we have already seen, all worldly ornaments are to be excluded from the saints’ wearing apparel, it is apparent that ‘modest apparel’ is a model wholly free from any pride, luxury, extravagance, immodesty, indecency, worldliness, and outward show or adornment. Second, we observe that the term is still better defined in the following: that ‘which becometh women professing godliness.’ For apparel to be ‘modest,’ then, it must correspond with the true character of the saint who wears it.

“What, then, is the standard? In answer, let me further ask the reader, ‘What are the true characteristics of a saint?’ Is he meek? Then, let his dress be of such a quality and

appearance as to confirm an observer's opinion or belief in the former's piety. Is he self-sacrificing? Then, his clothing will not be gaudy, expensive, and extravagant. Is he clean (morally and otherwise)? If so, his dress will be neat and tidy, so made up as properly to cover the body, and so proportioned as to fit well. These modern-style extra-short skirts, low necks, tight-fitting hobble skirts, and transparent fabrics, are more or less indecent, unbecoming, and undesirable, and are even a reproach to Christianity. Such dressing is not modest and does not become women who profess godliness.

“In dealing with this subject I would not leave the impression that Christianity consists in a mere outward plainness of apparel. It is purely a religion of the heart. Ridding one of all one's gold, costly array, etc., does not make one a true saint. One must be born anew. Nevertheless, when one forsakes all for Christ, and is filled with His love, all these worldly fashions and ornaments that are condemned by the Word of God will be forever given up as fast as the light comes.

“The term ‘costly array’ can not consistently exclude a durable fabric, even though it costs more than shoddy material. Quality, then, is not excluded, *but adornment is*. In other words, when purchasing material for clothing, we should seek for good quality (price considered) and a texture that will not look unnecessarily attractive and gay, such as the world desires for the sake of appearance only. If, when we buy cloth and make it up for wearing apparel, we get the best quality for the money, and make [it] up in a pattern or style that is free from the appearance of pride and decoration, and also as free from slovenness and indecency – a pattern that the more careful and refined can find no fault with as to neatness, and that the ordinary person can not justly find fault with as to texture and fineness – we shall be ‘in the middle of the road.’

“To some the wearing of the tie may indeed be a matter of conscience. That is to say, circumstances may be such that they have not received light, and they may never have given it any serious thought. They may never have asked themselves the question, ‘Why do I wear it?’ There are persons whose occupations demand and require a uniform, including a tie, while on duty. In such cases where a company, business firm or corporation requires this there could be no objection to an employee's wearing it *while at his business, on duty*; **but in such a case his own conscience must be clear in the matter**. If, however, such a person is a Christian and wishes to worship with saints whose consciences will not suffer them to wear one, **he should not wear it except while on duty as required by his business firm**.

“It has been fully agreed upon by the saints and representative ministers that it [the necktie] is an unnecessary article of dress, that the wearing of it is catering too much to the world, and therefore should be discouraged.

“Ministers who are full of the Holy Ghost and wisdom and miracle-working faith and power will not need such things, neither pianos, nor stringed instruments to get an audience and to convert souls. Worldliness in dress, theater-going, fashions, and pride, have robbed, or helped to rob, many a spiritual church of its glory and power, and then followed the

substitution of musical instruments for the thanksgiving and praises and psalms of the lips unto God. No, we are not in the world to entertain it. Let us beware!

“Away with this fashion craze that is sweeping over the land, and let us dress neatly, plainly, modestly – just as people ought who profess and possess old-time godliness.”

– J. E. Forrest, *The Gospel Trumpet*, December 19, 1912, page 5.

E. E. BYRUM CONCEDES TO ELIMINATE THE ANTI-NECKTIE STANDARD

The push to eliminate the 30-year-old standard of not wearing neckties was strong among certain ministers in the movement whose thought processes were becoming more liberal. Although Gospel Trumpet Editor-in-Chief, E. E. Byrum, held a strong stance against them for some time, in the year 1913, about 8 months after publishing the above article written by contributing editor, J. E. Forrest, E. E. Byrum conceded to the liberals and their agenda. In his book, *The Early Morning Light*, Robert H. Reardon describes the ordeal as follows:

“From 1908 to 1914 there developed heated debates over the wearing of neckties. Some were red hot for wearing a tie. Others regarded it as a ‘worldly superfluity.’ The battle was waged in ministers’ meetings and camp meetings with such heat that threats were sounded by the radical brethren to start a new paper, get a new editor, and publish anti-compromising literature if a clear stand were not taken. Byrum, conservative on the issue at first, began to moderate his position and wrote September 11, 1913, in the *Trumpet*:

“‘The *Trumpet* has no disposition to swerve to the right or to the left in order to get on the radical or on the liberal side but prefers to stand on the Lord’s side on all questions at all times. ... So far as the dress question is concerned, the *Trumpet* has always advocated and shall continue to advocate, plainness of dress.’

“Not satisfied, the radicals – including Willis Brown and N. S. Duncan – did pull off and start a paper called *The Herald of Truth*. Descendants of this group still carry on their work today in Guthrie, Oklahoma. Fortunately, Brown and Duncan came back.

“But the question would not die in Indiana, and Byrum was called to the Yellow Lake Camp Meeting to settle the issue once and for all. The tension built to a fever pitch as Byrum gathered himself to preach in the evening service. Seated within arm’s length at the right of the pulpit was the old gospel warrior, M. P. Rimmer, holding on his lap a ten-gallon hat with a bright red ribbon as a hatband. Before saying a word, Byrum reached down, lifted the hat from Rimmer’s lap, took off the hatband, and lowered it over his head so that the bow came to rest where a necktie would be. Byrum stood there in silence for all to take the lesson in. They got the point. Nothing was ever said about the neckties after that.”

– Robert H. Reardon, *The Early Morning Light*, page 32.

[Note: I have personally visited the Yellow Lake campground near Silver Lake, Indiana, where E. E. Byrum made the above-mentioned gesture of concession. Robert Reardon’s

statement that “nothing was ever said about the neckties after that” is, however, far from accurate! While it settled the issue, no doubt, for those favoring the liberal side, it settled nothing for those who had purposed in their hearts to retain the original teachings and standards. – Harlan Sorrell]

R. L. BERRY JOINS E. E. BYRUM’S CONCESSION TO THE LIBERAL SIDE

A concerned sister in the Lord, also a pioneer minister in the reformation movement, Sis. Jennie Ruty of Pomona, California, wrote to Bro. R. L. Berry of Mountain Grove, Missouri, a well-known author of books and one of the contributing editors of *The Gospel Trumpet*, regarding what she saw taking place in the following year, 1914. R. L. Berry, like E. E. Byrum, had stood against the necktie innovation at first, but had also changed his stance and cast his lot in favor of those who were pushing for it.

Sis. Ruty was also a well-known author who is acknowledged yet today in Church of God literature. Her picture appears on page 289 of *The Book of Noah*, where Noah Byrum says of her, “When the move [of the Gospel Trumpet Company] was made from Grand Junction, Michigan [to Moundsville, West Virginia, in 1898] ... Jennie C. Ruty, author of *Letters of Love and Counsel for our Girls*, had sent in the manuscript for a five-hundred-page companion book entitled *Mothers’ Counsel to Their Sons*. Arrangements were being made to publish this new book soon. ...” Sis. Ruty was a woman of keen spiritual discernment and a true pioneer in the reformation. An excellent article written by her, titled “Fellowship Is of the Spirit,” can be found in the May 10, 1900, issue of *The Gospel Trumpet*. (It is a worthwhile read!) In this article she explains how that fellowship does indeed exist in denominational churches based on “doctrinal agreement.” If we are not careful, we can base our fellowship with others on the same thing – I fellowship you because you agree with me and think like me. But in Christ’s body, the true church, the real basis of fellowship is *spiritual experience* – a genuine connection with Jesus Christ Himself through the Spirit and the Spirit’s personal revelation of divine knowledge to every individual soul. Groups may have fellowship based on agreement regarding doctrinal matters or liberal versus conservative issues, but if the essence of divine life through the Spirit is missing, the fellowship is not divine. Birds of the same feather will always flock together. In religion it boils down to what spirit is gathering and grouping the flock.

Bear in mind as you read that R. L. Berry was the same dear brother who in the October 20, 1910, issue of the *Trumpet* had written the article, “The Lessons of History.” In it he said, “I counsel a return to the Reformatory Period ... to start a program of elimination or allow one to go on, is cause sufficient to sound an alarm. ... And do you not know that during periods of elimination many suggestions are made, and much plausible argument presented, to eliminate things held as truth for years, and which indeed are really in harmony with the principles of righteousness? ... Do not eliminate too much. Stop at the right place. There is no question but that real radical preaching in the Spirit will raise up a really holy people. **And there is no question but that if we lower the standard and round off the corners of gospel truth, we shall soon become popular, but twice dead and destitute of power and of God. If we want God to abide with us, we must abide in**

His Word. A little more preaching of the old-time truths is what is needed at the present.”

In the following letters to Bro. R. L. Berry, Sis. Jennie Rutty expresses her concerns about the state of affairs as they existed in early 1914.

**JENNIE RUTTY’S LETTERS TO R. L. BERRY
AND
R. L. BERRY’S RESPONSES**

“Pomona, CA, Feb. 8, 1914

“Bro. R. L. Berry
Mt. Grove, MO

“Dear brother in Christ:

“Greeting in the love of our dear Redeemer, and praying God to bless you in His own best way. Although a stranger to you personally, I have become acquainted with you in spiritual things through your writings. I enclose you a copy of an article sent to *The Gospel Trumpet* a couple of weeks ago. I do not expect it to be published, because of the changed conditions. It is somewhat in reply to your article in the *Trumpet* of January 22, entitled, “What Is the Rule of a Saintly Life,” and doubtless expresses the sentiment which Bro. Orr wishes to convey. It is what I have believed for twenty-eight years, ever since the Lord sanctified my soul and gave me the Holy Spirit, as my teacher in divine things.

“You will pardon me for a suggestion or criticism of your article, but there is, apparently, a great gap in it. It is either the conscience or the literal Word, leaving out the great teacher of the Word, and that is what is the matter in the present agitation. If everyone went directly to God to know the right and the wrong regarding differences, there would soon be none, and for this we are earnestly praying.

“I have never depended on my conscience regarding right and wrong. It has been too serious a matter to my soul, and whenever I have lacked wisdom, on any subject, I knew God had it for me, and was ready to impart it, if I was submissive enough to be taught.

“Dress was one of the important things to me in my consecration, and, after sanctification, in the teaching of the Word by the Spirit. While we sisters have so much more to yield than the brothers, their plain and neat attire has often been a real encouragement to me. For them now to go back to the worldly article — the one thing that makes them peculiar in their dress, would give us sisters the same right, especially if not wearing the tie would constitute a sect-mark, as your article teaches. Can you not see that the peculiarity, or sect-mark, of the Mennonites, Dunkards, and Quakers; was something added for peculiarity, and not something left off as a worldly conformity?

“The expression, ‘Praise the Lord!’ is a peculiarity of speech, and when we hear it with a certain tone, or inspiration, we know a child of God. Shall we leave it off because it marks us? Dear brother, do let us be consistent in all things.

“For several years I have seen that many of the saints are not sanctified. They are consecrated to a certain point, but not perfectly enough to claim active, living faith for the real experience of cleansing and infilling; and there is a lethargy, a lack of spirituality and power, that is letting in worldliness, little by little. This was before the subject of the tie came before us here. I am sure God showed it to me from a past experience, and I was not influenced by any of the agitation on the present theme. I do see the same feelings and looks in many that I once had when I only thought that I was sanctified. **The future will show us all the things that are now counted evil forebodings and murmurings, for sooner or later, truth will become visible.**

“The tie was discarded, as a worldly conformity, by the brethren, just as many things of the sisters are now discarded. Now, if it [the necktie] is brought in on the line of being a custom, why not many things for the sisters come in also? I had just as soon see a sister with a modest rosebud on her hat as to see a brother with a modest necktie. Where is your scripture to explain the difference? Why can’t we all teach as we have done in the past, that all unnecessary articles of dress are worldly conformity — and that the tie is — because the Spirit of Truth revealed it to us? I told the brethren to treat the sisters consistently. Otherwise, they are placing a burden upon us that is grievous to be borne. At Oakland, the teacher of the Bible Class looked just like the worldlings. Could you blame the sisters if they followed his example? If the preaching of liberty of conscience brings about the wearing of the tie, is it not time that we question the scriptural application? The Lord bless you, Bro. Berry, and help you to see that **it is not a little piece of cloth that is the trouble, but a real spirit of compromise**, as Bro. Byrum called it in 1910, and the rejection of the Holy Ghost as our teacher.

“If three hundred of our most spiritual brethren could make a decision one year at the Anderson camp-meeting and then quietly discard that decision and tell us to fellowship those who wear the tie, can we be blamed if we have some doubts as to their spirituality, or the advisability of following them, when they may just circle around?

“Yours, in Christian love,

“Jennie C. Ruddy”

THE REPLY

“Mountain Grove, MO
 Feb. 18, 1914
 Jennie C. Ritty
 Pomona, CA

“Dear Sister:

“May God bless you. Your letter and article at hand. Your approach to the necktie question is wrong. You talk of what the sisters will think of it, if the brethren wear neckties, and it appears as if they would take advantage of it to wear things. I have a very poor opinion of the experience of a sister who would try to take advantage of what anybody done, man or woman, to put on adornment. And why go so far away to solve a problem? Why not solve each problem on its own merits? Those who fight the tie always go away off and say that if we do not condemn the tie, because the Word does not say anything about it, then we can't condemn feathers, etc. What has that got to do with the question at hand? Let us settle the tie question first and then, if feathers constitute a question, settle that. The tie question is no moral question, it is a common article of dress. Why make such an ado about it? Suppose we would cut off the ribbon about a sister's neck. Ribbon is freely worn and nothing said — nothing to say — the same with the necktie. All our teaching against the tie was human teaching, with no authority from the Bible. It was sectarian in its effect. Your article read, Don't see anything wrong particularly with it. Of course, your argument is weak in so far as relates to the tie question. Of course, the Spirit will lead, but it leads to the truth, not away from it. Those who wear the ties are nearer the truth than we who don't. There is no spirit of compromise in the matter. This reformation is bound to be clear from sectarianism. The little narrow ideas of some would deflect it from its true course, of truth, only into a channel made by man. Bro. Orr is awfully wrong in his tract. It is as crooked as it can be. It is framed in nice religion phrases, but its corrupt origin is plain to anyone who can comprehend a principle of truth. The theory that he advances is as thin as the mist he talks about. He can't quote one text to support it.

“Sister Ritty, what do you mean by letting such a thin argument find weight with you? Pardon my personal address to you. God showed me clearly, unmistakably, sometime ago the truth on this question. I neither was for, nor against the tie, but when some took a stand against the tie, I at once saw that they were making an issue of a thing, a test of a thing that had no warrant in the scriptures, so I rebuked it at the General Western C. M., and I certainly am against that crooked spirit that would divide over a necktie.”

“With much holy love,
 “Your brother,

“R. L. Berry”

Second Letter

“Pomona, CA,
 April 21, 1914
 Bro. R. L. Berry

“Dear Brother:

“Greeting in Jesus’ name and praying God to bless you. I am slow in answering your letter on account of the sickness of a sister and the meetings held by Bros. Brown and Bolds. There are several points that I wish to draw to your attention if possible. You say you have a poor opinion of a sister’s experience who would take advantage of the brother’s necktie, to put on adornment. Ministers and workers ought to be examples to the flock and are expected to be spiritual and obtain wisdom from God. Many weaker ones live to the example set before them, rather than directly to the Lord, and they reason in a natural way, that if it is right for the brethren to look nice like the world, it is right for them, and they feel that liberty of conscience should be given them, either to wear a modest little pin or a necktie, as the brethren.

“In my twenty-eight years association with the saints, I have never seen a necktie on a mature saint, nor heard a word of desire for it until at Anderson, Ind., four years ago; but I have heard dear good brethren testify how God showed them to leave off wearing the tie, because it was worldly conformity. Now you know, Bro. Berry, that a change has been made in counting the tie a custom instead of worldly conformity, for the reason that it is worn by worldly men who wear the European dress. That is just human judgment. Now to be consistent, we must see what is worn generally by all worldly women, who wear the European dress, and permit the sisters to wear the same. Here and there is diversity of such wear, sometimes one thing and sometimes another, but it is considered that there must be a fix up of the neck. The tie now is velvet with lace or streamers, or ribbon and buds. Will you give me a scriptural reason why, if Bro. Youngblood, our pastor, should wear the prevailing style of necktie that men wear, why should not I, his assistant, wear the style that is worn by worldly women? I had one given to me for Christmas, by a friend of my daughter.

“Bro. Berry, you are not just in your reasonings about cutting the ribbons off of the necks of the sisters. In all these years of association with the saints, I have never seen a mature saint sister wearing a collar and a ribbon at the same time. They have worn ribbons in place of a collar, but not the two. For years I wore a tie of white bobbinet for a collar, tied with a lover’s knot, and the ends tucked in the front of the waist, as I saw in a picture of Mary D. James, a holiness woman of the Methodists, before I met the saints. But as I grew fleshy and perspired freely, that was not neat, and for years, I have made collars to turn over the band of my dress. If the brothers need a tie for neatness, I do too. Many suggested a pin or a little bow to take away the plainness. Do I want the plainness taken away? NO, NEVER! I enjoy speaking in this way, for my heart is changed, and there is no place for ties or ribbons. Since liberty of conscience is preached, several sisters have worn bows of velvet and lace, and we think, how would it be possible to instruct the sisters concerning plainness, if your reasonings are carried out.

“These things are not far away, but right on us. When you take hold of one part of dress as a custom, you have to dispose of all the questions that arise around it. It is not the part of law makers to make a law that leaves a gap or that interferes with other laws; so it is not consistent for preachers to take a position on any question that creates inconsistencies or imposes heavy burdens. I know of no greater burden that you can place upon women today than to allow brothers to dress like the world and preach that all the little things of women’s attire that makes her look like the worldling, is adornment, and worldly conformity. **Why not call it all custom and let it all into the church?** I hold you, Bro. Berry, to give me a consistent attitude on these things.

“You are not the only one that gets a glimpse of the counsel of Gehenna. I have had several at a time when you were not looking. Let me show you one.

“Satan was in trouble, for he saw that the consistency and humility of God’s children were having great influence wherever they lived. He desired to find some way to counteract it. He remembered that a very little, inoffensive looking, imp had done him good service, and now as he thought of him, he saw his face around the corner and called to him.

“Satan — ‘Well, sir, what have you been doing?’

“Imp — ‘Nothing, sir; only thinking.’

“Satan — ‘What does that amount to?’

“Imp — ‘I hope my plan will work out, one of the greatest inconsistencies that religious people have ever been led into.’

“Satan — ‘Tell it to me immediately.’

“Imp — ‘I can’t tell it all, but I will give you just a peep at my plans. You know that women love to look nice and be attractive in appearance, and many have kept from serving God in order to follow the styles of the world. Now those who serve God lose all desire for worldly adornment, and we find it very difficult to impose it upon them, especially where those brethren they have confidence in, are continually assisting them with scriptural instructions and examples. Men have their minds and hearts on things so much greater and of such vast importance to the religious cause, that they do not often value the importance of little things. Now I will just slip a little extra article of dress up on them as a custom or matter of conscience, and when the stir begins, I will keep them looking at the little piece of cloth, and the absurdity of having trouble over such a little thing. While they are thus engaged, I will suggest to the sisters that the brethren have been and are now unjust in counting the little extra trimmings in women’s dress as worldly conformity and adornment, instead of custom as they do for themselves. I will keep this before them until all the little worldly things will be accepted by them and they will be dressed just like the world, with pride in abundance, while they repose upon their liberty of conscience plea. Nothing stirs a woman’s heart like being treated unjustly by those she has confidence in. When we get those earnest, self-denying women, then we have gained the day. I will keep the eyes of the men on the subject of liberty of conscience and have them preach it boldly in order to

get that little article of dress upon them. Whenever there is any resistance, I will term it fanaticism and say that not wearing a tie is a sect-mark, and thus deceive them and make them think it is really so. Then I shall soon suggest that all who do not wear the ties are bearing the sect-mark and must be counted as sectarians. Nothing will have greater force to whip them into line, as they hate whatever seems like sectism. When the men begin to notice that the women are dressing like the world, their tongues will be silenced, for they cannot deny the liberty of conscience to women as well as to men, consequently, the dress question will be left as a matter of conscience and custom to all. Then the women will soon be wearing feathers, and flowers, and laces, and such like, for these things have been worn as long as the tie has, by all who wear the European dress.'

“Satan — ‘Well planned! Just work it on, and you will gain more than can be seen by you now, and I will also have a hand with you in other ways, and **we will darken their evening light!** When we will make them believe that they have held a fanatical position on one thing, then it will not be hard to make them think that they have been fanatical on other lines, and that their Holy Spirit leadings were only a myth, and so we will have them in confusion, for their darkness will veil the two witnesses that they have talked so much about. Now just go ahead but be very sly. Silently work your inconsistencies until they bring division.’

“Now Bro. Berry, if you will look over our books, you will find they are full of exactly such teachings as you condemn in Bro. Orr’s tract. I believed just exactly that way for years, long before I heard of Bro. Orr. My books are full of implied principles of truth. There is not a sermon preached but what something is mentioned as evil or good that is not definitely spoken of in the Word. I have followed you and others in your criticism of Bro. Orr’s writings and am confident that you are wrong. A wrong spirit is surely at work. You say that God showed you the truth of the matter. Others say God showed them years ago that the tie was worldly conformity, and their leadings are in harmony with mine on other lines, and so I concluded that you are being deceived. May the Lord help you to seek God for the help that you need.

“Yours in Christ,

“Jennie C. Ritty”

THE REPLY

“Mountain Grove, MO
April 29, 1914

“Dear Sister:

“Your letter received and read.

“I will try and make my position plain. If I do not, it will not be because I do not try. The tie question agitated me last summer (1913). I fought the question out, and since then I have never changed. I saw that some were wearing a tie, and some were vigorously opposing it. I opposed it also, but ere long I saw that some of the opposers of it manifested

a schismatic spirit that grated on me considerably; that is, I could not fellowship that spirit. Then Father Bolds and some others came to Carthage, full of arguments against the tie, and there was no one there that I know of that wanted it. They had a letter with them declaring against the tie. It was a sort of ultimatum on the subject. I did not like that at all. I saw they were determined to have the thing go their way, and I rebuked that spirit. They ought to have submitted the question.

“Now as to the tie. Some say they can wear it conscientiously. I can’t. Now the question was, ‘Am I going to declare that those brethren are compromisers and have no more fellowship with them?’ I prayed and prayed, and told God, and meant it, that I would be where He was on the subject, that I would stand against the *Trumpet* if it took the wrong side. Then I committed it to the Lord, not knowing as yet where to be, and awaited developments. Being as I had thus consecrated, I knew God would lead me right. Thus it was that I was led to see that if I refused to fellowship my brother because of a tie, that I was making a test of fellowship that the Bible gave me no warrant to make, and I did not do it. I am not going to erect a barrier that God does not sanction. Now I do not aim to teach all men to wear ties, by this. Let each be fully persuaded in his own mind and not judge one another.

“As to the sisters, I know that many will take license to dress like the world. Of course they will. Everything goes by spells, but as far as that is concerned, if the tie had been eliminated, some would have went to the other extreme and cut off other things. I see through these points thoroughly. We will never get away from possibilities of danger on either side. Now if my brother wears a tie, keeps spiritual, etc., I cannot part with him, for wearing it. As to the sisters wearing things, she is just like man; let her wear whatever she feels and knows is to the glory of God. Just as soon as we quit legislating, such as we have done, and teach people the true principle that should govern their dress, we will find the sisters and all taking these matters to the Lord and dressing with an eye single to his glory. The dress question could make us too self-conscious and destroy spirituality.

“With love, your brother, saved and sanctified,

“R. L. Berry”

Third Letter

“Pomona, CA
July 10, 1914

“Dear Brother Berry:

“Greeting in Christian love. Yours duly received, and I believe that I comprehend your position. It is quite different from what your previous letters and articles would indicate, or what others of the middle of the way have expressed. You have made the tie question the prominent thing, when you have meant all articles of dress, that would make us peculiar in dress. From the different customs of different nations, you mean to give liberty of conscience to wear anything that is worn by the world, so it is modest. Who is to decide

what is modest? There is nothing more definite regarding this in the Word, than there is regarding worldly conformity, so that must be left to the individual conscience. And so we must fellowship everything on the line of dress, upon which anyone says he is conscientious. Then applying the same principle to the subject of amusements that are not directly spoken of in the Word, we must give each one the liberty of conscience to go to street parades, ball games, fairs, socials, festivals, picnics, picture shows, races, etc. The same also regarding eating and drinking. Some can drink tea and coffee, some a little cider. Some can chew gum, some chew tobacco, and some eat all manner of fine and expensive victuals, while many are perishing for the gospel. If we remonstrate, they say that we are going beyond the Word of God and have no right to judge them on points upon which the Word is silent. Some say that if some can dress as their conscience dictates, they can go where their conscience permits them, or eat or drink what does not condemn them, etc. You are getting into deep water, my brother, and I cannot wade into it. Soon conscience will be the guide instead of the Holy Spirit.

“Where do you get your scriptural authority for deciding that some of those who oppose the wearing of the tie, manifest a spirit of worldly conformity, and their schismatic spirit that grates upon you considerably? Are you making your feelings a test of fellowship with others? Has it come to this, that those who believe that those who go back to the wearing experience and cannot be in fellowship, should be rejected as being under a wrong spirit?

“When the brethren went East, full of desire to prevent the sad conditions that were here from arising there, and to fortify souls against the compromising spirit that was sweeping over the country, they had the sanction of some of our strongest brethren. You and others rebuked them and now try to shield yourselves with the assertion that no one there as you knew of was wanting the tie, when within a few months, you were writing, in the *Trumpet* that not wearing the tie was a sect-mark.

“You and others are freely giving reasons why the tie should be worn but refuse others the privilege of giving reasons why it should not be. Bro. Berry, where is your consistency? Why should we submit the question of wearing the tie, any more than you should, when we had for years been in agreement regarding the matter? Why should the question of wearing the tie arise? Paul said that if I or an angel from heaven preach any other gospel unto you, let him be accursed. How can you say in your public meetings that not the wearing of the tie is a sect-mark, the same as certain forms of dress are for Quakers, Mennonites, and others; and then in your letters to me, you say that the Holy Spirit leads toward the truth, and not away from it, and that those who wear the tie are nearer the truth than those who do not? Again, you say in another letter that you cannot conscientiously wear the tie. If I had used such expressions and should be claiming to have received clearer light from the truth, I would walk in it. In order to keep saved, I would wear the tie as soon as I could get one.

“You are very positive that you cannot make the tie a test of fellowship, because the Bible does not warrant you to do so. If I wore a feather or a plume upon my hat, would you give me confidence that I was saved and sanctified? If I went to picture shows and dances,

would you think that I was saved? If I drank hard cider and went to theaters and circuses, would you? Where is your Bible to condemn me or withhold fellowship from me?

“Now Bro. Berry, you are holding a position on the tie question that you cannot hold on other things. It is inconsistent and therefore unscriptural. You admit that the position taken regarding the tie would give the sisters liberty to dress more worldly. Then it is wrong, and those who teach it are responsible for the wrong. What is wrong with the position that we have always held, that there are terms used in the Word of God that the Spirit must reveal to the soul, such as ‘Be not conformed to the world,’ ‘Love not the world, neither the things that are in the world.’ ‘Banquetings, revelings, idolatries, covetousness, filthiness of the flesh, foolish talking, jesting, and such like?’ When the Spirit has thus revealed these things to us, as gospel workers, we must send out the warning.

“I have before me a letter from you to Bro. Zinn, that came to me by accident or providence. This one is clear and outspoken and holds the same position that we do. The next one is just opposite and states that those who wear the tie are nearer the truth than we who do not. It also treats the sister’s dress as in no way related to the tie question, saying, ‘Let us settle the tie question first, and then if feathers and flowers constitute a question, we will settle that.’ Now in your last letter, you say, ‘As to the sister’s things, she is just like man, let her wear whatever she feels and knows that is to glory of God.’ Then you would not object, you could not object, to her following the customs of the world in wearing feathers and flowers, etc.

“Oh, Bro. Berry, there is such a lack of soundness of speech and Holy Ghost sincerity and trueness to God manifested in this correspondence that I cannot in my heart accept you as being sent of God and entrusted with the gospel, for the salvation of souls. May the Lord help you to see your great need.

“Yours, in Christian love.

“Jennie C. Ruttly”

THE REPLY

“Mountain Grove, MO
July 20, 1914
Jennie C. Ruttly
Pomona, CA

“Dear Sister:

“May God bless you. Your last letter at hand. There is not much to say regarding the subject which we have been considering. When I wrote to Bro. Zinn, I was on the anti-necktie side. I was perfectly honest then and am yet. When I saw the unsoundness of making the tie a moral question instead of a conscience question, I quit the position I formerly held. There is nothing wrong about changing on a point when you find that it is wrong. I always expect to do that. If the tie were a moral evil, it would be wrong to wear

it at any time. We have always allowed brethren to wear it on business. If it is a moral evil, it is wrong to wear it anytime or anywhere. Bro. Duncan expressed a good point in his letter to the saints in a recent *Trumpet* about the high vest. Did you read it? The Anderson camp-meeting was a glorious meeting. All our other camp-meetings are going to be. **There is no compromise sweeping over the reformation. There were a few factional spirits and sectish elements that had to be swept out of the reformation, and some good people stayed with those things and got swept out too.** I hope you will see the truth before the devil gets you into something more deceptive. Once a soul abandons truth and follows a deception, it is not long till they lose clean out or else get worse deceived. **This is the condition of all the anti-necktie people.** In a little while the thing will bust up, and some will be too proud to acknowledge their wrong and will go down to perdition. I believe all the honest-hearted ones will get out, but some will probably have something to do to get back in harmony again.

“As we close this correspondence, unless it takes a different turn, I desire to humbly warn you, Sister Rutty, that while I believe from all my acquaintance with you that you are sincere; that you have taken a wrong stand in regard to this question, and that it is going to be a heart-rending thing to you some day. If you get out, it will be heart-rending to think of others you may have influenced, who may never get out. If you do not get out, it will be heart-rending, for God only knows what the outcome will be in this life. If you desire to ask questions, I hold myself at your service, or anything I can do to help you, I will do it; however, I did my best in my last letter and still hoped I might be some help to you. With much love, I am,

“Yours, saved and sanctified,

“R. L. Berry”

Jennie Rutty’s final reply to R. L. Berry:

Pomona, CA
Oct. 1, 1914
R. L. Berry

“Dear Brother:

“May the Lord bless you and help you to acknowledge the truth. Yours received duly, but I have been slow in answering. I have a few more thoughts to express. In closing our correspondence, I have no fear of future troubles regarding the position that I am holding, for I have not changed since I was saved and sanctified, either on the dress question or regarding the teaching of the Holy Spirit. The responsibility of taking one unnecessary article from the list of worldly conformity and placing it with the necessary articles, and renouncing those who hold it as worldly conformity, as they always have — by this act, whether you will admit it or not, you have legislated and made yourselves a sect, and are compromising with the world.

“Your mention of Bro. Duncan’s letter, regarding the high vest, recalls to me his expression regarding feathers and flowers. After his change of position, someone asked him how he reconciled classing the necktie as a custom, and feathers and flowers as worldly conformity or ornament. He said that troubled him much for a while, but he had finally decided to leave that for the other party. Now what kind of a gospel preacher is that: get in such a position that he can give no sound reason for his position? You have not answered the different questions that I have asked you. Bro. Heinley has not answered those given him, and Bro. Duncan could not answer the question given to him, so it settles on this: **You have taken the necktie from the list of articles considered as worldly conformity and adornment by the saints for thirty years and have placed it in the list of articles of custom, and now everyone else must do the same thing and not question the wisdom of the act. But we cannot do that, and so we are ‘swept out’ as you say, ‘as factious spirits.’**

“I am confident that after God had saved and sanctified my soul and had delivered me from sectism and revealed the man of sin to me, that I would never have come in among a people holding the position that you now hold. The people that I have believed were true saints have lived up to the Word of God, had sound speech and action, and were led by the Holy Spirit instead of the conscience.

“Praying God to bless you, I am,

“Yours in Christ,

“Jennie C. Ritty”

– Published by *The Herald of Truth Pub. Co.*, 1204 Colton St., Los Angeles, CA, 1914.

Lottie L. Jarvis, an early Church of God missionary to India, wrote concerning the spiritual state of affairs among the reformation movement at that time in a book titled:

A TRUE STORY IN ALLEGORY

“Father Discernment’s Unprecedented Conduct”

[Note: “Father Discernment” refers directly to E. E. Byrum.]

“Now old Father Discernment just then entered the meeting and upon seeing Mr. Policy in the pulpit, he began to roar out like a lion: ‘Beware! Beware! Faithful ones, this is a compromise of the devil. Flee for your lives! Do not lend your ears to this poisonous talk.’ At this he, with several other of the fathers, sprang from their seats and with a large company of faithful ones, withdrew to a place apart.

“Now Father Discernment was held in very high esteem both by the fathers and by the faithful ones, and because of this they had presented to him a castle called “Influence,” upon a very high hill called “Position.” In this hill was also a gold mine. Now as he had forgotten all this in his zeal and roaring out, suddenly a thought-arrow pierced his head. It

was shot from the bow of Mr. Self Interest, who was the son of Old Honorable and his wife whose parental name was Covetous. This arrow turned his head in the direction of his estate, and there to his great sorrow he saw a party from the camp going thither as if to capture it. Now he had his choice either to do as Moses did (Heb. 11:24-26), or like Lot's wife, to look back. The temptation was too much for him, therefore he betook himself to the castle, and seizing one of the bows of Mrs. Apostasy's make, he began to hurl the arrows thick and fast into the little company which he so lately had led out of danger. Now for a long time the faithful ones had formed the habit of leaning entirely upon the understanding of Father Discernment, as it was much easier to inquire of him concerning a matter, than to seek an interview directly with the King; and because of this they had given him the castle and somewhat undue prominence. Therefore, when they saw his unprecedented conduct, they were thrown into utter confusion. Some took it for granted that he had suddenly seen his mistake in leaving the camp and in making such an uproar, so they, without asking any questions, returned to the camp and apologized for their strange conduct, though they knew not exactly why they did so. Others scattered hither and thither as the missiles from the castle fell thick and fast among them.

“Return to the Mount of Inspiration”

“Suddenly old Bro. Circumspect who had kept his wits through the whole affray, blew a trumpet which he always carried about with him, but had not been using of late for fear of offending certain ones. This called the scattered ones together, as they had in time past been accustomed to the sound of the old brother's clear-sounding trumpet. Then he addressed them in the following manner: ‘Faithful brethren, let us not be as fools, but as wise, redeeming the time because the days are evil. Fear not, little flock, for there shall yet a remnant be saved. However, I feel that I must repent before you because that for some time I have refrained from warning you, although God had appointed me as a watchman to warn His flock. But for fear of breaking the unity with many, I have not always been faithful.’ (Now this great camp had once been pitched on the top of a mountain called Inspiration Mount. But of late years it had been gradually moved downward toward a valley called the valley of Morality. This was done not through any bad motive, but a man called Mr. Worldly-Wise had made it his business to inform some of the Shepherds that if they would pitch the camp in a lower altitude, they would be able to bring in many who were too sickly or lame or lazy to climb the steep mountain; as it was ascended by a steep and narrow pathway which meant a laying aside of all luggage and much weariness to the flesh. So they, without consulting the King, had taken his advice, thinking that when they had got their new converts strengthened to a certain degree, they could get them to move upward.) ‘Then,’ Mr. Circumspect continued, ‘I warned them many times, so did my Bro. Discernment, but we were put down as old fogies, cranks, etc., so we submitted for the sake of unity. I also found that some whom you would least suspect, were troubled with an affliction of the eyes, and would not use the King's eye-salve (Rev. 3:18), but preferred moving down into the fogs, as the sun is always bright upon the mountain. I warned them that the Compromise family would come along and capture them sometime, but they said, ‘Impossible! Impossible! How could we be so deceived after knowing so much of the truth?’ But now you see, no one can descend to this valley and be safe. So let us hasten to our rightful place on the mountain top.’

“Now on this mountain top was a very large Rock in which they could hide safely as in a fort, and though it appeared as a most common place mount from the lowlands, still to those on the top it presented a most pleasing spectacle. There was a large lake of crystal waters which was supplied by a river that gushed from underneath the great Rock. Then there were fruit trees in abundance which supplied both food and medicine (Rev. 22:1, 2), and the landscape was of unearthly beauty. The little faithful ones were happy to find themselves once more in this place of safety. Still, some of them were perplexed because of the conduct of Bro. Discernment. Whereupon they inquired of Bro. Circumspect who oftentimes called upon Bro. Spiritual Understanding to help him in explaining difficult problems. (By the way, Bro. Understanding with a few others had not followed the rest of the camp into the valley.) Now as to Bro. Discernment—for although he had received that title, still he had a human nature which is liable to err. Our adversary knowing this, had prepared to overthrow him at a critical moment, by loading him with some of the honors of the valley, thus hoping to keep him there, and also to confuse those who had depended upon his wisdom. ‘However,’ continued Bro. Circumspect, ‘wise men of all ages have said that they always found it safest to act upon their first impression. They say that is God’s voice, and the afterthoughts are the human reasoning. Now we all know that our brother’s first impression was so strong that things were going wrong in the camp, that, disregarding all self-interest, or what others thought, he cried out and spared not. This was his discernment in the ascendancy, and because of so many such exploits in the past he had received this title, not from the King, but from the faithful ones, who had also presented him with the castle. Then **when he changed his mind was when the human began to reason**, then that dart came which turned his head toward the castle. I had warned him several times not to set his heart upon those things, and not to spend too much time digging around that gold mine. But alas! my brother!’ **Then they, all wept to think of those left behind.**”

[This book is available in its entirety on www.churchofgodeveninglight.com Click on “Library.” It is a very revealing and worthwhile read.]

Sis. Ruby Stover, who lived during this time, was in the same congregation with Sis. Frankie Warner in Whittier, California, and witnessed all of this, portrayed it in her words to me as a “spiritual hurricane,” and one of the saddest times in Church of God history. She said she remembered her parents weeping a lot over the division that was taking place in the movement and in their own local congregation.

What happened after “Father Discernment” (E. E. Byrum) changed his mind, along with many others, is probably unprecedented in religious history! Probably no other religious movement in Christian history ever changed so fast as did the Gospel Trumpet movement from 1913 to 1917, after E. E. Byrum conceded to endorse the elimination of the anti-necktie standard. E. E. Byrum himself had warned in 1910 that “to wear a superfluous article will lead to other superfluities and open the gates to worldly conformity and pride; and a compromise spirit that will plead for worldly conformity will plead for letting down on doctrinal lines.” This was just exactly what happened!

THE CHURCH OF GOD REFORMATION MOVEMENT ENTERS “THE POPULAR PERIOD”

“Members of Church Wear Gaudy Garments to Be Inconspicuous”

“Contending that the custom of the men not wearing neckties and the women dressing only in black or gray gowns of the plainest styles was making them too conspicuous, members of the Church of God, holding its annual general assembly here, are bringing about a change in wearing apparel. Many of the 2000 men at the assembly are wearing neckties and the women are dressed in the latest creations and colors. Those favoring the reform declare the old custom was against their religious doctrine, in that it attracted too much attention to the members when they appeared in public.”

– Anderson, Indiana Associated Press, June 8, 1916.

Dr. Robert H. Reardon says, “Warner may have been the reformer, the herald, and the energizer; but it was Byrum who managed to bring order, form, and cohesion to the great burst of reformation energy literally exploding during this time. When he stepped down as editor in 1916, it was the end of an era. The movement was coming on in numbers. Younger leaders were beginning to feel their strength and to demand their place in the sun. When Byrum laid down his pen as editor and the Trumpet company was brought into our general work as a corporation wholly accountable to the General Ministerial Assembly, no man – not even his successor – wielded such pervasive influence in the life of the church.

“At this juncture in our history, two events took place which were destined to shake the movement to its very foundations. Not long after F. G. Smith was installed as the new editor in chief, J. T. Wilson set in motion a tiny educational venture as a department of the company. By all odds, the single most significant struggle in the movement was soon set up, but when the smoke cleared away ... the power of theological authority held by the editor was finally broken. ...

“When E. E. Byrum put down his pen in 1916, the Church of God reformation movement was growing by leaps and bounds. The Gospel Trumpet Company with its dedicated workers was sending forth the reformation message in songs, tracts, books, and periodicals. Congregations were being raised up in homes, storefronts, and abandoned church buildings. The supply of ministers was no great problem for eagerness to serve ran high and no formal education was either available or required. In reply to a question regarding credentials, D. S. Warner once wrote in the *Trumpet* that the only credentials required for the ministry were ‘to be filled with the Holy Spirit and have a reasonable knowledge of the English language.’ Both men and women stepped forward to give leadership to the saints and to exercise the pastoral function. As new saints poured into the movement, they brought many of their old ideas and ways along. Some of these ideas began to tear apart the fabric of the movement. ...

“The Impulse to Democracy”

“At this time, however, a powerful impulse was beginning to form in the church, the national impulse toward democracy. A great war was being fought to make the world safe for its exercise, so said President Wilson. This impulse, so deep in the lives of the American people, could not be walled out of the church. In 1917 when the General Ministerial Assembly was organized, the door to spiritual democracy was sprung open and things were never the same in the church after that. Hereafter, disputes were adjudicated elsewhere than in the editor’s office, and elections to positions of responsibility were made more often by the democratic process. New organisms to serve the church were established, accountable to the Assembly rather than as departments of the Gospel Trumpet Company. [F. G.] Smith [E. E. Byrum’s successor] viewed this with some alarm and continued to caution against ecclesiastical control of the life of the church in his editorials.

“A School Is Born”

“It was the birth of the Bible Training School in 1917, under the urging of J. T. Wilson and Russell Byrum, that was to give F. G. Smith his greatest concern. Even so, the soil for a school was not promising. Reformation polemics had labeled DDs as ‘dumb dogs,’ poured contempt on the sterility of seminaries, and eyed the entire religious education establishment with suspicion. It was a pure, reborn church led by the Holy Spirit that would gather the saints into *one body* at the end of the age. The sects, now gasping out their last breath, were regarded as being presided over by hireling pastors whose credentials were humanly made and therefore false. Their seminaries, devoid of truth, were creatures doomed to decay and obsolescence. It was the blind leading the blind.

“... Neither E. E. Byrum nor F. G. Smith used his position to launch the school. Publicly and privately, both urged against such an endeavor. It was assumed that the apprentice method of training ministers in the missionary homes and in churches under guidance of experienced pastors was sufficient.

“The polarities were soon sharply drawn between the few who longed for an educational program and those opposed. One side held that education was primarily to train and indoctrinate. The other side saw it as learning and the broad cultivation of the mind. One side held that the Truth had once been delivered to the saints, revealed, packaged, printed, and has only to be proclaimed. Its object was to give answers. The other side held that questions were appropriate, that the nature of Truth was dynamic, and that its purpose was to examine, think, quest, discover, and to refine. One side argued that charismatic government gave authority through individuals to discern those who were being called to leadership and to recognize their call with ordination and placement. The other side held that God’s call implies a call to preparation and that ordination naturally follows this process without being the exclusive right of any ‘bishop.’ One side held that education inevitably leads toward worldliness. Spirituality would be replaced by sophistry, and reformation principles would accommodate to the evils of Babylon. The other side argued that education opens up a broad, cultural stream and makes the treasure of the arts, letters, and science available to the young.

“I am sure that F. G. Smith recognized early that the birth of the infant Bible School would inevitably threaten to destroy several of the central supports upon which his theological and ecclesiastical views were established. The infusion of education into the life of the church had been delayed now for thirty-six years. It was no longer to be denied. Still, the road was not to be an easy one. The school did open that fall of 1917 in the Trumpet workers’ home. ...”

– Robert H. Reardon, *The Early Morning Light*, excerpted from pages 38-48.

It should be observed that **the scriptural church that Jesus Christ built is a “theocratic” church, not a “democratic” church.** Christ Himself orders and establishes it (Isa. 9:7). He does not leave it to the desire or *control* of other people (Dan. 2:44). It is but one body, “fitly framed together” and inhabited by one Spirit (Eph. 2:18-22; 4:4). That Spirit is the administrating agent of its system. The working of this system is portrayed clearly in the book of Acts of the Apostles. This was D. S. Warner’s view of the church; therefore, he never made any effort to establish any kind of church organization or government beyond that, for he saw that system already established by the Word of God. He just simply preached the Word and left the organization and government of the church that God’s Word produces to be administered by its appointed agent, the Holy Spirit. **Any religious body that becomes governed “by the people” has diverted to a different system and thereby becomes apostate.** Yes, let us get it firmly fixed in our minds: any body of Christians that ceases to operate under the direct control of the Word and Spirit of God drifts into apostasy for that very reason. All humanly governed church organizations are apostate. No matter how much of the “letter” of the New Testament they may retain, they have, nevertheless, departed from God’s system. The Holy Spirit-led system is the only one God ever has or ever will recognize. God is no respecter of persons, groups, or reformations.

It has often been said that history repeats itself. Over and over through the centuries, God has illuminated the hearts and minds of men with light and understanding of His Word. A revival, or reformation, emerges as God blesses that message from His Word by the soul-quickenning power of His Spirit. But then men forget that God has His own system and organization through which He works, and they go to work and organize themselves beyond the parameters of God’s system. And that is where God’s blessing withdraws, and His work stops. He leaves the organizers, then, to be confounded by their own works and the systems they devise. Yet God remains the One who sets all the members in His own body as it pleases Him (1 Cor. 12:18). And He never sets any of them into a body that is operating under some other system than the one He set up. Any time any of God’s children find themselves in such a body it is time to “come out” of her. In coming out, where shall we go? Just simply to Christ’s body – the one that is operating under His own system and control.

To give the reader a little clearer understanding of just what was taking place with the Gospel Trumpet movement at this point of time (1913 – 1917), I will here quote from a writing by W. H. Shoot that was published during these years of spiritual turbulence. (This

writing is available in the library section of www.churchofgodeveninglight.com for anyone interested in reading it in its entirety.) The following is

AN EXCERPT FROM “A FUNDAMENTAL DIFFERENCE”

by W. H. Shoot

[After making quotations from Ephesians chapter 4, the author says on pages 22 – 25 (online version):]

“Now we see that the officers of this church (the real New Testament church) are divinely appointed, even by the Lord Himself. So there is no school or college of bishops in the church, to appoint the officers their work; no great ones in this church; no class ministry; none above another. Every preacher is called of God, qualified by the Holy Ghost and sent forth by Him into the particular place where the Spirit pleases. Accordingly, we read, ‘But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, But it shall not be so among you: whosoever will be great among you, let him be your minister: And whosoever will be chief among you, let him be your servant.’ (Matthew 20:25-27).

“Here we see the humble equality of the ministry as taught by Christ Himself. In the government of the Gentiles, there were degrees; there were petty officers, and above them all was the Emperor. But Christ said, ‘It shall not be among you.’ All were equal in authority in the ministry; all received the same commission. Their field was the world, and they were to go when and where the Holy Ghost might send them. The history of the labors of the apostles shows this very plainly. And to show you how this has been taught among us, we quote D. S. Warner in *The Cleansing of the Sanctuary*.

“Her government is divine, not only in the legislative, as we have just seen, but likewise, in its judicial and executive departments. ‘The government shall rest upon his shoulder.’ (Isa. 9:6). ‘He is the head of the body the church ... that in all things he might have the preeminence’ (Col. 1:18); a divine government in the highest sense; **a Theocracy**, not only appointed by God, but administered by Him; even ‘one God and Father of all, who is above all, and through all, and in you all’ (Eph. 4:6). ‘It is the same God which worketh all in all’ (1 Cor. 12:6). He chooses men for elders and deacons, as ‘helps [and] governments’ (1 Cor. 12:28); but these, as well as all the members of the body, have no right or power to act, except as ‘it is God that worketh in them.’ (Phil. 2:13). If, therefore, they teach or exhort, it is by His Spirit dwelling in them. So her government is indeed all divine; yea, it is indeed a government of God, working all things in all the members.’

“Now, the Trumpet people teach contrary to this, in that they say, that, ‘A minister is as much the servant of the church as he is the servant of God. And he should not feel free to go where he pleases and undertake any work in any place on his own responsibility or leadings. We may call following such unsystematic and disorderly methods being led by the Spirit and sent by the Holy Ghost. The result will always prove that such leadings are mostly human notions that waste means, time, and lives, and often work great havoc in the

churches. ... **Let the brethren as well as the Lord send you; and if they do not think you are qualified for the work you think of undertaking, God will not hold you responsible for not doing it.** – *Ministerial Letter*, June 1, 1915.

“Now, dear reader, you see by the above, that they would set up, or establish, a college, or board of ‘brethren,’ to question your leadings of the Spirit, and to pass upon the same, and to tell you whether or not you could go here or there to preach Christ’s gospel, and if they, the brethren, tell you not to go where you feel the Lord leading you to go, God will not hold you responsible for not doing the work He led you to do. Can you think for a minute that such teaching is in keeping with the Word? Such is nothing less than pleasing man, and where, pray tell me, in the Word of God has He given men dominion over your faith, and over your understanding when or where Christ sends you to work for Him? Search the scriptures and see how God calls and sends his ministers independently of any earth-born Council, Synod, College, or Board. Take, for example, the ministers of the early church. Christ sent the first ones forth without human straps or bands to ‘go teach all nations,’ (Matt. 28:19) with no one to answer to but the ‘great Shepherd of the sheep.’ (Heb. 13:20). A little later he saved Saul of Tarsus. See how He commissioned him; here are his words: ‘But I certify you, brethren, that the gospel which was preached of me is not after man, neither was I taught it, but by the revelation of Jesus Christ. ... But when it pleased God (not the brethren), who separated me from my mother’s womb, and called me by his grace (not by the brethren), to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me (the apostles at Jerusalem were called to preach before he was); but I went into Arabia, and returned again unto Damascus.’ (Gal. 1:11-17). And this same Paul says, ‘Be ye followers of me, even as I also am of Christ.’ (1 Cor. 11:1). A good example for preachers now.

“The Ministerial Letter quoted above stands contrary to the Word of God on this subject. It calls God’s divine system of government wasteful of means, time, and lives; also destructive; but it is plain to be seen that such men are blinded with the false doctrines of sectism, and have departed from “the faith which was once delivered unto the saints” (Jude 1:3). Therefore, they are left to their own human reasoning and they build their own human organizations and try to impose them upon the church of God, pretending that they are scriptural; but thank God for a holy Bible and Spirit which will teach his children the true doctrine.”

– W. H. Shoot, *A Fundamental Difference*,
Originally Published by The Herald of Truth Company, 208 East Chestnut Avenue,
Carthage, Missouri (Date uncertain). Now Available in “Library,” “Books,” at
www.churchofgodeveninglight.com

On June 12, 1917, ten of the eleven board members of the Gospel Trumpet Company met in Anderson, Indiana, for their annual meeting. The sentiment of change and transition was running high. Harold L. Phillips, in his book, “Miracle of Survival,” says, “by the fourth day of that June meeting in 1917 almost everything had changed. In those four days more change had been wrought and set in motion than had ever occurred in the history of the publishing work in that short time, before or since.” (*Miracle of Survival*, page 140.)

A General Ministerial Assembly was organized which assumed all ownership, management, and control of the Gospel Trumpet Company. New Articles of Incorporation were adopted which called for a company membership of twenty-four individuals, each to serve an eight-year term, all to be elected by the General Ministerial Assembly. Under the new plan the General Ministerial Assembly would have the power to “expel” any or all of those members for “cause,” a sweeping empowerment! Thus, the Gospel Trumpet Company was no longer an “independent” publishing association with a mere purpose of ministering the gospel of Christ and serving the church that Christ’s gospel automatically produces, but now it was an organization under the complete “control” of a General Ministerial Assembly designed to represent what it believed to be in the best interests of the Church of God. And most, if not all, of that representative Assembly, organized and designed to control the publishing work, were in favor of liberal views. J. T. Wilson became the new president of the Gospel Trumpet Company and D. O. Teasley became general manager. By September of that year, D. O. Teasley had a new plan operational which replaced the old system of “consecrated service” with a cash allowance or “wage” system for company workers.

Clearly, from the year 1913 to 1917 (a four-year time span) the Gospel Trumpet movement lost its original identity and became organized much like the denominations it once repudiated. In 1917 the first yearbook was published, which followed denominational methods for listing ministerial membership.

TEACHING REGARDING THE USE OF MUSICAL INSTRUMENTS IN WORSHIP CHANGED

Besides changes in customs of dress, church organization, and other things, the Popular Period of the Gospel Trumpet movement brought about a change in the manner of worship. In the year 1918, a shift in teaching on the subject of instrumental music in worship became very clear. Someone wrote to the *Trumpet* office with the following question, which was published in the April 11, 1918, issue:

“We are few in number here and have very poor singing. We have a new chapel, and some who are not saved have helped much on it. They, with some of the church, insist on having an instrument in the chapel. What should we do about it?”

C. W. Naylor responded to the question as follows:

“We can know the truth on any subject only when we are willing to lay aside all prejudice and approach it with open minds, asking with sincere hearts, ‘What is the truth?’ The New Testament is entirely silent upon the subject of the use of instruments in worship. It neither approves nor condemns them. We must therefore judge the subject from other than a Biblical standpoint. It is evident that the early church did not use instruments in their worship. The Bible does not tell us why; nevertheless, we are not left in ignorance.

“In considering the forms of Christian worship we may easily arrive at their origin and what led to their adoption. God prescribed no special form of worship. He made no program for his people. So, in this age they have been left to use those forms which best give expression to the spirit of devotion. In the old dispensation God was worshiped in the temple with many kinds of musical instruments. This worship was acceptable to him so long as the hearts of the people possessed a spirit of devotion. Besides the temple worship, there was the synagogue worship. In this latter, so far as I have been able to find out, no musical instruments were used and there was probably little, if any, singing.

“The early Christians were mostly Jews. They had been brought up fully familiar with both these forms of worship and from their youth had been participants when circumstances permitted. Christ took part in both the temple and the synagogue worship. The early Christians took part in this worship, the apostles themselves doing so until the destruction of the temple. The synagogue worship survived the destruction of the temple. So long as instruments were used in the general worship of the Jews, the Christians participated in worship where instruments were used. This, of course was only at Jerusalem. In other places they took part in the synagogue worship so long as they were permitted, but when the unbelieving Jews became too hostile, they separated themselves and had their own exclusive meetings. Of course, they had distinctively Christian meetings more or less during the same period that they joined in the synagogue worship. It was natural, however, that these meetings should take on much the same form as the meetings in the synagogue to which they had always been accustomed, and thus originated the early forms of Christian worship. This accounts for the absence of musical instruments in their worship; or, at least, we are given no other reason, and this is a natural and sufficient one.

“The fact that the Christians were persecuted by both Jews and Romans and were compelled to worship much of the time in secret would of itself have prevented the introduction of instrumental music. It is evident, both from the Bible and from early history, that singing formed a very small part of worship. It consisted for the most part of reading the Scriptures and teaching, with more or less exhortation, and was in most respects a copy of the synagogue worship. Through the ages the form of worship has varied to suit the circumstances and ideas of the people.

“There is nothing morally wrong in the use of instruments in worship; if so, Christ, the apostles, and the early saints would not have participated in the temple worship. It is sometimes argued that we are now to worship God ‘in spirit and in truth’ and that we cannot worship God “by machinery.” Those who use such language do not realize that it is a reflection upon the character of the temple worship and upon God who received that worship and blessed the worshipers. True worship is the outflowing of devout hearts. But it pleased God then that it should be expressed through strains of musical instruments. Dare we say that what He then approved he now disapproves, especially when He has not given any evidence of having changed? We cannot, therefore, justly say that there is any moral wrong in the use of an instrument in the worship of God in this age. Those who condemn it on moral grounds, of necessity condemn its use in the temple worship, with all that that implies.

“The subject must be judged solely from the standpoint of expediency. Many evils have followed the use of instruments in worship, but those are indirect rather than direct results and come from a bad principle in the heart. How many times "church rows," envy, jealousy, and bitterness have arisen over who should be organist. Of course, the same has happened concerning other things, and it is not the thing itself but the state of the heart that causes the trouble. The occasion only reveals such heart conditions. Again, where the voices are good, singing without an instrument is sweeter and far more effective than with one. Where the singing is poor, an instrument properly used will no doubt help to improve it.

“In conclusion, therefore, it seems to me that, as the question stands, each congregation must decide for itself as to what is wise in its own situation. An instrument should not be introduced where it will produce discord. The church should act as a unit in the matter, keeping in mind the fact that only a united church can render acceptable worship, whatever the form of that worship may be. ‘Let all things be done unto edification.’”

– C. W. Naylor, *The Gospel Trumpet*, April 11, 1918, pages 6 & 7.

Notice the difference in the tone the *Trumpet* was sounding at this time and what it had sounded less than six years earlier, when in the December 19, 1912, issue, J. E. Forrest wrote: “Ministers who are full of the Holy Ghost and wisdom and miracle-working faith and power will not need such things, neither pianos, nor stringed instruments to get an audience and to convert souls. Worldliness in dress, theater-going, fashions, and pride, have robbed, or helped to rob, many a spiritual church of its glory and power, and then followed the substitution of musical instruments for the thanksgiving and praises and psalms of the lips unto God. No, we are not in the world to entertain it. Let us beware!”

Notice also that C. W. Naylor said, “**where the voices are good, singing without an instrument is sweeter and far more effective than with one.**” Thank God, not everyone accepted the change regarding musical instruments in worship; otherwise, the sweetness and effectiveness of the glorious, harmonious a cappella music enjoyed by the saints during the Reformatory Period would have been lost in time!

In 1921, a concerned convert wrote to the *Trumpet* office as follows:

“Did the old pioneers of this reformation believe in using musical instruments in places of worship? The Lord led me into the glorious light three years ago. I saw how the saints could sing with the spirit and the understanding without the instrument, and I told the people that was one thing that distinguished the church of God from sects, that when Protestantism began to marry to the world its adherents began to use musical instruments in their meeting houses. The Lord had a literal people once; and they had a literal covenant and worshiped Him with literal things. But when He gave us a new and better covenant, a spiritual one, the literal passed away. Nowhere in the New Testament does it say we should worship God with a musical instrument. But it does say, ‘Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.’”

This time, A. L. Byers responded to the questioner:

“There was not much said in the beginning of this reformation movement on the question of musical instruments. The writer traveled some with D. S. Warner and his company and remembers that when stopping with families who had instruments we sometimes would sing with the instrument, experiencing a real spirit of worship as we did so. One reason why the instrument was not in use in public worship then was that the character of the work prohibited it to a great extent. The work was almost wholly evangelical and consisted of going from place to place with a new message and with new songs which, because the people did not know and could not join in singing, were naturally enough sung to the people by a special singing force. To use instruments was not very practicable. With the intense interest that characterized the inception of the movement was a disposition in some persons to emphasize every point of apparent difference between this movement and the sects. Out of this a number of erroneous traditions arose which have been only hindrances to true progress. Thus, the absence of the instrument had the effect of causing some to believe it was wrong to use instruments. God’s work progresses best along the line of flexibility and adaptation to every need, and when it is not hindered by customs of erroneous origin.

“We are not to infer that the decline in spirituality in the sects was due to musical instruments. The decline was in people's hearts. It is true that as the true spirit of worship was lost out of their hearts, musical instruments would afford a medium for substituted worship, but that does not establish an inherent wrong in musical instruments and is a different thing from regarding instruments as an aid in congregational singing. We might reason that the automobile in this fast age serves as a medium for increased robbery, degradation of women, and other evil-doing, and yet the automobile can be applied to a very good use, and is not, in and of itself, a wrong thing. So the musical instrument is a thing that may be used to God's glory or may not be so used, just according to the heart and motives of those using it. Practically all the songs used in this reformation, the songs that you doubtless so much enjoy, were inspired and worked out in connection with a musical instrument. Strange that the instrument can contribute to private inspiration and worship in our homes while in congregational worship it should be viewed in a different aspect! As a matter of fact, conductors of congregational singing find the instrument an effectual aid in keeping the singers together, and if judiciously used it does not prove a barrier to, or foreign to the spirit of, true Christian worship.

“The literalness that distinguished the old covenant from the new was not of the kind represented by musical instruments. Literalness characterized the ceremonial types, but worship was a spiritual thing in men's hearts the same then as now. The songs and outbursts of praise recorded in the Old Testament were expressions of genuine spiritual worship and yet we find musical instruments sometimes referred to in that connection. To conclude that the present dispensation is distinguished from the old by the non-use of musical instruments in worship would be to conclude wrongly. Regardless of dispensation true worship comes from the heart, but it does not exclude necessary and useful articles that are literal. They had to employ literal articles then and so do we now. We must have literal buildings to worship in; we must have Bibles that are printed by literal machines instead of being

written out by hand as in the apostolic days. When a literal instrument is played, it gives out tones that are in accordance with God's laws of music; and if they touch sympathetic chords in our hearts that inspire and uplift us in worship to God, what can there be wrong about it? It is only the expression of a thing which God has placed in nature, a thing which is capable of awakening in nearly all human beings feelings of worship. Our vocal organs are but literal music boxes, and the employment of our vocal cords in singing is just as literal as the employment of our hands or lips in playing an instrument.

“The Apostle advised the singing of spiritual songs and the making of melody in our hearts to the Lord, but incidentally this was in the individual sense – singing to ourselves and to one another. See Eph. 5:19 and Col. 3:16. He was not referring to collective worship, and we should not draw an incorrect conclusion from his non-mention of musical instruments, since they were impractical in the connection in which his advice could be followed. Even if we do apply his words to public worship, we should know that the musical instruments of those days were not so serviceable in public worship, nor were they so easily obtained in those times of persecution. The early Christians had frequently to hold their meetings in secret by hiding in caves and other places. They had no goods they could be sure of. These things must be taken into consideration before we venture a reason why the New Testament says nothing about musical instruments, and why the early church apparently did not use them.”

– A. L. B., *The Gospel Trumpet*, November 17, 1921, pages 8-9, *Questions Answered*.

Prior teachings in *The Gospel Trumpet* publications during the Reformatory Period:

“Question: Is it right to have an organ or other instrumental music in church services?
Answer: No. Jesus never introduced instrumental music into the worship of Christians. And the burden of the evening light is to bring the worship of God, in every particular, back to the standard Jesus lifted up. Appeals are often made by those who would justify the use of instruments in public [worship] to the various texts throughout the Old Testament, which speaks of the Jews worshipping God on various kinds of musical instruments. But let it be remembered, that although the Jews worshipped God upon instruments, such worship was no part of the original Levitical worship and was not commanded by Moses. Hence it appears that instrumental music in the Old as well as the New Testament does not properly belong to the public worship of God. We believe that musical instruments are alright in their place, but their place is outside of the public worship of the saints.”

– William G. Schell [songwriter, author, and co-laborer with D. S. Warner],
The Gospel Trumpet, January 30, 1896, page 2, *Questions*.

“Having been a fond lover of instrumental music, I have always protested against the idea of abandoning our organ in the Missions. Many dear brethren have admonished me on the same, but I have resisted by quoting the Psalmist's expressions on music, and felt it was not only right but [also] scriptural. But while in England, I came across this letter, written by a godly man of his time, which I send to the *Trumpet*. After reading it I have

become thoroughly convinced that we must worship God with our voices, and not with instruments; and I feel that the following will be a benefit to the rest of God's little ones. I thank God for the truth and light, and I shall never use an instrument in our worship again. This letter is copied from a book entitled 'Controversy of Zion,' by Dr. T. Christie:

“‘Things insignificant in themselves often involve great principles. Your correspondent at the little Independent chapel at Parton thinks that matters there never looked so cheerful as at present, and amongst the sources of his joy he tells us, that on Sabbath last the notes of a *concertina-flutina* gave him great assistance in *making a joyful noise unto the Lord*. This is a melancholy admission, that the notes of a dead musical instrument, composed of wood and air, and elicited by the fingers of another, are needful to help his infirmities and teach his soul to worship the living God. But he goes further, and assuming that his *concertina-flutina* is of divine warranty, raises the whole question of instrumental music in Christian worship, as though it had never before been discussed, and wonders that any should be so insensate to melody, and so ignorant of scripture as to differ from him. He says, ‘It seems strange to us that David should say, *Praise the Lord with harp; sing unto him with the psaltery and an instrument with ten strings; sing unto him a new song; play skillfully with a loud noise:* and that there should be those who object to the instrumental music in a place of worship.’

“‘Is the writer aware that this was precisely the position taken by Archbishop Land and the Star Chamber against the Puritans, Independents, etc., in the days of the first Charles, and in that fearful struggle for freedom of speech and of person which we now enjoy? Is he aware that a lawyer, a physician, and a minister – Burton, Prynne, and Bostwick – were seized and tried by that Romanizing prelate and that wicked tribunal for, amongst other things, their **exposal of the unscriptural character of church music?** ...

“‘I now condense a few thoughts on the scriptural view of the subject, and at once meet your correspondent's question by asking another – Would it seem strange to him if his new pastor slew bullocks and rams, sheep and oxen, turtle doves and pigeons, next Sabbath in the little chapel at Parton and then proceeded to sprinkle with blood, the book and the people, and the *concertina-flutina*, as well as to burn incense from his pulpit of wood? Yet this would be just as reasonably founded on the scripture he quotes as can the use of instruments of music in Christian worship.’”

– Submitted by G. Tufts, Jr., Published in *The Gospel Trumpet*, November 25, 1897, page 2, under the heading, *Church Music*, (Abbreviated Quotation).

“Question: Have we a right to worship with drums and horns? – W. H. C. Answer: No; it is not right to use drums or horns, or any other musical instrument in religious worship. The Jewish people used to blow horns sometimes in worship, but that is done away with the law of Moses. The use of musical instruments was never instituted by Christ, and never practiced by any of his apostles; hence forms no part of Christian worship. It belongs to the worship of formalists and is never used except where worship is drifting into formalism. It is the Spirit of God that puts the sweetness in our singing, and truly spiritual people want

nothing but the Spirit of God to help them make a joyful sound in singing the praises of God.”

– William G. Schell, *The Gospel Trumpet*, September 15, 1898,
page 5, *Questions Answered*.

“Question: Is it right to worship God with organ and choir? Did Jesus teach any such thing in the New Testament? Answer: No. Jesus never taught anything in favor of musical instruments and choir in divine worship. The entire New Testament is silent on this subject. Not one word indicates any mechanical worship in the church of God. The church is God’s organ; each individual member is a key; the Holy Spirit is the operator. When he touches a key, it gives its individual and distinct sound, which blends in beautiful harmony and praise and true heart worship to God, expressed in inspired living words. Worshiping by machinery is certainly foreign to the church of God.”

– J. W. Byers, *The Gospel Trumpet*, September 29, 1904,
Questions Answered, pages 4 & 5.

All these teachings were in perfect harmony with what was taught in other great spiritual reformations throughout the Protestant era and can be traced all the way back to the writings of the early church fathers. Adam Clarke wrote:

“... Those who know the church of God best, and what constitutes its genuine spiritual state, know that these things (mechanical instruments of music) have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires His followers to worship Him in spirit and truth, for to no such worship are these instruments friendly.” – *Clarke’s Commentary*, Vol. II, pp. 690-691.

“Musical instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps, and the restoration of other shadows of the law.” – *Presbyterian founder*.

“The organ in the worship is the insignia of Baal. The Roman Catholics borrowed it from the Jews.” – Martin Luther (1483 – 1546 A.D.) [*McClintock & Strong’s Encyclopedia*, Vol. I, page 762.]

“In the Greek (Catholic) Church the organ never came into use. But after the eighth century it became more and more common in the Latin Church, not, however, without opposition from the side of the monks. ... The Roman Catholic Church began adopting musical instruments during the Middle Ages, but the Greek church in the East continued to reject them; and even as late as the sixteenth century there was enough protest within the Roman church that the Council of Trent (1545) came very close to abolishing their use. Catholic churches finally began using instrumental music (usually an organ) during the Middle Ages, but it was largely opposed as unscriptural and was slow to gain acceptance.

Not until the 1200's could it be found in widespread use." – *Schaff-Herzog Encyclopedia*, Vol. 2, page 1702.

"The general introduction of instrumental music [in Christian worship] can certainly not be assigned to an earlier date than the fifth century – the first organ is believed to have been used in Church service in the thirteenth century. The early reformers, when they came out of Rome, removed them as monuments of idolatry." – *McClintock and Strong's Encyclopedia*.

"Pope Vitalian is related to have first introduced organs into some of the churches of western Europe about 670 A.D." – *The American Encyclopedia*, Vol. 12, page 688.

"The Christian community held the same view, as we know from the apostolic and post-apostolic literature: instrumental music was thought unfit for religious services; the Christian sources are quite outspoken in their condemnation of instrumental performances. Originally, only song was considered worthy of direct approach to Divinity." – *The New Oxford History of Music (The Music of Post-Biblical Judaism*, Vol. I, Page 135).

The teaching of the Church of God reformation pioneers on this subject was not a novelty, but it was simply in keeping with fundamental Christian beliefs.

Interestingly, the very expression, "a cappella," comes from two Latin words, "a," meaning "according to," and "cappella," meaning "chapel." Webster defines "a cappella" thus: "In the style of church or chapel music; especially in the old style, without accompaniment."

USE OF MINISTERIAL TITLES IS ACCEPTED

Still another step further away from Church of God reformation teaching in the "the Reformatory Period" was the taking up of the use of ministerial titles, such as "Reverend" and "D.D." This practice was also abominated by D. S. Warner. In the Reformatory Period, it was taught that "reverend" should only be ascribed to God's name (Psa. 111:9) and that men should not be given "flattering titles" (Job 32:21-22). But "the Popular Period" of the very movement that sprang from D. S. Warner's labors brought about the reintroduction of ministerial titles that he had denounced – titles that were used in the popular, worldly churches he identified as "Babylon." J. T. Wilson, who had become president of the Gospel Trumpet Company under the control of the new General Ministerial Assembly, set up the training school in Anderson in 1917 to train young preachers and gospel workers. This college became a place to train the new "Reverends" and "D.D.s" how to serve the Church of God! This was the type of operation that D. S. Warner used to call a "preacher factory." D. S. Warner preached against "preacher factories," wrote against them in the *Gospel Trumpet*, and taught that the Holy Spirit instructs true ministers of the gospel how to interpret and preach God's Word. Writing poetically about the seminary founded by the Church of God (Winebrennerian) from which he came out, he said:

“Then she raked the earth for money
 To erect a factory,
 In the grassy town of Findlay,
 Where her preacher dudes could be
 Taught to ape and mimic others,
 Over nicely mince and nod.
 So, they dote upon their Athens,
 She’s their pride inflating god.”

In the May 14, 1908 issue of the *Trumpet*, an article appears on page 9 under the heading, “Beware of Impostors.” After warning the saints that some sectarian preachers were feigning themselves as being connected with the movement, then going to places that were calling for a minister and trying to undermine the teachings of the *Trumpet*, the author said:

“We have before us now a letter from a man at Spencerville, Ohio, in answer to a call from Illinois. In order to deceive, he signed his name ‘Bro. W. O. Hall, Gospel Trumpet.’ **In another place he signed his name ‘Rev.’** The man is undoubtedly an impostor and has done this to take advantage of those who made a call for meetings.”

Here we see that the very title of “Rev.” attached to a minister’s name was a clear indication to the saints in 1908 that a man was not a true Church of God preacher.

DOCTRINAL STANCE ON TITHING CHANGES

Yet another departure from the teachings of D. S. Warner was the introduction of “tithing” as the system of financial support for the ministry, and the church. D. S. Warner wrote on page 199 of his book, “The Cleansing of the Sanctuary,” “No tithing, no toll, tribute, or tax is laid upon us. But He that giveth His own Son, and with Him freely all things, simply says, ‘Give as you purpose in your own heart’ (2 Cor. 9:7). Though the earth is mine and the fullness thereof, I will not exact of thee, but ‘the Lord loveth a cheerful giver.’” D. S. Warner believed in Holy Spirit leadership and guidance relative to a Christian’s “giving” as well as in all other aspects of life. He believed, and the Bible bears witness, that tithing, as well as Sabbath day observance, was part of the Old Testament law system that was fulfilled and done away with in Christ, who established a “better covenant upon better promises.” The innovation of “tithing” among the Gospel Trumpet people came in “the Popular Period,” as did the innovation of ministerial titles, human organization and government in the church, instrumental music in worship, and other things.

WORLDLINESS OF DRESS DID NOT STOP WITH THE NECKTIE

As was feared by the radical side when the necktie innovation was first introduced, worldliness of dress did not stop there. As the Scripture says, “A little leaven leaveneth the whole lump” (1 Cor. 5:6). It wasn’t long after the acceptance of the necktie until the women were beginning to put on a few decorative items on their apparel. By the end of the 1920s, many women were cutting their hair, and just about any style or fad that became acceptable in the world became acceptable in the movement. Following is a quote from Wikipedia (January 2022) regarding “Church of God (Anderson, Indiana):”

“... The Evening Light Ministry of 1880-1915 believed that they taught the whole truth of Scripture and that they were setting the example for the true Church. In the process, they had placed a strong emphasis on what was seen as ‘holiness living.’ This led to a sense that certain cultural practices then common in late nineteenth and early twentieth [century] America were out of bounds for the ‘sanctified Christian.’ Adherents saw it as non-conformity to the world, that is, that Christ had called them out of the ‘worldliness’ around them, both internally and externally.

“Some re-thinking began in 1912 when men were permitted to wear long neck ties. By the 1950s, the movement no longer forcefully taught against the immodesty of mixed bathing (swimming) among the sexes or the addition of a television to the home. These twentieth century changes focused on the idea that the internal transformations of holiness deserved far more emphasis than debates over its proper outward manifestation, such as styles of dress and some forms of worship. ...

“Thus, as the movement increasingly de-emphasized the importance of external manifestations of ‘holy living,’ teaching against the following list of practices, while still valued by some, is no longer emphasized by the Church of God:

- against outward adornment: wedding rings, earrings, lipstick on women, or following ‘worldly fashions’ (there is still an emphasis by some on ‘modesty’, i.e. non-ostentatiousness in such things)
- women should always refrain from wearing clothing that pertains to men, e.g. pants
- women should not cut their hair but instead grow it long and men should keep their hair short
- ministers should not receive a set salary.”

CHANGES REGARDING PACIFISM

“Pacifism is opposition to war, militarism (including conscription and mandatory military service) or violence.” – Wikipedia (January 2022). Regarding the Church of God, Anderson, Indiana, Wikipedia says: “From its beginnings, the Church of God had a commitment to pacifism. In the late 19th century, the Church of God used their journal, *The Gospel Trumpet*, to disseminate that view. In April 1898, *The Gospel Trumpet* responded to a question about the Church of God's stance on a Christian going to war. The

answer printed was ‘We answer no. Emphatically no. There is no place in the New Testament wherein Christ gave instruction to his followers to take the life of a fellowman.’ As time went on the Church of God maintained their stance on pacifism, but as World War I was erupting across Europe, the church's stance began to soften. When German Church of God congregants were drafted into the army, *The Gospel Trumpet* began running letters submitted about the conditions of training camps and on the battlefields. While encouraging their readers to pray for the German soldiers, *The Gospel Trumpet* made no reference to the apparent contrast between supporting the war effort and encouraging pacifism.

“As the United States entered World War I, *The Gospel Trumpet* restated the church's official stance of pacifism but also reminded their congregants that they supported the authority of the state and should comply with local laws concerning the draft. There were articles published to help a pacifist request non-combat duty if they were drafted. For those who decided to volunteer, the church reported that the volunteer would not lose their salvation but would have to answer to God concerning their actions during the war. Stregé writes that as the war waged on, ‘there occurs in print no condemnation of those who entered the army—whether German or American—and there is no questioning of their religious commitment.’

“The Church of God pacifist stance reached a high point in the late 1930s. The Church regarded World War II as a just war because America was attacked. Anti-Communist sentiment has since kept strong pacifism from developing in the Church of God.”

ADMONITIONS FROM WILLIS M. BROWN

The following quotations are from Willis M. Brown, taken from his book, *How I Got Faith*. These quotations express the burden and concern this pioneer minister of the Church of God had regarding the changes that were taking place in the movement, prior to his death in 1923. He admonishes the church as follows:

Quotes from Chapter XI

“... My soul is stirred for those who are retrograding from the truth, leaving and going into formality and worldliness, that I can hardly refrain from saying something in each chapter to try to persuade them to come back to God.

“For instance, I know ministers who have both heard and taught the truth for years – even taught me when I first met the people of this reformation. They once preached against worldly conformity, dressed neatly and plainly, stood on God’s promises and trusted Him for everything. But now they are turning back to worldly conformity, claiming they have been, hitherto, under a fanatical strain. In other words, they now step forth, wearing neckties, preaching “liberty of conscience,” claiming that in the past, fanatical strain had swerved them from the truth, and that they had taught wrong. All this is done now before those to whom they once preached and influenced to strip off all superfluity.

“It grieves my soul, brother. I warn you in the name of Jesus that you are headed for the dump ground. ... God pity the man or woman that will lose sight of the old paths, fail to take Jesus Christ as the example. They fail to be like Him, yet know they have to be when He comes. The devil may tell you that you cannot follow His example, that He was God, and it is impossible for human beings to follow His example of living in this life without committing sin. It is true, He was God as well as man. The success of the apostolic church lay in this: they followed the example that Jesus set. But they had to be filled with God to do it. He said in John 17:20, ‘Neither pray I for these alone, but for them also which shall believe on me through their word.’ Also see verse 21, ‘That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.’ Also the 22nd verse, ‘And the glory which thou gavest me I have given them; that they may be one, even as we are one.’ I want to say right here that we have had much teaching on God’s Word in all its purity. We have seen many gathered out of sectism into one body; and have learned the plain Bible teaching against worldly conformity and remedies. Many cases of healing we have witnessed. ...

“I pray God to put the fear of God on you as you read this. May God help you to resolve, by the assisting grace of God, as those whom Jesus prayed for in the 17th chapter of St. John, that you will not be of the world even as He is not of the world. Oh but you say, things are different now. We have to change as the time’s change. We do not have to change in salvation. The Bible is just the same now as it was in the beginning. The plan of salvation is the same now, as it was when Jesus planned this great church and prayed for us, as we have just noticed.

“What we need is to follow His example. He lay on His face in the Garden of Gethsemane. He agonized with God the Father until He lost sight of everything. His mind concentrated on His commission and the purpose for which He came to this world. If He should fail or falter then, the whole ministry, which He had just finished and was completing, His life and commission would be a failure. The plan of salvation would go to naught. As this bore on His mind, finally He cried out, “Father, not my will, but thine be done.” My friend, when you follow this example, tarry before God until your whole mind, soul, and trust are centered in Him and the commission which He has given you. Tarry until you can from this time on lose all desire for the things of the world of which I have spoken in this chapter. ...

“If you are over here somewhere discussing the question of neckties and getting a nice one ready to wear to the camp meeting, and some humble child of God is lying on his face out in some secluded place, praying, getting ready to go to the camp meeting, which one will be prepared for the camp meeting? When you reach there, those who are sick and suffering will not call on you to pray the prayer of faith for them; but it will be the humble man, or the one who has lain on his face before God, and the one who is not of the world even as Jesus was not of the world. He will be the preacher in demand.

“... When the Saints are bounding up in the air to meet Him, you will see those who have walked in the light of the Gospel, who have kept their hearts open and filled with

God, those for whom the world has no attraction and who are not conformed to the world, going gladly to meet Him in the air. ...

“My brother, it may be possible that you will not believe when you read this message. You may condemn it. But I want to say to you that when Jesus Christ shall stand before you at the great Judgment Bar of God and you behold the nail prints in His hands, the hole in His side, that He suffered that you might enter into the Pearly Gates and spend eternity with Him, it will be then that, like Thomas, you will cry, ‘My Lord and my God.’ But it will be too late. You had better take warning now. ...”

Quotes from Chapter XII

“... God cannot work and talk through a divided body, and if we who claim to be the body of Jesus Christ will let the fear of God come on us until everything is purged out of our hearts that clamors for the world, for style, for superfluities, or for anything that is contrary to God’s will, and have our whole hearts, time, talents and all surrendered to God and His service for His glory and the salvation of souls, the healing of the afflicted, for the convincing of the world that Jesus Christ’s mission was not a failure on earth, then the same things can be done through the church that we have on record before us in the 5th chapter of Acts. God wants His church pure, and it takes that. God will have it pure before He comes. This is the kind of church that He is coming after, and you had better be prepared and ready.

“My brother minister, do not clamor for the world and put in your time trying to convince the people that they should give all men the privilege of conscience and to recognize them and fellowship them and try to agree with them in prayer for the healing of the sick. You can never do it. It is impossible. It is contrary to God’s Word and teachings. God will never work through any such a mess. But if you will lay on your face before God, seek to know His will, pray God to keep you out of this and everything that is not of God, and everything that is inclined to lead you away from God or cause you to want the praise of men rather than the approval of God, you can pray the prayer of faith as the apostles did after they had left the temple and had gone to the other brethren. You can call on God to stretch forth His hand to heal and to send the Holy Ghost, that you may preach the Word of God with boldness. Let your commission be for the benefit of humanity, for the glory of God instead of to the detriment of humanity and a reproach to God’s cause. We cannot gain the favor of all the people, cannot make sectism come to accept the truth (except those that God moves on, and those whom He has called out of sectism do come out and join in with the Saints of God). But God says, “Come out of her, my people.” Those are all we can expect, excepting some honest souls who are won to the truth by our trueness and faithfulness to God. We, being where God can manifest His power through us as He did through the apostolic church, can convince them that there is something better for them than what they have.

“It is not the multitudes that God is expecting His church to win, but it is the few. “Strait is the gate and narrow is the way, and few there be that find it.” Be careful, brother, that you do not get into the wide road where you have favor with sectism, where you can preach in their meeting houses and hold meetings with them and they hold meetings with

you. You are in danger. God is likely to give you an experience like that of Ananias and Sapphira, especially you who have known the truth for years and have preached it and told the people that they should not conform to the world; you who have preached against plumes and feathers, rag flowers, ruffles, laces, neckties, costly array, superfluity of all kind and all conformity to the world. For you to now think that you have a new revelation from God and let down to favor those things that you have preached against, you are in danger. You are grieving God's great heart. You are reproaching the cause of God. You are saying that all these years you have been deluded and have been preaching the wrong things to them. Then the people will say: If there is a mistake in your preaching against superfluity and worldly conformity and in the tie, then were you not mistaken in other things? And probably divine healing has passed away, and the oneness of God's people has passed away, and the reformation is not of God. You will mislead people and bring their reproach upon your own soul. ...

"Now brother and sister, if you want to have the power of God manifested in these last days as it was in the apostolic days, you line up to the Word of God like they did in the 5th chapter of Acts, and God will use you as He did them. But He never can do it with some clamoring for the superfluity of the world, etc. Others are afraid to differ and oppose the compromise for fear of making division, so they hold them in full fellowship and think God will manifest His power through them. He will never do it. He could not do it through Ananias and Sapphira, and He will not do it in this day. ...

"You can see there is something wrong. The power of God is not manifested among the Saints as it should be. The devil has always tried to defeat the plan of salvation, and he will try it until Jesus comes. Let us take courage. Let the standard of truth and the old time Pentecostal fire come against the devil and the powers of hell, and let us follow our example and lead souls to God as they did in the apostolic church. Let us preach and pray for God to protect them so that not only in a camp meeting occasionally, but also that our little meetings in our own congregation may be alive for God, and with such faith in Him that the blind may see, the lame may walk, and the deaf may hear, the dumb speak and all manner of affliction be healed. May the dead be raised occasionally, that God may be glorified and the people convinced that we are not of the world, that we are not a sect, but that we are members of the great church which Jesus built to take people to Heaven in, and that He has no other way to go than this way.

"Do not condemn this, brother, consider it. You get on your knees and call on God to help you to give it justice before setting it aside and see when you get through if you cannot ask God to bear witness to the truth. Let it be edifying and beneficial to all who read it, is my prayer."

– Excerpted from *How I Got Faith*, by Willis M. Brown.
How I Got Faith was originally published by The Gospel Trumpet Company, 1923,
 Republished by Faith Publishing House, January 1956 and February 1959,
 Now available online at www.churchofgodeveninglight.com "Library," "Books."

**LETTER FROM CHARLES E. BROWN (SON OF WILLIS M. BROWN)
TO L. L. PERRY**

“Detroit, Michigan
Feb. 24, 1925

“Bro. L. L. Perry,
Hammond, Louisiana

“Dear Brother in Christ:

“My father, Willis M. Brown, was born Sept. 29, 1856, about two miles of Cave-in-Rock, Illinois. He died at my house November 20, 1923, about sundown.

“My father was converted from a life of drunkenness, gambling, infidelity, and sin on the night of January 10th, 1895. He began preaching in the summer of 1895; and in September of that same year, I also commenced to preach. That fall he started to travel in evangelistic work, while I remained at home and preached Sundays in the country schoolhouse. In the Spring of 1896, I started traveling with him: and so we preached together for many years.

“We read some copies of the Gospel Trumpet in 1896, but we never came into very close contact with the Evening Light Reformation until in the summer of 1901 my father met W. G. Shell at a camp meeting in Missouri. From that time, he associated himself with the movement until the founding of the *Herald of Truth*. I think it was in the year 1913 that he took up the work with the *Herald of Truth*. It was apparently somewhat hard for him to make up his mind fully just what to do. He never had any doubt about his convictions but was unable for a time to see just exactly how he should carry them out. At length he decided fully and followed out the course, which probably most of you know in the last year of his life.

“Two weeks before his death he came to visit me, with a view to spending Thanksgiving with us. On the way up he caught cold in Cario, Illinois. He was sick when he arrived. He stayed with me about a week and then went out to George’s house (George Brown, my brother). There he stayed nearly a week. Friday I was called on the phone and told that he was seriously ill. I immediately drove out there. When I arrived I saw he was very ill. He wished to come to my house, so George – since he had a big car, and mine was a Ford – put him in his car and drove him to my house.

“Next morning, he was no better. I requested him to allow me to call a doctor to examine him. This he declined, with the words: ‘Let the doctors examine me when I’m dead, that’s time enough.’ Later on, however I explained to him that it would be hard for us if he should die without having been examined by a doctor, and he consented to allow me to call a doctor to examine him, but he would not take any kind of medicine or remedy in any form.

“The doctor pronounced his malady pneumonia and held out little hope. He could not talk much, and as death approached, he was in a deep stupor of sleep from which he would only arouse for a short time.

“Monday night he began a mighty campaign of prayer, praying constantly almost every minute he was awake, but would be overcome of the stupor and sleep again. Then he would

arouse himself with effort and pray with great energy. Tuesday, I asked him how it was with his soul, in order to get his last testimony. He replied with great assurance; ‘Charlie, it’s all right – I’ve anchored my soul in the haven of rest; I’ll sail the wild seas no more.’ These were practically his last words, as he went on to quote some song about work for Jesus, but he drifted off into sleep and did not finish it.

“And those are good words, and appropriate, for he sailed many stormy, wild and angry seas, but came to a peaceful haven of rest at last in the evening as the sun of his life and the sun of the earthly day were setting.

“I thank you warmly for your interest in my father; for it is a good thing that the memory of such a strong, resolute, and heroic fighter for righteousness and truth as he saw it should encourage some other man to believe that it pays to put up a stiff fight for your convictions; and that a man may lie penniless and homeless and almost friendless, and yet his life be not a failure. If it would help anybody to feel that ideals and not money give value to life, it is not in vain.

“The memory of my father is a sweet thing to me, because we were reconciled long before his death. I saw that I could not get him to see as I did, and he consecrated to leave me with the Lord; and our association was pleasant.

“With warmest personal regards to yourself and any other of my father’s friends to whom this may come, I am,

“Yours in Jesus,

“Chas. E. Brown”

[Note: Charles E. Brown became editor-in-chief of *The Gospel Trumpet* in 1930, replacing F. G. Smith, and was the author of several books, including *When the Trumpet Sounded*.]

H. M. RIGGLE’S ACKNOWLEDGMENT

“In *The Gospel Trumpet* of February 29th, 1936, H. M. Riggle has an article, or testimony, in which he relates of him having a bad spell of sickness by blood poisoning wherein he came near passing over. While in a very low ebb of life he says the Lord made him very conscious of a number of things. First, that there is but one passport to heaven, the blood of Christ. He saw plainly that he could not rest his hope on labors in gospel work. The blood was the password that opened heaven’s pearly gates. Second, ‘that for some time I have seen a trend toward the world in many ways. The plain saintly looking pilgrims dressed and appearing as, ‘women professing Godliness’ are becoming very few in number. The general appearance of many congregations is the same as found in the old, dead, formal, and proud churches and cannot be distinguished from the theater goers; and the astonishing thing is that they have let down the line fence entirely and have joined the hell-bound masses in the picture shows and theaters. There is a multitude caught in this emigration away from God and whirling along so rapidly they are completely blinded and unconscious of it.’ He said that he had promised God that he would lift up his voice like a trumpet and cry out against the sins of the church as never before.

“(Editor) Over 18 years ago the Lord plainly showed me that the Trumpet movement was being swallowed up with worldliness and warned me to loosen from the thing which, by His grace, I did. It may seem strange to some why the Lord did not, or could not, show this thing to H. M. Riggle years ago. The truth of the matter is this. It is hard for one who is much entangled in a thing, and has more or less love for it, to see the thing as it is and thus they drift on with the tide. The Lord had to get him down to death’s door before he could get courage enough to publicly speak a thing he said he had been seeing for some years. Now, he says he had promised God that he would lift up his voice like a trumpet and cry out against these things. His labors against this will be useless unless he first clears himself from the rubbish, for **he helped start the thing when he donned the tie and later endorsed and fellowshiped other things of a worldly nature.** The only safe thing for this man to do is to obey the scriptures found in Rev. 18th chapter from first to sixth verse, which says, ‘Come out of her my people.’

“History proves to us that there has never been a movement which has become adulterated with the world that has ever cleansed itself or been reformed and come back to a standard of purity and become again separate from the world, as holy people unto God; but on the contrary has become numbered in the “valley of dead bones” (Ezekiel 37) and needs to be prophesied to, and not endorsed. A minister’s preaching has no weight of eternal worth when he himself has on some worldly attire, endorses or is entangled in the thing he speaks against. My prayer is that God will awaken those who are asleep or are at ease in Zion.”

– Fred Pruitt, Published in the *Faith and Victory*, May 1936, Guthrie, Oklahoma.

THE CHURCH WALKING WITH THE WORLD

By Matilda C. Edwards, 1936 (Abridged)

“The Church and the World walked far apart
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime.

“‘Come, give me your hand,’ said the merry World,
‘And walk with me this way!’
But the faithful Church hid her gentle hands
And solemnly answered ‘Nay!’

“‘I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue.’

“‘Nay, walk with me but a little space,’
 Said the World with a kindly air;
 ‘The road I walk is a pleasant road,
 And the sun shines always there.

“‘Your path is thorny and rough and rude,
 But mine is broad and plain;
 My way is paved with flowers and dews,
 And yours with tears and pain.

“‘The sky above me is always blue,
 No want, no toil I know;
 The sky above you is always dark,
 Your lot is a lot of woe.

“‘My path, you see, is a broad, fair one
 And my gate is high and wide;
 There’s room enough for you and me
 To travel side by side.’

“Half shyly the Church approached the World
 And gave him her hand of snow;
 And the old World quick grasped it and walked along,
 Saying, in accents low:

“‘Your dress is too simple to please my taste;
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair.’

“The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.

“‘I will change my dress for a costlier one,’
 Said the Church, with a smile of grace;
 Then her pure white garments drifted away,
 And the World gave, in their place,

“Beautiful satins and shining silks,
 Roses and gems and costly pearls;
 While over her forehead her bright hair fell
 Crisped in a thousand curls.

“‘Your house is too plain,’ said the proud old World,
 ‘I’ll build you one like mine;
 With walls of marble and towers of gold,
 And furniture ever so fine.’

“So he built her a costly and beautiful house;
 Most splendid it was to behold;
 Her sons and her beautiful daughters dwelt there
 Gleaming in purple and gold.

“Rich fairs and shows in the halls were held,
 And the World and his children were there.
 Laughter and music and feasts were heard
 In the Place that was meant for Prayer.

“There were cushioned seats for the rich and the gay,
 To sit in their pomp and pride;
 While the poor folk, who were clad in shabby array,
 Sat meekly down outside.

“The Angel of Mercy flew over the Church,
 And whispered, ‘I know thy sin:’
 Then the Church looked back with a sigh and longed
 To gather her children in.

“Then the sly World gallantly said to her:
 ‘Your children mean no harm,
 Merely indulging in innocent sports;’
 So she leaned on his proffered arm.

“And smiled and chatted and gathered flowers
 As she walked along with the World;
 While millions and millions of sorrowing souls
 To eternal death were hurled.

“‘Your preachers are all too old and plain,’
 Said the World to the Church with a sneer.
 ‘They frighten my children with dreadful tales,
 Which I like not for them to hear.

“‘They talk of brimstone and fire and pain
 And the night of an endless death;
 They talk of a place which may only be
 Mentioned with bated breath.

“I will send you some of the better stamp,
 Brilliant and gay and fast,
 Who will tell them that people may live as they choose
 And go to heaven at last.

“The Father is merciful, great, and good,
 Tender and true and kind;
 Do you think He would take one child to heaven,
 And leave the other behind?”

“So he filled her house with gay divines
 Gifted and great and learned
**And the plain old men that preached THE CROSS
 Were out of her pulpits turned.**

“Then the sons of the World and the Sons of the Church
 Walked closely hand and heart,
 And only the Master, who knoweth all,
 Could tell the two apart.

“Then the Church sat down at her ease, and said,
 ‘I am rich and my goods increase;
 I have need of nothing, or aught to do,
 But to laugh, and dance, and feast.’

“And the sly World heard her, and laughed up his sleeve,
 And mockingly said, aside:
 ‘The Church is fallen, the beautiful Church;
 And her shame is her boast and her pride.’

“The angel drew near to the mercy seat,
 And whispered in sighs her name;
 And the saints their anthems of rapture hushed,
 And covered their heads in shame.

“Then a Voice came down through the hush of heaven
 From Him who sat on the throne:
 ‘I know thy works, and how thou hast said,
 I am rich, and hast not known

“That thou art naked, poor and blind,
 And wretched before my face;
 Therefore from my presence cast I thee out,
 And blot thy name from its place.”

– Poem "The Church Walking with The World," by Matilda C. Edwards,
Best Loved Poems (Garden City, NY: Garden City Publishing, 1936), pages 345-347.

THE INEVITABLE CONCLUSION

On page 85 of *The Early Morning Light* (published by Warner Press, formerly the Gospel Trumpet Company, Anderson, Indiana), Dr. Robert H. Reardon says, “The first crack in the view that ‘we have the Truth, the whole Truth, and nothing but the Truth’ came in a strange way. It had to be faced in the necktie question. We saints had been wrong about something! Alas, today we have gone so far to the other extreme that many of our congregations have drifted into a vacuous, mindless, emotional religious rock band, exhibiting fun-time religion accurately described by Bonhoeffer as ‘cheap grace.’ The search for Truth, the practice of it, and the testing of it provide a continuing challenge to the church. ...”

Sad, sad indeed! In eliminating one original teaching and practice after another, those who chose to take the slippery by-path of compromise lost the most precious characteristics and aspects of the reformation movement they claimed to represent. The fact is, The Truth remains where it stood in the Reformatory Period, before the devil ever agitated the “necktie question” and lured some good brethren down the path of human reasoning and “broad cultivation of the mind.” If you are searching for “The Truth,” dear reader, **you can still find it just where they left it!**

THE RADICAL REMNANT

On page 32 of *The Early Morning Light*, Dr. Robert H. Reardon said:

“Not satisfied, **the radicals**, ... did pull off and start a paper called *The Herald of Truth*. Descendants of this group still carry on their work today at Guthrie, Oklahoma. ...”

It should be observed that the definition of “**radical**” is “**of or from the root; original; fundamental; basic.**” True radicals are not extremists or fanatics, as some tend to believe. To be a true radical is to be simply what the definition implies.

Thank God, He has graciously preserved for us the real spiritual essence of the “evening light” reformation, which is free from all glorying in the flesh and uncorrupted “from the simplicity that is in Christ” (2 Cor. 11:3). **The essence of the reformation is still Christ revealed to us and in us through the Holy Spirit.** And this revelation still produces a “pure, reborn church led by the Holy Spirit,” a “holy remnant gathered to the King of Peace.”

As D. O. Teasley accurately stated in his article, “A Warning Voice,” in 1911, “the tactics most often employed against us have been fanaticism and compromise.” This has remained true until the present time. The radicals are those who remain firmly rooted in Jesus Christ, “the Branch” (see Jer. 23:5-6; 33:15-16), who have kept themselves from “idols,” who have not turned aside after the traditions of men and rudiments of the world. They have survived and maintained the original spirit of the reformation by staying on top of “the Mount of Inspiration” – by committing themselves completely to the leadership of

the Holy Spirit in all matters of doctrine, church policy, and practical interpretation and application of the Scriptures. Although they have been scorned as “fanatics” by compromisers and scorned as “compromisers” by fanatics, they have maintained a course *in the middle of the road*. Only the Holy Spirit can keep us there.

An argument of the liberal side was that the anti-necktie standard of the Reformatory Period was merely a tradition without scriptural warrant. But the wearing of the necktie is also a tradition and, obviously, it doesn't have any scriptural warrant either! Is there any difference in the principle behind the wearing of a necktie than that of wearing necklaces, earrings, finger rings, makeup, etc.? Would the meek and lowly Nazarene adorn His person with any of these things?

When the necktie issue was being agitated, Sis. Mattie (Bolds) Wilson, a pioneer minister in the reformation, was quoted as saying, “If a little piece of cloth around the neck was all there is to it, we could just grease that up and swallow it right on down. But there's more to it than that – it's the spirit behind it that we can't accept.” Sis. Jennie Ruty in one of her letters to R. L. Berry also said, “The future will show us all the things that are now counted evil forebodings and murmurings, for **sooner or later, truth will become visible.**” And it did! The same spirit that clamored for discarding the anti-necktie tradition in exchange for a pro-necktie tradition also endorsed every other pro-worldly tradition that followed it.

J. W. Byers spoke accurately when, in the October 20, 1910, issue of *The Gospel Trumpet*, he said, “The line of propriety must be found in this matter, and all know assuredly that **we cannot find it in the world**. We must find it in God, the tenor of His Word, His Holy Spirit, and His church. Spirituality and plainness of dress have ever walked hand in hand – not that plainness will cause spirituality, but spirituality will be characterized by plainness. If we should admit superfluity of any kind, where should we stop? Do we not see the beautiful line on this side of it all? Let the Word, the Spirit, and the church of God answer. **The most dangerous assailant the church of God has ever had to stand against in all generations is that of worldly conformity. To yield at this point means to let the enemy in, and the sad result will be a rapid decline of spirituality and a corresponding increase of worldly pride.** God has given His ministry the wisdom to take the stand and keep on this side of the line in the beginning of this reformation, and the world has been made to feel the spiritual power and strength of Zion to the ends of the earth. **The standard has not been too high on the line of plainness of dress, and to all whose lives are adorned by the beauty of holiness there is abundant liberty and freedom.** After all these years of sweeping victory over all the hosts of darkness, shall we begin to see how far over this line we can go by compromising with human reason? ... **Does the Spirit of God, who has indeed made Jerusalem a praise in the earth, prompt us to let down the standard, or to lift it up?**”

As J. C. Blaney also stated in his article in the August 18, 1910, issue of *The Gospel Trumpet*, “**to be filled with the Spirit is a safeguard against false doctrine, compromise, or fanaticism. It is because there is a lack of being full of the Spirit of God that people fall a prey to spirits and doctrines that are foreign to the Spirit of God. There never**

was a soul deceived by a false doctrine while he was careful to keep filled with the Holy Spirit. A soul thus full of God is safe from deception.

Let us NEVER FORGET THAT! All it takes to get on an erroneous “by-path” is to cease to keep filled with and led by the Holy Spirit. Only the Spirit of truth can lead us into all truth. And the leadings of the Holy Spirit do not coincide with “human reasoning.” The Spirit led Jesus, the author and finisher of our faith, all the way to mount Calvary – a place his disciples, through human reasoning, would have prevented Him from going. But He “through the eternal Spirit offered himself without spot to God” (Heb. 9:14). Who is willing to, through that same eternal Spirit, take up his cross and follow Jesus all the way to Calvary?

“Oh, the cross! the precious cross! ‘Twas there I counted well the cost,
 ‘Twas there my soul was sanctified, ‘Tis there I ever will abide;
 ‘Tis there we find the purest gold, And joys that never can be told.”

The Holy Spirit hovers around the cross. The Spirit draws all men to the cross. The cross is where the sanctifying blood of Jesus is applied. A Spirit-filled life can only be found at the cross and maintained by staying near to the cross. So, as another song says, “help me count all else but dross, **keep me near the cross.**” Human reasoning fades away at the cross. **The cross is *the radical* – the root, origin, and basis of all true Christianity.** He who lives and walks in the Spirit finds his glory only in the cross, and all that the cross implies. The cross implies asceticism – self-denial. The author and finisher of the Christian faith says, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luke 9:23).

The “Reformatory Period” of the Evening Light Reformation was a time when the focus was on “the cross.” No amount of suffering or self-denial was considered too great that they might follow in the footsteps of Jesus and thus fulfill the perfect will of God. Those involved in the reformation had no interest in being conformed to the world but rather in being transformed that they might prove what is that good, and acceptable, and perfect will of God (Rom. 12:2). As another song from that period states:

“I am drinking at the fountain, Where I ever would abide;
 For I’ve tasted life’s pure river, And my soul is satisfied;
 There’s no thirsting for life’s pleasures, Nor adorning, rich and gay,
 For I’ve found a richer treasure, One that fadeth not away.

“Tell me not of heavy crosses, Nor of burdens hard to bear,
 For I’ve found this great salvation Makes each burden light appear;
**And I love to follow Jesus, Gladly counting all but dross,
 Worldly honors all forsaking For the glory of the cross.**

“Oh, the cross has wondrous glory! Oft I’ve proved this to be true;
 When I’m in the way so narrow, I can see a pathway through;
 And how sweetly Jesus whispers: Take the cross, thou need’st not fear,

For I've tried the way before thee, And the glory lingers near."

This was where they found the reformation glory – IN THE CROSS OF JESUS CHRIST! And for this they gladly presented their bodies a living sacrifice, holy, acceptable unto God, considering it their reasonable service (Rom. 12:1).

The "Eliminative Period" of the movement's history was the time when portions of the cross began to be rounded off or cut off – eliminated. The sacrifices and ascetic practices of the Reformatory Period began to be considered unnecessary.

The "Popular Period" of the movement was when men began to glory in the reformation movement itself more than in the cross of Jesus Christ. In this period the glory of God began to depart. The One who initiated the reformation and spread it around the earth by the moving of His own Spirit, said, "I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images." Isa. 42:8.

God once had His servant, Moses, to make a brazen serpent and put it upon a pole that the children of Israel might look upon it and be healed of their snake bites. It served the purpose God intended in its time. But later, the children of Israel began to worship the brazen serpent and the very thing God had used to bless and heal them became an idol to them! Men tend to do the same thing with reformations. They begin to focus more on the movement God used to accomplish His purpose and to glory in it more than in the One who initiated it.

Let us remember the words of Jesus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." John 3:14. "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

May our focus ever be as it was in the Reformatory Period of the Evening Light Reformation movement – **TO LIFT UP JESUS, HIS PURITY, HIS HOLINESS, AND THE STANDARD OF HIS CROSS BEFORE THE WORLD.** A. L. Byers wrote: "The true spirit of the reformation will be, however, with those who measure to its standard, whether they be few or many, and God will manifest Himself accordingly. ... Many are the counterfeit movements today. One must ignore every influence of man and then rely on the witness of both the Word and the Spirit in order to be guided aright." – *Birth of a Reformation*, pages 28-29.

What is a remnant? Webster's dictionary defines "remnant" thus: "Residue; that which is left after the separation, removal, destruction, or loss of a part. That which is left after a part has been done, performed, executed, passed, told, or the like; remainder, yet left." In other words, a remnant is a leftover portion of something original.

In looking back at the history of Christianity from its birth 2000 years ago down to the present time, we see that millions have partaken of its blessings as well as laid down their lives for the gospel's sake. They were true soldiers of the cross. The greatest portion of Christ's body, the church, has already been transported to the other side of the veil, that is,

the eternal, heavenly realm. The largest part of the gospel dispensation has now “been done, performed, executed, and passed.” By the moving of His Spirit in the “evening time” God blessed the world by dispelling the darkness of apostasy, making the evening as light as the morning of the Gospel Day. But Jesus said, “Walk while ye have the light, lest darkness come upon you: ... While ye have light, believe in the light, that ye may be the children of light” (John 12:35, 36). “The watchman said, The morning cometh, and also the night ...” Isa. 21:12a. “And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.” Rev.6:12-13.

We have now reached that dark midnight hour, just before the Bridegroom’s return. Having rejected light, the world now lies in gross darkness while many foolish virgins are sleeping, having no oil in their vessels and with their lamps gone out. In meditating upon these things, the following scriptures came to my mind:

“Nevertheless when the Son of man cometh, shall he find faith on the earth?” Luke 18:8b. “... For that day shall not come, except there come a falling away first ...” (2 Thess. 2:3). “The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary.” Isa. 63:18. “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.” Rev. 16:13-15. “And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” Rev. 20:9. “Oh that thou wouldst rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence!” Isa. 64:1-2.

That great day is almost upon us! “And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” Luke 21:34-36. “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Eph. 6:18. “But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.” Jude 20-23.

Mother Sarah Smith, who traveled with D. S. Warner as a member of his evangelistic company, wrote a few years before her death, “... when the Son of man cometh, shall he

find faith on the earth? **Oh, what an awful condition this world will be in when Jesus comes!** So many kinds of beliefs without living and saving faith of the Lord Jesus Christ.”
– *Life Sketches of Sarah Smith*, page 36.

Meanwhile, “the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the LORD of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.”
Isa. 1:8-9.

“And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness of his flesh shall wax lean. And it shall be as when the harvestman gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. **Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof,** saith the LORD God of Israel. **At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.**”
Isa. 17:4-7.

This is that day in which we now live! The glory of Jacob – the glory of Christ and radical Christianity – has been made thin in the earth and the fatness of his flesh has waxed lean. Real saints are few and far between. **We need to keep our eyes focused on our Maker.** “For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.” Isa. 54:5. Christ is the Maker and the Bridegroom of the church. He is the One who builds His church. Our business is to allow Him to make and mold us into His own image so that we can be a part. Only in this way can we be made a “lively stone” in His building (1 Pet. 2:5) and be claimed as one of His own in that day when He makes up His jewels (Mal. 3:17). Remember, Jesus said, “For many are called, but few are chosen.” Matt. 22:14. “Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.” Matt. 7:14.

“Many called, but few are chosen; Brother, are you of that few?
Are your words, your thoughts, and actions Pure and holy through and through?

Many called, but few are chosen, This the Lord has plainly told;
And we see it all around us, As the world we do behold.

O thou God of love and mercy, Send the light to ev’ry land;
Help the few that now are standing, Keep us saved until the end.”

– Thomas Nelson, *Songs of the Evening Light* #108, Gospel Trumpet Company, 1897.

“From the mountains and hills let us gather the few
Who will stand for the right and dare to be true.”

– D. O. Teasley, *Evening Light Songs* #8

“Are you of the holy remnant **gathered to the King of peace?**
 ... Oh, what myriad souls are sleeping, Soon to wake in judgment fires!
 Help, O God! thy remnant gleaning, Until time indeed expires.”

– D. S. Warner, *Evening Light Songs* #24.

“... **Unto him [Christ] shall the gathering of the people be.**” Gen. 49:10b.

“**Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, ... Let no man deceive you by any means: for that day shall not come, except there come a falling away first**” 2 Thess. 2:1, 3a.

There is a striking parallel between the “falling away” among the morning time church (to which the above scripture refers directly) and the falling away among the evening time church (see comments by Lawrence D. Pruitt, page 106). There are those who are hoping to yet see great revivals and a great influx of people coming to Christ and finding salvation before the end of the age. While every saint would love to see this and we do all we can to spread the light of the true Gospel and pray for the salvation of all men everywhere, according to the Word of God, this will never happen again. We are in “the gleaning time” of the harvest – a time when, as Apostle Paul says, “they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4). All we can do is reach for those “two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof.” Let us not despise “the day of small things” (Zech. 4:10). The reason for the few, “the very small remnant,” is the “strait gate” – the way of the cross – the narrow way of self-denial that few are willing to travel. The Lord has set His “plumbline” in the midst of His people and He “will not again pass by them any more” (Amos 7:8). The plumbline of His Word has not changed. All may choose to measure to it, or not. We will all reap the consequences of our choices in the matter. Only those who choose to align themselves with the plumbline will be chosen by the Lord in the last great day.

An anonymous writer from China very accurately pinpointed the time in which we now live in the following article. May these words sink deep into our hearts and may we all “give the more earnest heed to the things which we have heard, lest at any time we let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation ...?” (Heb. 2:1-3.)

JUST BEFORE JESUS COMES

“It would be noticed in the scriptures that the apostasy is not concerning education or fine churches or able ministers or large congregations or the progress of intellectual and material prosperity. **But it would be a breaking down of faith and a denial of the power of God in Holy Ghost experience.** There is at present well-nigh a universal landslide toward higher criticism which is lower infidelism. There is also a denial of the supernatural

working of God in regeneration, definite answers to prayers, and the revelation of divine things to the soul by the Holy Spirit, which make up the religion of the apostles and their successors.

“We are then to expect great deceptions and delusions, deceiving if it were possible the very elect. We may also expect great advances in *forms* of godliness in the last days. **Faith will not become low through worldliness and the denial of the Scriptures only, but also through the remarkable imitative faiths which will work on in their deceptive power.** These movements will become an unseen influence in the air around us and the atmosphere will be peopled with evil spirits and heavy with the depression of hell. These evil spirits will do their utmost to injure, mislead, confuse, and depress the children of God. Our bodies will be afflicted. It will press in on our minds and becloud our souls. All kinds of strange feelings and new and peculiar trials will come to us, a surprising lack of desire and energy Godward, a spiritual deadness, a mental heaviness, a lethargy of soul; an alarming desire for forbidden things and a peculiar delight and fascination in any of the world’s pleasures we dare to taste.

“It will be very difficult to preach the Word in liberty and power. It will be very difficult to give attention to the Word when it is preached. It will be very difficult to get real earnest and continue in prayer. This is the atmosphere in which we must battle as the last days darken around us. **Oh, let us be strong in the Lord, for Satan will no doubt bring a mysterious power to bear on our minds and wills which will make it exceedingly difficult to walk closely with God and very easy to live in the flesh.**

“We will be amazed at the power he can use against us, and it will become very hard to serve God faithfully and to pray earnestly for it will seem as if everything without us and almost everything within us has conspired to keep us from following Christ all the way, and to influence us to compromise. We will be surrounded by a worldly atmosphere that will draw us away from God, that will render prayer half-hearted and that will deaden our spiritual senses to the realities of heavenly things and the glorious presence of our Lord. It will become very easy to slip out of communion with God, and harder than ever to keep communication open between our souls and Heaven.

“Already we feel the beginning of the influence of the inrush of these things upon us. [This was written several decades ago!] Worldliness in various forms weaves the ever-expanding power over many congregations. Things are not only allowed but are unblushingly organized, yes, organized now, which would not have been possible a generation ago. The craze of the drama and the exciting round of pleasure is catered to in connection with many places of worship to the destroying of deep spirituality and bringing to an end of revivals and also the furtherance of the spirit of compromise with doubtful things and associations.

“There is a terrible decline of faith and true religion all over the world at this moment. We do not deny that there may be here and there a few exceptions. But looking at Christendom as a whole, it presents a sad picture. Reviewing these matters, do they not constitute a loud call to the servants of Christ to arise and seek during the intervening short

period to make the most of this the day of opportunity before their Lord and Master summons them to give an account of their labors at the Judgment Seat of Christ?"

THE LEGACY OF C. E. ORR

C. E. Orr was a very humble soul who found his retreat and safety in a life hidden away with Christ in God. Some who chose to make provisions for their flesh came to view him as being a fanatical Christian, but really, he was simply a *radical Christian* – one who found his glory only in Christ and the cross. The following excerpts from his own writings reveal the tenor of his spirit:

“Dead with Christ”

“‘If we be dead with Him,’ 2 Tim. 2:11. Think deeply on these words. Dead with Him. What does it mean? There is no thought of death on the wooden cross, but death to all living to fleshly lusts. To be dead with Him is to be dead to all He was dead to. It cannot mean less. He lived after the Spirit and not after the flesh. He lived humanly but never fleshly. To live after the Spirit is to do all things in the Holy Spirit. The Holy Spirit is to be the energy in the speaking of every word and doing of every deed. We are not to speak and act of ourselves, but in the Spirit. Adam acted to the flesh which separated him from divine life. We can live in the flesh, do things in the flesh, and not do them for the sake of the flesh. We can do everything for Jesus’ sake. When we do things for the sake of the flesh, we are living to the flesh, and this is not holy living. Do not be too hasty to conclude that you are not a Christian because you do some things almost daily that is done to the flesh. You may speak too idly, or too sharply, eat too much, indulge in the flesh in too great an ease, and yet do it carelessly and thoughtlessly and not altogether forfeit Divine life. Read the next paragraph.

“Living with Christ”

“‘If we be dead with Him, we shall also live with Him.’ 2 Tim. 2:11. Not only when we get to heaven, but here on earth. If we do not live with Him here, we shall not live with Him in heaven. You cannot speak idly, impatiently, eat intemperately, willfully and premeditatedly and be a Christian. And to do those things thoughtlessly and carelessly is to become a very weak Christian and will finally end in the utter loss of spiritual life. Many, many saints are living too carelessly, thoughtlessly. They may pray the Lord to help that every word they speak may be seasoned with grace, but oh, how careless they are about their words when they come from prayer. They seem to give such little heed to help God answer their prayers. They will chatter along for an hour about earthly things without once thinking of God or whether their words are pleasing unto Him. They will talk about things that ought not to be spoken by those professing to be saints. They seem to enjoy talking about the unholy deeds of others. To live with Jesus is to have but few words, and them well chosen. To live with Christ is to have Him live with us. He is to be in all we do. It is not for us to live but Him to live in us. Christ liveth in me.

“Baptized Into His Death”

“‘Baptized into His death.’ Rom. 6:3. Many saints fail to walk in that blessed fellowship and intimate communion that their souls crave. They long to have Christ more real in their lives. They yearn for a greater consciousness of His presence. They come short of their souls’ cravings because they are not baptized fully into Christ’s death. They live too much to the flesh. They live too much for earthly things. They have too great an admiration for earthly things, a fine home, fine furniture, fine automobile. Look closely into the life of Christ. Not once did He ever manifest an admiration of the fine things of the world. He admired God in nature, but never admired nature of itself. If He admired the works of man, it was not what man had done, but what God had helped him do. In all His sightseeing He never lost sight of God. This is a precious secret in the Christian life. See God everywhere and in everything. Admire God, adore Him, and not the thing He has created. Alas, how many think more, admire more, talk more about, seek more after the thing created than they do the Creator. Jesus saw this world and all the fine things in it under condemnation and ready for the burning, and so will you when baptized into His death.

“Dying with Christ”

“‘Always bearing about in the body the dying of the Lord Jesus.’ 2 Cor. 4:10. Do not think of Christ being dead to the extent that He had no temptation. He was tempted all through His life as any sanctified person is tempted. Read Heb. 4:15. His death was that of an everyday dying. He had temptation to resist and overcome. He had a human will which He kept in subjection to the Divine will just as Christians have to do. The same power that enabled Him to do this will enable the Christian to do likewise. This is holy living. Just as Jesus kept dead to every suggestion of the flesh, so are we to keep dead. This is bearing about in our body the dying of the Lord Jesus. One brother inquires, ‘How can a man marry and raise a family and not live to the flesh?’ Just the same as he can do anything in the flesh and not live to the flesh. Jesus did not refuse to marry because it was sinful or fleshly. It was not His calling. Paul said, ‘Let every man abide in the same calling wherein he was called’ (1 Cor. 7:20) and he was talking on this very subject. Marrying belongs to pure humanity as much as eating, drinking, sleeping, etc. though not as necessary to the life of the person, but is to the life of the race.

“Raising a family was not the sin of Eden. God told Adam and his wife to be fruitful, to multiply and replenish the earth before their transgression. When man and woman marry simply for the gratification of the flesh, they transgress a higher law of their being. They are living on the plane of the flesh. This is true of everything in life. To build a house, or remodel one, to buy home furniture or an automobile to the gratifying of the flesh is sowing to the flesh. There are to be fasts, by mutual consent for the soul’s good in the married life, the same as abstaining from food and drink. (1 Cor. 7:5). Dying with Jesus means the refusing to do anything in life purely for fleshly gratification. This is holy living. This is where many a saint is coming short of the perfect life. They are too careless. Their soul is not stirred up to realization of the great importance of sowing to the Spirit. **Listening to the suggestion of the flesh has caused many a one to fail to obey the Spirit. They sowed to the flesh instead of to the Spirit, and they will have to pay the penalty.** They absent

themselves from the prayer meeting, from the closet, fail to give of their means at the suggestion of the flesh. They are missing the joy of God.”

– C. E. Orr, *Helps to Holy Living*, pages 44-47.

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Pastor Steve Williams of *Gospel of Deliverance Church*, Apache Junction, Arizona, has obviously done some extensive research regarding C. E. Orr’s life. He says:

“Charles Orr was born on May 5th, 1861, in Williamsburg (spelled Williamsburgh until 1893), Ohio, which is about thirty miles east and slightly south of Cincinnati, and about eight miles east of Batavia, which is the Claremont County Seat. Williamsburg is situated on the banks of the Little Miami River, the quaint village at the time of Charles’ birth was nearing six-hundred folk, his parents were Lorenzo Orr (born 1822) and Rachel Riggs Orr (born 1825), who had married on August 11, 1844.

“Charles Orr married Minnie M. Rucker (born July 24, 1864) on June 17, 1886. Minnie and Charles would have five children, Ethel, born in 1887, then born in 1891 Charles H., Lena was born in 1892, Victor in 1895, and Berti or Birdie in 1901. Minnie passed away on August 3, 1911. On August 29, 1912, Orr married for the second time, to Miss Madora (Dora) Conover of Coalfax, Washington, in Cayuga, Indiana; S. P. Strang officiated, and Orr’s daughter Lena was in attendance.

“**Charles Ebert Orr was an unusual man of God**, a prolific writer, yet considering that his first book was not published until 1897 at the age of thirty-six, his output was outstanding. ... In addition to his own writing, Brother Orr began working at the Gospel Trumpet, a Church of God publication in 1902. Exactly how long he worked is not explained, but the position he held would have been one of three: Contributing Editor*, Managing Editor or Office Manager. Orr’s trail in service to Christ took him from east coast to west coast, South America, the West Indies, Jamaica, Scotland, pastoring, evangelizing, often teaching a Sunday School class, preaching then in the main service, and leading those that were interested in being a Christian in study, referred to as an inquirers class. ...

[*Note: I have seen his name listed as a “Contributing Editor” in *The Gospel Trumpet*.
– Harlan Sorrell]

“**The primary focus of Charles E. Orr in ministry was holiness.** Even the titles of most of his books, reference a righteous lifestyle. It is not surprising that his teaching ‘precipitated a divisive crisis in the early twentieth century Church of God.’ With this said, the Tagline of *The Gospel Trumpet*, when Orr began working there in 1902 was: ‘Sanctification – Oneness in Christ.’ **The atmosphere with which Orr started with the Church of God was one of holiness, he just did not change as some others wished to do. ...**

“I believe a Christian man should be given the opportunity to explain himself or describe himself, the reader affording his historical statements weight as we judge his fruit, thereby giving us an understanding of who he was. I can find no better idea of who Charles Orr was than by these his words: ‘I have my heart and soul in the work of God.’ Regardless of what we think of Orr now we need to remember that we are looking backward, from an obscured vantage point. With that said, I don’t believe that anyone can question Orr’s sincerity, or his love for Jesus Christ.

“Beyond his desire for holiness, Charles had a heart for youth, desiring to uplift them above the moral station that the world was providing. He was a man ahead of his time racially speaking, in that he preached to anyone, any color, anywhere, including mixed-racial churches. Truly, C. E. Orr was a man not confined to his beginning situation, nor slowed by adversity. His ministerial outreach was in small towns, never holding a large pastorate, yet he did the work of God, whether troubles arose from within or without, through deaths survived, and heartache much, Orr persevered.

“Orr was at the first assembly meeting of the Church of God in Jamaica in the winter of 1908, Charles preached; but this stay was but a part of a South American tour which Orr had been invited to, including other stops in the West Indies, and in South America proper. In June of 1913, Brother Orr was preaching in Anderson, Indiana, at the annual Church of God Camp-Meeting, where he talked regarding unity. In July of 1913, Orr sailed from New York to England, with his wife Dora, and did not return until January of 1914. By what is mentioned in a Church of God camp-meeting book, he had been residing in Aberdeen, Scotland. What works he was involved in may be lost in time.

“Mr. and Mrs. Orr resided in Anderson, Indiana (1914) but Orr’s ministerial duties had him moving frequently. ... Eventually (1917), Charles took a pastorate in Everett, Washington (Church of God), some twenty-eight miles north of Seattle. Dora [his second wife] died there in 1919, and Charles moved back to Anderson with his children.

“Charles Ebert Orr, wrote more than fifteen books, most of which may be found in digital form, with several titles reprinted and a few of those first editions might be available. Orr was a talented teacher, no doubt a gifted communicator and a dedicated man of God, and I without reserve refer to him as a Trailblazer of the Church.”

– Steve Williams, April 15, 2020.

C. E. Orr was one of the pioneer ministers of the Church of God (Evening Light Reformation) who was unwilling to eliminate the standards, doctrines, and practices of the Reformatory Period. He was one of the “radicals” who adhered to the cross of Jesus Christ and took a firm stand against the innovations of worldliness. While it was not his intent to create a division within the church, he was looked on by some who were of a different mind and spirit as being a division-maker. But when it comes to truth versus error or light versus darkness, division is inevitable (see Luke 12:51-53).

For a short time in the mid-1920s, prompted by a desire to get along with the brethren, C. E. Orr did put on a necktie. A picture was taken of him wearing the tie and published,

insinuating that he too had conceded on the issue. But his tender and sensitive conscience would not allow him to continue this course, so he soon retracted his steps and reaffirmed his original position. His decision was by no means inspired by any selfish motive, but by his earnest desire to be in harmony with the perfect will of God.

C. E. Orr Answers Questions

“A brother writes us reprimanding us for leaving the reformation. A sister writes asking us if we are trying to start a new movement or only endeavoring to uphold the old movement. Let us have a short, earnest talk over this matter. Let us be honest, fair, candid, and reasonable. We all recognize D. S. Warner as one of the principal agents used of God in bringing about this reformation, or of originating this present movement. ... It was my privilege to be with him in a number of camp meetings, and other meetings. I sat under his preaching for more than a year in a school building where I taught school. He lived in my home for several months while he was building a home for himself and family near Grand Junction, Michigan. Few men have had greater opportunity for knowing the life and teaching of this holy man than we have had. The truthfulness of what we shall now say about his belief and teaching cannot honestly be denied. His writings through the paper he published will verify all we say.

“... That he advocated or advised the establishing of a seminary for the educating and training of preachers, we deny. No writings of his can be produced that teach that he advocated such a seminary, but on the contrary, he did denounce such seminaries in strong terms, often calling them ‘Preacher Factories.’” He denounced as a great evil the building of costly meeting houses, with their fine carved work, their colored windows and expensive furniture. He taught plainly and forcibly against the use of musical instruments in the worship of God. None of the congregations used them in his day. ... All who heard him well remember his scathing words against such honorary titles as Rev., D. D., L. L. D. How would some of the present D. D.’s, claiming to be representatives of this movement, feel to have this holy man come and preach on such a subject in their ‘First Church of God?’ ... He taught emphatically against the shamefulness of a salaried ministry. He classed a hireling ministry with the false prophets. Some attempt to make a distinction between a salaried ministry and a hireling ministry. In any vocation in life, to arrange for a certain sum as a salary is to receive a hire. There is no difference.

“... His teaching, both preaching and writing, abounded in denunciation of worldliness in dress. While the women in those days did not wear the short skirts and sleeveless waists as worn today, they did wear the big flouncing sleeve, and other extravagances which he denounced. They did not bob and marcel their hair as today, yet they did ‘bang’ their hair and wear ‘rats’ which he abominated. He taught against the wearing of flowers and plumes on the hat, or wearing beads, bracelets, rings, etc. ... He opposed the marriage of a saint with a sinner and the remarriage of any divorced person.

“We could go on to greater length, but this will answer our present purpose. The above are some of the things he opposed both in teaching and practice. He lived what he preached. Now I believe, teach, and practice all those things I heard him teach. I cannot

call to mind one single thing which I heard him preach that I do not believe and practice today. The question then is, Have I left the reformation? We will let every fair, honest, candid man answer the question. We are not starting a new movement, but keeping right on in the one that those early reformers brought in. No man can gainsay this. No honest, fair-minded man will attempt it. If Brother Warner were to be resurrected from the grave on a certain day and he were again to preach as he did preach, and I knew the day of his resurrection, I certainly would make an honest and earnest attempt to have someone at the graveside with an invitation for him to come hold a series of meetings in our house of worship. Would all you preachers who claim to be of this movement open your pulpits to him for a month? Oh, what a clearing there would be if you would do it! Can you be fair and still say that I have left this reformation? We are not starting a new movement, but in the love of Jesus are doing what we can to perpetuate the old movement that was brought in by D. S. Warner and his associates. We love these old-time truths today. They are clear Bible teachings.” – Excerpted from “Not a New Movement,” by C. E. Orr.

The following quotation was originally extracted from the paper he published called *The Path of Life*, in the late 1920s:

“Question: Is it right to use musical instruments in worship? – G. W.

“Answer: God’s ear hears nothing but the music of the human heart. We are to sing with grace in *our hearts* to the Lord. See Col. 3:16. Make melody in *your heart* to the Lord. Eph. 5:19. The melody of the heart is the only worship that God hears, whether it be in preaching, praying, or singing. Eloquent sermons never reach the ear of God if they are not born in a Holy Spirit-filled soul. God will hear the ignorant man or woman’s prayer if it comes from the heart, but the words of a prayer may be grammatically correct and sentiment ever so beautiful, yet if it does not come from the heart, it never reaches God’s ear. The voice may be ever so melodious and well-trained, the voices of the quartet may be in the most beautiful harmony, and they may sing to delight the trained ears, but many times the cracked voice of the lonely widow in her cabin home is far sweeter music in the ears of God. A musical instrument is perfectly heartless; therefore, the tones of the piano never reach God’s throne, no more than a heartless prayer or sermon. It is not the cultivated voice or the soft melodious tone of the harp and viol that God hears, but the heavenly melody of the heart. Why bring anything into the worship of God that cannot worship God?”

Again, C. E. Orr addresses this subject in yet another article:

“We recently received a letter from a very earnest Christian woman asking us to give her the scripture which taught that it was wrong to use musical instruments in our public worship to God. In our reply to her we said that in this, like in many other things, there was no plain word of command. There are many things one could do which is wrong to do, and yet we are not forbidden in plain statement not to do them.

“As concerning the use of musical instruments in our worship to God we have no quarrel or contention with anyone. It is the privilege of each one individually to come into that

nearness to God where he can learn the secret of His mind concerning these things. It is down in the inner depths of the secret place of the Most High that we can know what pleases God. It is when we are tuned in perfectly with the heart of the Great Infinite that we can take such an attitude toward such things as He takes. A man at one time asked me if a certain thing was wrong. We told him that, if he would come near to God and get a clear vision of His holiness, he would not have to ask me such a question.

“No one can rightly object to me giving some of my own experience with respect to this matter in question. One evening years ago, when we were in intimate communion with God, we became so fully in the Spirit that we were lost to all earthly things. A sea of heavenly light rolled around me. Heaven was opened to the vision of my soul. I talked face to face with God. A text of scripture came to my heart, ‘God is a Spirit: and they that worship him must worship him in spirit and in truth.’ John 4:24. I knew this was true spiritual worship. In meditating on this afterward the thought came to my mind, ‘Would the soft tones of a musical instrument most skillfully played helped me to have worshiped God more fully in the Spirit?’ No, a thousand times no! The most charming music ever rendered on any instrument would have been a distraction, a harsh, and hateful disturbance. Then God whispered to my heart, ‘I want the public worship of my holy ones to be as near like their most intimate private devotions as they can possibly have it.’ It was then I knew that, if our public worship was in the Spirit as it should be, the most delightful instrumental music would be a hindrance instead of an aid to our worship.

“Is it wrong to have musical instruments in your home? Is it wrong to find pleasure in instrumental music? No! God has made us physical beings and gives us physical pleasures. He has made us mental beings and gives us intellectual delights. He has made us moral beings and gives us happiness in doing good, **but all this is not worship to God.** You can have physical pleasure, intellectual delights, moral happiness, and yet not worship God in the Spirit. In the realms of our intellectual tastes, and our finer artistic sensibilities we delight in beholding the beauty of sunset or the loveliness of flowers, but when we get in the Spirit and are given a vision of the wondrous perfections of God, we do not want any bouquet of flowers to intercept our view.

“**It is only human hearts that can pour music into the ears of God.** The Holy Spirit never pours incense on the tones of the organ and wafts them up to the nostrils of the Almighty. **Heavenly incense is poured on nothing but the altar fires of God in the human soul.** Our singing may be out of time and out of tune, but if there is melody in the heart to God, it rolls in sweet symphonies throughout the corridors of heaven and angels listen. My dear holy brethren, let me whisper a secret to you. Artistic music only touches the finer tastes and higher sentimentality of our intellectual and moral being and never touches the spirit being of man. God is a spirit and it is only the Spirit of God that can touch and delight the spirit of man, and it is only the spirit of man that can touch and delight the heart of God. Spirit beings have no ear to hear sounds made by material things.”

Lawrence D. Pruitt gives more historical insight to C. E. Orr’s life in the following article he wrote in 1961:

“Eighty Years in the Evening Light”

“Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk *therein*. . . . Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it.’ Jeremiah 6:16, 19. In this chapter the prophet Jeremiah laments God’s judgments against ancient Jerusalem and proclaims His wrath upon the people because they refused to hearken unto God’s words and admonition to walk in the ‘old paths’ and ‘the good way’ that they might find rest to their souls. They said emphatically, ‘We will not walk therein.’

“Ancient Jerusalem, as the chosen people of God, is a type or symbol of the spiritual city of New Jerusalem, the Church of God in this gospel dispensation. Zechariah, the prophet, looking forward to the evening time of the gospel day, declared: ‘But it shall come to pass, *that* at evening time it shall be light. And it shall be in that day *that* living waters shall go out from Jerusalem. . . . In that day shall there be one Lord, and his name one.’ Zech. 14: 7b, 8a, 9b. In fulfillment of this prophecy, the blessed evening light began to shine forth in 1880 when D. S. Warner, a true reformer in every sense of the word, along with other men of God, stepped out of and declared their freedom from all man-made organizations called churches. They did not organize another church but recognized and scripturally maintained that they were already members of the Church that Jesus built hundreds of years before and set in operation on the day of Pentecost. Christ was set forth as the Door and Head of His spiritual body, the Church, and the means of induction into that Body was by the experience of the new birth alone—a spiritual resurrection from the dead state of sin. Man-rule and human methods of church membership were discarded. The true church was scripturally declared to be separate and distinct from all the creeds of men. The two witnesses—the Word and the Spirit—were restored to their rightful positions as governors of the Church. An urgent call for the unity of all God’s people in the holy bonds of love, for which Jesus prayed, was sounded abroad. Even to sect Babylon resounded the command: ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Rev. 18:4; 2 Cor. 6:17.

“With this restored light on the Word of God burning in his soul, Bro. Warner began, in 1881, the publication of the paper called *The Gospel Trumpet* which was a private venture and did not officially come under church control until 36 years later, in 1917. As a result of this unique message of truth, a host of the ransomed of the Lord returned and came to ‘Zion with songs and everlasting joy upon their heads.’ Isa. 35:10. This precious truth spread like a prairie fire over the country amid much opposition and persecution. Many were saved, sanctified, and called to the gospel work. The doctrines of holiness, two definite works of grace, divine physical healing, the ordinances of baptism by immersion, the Lord’s supper and feet washing, the one true Church, racial equality and desegregation, plainness and modesty of dress, and simplicity of living were faithfully proclaimed and practiced. All unnecessary articles of dress, outward adornment, and conformity to worldly fashions were laid aside by the saints in light. However, no external condition or appearance alone was made a test of fellowship. The individual’s light on God’s Word alone rates his responsibility. The test of fellowship is that of the spirit – whether there is

a willingness to walk in the light of Christ's teachings. 'If we walk in the light as he is in the light, we have fellowship one with another ...' 1 John 1:7. They 'reached their hands in fellowship to every blood-washed one, while love entwines about each heart in which God's will is done.'

"Ere long the powers of darkness moved to cripple the reform movement by division. In 1898 the 'anti-cleansing heresy' arose and a number of prominent ministers left the main body. However, some returned later. They believed that the carnal nature is removed at the moment of conversion and therefore there could be no cleansing in the second work of grace, but the truth marched on.

"After thirty years (1880-1910) under the blazing light of the evening time, innovations, apostasy and compromise developed on a broad front in the movement. This situation is admitted and verified by C. E. Brown, former editor of the *Trumpet*, under the subject, 'Changing Patterns in the Movement.' He writes: '... A radical change came over the movement. Perhaps the first was the appearance of segregation in the North. ... The segregation of the races into separate congregations rapidly came to pass during the First World War. ... Once started, the new order spread rapidly till it became practically universal.' – *When the Trumpet Sounded*, pages 360 – 361.

"The following is the exact copy of a resolution adopted at a camp meeting in 1911 and approved by the General Assembly:

“Whereas, There has been of late considerable agitation amongst us in regard to necktie wearing and

“Whereas, Extreme positions have been taken, some for and some against it, it has seemed pleasing to the Lord that the question be considered by the ministers attending this camp meeting and that a statement be given. Accordingly, there assembled at 9:30 on June 7, 1911, twenty-five ministers representing eighteen states, and the following is their unanimous decision.

“(1) That there is no good reason for a change in what for years has been the general attitude of the church in this country in regard to the matter, namely, that the wearing of the tie is a thing to be discouraged as being unnecessary and as tending to the spirit of the world.

“(2) That liberty be given to its being worn by those whose consciences do not forbid their doing so on occasions when their business or other extreme circumstances require it.’

“Under the heading of 'Changes in Ascetical Practices,' C. E. Brown comments on the resolution in these words: 'Anybody who knows human nature would know at once that the concession made in the last paragraph would mean the end of the anti-necktie custom.'

“Bro. C. E. Orr writes in the year 1933: 'I became connected with this reformation 43 years ago. Very few, in fact none now living, have been more closely associated with D. S. Warner than this writer. He has heard him preach hundreds of times; been with him in a number of revivals; had him for months living in my home and being with us in our family altar. For a considerable time, we lived on the same campground, and I was with

him through his last illness and up until within a few hours of his death. I know well what he taught, and what he practiced. He was editor of *The Gospel Trumpet*. Among the many things he taught as being evil was the wearing of the necktie. He held this as being an adornment, which is forbidden in the Scriptures. He did not make it a test of fellowship, nor any other material thing. There was not an established preacher or brother among us 40 years ago who wore a *tie*.

“The man [E. E. Byrum] who became editor after the death of D. S. Warner wrote a tract entitled, *Little Things*, in which he strongly denounced the wearing of the *tie*. A number of years later, when some ministers in Pennsylvania had donned the *tie*, this editor denounced it through the paper as a ‘downright compromise of the devil.’ However, a little later the innovation was brought in, and accepted by the majority of the ministers of that movement. A division was the result.

“Many may say that the wearing of the tie is a very small matter, and that there is no principle of righteousness violated by wearing it. It is not our purpose at this time to discuss this question, only to say that **it was large enough and worldly enough to set the movement on the fastest decline ever known to any religious movement in the history of the Church.** If we had followed them in this first innovation in order to save from a division, we would have to have followed them in the second for the same reason and would have to follow them to where they have now declined, which would mean the losing of our soul. These people are as worldly today as many of the sects and more worldly than some of them. They have their *Year Book* in which is registered the names of their ministers, the numbers of their congregations, the number of members in the congregations, and the valuation of their church property. They have their schools, their salaried ministers, their Reverends, their D. D’s, their pulpit committees, their preaching programs, their pageants, plays, fairs, banquets, suppers, costly church buildings, orchestras, pipe organs, their ministers exchanging pulpits with sectarian ministers, joining ministerial associations, and are recognized by the sects as a sect among the sects.’

“C. E. Brown writes: ‘The second notable split-off began as early as 1910 when a few ministers urged the wearing of the necktie. Once the dike was broken, the wearing of the tie became common, and a large group of ministers withdrew and started a little paper called the *Herald of Truth*. This movement went on for some ten years, but it finally died out, with the exception of a few small groups.’ – *When the Trumpet Sounded*, page 364.

“Contrary to C. E. Brown’s statement above, **the movement standing for the ‘old paths’ and the ‘good way’ did not ‘die out.’** However, some individuals did go into [either] fanaticism or liberalism. [But] many ministers and congregations in several states contended ‘for the faith that was once delivered to the saints.’ A few of the older ministers were: C. E. Orr, Addison Kriebel, George E. Harmon, Willis M. Brown [C. E. Brown’s father], Frank Williamson, Henry Robinson, G. W. Winn, James Glasgow, C. S. Forbes, George Bolds, S. M. Helm, Julia Myers, W. M. Wilson, Cornelia A. Sunderland, Ostis B. and Mattie (Bolds) Wilson. [Another was Jennie Ruddy.] All of these are now deceased.

“True, the majority of the ministers accepted the innovation, but a ‘large group of ministers withdrew’ about 1910-1914 and stood for the original teachings of the reformation. Therefore, those accepting the innovations were the division-makers.

“Even the civil courts ruled that the Trumpet movement had forsaken their former teachings. With reference to the General Southern campground at Hammond, Louisiana which was established in 1907 (and still in use by the saints with Bro. Max Williamson, pastor), C. E. Brown wrote: ‘In 1916 this campground was lost to the movement by a schism.’ He did not state how or why it was lost. The fact is that the courts definitely ruled that they were not entitled to the property because they had departed from their prior teachings.

“Bro. C. E. Orr, one of the pioneer ministers who stood for the original teachings, began publishing the paper, *Herald of Truth*, in California after 1910. Later, during the First World War, the office of the paper was moved to Carthage, Missouri and placed under thirteen trustees scattered over the country. It operated there about five years and suspended publication in the early 1920s. In 1927 this writer attended the last camp meeting held at Carthage, Missouri.

“In the year of 1918 my father, Fred Pruitt, moved with his family to Guthrie, Oklahoma from Clovis, New Mexico where there was a congregation of the true Church under the leadership of Bro. George Harmon. In that area my father had previously heard the truth of the reformation, was converted, and answered the Lord’s call to the ministry about the year 1915. At Guthrie he continued in evangelistic work, as well as working with another in the printing and circulation of gospel literature. In the year 1923 he launched out on his own by faith, and with the aid of a few close associates, he began (free of charge) the publication of this paper, *Faith and Victory*, which has continued and expanded through the years. Feeling a definite call of God and seeing the urgent need for world-wide gospel literature evangelism, he placed all of his earthly possessions, which included several thousand dollars, into buildings and printing machinery for the production of Christian literature. In the first issue, dated March 1923, he writes editorially: ‘The fact that Satan uses the printed page to deceive and sidetrack souls is a good sign that it can be used mightily of God for good. As far as we know the mind and will of God, this paper will be devoted to the upbuilding of God’s people wherever they are and whoever they may be, for in every nation he that feareth God and worketh righteousness is accepted of Him.’ ... It stands committed to the teachings and practices of the thirty years of the Reformation prior to 1910, and open for more or additional light, but **not the ‘new light’** which eclipses or hides the truths which brought forth this precious reformation.

“In the issue of March 1928, of *Faith and Victory*, Bro. C. E. Orr announced his burden to edit a paper especially for children and young people, entitled *The Path of Life*. He began publication immediately here at Guthrie, Oklahoma, but the same year (1928) he accepted the pastorate at Hammond, Louisiana, where he continued *The Path of Life* until 1932 when he merged it with the *Faith and Victory* and assumed the editing of the last six pages until his death in September 1933. He was laid to rest in Summit View Cemetery at Guthrie, the place marked by a modest stone bearing the epitaph: ‘Thy memory shall ever be a guiding star to heaven.’

“... In the 1930s a general forward move in the work of God was noted. More ministers were on the field, more camp meetings and assembly meetings were held, and many souls were added to the Church through salvation. The National Camp Meeting, held annually at Monark Springs (Neosho), Missouri, was started in 1938, and the attendance and interest has been increasing ever since. ...

“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

– Lawrence D. Pruitt, *Faith and Victory*, March 1961.

Obituary of Charles E. Orr

“Bro. C. E. Orr was born in Ohio on May 5, 1861, and passed to his heavenly reward on September 22, 1933, at the age of 72 years, 4 months, and 17 days.

“He leaves to mourn his passing, his wife Sadie E. Orr, and five children: Mrs. Ethel Andrews of Ohio, Charles H. Orr of Washington state, Lena Belle Conrad of Stockton, California, Victor Orr of Long Beach, California, and Birdie Wells of Los Angeles, California. He also has a host of warm friends living in different parts of the United States.

“For the last five years Bro. Orr has been pastor at Hammond, Louisiana, where he also edited a religious paper, *The Path of Life*, which was recently combined with the *Faith and Victory*. In August of this year, he and his wife, and Sister Alta Williamson came to Oklahoma City to the state camp meeting. Soon after the meeting ended, he took sick with hemorrhages of the lungs and was removed to our home at Guthrie, Oklahoma, 924 W. Mansur Ave., where he lingered in sickness nearly four weeks and then passed quietly out of this earthly tabernacle. Bro. Orr was very patient and rejoiced to think of soon departing to be with Jesus. The Lord truly “made his bed in his sickness,” as He kept him from suffering to any great extent and his mind was clear up to the last. Just a few days before he departed, he was dictating the purchase of Sunday school supplies, and after he was through, he said, ‘Now let me get off to Glory.’ I said, ‘That would be nice, I know.’ He said, ‘Won’t that be wonderful!’ The ‘hope of glory’ was bright in his soul.

“Brother Orr was a pioneer minister in this Reformation and labored with Bro. D. S. Warner and other pioneer preachers. He traveled extensively in his ministerial duties, having been a minister in the Church of God for over forty years. He is the author of ten or twelve books, together with numerous pamphlets and tracts, leading a very busy and useful life in the gospel work, and a multitude of souls have found Christ through his labors. His personal work and writings have won a warm place in the hearts of the saints throughout this country. Truly, his passing is a great loss to the church; but his deep Spirit-filled life will live on in the minds and hearts of the people, for his works do follow him.

“Funeral services were held in the Saints’ Chapel at Guthrie, Oklahoma, by the writer on Sunday afternoon, September 24, and the body was laid to rest in the Summit View

Cemetery near Guthrie. Text: ‘I have fought a good fight, I have finished my course, I have kept the faith.’ 2 Timothy 4:7.”

– Excerpted from *God’s Gracious Dealings*, by Fred Pruitt.

ORIGINAL CHURCH OF GOD CONGREGATIONS THAT DID NOT ACCEPT THE CHANGES

Hammond, Louisiana

The Church of God congregation at Hammond, Louisiana, was one of the congregations established during the Reformatory Period that refused to accept the changes and innovations that were introduced in the Elimination Period. The congregation there was divided over the “issues” that arose between 1910 to 1920, as were many other congregations. But whereas in most congregations the majority favored the “liberal” side in preference to the conservative, most of the Hammond congregation favored the conservative side and staying with the original teachings. Since the conservatives were in the majority there, they staked their claim on the Church of God chapel and campground which had been established there during the first decade of the century. Those who favored the liberal side became very upset. They wanted to claim the chapel and campground too and wanted to see it used to promote the new and reformed ideas that were coming from Anderson. As Lawrence D. Pruitt briefly mentioned in his article, *Eighty Years in the Evening Light*, they decided to take the matter to court and sue the conservative brethren for possession of the chapel and campground. When the matter was taken to court, the judge asked to see and review the previously published literature from the Gospel Trumpet Company in Anderson, that he might thoroughly investigate this matter. After researching the literature, the judge decided that the Church of God chapel and campground at Hammond rightfully belonged to the conservative side, because they were the ones who were still believing and teaching the original doctrines that were taught in *The Gospel Trumpet* at the time this congregation was established. The liberals lost their lawsuit and had to find themselves another place of worship. The Hammond campground became a general southern meeting place for the saints who desired to preserve the truths of the “evening light” reformation in their original purity.

In browsing through the old *Gospel Trumpets* I found the following meeting notice in the May 14, 1908, issue. This was a few years before the compromise innovations created the split.

“General Southern Camp Meeting”

“Hammond, LA., July 16 – 26, 1908. This meeting is intended as a general gathering of the saints throughout the country. Many are writing that they expect to attend. So far, the work on the building etc., is being executed faithfully. Means are still needed to complete the work.

“There will be many saints and also unsaved ones on the ground; hence, tents will be needed. If you have a tent, bring it. If you can not come and if you have a tent suitable for camping purposes, ship it to F. M. Williamson, Hammond, LA, charges prepaid, for use in the meeting. It will be returned in good condition. Those having tents to let please correspond with me at Harrisonburg, La, before shipping, stating conditions upon which the tents may be secured. Also, those who desire tents please write me at once, and if I can, I will arrange to provide these. Those desiring tents will be expected to bear the expense of securing them. ...

“Everybody come that can and let each of us seek not altogether his own but the welfare of others, and everything will be pleasant, and God’s name glorified. God bless you all and help you to be able to get to this meeting.

“Your sanctified brother, J. E. Forrest, Harrisonburg, Louisiana.”

The following testimony was written by the late May (Jackson) Carver from Louisiana (wife of C. C. Carver) regarding her first experience as a young girl attending the General Southern Camp Meeting:

“Papa had heard about the Hammond (Louisiana) camp meeting and had gone and taken my brother John with him in 1909. The following year he began to make plans to go again. I remember one night after we were all in bed, begging to let me go with him. I was twelve. He finally figured a way to pay my fare – sold some pumpkins – and so we went on the train. My sister Susie met us at the train and we walked out to the campground. We arrived at the gate as the evening service was beginning. We heard them singing “What Will It Be to Be There?” **It was the most beautiful singing I have ever heard. It truly sounded heavenly.** During those years the large tabernacle was filled with people. The singers were divided into sections, soprano, alto, tenor and bass, and the whole congregation sang. The singing in the ‘Spirit’ of hundreds of people without any musical instruments was really wonderful to listen to”

– May DeLee (Jackson) Carver, written in her family “History” in 1967, the year of her death.

By the way, I (Harlan Sorrell) got saved on that old Hammond, Louisiana, campground on November 24, 1967, in the same old chapel where many of the old-time Church of God ministers had preached. I have fond memories of that site, and I’m thankful the Lord preserved it as a place where His unadulterated truth sounded forth for as long as it did. In later years, it was sold, and the Hammond congregation consolidated with the nearby Loranger, Louisiana, congregation (another original Church of God congregation, established around 1898, that refused to follow the compromise of 1910 – 1920). The camp meetings were moved to Loranger instead of Hammond after the sale of the Hammond campground. An old cemetery is near the Loranger Church of God chapel where many old-time saints are buried, including Bro. Jeremiah Cole.

Guthrie, Oklahoma

The congregation of the Church of God at Guthrie, Oklahoma, was another of the original congregations of the Gospel Trumpet movement, Anderson, Indiana, established during the Reformatory Period. It was established around the year 1905. There are numerous reports in the *Trumpet* about the meetings and outreach efforts that were going on at Guthrie and Oklahoma City between 1905 and 1910. Guthrie happened to be another congregation that, like the one in Hammond, Louisiana, refused to surrender the original teachings, doctrines, and practices of the Anderson Church of God when it changed, 1910 to 1920. It also happened to be the place where Fred Pruitt, a native of New Mexico, felt led of the Lord to locate and establish his gospel publishing work in an effort to perpetuate the unadulterated teachings of the “evening light” reformation. Wikipedia (January 2022) has the following interesting information about the “Church of God (Guthrie, Oklahoma):”

“George Winn, an ex-slave, founded the Guthrie congregation itself at Guthrie in 1905. Its early work toward racial integration gained it the pejorative title *The Church of God (Holstein)*. The Guthrie congregation and associated congregations are from a group who, under the leadership of C. E. Orr, dissolved fellowship with Church of God (Anderson) as a result of controversies, chiefly ‘worldly conformity in dress,’ that arose regarding liberal versus conservative issues during the years 1910-1917; the Church of God is thus among the progenitors of the conservative holiness movement though it remains generally isolated due to its anti-sectarian position. The Guthrie congregation felt that the larger Church of God (Anderson) was compromising the original teachings of the Evening Light Reformation and chose to remain with what they believed to be the original standards. They felt that this could easily be ascertained by comparing the teachings of the Anderson Movement at that time with the original writings of the Evening Light Reformation. The term ‘Evening Lights Saints,’ connected to the Church of God's mission to evangelism, is derived from Zechariah 14:7: ‘...it shall come to pass, that at evening time it shall be light.’

“In 2003, the *Church of God (Guthrie, Oklahoma)* had 43 congregations in 18 states in the United States; (the largest concentrations being in Oklahoma). The church does not keep membership rolls. *Faith and Victory* (founded 1923) is a monthly publication of the church. Through mission efforts the church has extended into at least 11 other countries outside of the U.S., including India, Mexico, Nigeria and the Philippines.

“Theology and Practices”

“This body teaches that believers should closely follow the teachings of The Bible. They see an example in spiritual leaders of the holiness movement such as Daniel Sidney Warner, among others, that were instrumental in bringing about the "Evening Light Reformation." They believe that God began to restore the church to the standards and light of the early morning church era through Warner and others in 1880.

“The doctrines and practices of the church reflect those of the Church of God (Anderson) in its earlier days. In comparison, the church maintains a stronger emphasis on

outward, practical holiness and separation from cultural trends of the world than the present Anderson Movement. Entire Sanctification is held as a second work of grace after the New Birth. The Church of God teaches that ‘Acts of benevolence and charity are foundational to the life of a Christian’ and that ‘True godly love and religious faith are demonstrated through sacrifice in ministering to the needy and less fortunate.’ In keeping with the standard of holiness, a ministerial statement was issued in 1959 taking a stand against people in leadership positions in the church having televisions in their homes. Those who attend the Church of God practice plain dress and do not wear jewelry, inclusive of wedding rings. Women do not wear makeup or cut their hair; ‘plaiting or interweaving material or other items into the hair is forbidden’. In keeping with the doctrine of outward holiness, men keep their hair cut short and wear pants, while women wear long skirts or dresses. The church teaches that the committing of willful sin, and that alone, disqualifies someone from being a member.

“As the Church of God teaches nonresistance, it falls into the subcategory of Holiness Pacifists (along with other denominations such as the Emmanuel Association of Churches). It teaches that marriage is ‘a lifetime union between one man and one woman’ and forbids the remarriage of divorced persons.

“Practices of the church include baptism by immersion, the Lord's supper, feet washing, lifting up holy hands, anointing with oil, divine healing, fasting and a cappella singing. With regard to the administration of Holy Communion, the Church of God teaches that ‘communion of the body and blood of the Lord among believers could not be signified in any other way than by all of them partaking of one loaf and one cup...A number of small individual glasses and a number of small individual wafers or pieces of bread may be a proper signification of sectism and division, or maybe of individualism, but not of the unity and oneness of believers as they partake of that one bread and one body.’ The Church of God has a ministry of elders and deacons. Teaching on the end of time is that the second coming of the Lord represents the end of the world and the end of life on the world for all people, both good and evil, without there being a one-thousand-year reign on earth or second chance for the wicked to repent. Free-will offering is taught rather than tithing, and the ministry believes in living by faith rather than accepting salaries. Although Guthrie is home to one of the larger congregations in this fellowship, Guthrie is not the headquarters. The church teaches that Christ is the head of the church and that the headquarters is in heaven. An ecclesiastical hierarchy with one man having the preeminence over others is considered man-rule and not the pattern described in the Bible for church leadership.”

There were other original congregations, beside those mentioned here, where the majority did not accept the innovations and changes that most of the movement was accepting at that time, therefore they were able to defend their places of worship against those innovations and changes. However, in most congregations, those favoring the liberal agenda were in the majority, and those opposed were constrained to withdraw and worship elsewhere. Guthrie, Oklahoma, just happened to be the location where Fred Pruitt felt led to initiate his publishing endeavor in the interest of the radical cause.

FRED PRUITT'S VISION

“Anyone who is saved and will study the Scriptures with an unbiased mind will soon find that the proper name for saved souls in this world is ‘Church of God.’ Some other names are used in referring to the people of God, yet none other is used in such a specific sense time after time as is ‘Church of God.’ The meeting house is not the church, but the saved people constitute the church. The church (saved people) go to the meeting house to worship God together in hymns and spiritual songs, making melody in their hearts unto the Lord Jesus Christ. There He feeds the church of God which he has purchased with his own blood. The whole set-up of the church can be traced back to the Father, for if God the Father had not given his Son as a blood sacrifice for the church, there would have been no saved people or church in this world. Jesus prayed the Father to keep His believers through the Father’s name that they may be one as we are. Read John 17:11. ‘Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.’ Sixty-five years later than this Paul verified the Lord’s words, saying, ‘For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named’ (Eph. 3:14,15).

“Paul teaches us in 1 Cor. 11:3 that the man is the head of the woman and Christ is head of man, but that the head of Christ is God. And Peter tells us in 1 Peter 2:25 that we were as sheep going astray; but are now returned unto the Shepherd and Bishop of our souls. **God has appointed Christ as Shepherd and Bishop over the Church, his family of born-again souls.** Paul addressed his epistles in places to the ‘Church of God’ as follows: 1 Cor. 1:2; 2 Cor. 1:1; 1 Thess. 1:4. And in 1 Timothy 3:15, he spoke of it as being the ‘church of the living God, the pillar and ground of the truth.’

“During the dark ages of Catholicism when the saints were so persecuted that they hid away in caves and dens, the true name for the church or family of God was lost sight of. When light began to break in upon the souls of some honest hearted priests and they renounced the ‘Beast’ power and rule, they soon began to form human organizations and make themselves into sects, calling themselves Lutherans, Baptists, Methodists, and other names not sanctioned of the Lord. Thus born-again souls were scattered in a thousand or more sects as time went on.

“In 1880 the Lord began using D. S. Warner in declaring the whole truth and by his teaching brought the right name back to God’s people, which is the ‘Church of God.’ He also taught divine healing, entire sanctification, which is the infilling of the Holy Spirit, and the oneness of God’s saints. The evening light began to shine as the morning church had done. The saints rejoiced greatly in the evening light truth for thirty or forty years; but about fifteen years after Bro. D. S. Warner’s death, leaders among the saints began to digress from the truth. Slowly there crept in among the leaders ungodly men (Jude 4) who had lost God out of their hearts and were receiving a worldly religious spirit instead. They led the big majority of the saints and others to throw their arms around the world. In due time they lost their identity as being the true church, and yet claimed the name.

“There was much crying and weeping among the cleansed saints and honest-hearted believers, but this apostasy had such a strangling hold upon the movement that it dragged almost all of them along with it. Today almost all of their congregations that are in good standing with the head at Anderson are so worldly dressed and have taken up with the ways of sectism insomuch you cannot tell them from the coldest and spiritually dead sects of the world.

“In the year of 1917 the Lord began to reveal to us the compromising spirit that was working among us as the Church of God (Trumpet people) and our heart was grieved. We took it before the Lord with soul weeping and fasting. In this time of waiting upon the Lord, He gave us a vision of what was taking place. He made it so vivid and clear that the whole movement was being swallowed up by the world. At that time some of the brethren had resented the compromise and had begun to publish a paper at Carthage, Mo. called *The Herald of Truth*. Effects of the compromise caused dissension among themselves over questions and leadership, and they broke up in confusion. They were scattered in the year of 1922, or near that time.

“The vision the Lord gave me when in grief and fasting was as follows: I was standing by a large river. In the middle of it I saw a man and boy in a one-horse buggy driving up stream (cars were not plentiful at that time). I called to them to get out of the water for the river was rising and they would be drowned. They gave me no notice. I called louder and louder, but they just kept going up the stream and paying no attention to my loud calling. Presently I saw the water get higher and higher until buggy, horse, man, and boy were swallowed up and disappeared beneath the rushing stream of water. Before they went under and while I was calling for them to get out, the Lord spoke to me, saying, ‘You had better get out.’ I noticed that the water was upon me about ankle deep. I stepped out of the water and began to travel on a hard, rough, rocky, and briery road. The Lord made clear to me that the horse and buggy, the man and the boy represented the whole Trumpet movement which was then called the ‘Church of God’ and the boy signified the *Herald of Truth* paper and its followers, for a worldly carnal spirit was evidently working among them and they were destroyed – devoured themselves – and the honest sincere ones among them were confused and scattered.

“At the time of this clear vision that the Lord gave me, I was living on a farm on the plains of New Mexico and had proclaimed the truth of the Church of God in different places for twenty miles around me. Very few would accept this precious truth which was shining so brightly in my soul. In the year of 1918 the Lord led us to sell out and clearly directed us to come to Guthrie, Oklahoma. At Guthrie we began to work in a print shop which L. Y. Janes had set up and was at that time severed from the compromise movement. For four years and one-half the Lord had me learning the primary principles of printing, and in 1923 He separated me from him and left me with some printing equipment and definitely led me to go ahead with the printing. Since that time, I understand that L. Y. Janes has gone with the old Trumpet compromise and is fellowshipping it with name on their yearbook and the adornment under his chin, which was the beginning mark of the worldly religious spirit

that grew until spirituality was destroyed and they lost their identity as being the ‘Church of God.’

“In March, in the year of 1923, the first *Faith and Victory* paper was printed and circulated. It meant much to step out practically alone and by faith print and send forth this unadulterated truth. Truly we had a hard road to travel, but God gave grace and kept us encouraged, even through the following few years of tests and hardships and with very few to fellowship who were in sympathy with the truth. But God inspired and led us to print and send out the old-time truth of this Reformation and continue to hold the truth in righteousness until others began to see and accept the truth. It has now been 33 years since we began to print and send out the old-time truth. The *Faith and Victory* has made its way into thousands upon thousands of homes, and it has not compromised the truth one iota. While the Lord has given us more light and understanding on certain subjects, yet it is in harmony with the teaching held by the Reformers up until the year of 1910 when the compromise started.

“In 1901 the Trumpet ministers at Moundsville, West Virginia held a counsel over a question that was not fully understood by all and decided that it was wrong to hold innocent ones with the guilty, and we find the same principle in some of Bro. D. S. Warner’s writings. This principle we follow today as God gives light and knowledge. The religious world today is in an awfully deplorable condition and will get worse as the new version Bible is received and taught to the people. The epistle of Jude uncovers some conditions that exist in this sin-cursed world today. The backslidden leaders of the Gospel Trumpet movement crept in unawares to nearly all the saints as they gradually lost God out of their souls and received a worldly religious spirit in its place; and, being in the lead, they dragged the whole movement into worldliness and thereby emptied Christ out of thousands of precious souls.

“At different times some have seen the awful compromise and have come out and claimed to be back in the old paths, but they had gone with it so far that they, too, have some of the old compromise things and have supped of Babylon wine in different ways, and will become more contaminated with worldly ways as time moves on. I find that very few will come clean from the whole thing and that little leaven will in time leaven the whole lump.

“In these years we have suffered many abuses, and many have misunderstood us and have persecuted us and reviled and slandered. Some whom we loved as brethren have caused us much grief and sorrow, and the devil has brought different spiritual sources and powers against the printing work to destroy it or to hinder its progress by misrepresenting its teachings, being unfair in making others believe that we are teaching things contrary to the truth when it is just their lack of understanding on subjects. The devil surely does hate to know that the truth is going forth so clearly and straight and would like to drag it down and hinder the work, but by the help of the Lord, Christ doth prevail and the clear truth of the Bible goes marching on and will go forth until the end. Praise God forever!

“We have just read in the Epistle of Jude this morning what he wants us to do. It is recorded in the 20th verse, thus: ‘But ye, beloved, building up yourselves on your most

holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.’ Reading to the end of his Epistle, we find great comfort in these perilous times and mean by His grace to obey this exhortation day by day. We are expecting great persecution to come upon the true holiness people of God in the world and many no doubt will be imprisoned and slain for the Word of God and their testimony. For in these days the devil under a religious cloak is waxing very bold. He is already gathering his forces to persecute and to surround the camp of the saints, the beloved city of God. Read Rev. 20:8, 9.

“We urge the brethren and sisters everywhere to be true to God and to be careful not to be carried away with winds of doctrines no matter how pious the advocate may seem to be. Paul tells us in the 11th chapter of 2 Corinthians that Satan himself is transformed into an angel of light. Read 2 Cor. 11: 13,14,15.

“We expect to move right on printing and sending out the truth of the gospel in spite of what men and devils do or think. Pray for us, brethren, for we have great responsibility and a large volume of correspondence as the paper is being read by ten thousand or more every month and the papers, booklets, and books with a host of tracts are going out from the print shop in a steady stream to all parts of the world. We have just printed and sent twenty thousand tracts to South Africa in their own language and are now printing twenty thousand of another title and will send them into that needy country.

“This is a faith work, and if God did not move on saints and others to supply means to keep it going, the work would have to stop in a very short time; but God has never failed us, and we know that he never will. He supplies according to the need whether it be a dollar or a thousand dollars. The amount means nothing to Him. With him it is just a matter of the need.

“Your brother in the true holiness way,
“Fred Pruitt”

– Excerpted from the editorials of the *Faith and Victory*, September 1956.

E. E. BYRUM’S VISION

“In about 1932, Bro. Byrum told me a vision he had. He said he was in his home one afternoon resting. (Many know its location on the Anderson, IN campgrounds.) He said, ‘I know I was not asleep. A vision appeared to me. As I looked across the deep draw, which was between my home and the school dormitory, I saw in my vision, buildings where the dormitory stood, and a ladder extending from the ground and leading up to an entrance into this building. But the ladder was not directly connected to the building, but was hooked into D. O. Teasley’s vest pockets. There was a goodly number of people ascending this ladder to the entrance of this building. There was a rather short man from the West, just inside this building with a machine, which he said would lead to greater success in getting people into the Church of God. And there were guides leading the people through the building. I went over and went up to see and to hear what the man with the machine had to say. But when I went in, they told me to pass on; so I went out and went to the old

tabernacle and it was full of people. A man with this machine was explaining its wonders to the audience. I heard moaning and groaning under the rostrum; I looked, and the old ministers were under there praying. A sudden crash sounded, and this machine had fallen to the floor so twisted and wrecked that it never could be repaired.’

– Related by Bro. D. E. Nelson

“With reference to the above vision of E. E. Byrum it appears that the Trumpet movement fell and was wrecked beyond repair when, in 1917, the publishing work was placed under direct church (so-called) control by a Board, and the general manager, D. O. Teasley, set up the Trumpet printing work on a commercial basis patterned after worldly institutions. Also, in 1917 the first yearbook was published, and it followed the sectarian methods for listing ministerial membership. Many other worldly things were allowed to creep in until God was crowded out. One who was working in the printing plant in 1917 told me that was the year when the use of adornments on the person was *completely* turned loose there. However, prior to this time, the compromise had become so prominent by the years 1910 – 1912 that a large group of saints could follow them no longer, so separated from them and continued to uphold the original truths. Later, from 1917 to about 1922, this group published a paper, *The Herald of Truth*, at Carthage, MO. ...

“In spite of all that the devil has done in blinding the souls of men, God has a few compared to the many who have not bowed down to the gods of this world, nor have they taken on sectish ways and become lukewarm to be spewed out of God’s mouth. The Lord is doing all that He can to show the ‘wandering stars’ the light and truth which they have despised and trampled under their feet.

“The only safe place for any soul is to do as the Bible teaches us to do in the latter part of the 6th chapter of 2 Corinthians: “**Be ye not unequally yoked together with unbelievers:** for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. **Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;** and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty” (verses 14-18). In doing that, we become His sons and daughters, and He promises to be a Father unto us. Bless His name! Blessed are they that do His commandments. Great peace have they that love His law and nothing shall offend them.

“**The time has come when men should not say that they are merely in a reformation, but they should say that they are gathered unto Christ and will be led of His Spirit** that they may be His sons and daughters. In Genesis 49:10 we read, ‘The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and **unto him shall the gathering of the people be. ...**’

“Jesus tells us in the 15th chapter of John that He is the true vine, and **we should attach ourselves unto Him and Him only**, for there is a multitude of false vines in the world who work hard to get you and me to join them. They make a big show of fleshly worldly religion, but be ye not deceived, for God is not mocked. If a man sows unto the flesh, he shall of the flesh reap corruption or eternal death, but if he sows unto the Spirit he shall reap life everlasting. If we are abiding in the true Vine we will bear the fruits of the Spirit and will keep ourselves unspotted from this world, which is the enemy of God. If we are faithful unto death, He will give us a crown of life which, Peter says, will never fade away.

“Bless the name of the Lord who has purchased us with His own blood and made us a peculiar people zealous of good works. He says that we are a ‘chosen generation, a royal priesthood, an holy nation, a peculiar people that we should shew forth the praises of him who hath called us out of darkness into his marvelous light.’ **Brother and sister, abide in Christ and let the light of heaven shine out to this dark, sin-cursed world** of people who are crying for Barabbas to live and let Christ be crucified. Barabbas represents the carnal nature which causes men to [among other things] love the world and conform to its ways. Let Christ destroy that sin nature out of your heart and you will not conform to the world, nor love its ways. ‘Hear the conclusion of the whole matter: fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.’ Eccl. 12:13,14.

“The Lord led us into the printing of the gospel here in Guthrie, Oklahoma, in 1918. In March 1923, the first issue of the *Faith and Victory* appeared.”

– Fred Pruitt, (excerpted from *Faith and Victory*, April 1962.)

FAITH PUBLISHING HOUSE

In March 1923 Fred Pruitt published the first issue of the *Faith and Victory* paper, as we observed from his writing above. The publishing work took the name of Faith Publishing House. This humble but noble work was destined to long endure. During its early years, Fred Pruitt suffered hardships similar to those endured by D. S. Warner in his first years of publishing *The Gospel Trumpet*. But despite every hardship and seemingly insurmountable obstacles, the Faith Publishing work survived for more than 90 years, until the end of 2014, at which time it was obliged to discontinue operation due to financial difficulties. After that, online websites, such as www.churchofgodeveninglight.com and www.churchofgodtoday.com took its place. But, for many decades, Faith Publishing House was a “tool” in the hands of God in assisting saints everywhere who were unwilling to accept the “compromise” elements endorsed by the Gospel Trumpet Company to locate each other and continue to have a medium of communication and a literary voice. Faith Publishing House continued to reprint a large portion of the old books that the Gospel Trumpet Company discontinued printing. Also, in the late 1940s a special effort was made to perpetuate a large portion of the original songs written by the “evening light” pioneers through a new songbook titled “Evening Light Songs.” That songbook has been reprinted multiple times through the succeeding decades and is in wide circulation to this day.

The Faith Publishing House operated on the same principle as the Gospel Trumpet Company once did, proclaiming the Gospel Trumpet Company's original teachings and doctrines. As was the former Gospel Trumpet Company until 1917, Faith Publishing House was incorporated as an independent publishing association dedicated to ministering the gospel of Jesus Christ through literature and serving the literary needs of the church, but not under the control of the church. Despite the fact that some have referred to it as "the *Faith and Victory* movement," the publishers never assumed their operation to be the headquarters of any movement or organized denomination, nor did they exercise any degree of "control" over church affairs. Also, like the original Gospel Trumpet Company, its publishing staff was made up of volunteer consecrated workers who simply offered their services to the Lord.

In December of 1932, just nine months before his death, C. E. Orr began editing the last six pages of the *Faith and Victory* paper. On September 22, 1933, the Lord called him to his eternal reward. Fred Pruitt wrote concerning him, "There was a blending of our spirits from the first time that I met him in this life, and that oneness and fellowship increased as years came and went. Bro. Orr was a very quiet, unassuming man and his words carried deep thought, and left impressions upon one's soul that there was more than human in the man. I feel that I have been benefited much in soul by associating with this dear man in this life."

TESTIMONY OF NELLIE (WHITING) POULOS

In her book, "Life's Story and Healings," pages 17 – 19, Sister Nellie (Whiting) Poulos tells about her family's experience of meeting the Gospel Trumpet people at the time the "compromise" was transpiring. The Whiting family was an earnest and sincere Christian family that had long been searching for the church they perceived to be taught in the New Testament. They had gone from one denomination to another only to get disappointed time and time again. Finally, they heard about the Gospel Trumpet people and thought they sure sounded like the body of spiritual people they had long desired to meet and fellowship with. But unfortunately, due to what was taking place just at that time, they got disappointed once again before they finally found the remnant who were still propagating the original truths. This is what Sis. Nellie wrote concerning their experience:

".... We moved from Neosho to Carthage, Missouri ... around 1911. ... We were not very well acquainted there and did not know what we would do [for spiritual fellowship], but we soon heard of a camp meeting going to be held there. It was a big campground and we learned it was the Gospel Trumpet people from Anderson, Indiana, followers of Brother D. S. Warner. We had longed to meet some of these people, so could scarcely wait till the meeting started. We went on Sunday. There was a large crowd, but we were greatly disappointed. There was so much worldliness, and it seemed a spirit there to make money. To sell something was more important than souls. The Bible was preached, and we enjoyed the preaching but the spirit of the world that prevailed in most everything was sad to us. We secured quite a bit of literature at this meeting as we went different times. It was, as

far as we could discern, just what we believed, but a spirit of exaltation was there, and a void of power and lack of the presence of God in their services.

“We thought, ‘We don’t know what to look for now,’ as we had been told if we would meet those people they believed like we did, but there was something wrong and we could not be free in such form of worship and worldliness. I am glad God knows His own and He will not leave us alone.

“In a few days a woman came to our house wanting to engage customers for butter. My mother told her she would take some to try and, if she liked it, she would be a regular customer. They had a short conversation and as she left Father said, ‘That woman looks and acts so pleasant, I believe she is a Christian.’ She was also dressed very neat and plain. In a few days she came to deliver the butter. When Mother looked at it, she said, ‘If your butter is all like this, you have a customer.’ She said, ‘It is and if you don’t like it, I don’t want you to buy it.’ She was so nice and pleasant and friendly, yet she was without any light talk or joking. After she left Papa and Mamma were talking of her manner and appearance, and Papa said, ‘When she comes again, I am going to ask her if she is a Christian and where she lives and try to get acquainted with her. She is different than most people we meet.’

“In about a week she came again to deliver the butter. She asked Mother how we liked the butter. Mother told her she was glad to get it, for we had not been long moved from the farm and she did not like the butter we bought at the stores. Mother wanted to know where she lived and what her name was. She asked where we were from and in conversation she was asked if she were a Christian and what church she attended. She answered she was a Christian and that she was a member of the Church of God. Papa asked *which one* and where they had meetings. She said they were having meeting in her brother-in-law’s home near her place and asked where we went to church services. Mother and Father told her no place now, and some conversation followed. She said, ‘We will see you again.’

“The next time she came she talked with my folks some more and invited us to come to meeting. We had no way of conveyance at that time, and she told us her brother-in-law would come with his horse and buggy and get us if we wanted to go. We accepted the invitation and enjoyed the service very much, although there were only a very few in attendance. From that time, we attended their services and in two or three trips found them to be the people we had been looking for. They were *the Church of God people* and believed and taught as Bro. D. S. Warner taught. We learned in a very mild and humble way of the terrible division that had recently taken place between them and the Gospel Trumpet, whose camp meeting we had attended and were disappointed in. We learned they had all worked and worshipped together but because of worldliness and other things the Gospel Trumpet had accepted, they could no longer work together. We acknowledged the truth they were teaching and the lives they were living and found we were just automatically one of them. Oh, we were very glad we had found what our souls were looking for! We have been at home and satisfied ever since. The enemy has brought some grievous things in since then to hinder the work of God, but praise His dear name, He has

kept His church and His people in the good old way, teaching the doctrine which was once delivered to the saints. The sister the Lord used to help us find His people was Sister Nola Porter. . . . Later, . . . the church bought a building downtown where we had services. Part of the building was used to print a little paper called *The Herald of Truth*, that was moved from California to Carthage. The Lord blessed us and there was a nice group of young people in our congregation, maybe fourteen or more at one time.”

LETTERS FROM ALVIN B. MIZELL

Pastor of

Warner Memorial Church of God, Little Rock, Arkansas

“July 14, 1970

“Dear Brother Pruitt:

“You and the other saints with publishing activities at Guthrie are to be highly commended for your continued efforts to hold high the Bible standard against worldliness, etc.

“In the April 19, 1970, issue of ‘Vital Christianity’ (formerly ‘The Gospel Trumpet’) is an article by Dean Newberry of the Anderson College in which he writes:

“‘Thankfully, we have gotten past the ascetic hang-ups, when bobbed hair, jewelry, cosmetics, neckties, were determinative of spirituality.’

“Most churches have gone the way of other modern movements when such expressions as ‘Amen,’ and ‘Praise the Lord,’ have entirely vanished. And as to shouting, that’s about as dead as the dodo bird. The Bible not only commends shouting, it commands it, but there are young people, some in their twenties or older, who have never seen or heard a real shout. Why? The churches are loaded down with worldly adornment – rings, beads, earbobs, bracelets, necklaces, and what have you, together with miniskirts that are ridiculous.

“To me, Dean Newberry is saying:

“‘Thankfully, we have gotten past 1 Cor. 11:15, ‘If a woman have long hair, it is a glory to her.’

“‘Thankfully, we have gotten past 1 Peter 3:3, ‘Let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.’

“‘Thankfully, we have gotten past 1 Tim. 2:7, ‘Women adorn themselves in modest apparel, . . . not with . . . gold, or pearls, or costly array.’

“In Rev. 17:4 we read about a woman arrayed in purple and scarlet color and decked with gold and precious stones and pearls. If I’ve understood our pioneer ministers correctly, this woman represents the false church. Verse 1 of that same chapter calls her the great whore.

Does this sound like it is all right for the true bride of Christ to be decked with gold and precious stones and pearls? Would our humble Lord be caught walking the streets of Jerusalem or the shores of Galilee with a woman like that?

“Jezebel had a painted face, and the Bible calls her ‘this cursed woman.’ Why all this worldly adornment, anyway? Only one thing – PRIDE. Mark 8:22 mentions thefts, wickedness, blasphemy, PRIDE. 1 John 2:16-18, ‘Love not the world . . . if any man love the world, the love of the Father is not in him.’ Is that plain?

“In mentioning short skirts, Dean Newberry seems to think they are not so bad, asking, ‘What do they tell us about the great issues of freedom, faith, etc.’ Well, sir, about the time that issue of *Vital Christianity* was printed, a well-known radio newscaster, so I was told, said on a broadcast that rape has doubled since the advent of the miniskirt. Does that tell the Dean anything?

“But the word that troubles me most in his article is ‘Thankfully.’ He is glad and rejoicing about something of which those guilty should repent and hang their heads in shame. After checking with Webster, I have come to the conclusion that a part of the article was blasphemous and sacrilegious. May God have mercy!

“With brotherly love,

“Alvin B. Mizell
2205 Coors Drive,
North Little Rock, AR 72118”

– Published as “An Open Letter” in the *Faith and Victory*, September 1970, page 13.

[Note: Alvin B. Mizell was pastor of **Warner Memorial Church of God**, 113 Burford Street, North Little Rock, AR. In 1965, he had attended the Myrtle, Missouri, Church of God camp meeting and had written the following letter to my grandfather, A. J. Sorrell, who was then the campground caretaker. I was only 8 years old at that time and don’t remember Brother Mizell. – Harlan Sorrell]

“August 20, 1965

“Dear Brother Sorrell:

“For years I have wanted to attend the Myrtle camp meeting at least once, and now that has been ‘fulfilled.’ It is always a treat to meet new brothers and sisters in Christ, and especially a group that look like saints. This is the way the saints looked when I was growing up, but alas, how they have changed! Let me hasten to say that before I leave this world, I hope the good Lord will arrange things so I can worship regularly with just such a group.

“While there I put offerings in for the food for my body but gave nothing toward expenses that are necessary in any camp meeting in order that food may be prepared for the soul. You saints certainly set a good table for the body, with plenty of good food and well prepared. Then the good Lord set a good table for the inner man, so all in all, it was a great trip and I’m very thankful that Brother and Sister Loftis came and let me come too!

“The enclosed offering is to be used as the church or trustees see fit. If there is an indebtedness on improvements on the grounds and you want to use it for that, well and good. Or, if there was expense for this last camp meeting that you brethren desire to apply it on, or any part of it, that will be fine.

“With brotherly love,

“A. B. Mizell”

PROGRESS TO IMPROVE OR TO APOSTATIZE

“We hear of change on every hand, as if any change is an improvement. Some changes are improvements if the changer knows what he is doing; but just because a thing changes is no sign that the change is good. Much depends upon who is doing the changing. If God is guiding the change, we can rest assured that it will turn out right in the end. But if another spirit is engineering the change, we can look for apostasy and destruction. It all depends upon who is guiding the change. **We must be sure that it is God who is in the change.**

“The Bible is the ‘rod of iron’ with which God is ruling the nations. That is, the truth and doctrines of the Bible are fixed and unchanging. ‘God is not the author of confusion, but the author of peace.’ (1 Cor. 14:33.) God’s Word is like the rock in the billows. It stands the dashing waves and violent storms and stands unmoved. The doctrines of the Bible are definite and very plain – that is, the fundamental truths – they do not admit to many interpretations. God’s truth does not change, but man changes. If the Christian ‘goes with God’ his progress will be good. But if the believer just goes anywhere or any way with the idea that change is progress, ‘how great is that darkness’ (Matt. 6:23). It all depends upon who is guiding the change. ...

“Saints of God, ministers, writers, teachers, laymen: We will have to answer before God if we are not true to the plain and pure teaching of the Word of God, regardless whether ‘they’ are doing otherwise, or ‘so and so said’ to go easy with such strong preaching or teaching.

“The Apostle Paul wrote in 2 Tim. 4: 3, that in the latter days people would not ‘endure sound doctrine,’ but would select teachers who would tickle their ears, compromise with sin and all of the enemies of the cause of Christ. Most people today do not want to hear teaching that is ‘absolute.’ ... God cannot receive us if we hold a ‘lukewarm’ attitude. We must die out to sin and go all the way with Jesus. We can get nowhere in the Christian life if we save back some of our pet sins and bad habits. We will miss the blessing and lose our souls. We must die with Christ and let Him raise us to ‘walk in newness of life.’ God will accept nothing but holiness. That means that we must be thoroughly honest before Him. We must follow Jesus in all humility.

“Now the new convert will ‘change.’ This kind of ‘change’ is good. He or she will drop bad habits by calling upon God to deliver him from them. Many habits cling like a leach and will not drop off very easily. We must ‘fight the good fight of faith.’ Many will have

to discard or remodel their clothing to conform to God's Word. Many will learn, as they go along, that there are still more changes to be made in their clothing. If one feels uneasy and uncomfortable, insecure and exposed, he is out of harmony with the will of God. We cannot cite the South Sea Islanders and dress like them because we are enlightened and know better. We cannot appear as temptresses or tempters. We cannot put a stumbling block in our brother's way, and still have the 'joy bells ringing in our hearts.' We cannot go on with arrogant pride and still 'walk with God.'

“So there is still much room for change for the Christian – not to get more and more worldly, but more and more like Christ. A meek and a quiet spirit is in the sight of heaven of great price (1 Pet. 3:4). This kind of changing is of God. But to drift with the world, as the river flows, is drifting down to a devil's hell. The river may change like the world, but Christians must be dependable and worthy to be trusted. A person whose word means nothing is not worthy to be trusted, neither a movement which is always changing away from the Word of God. When we change toward the truth, we are safe. Be sure in what direction the change is going, whether toward more light and understanding or toward apostasy.”

– Howard G. Hanson, *Faith and Victory*, October 1970, pages 1 & 2 (abridged).

ADMONITIONS BY LAWRENCE D. PRUITT

(Son of Fred Pruitt, who became editor of the *Faith and Victory* after his father's death in 1963)

“A compromise on one principle of Bible truth will open the gate for other compromises, and on it goes from bad to worse. Now large numbers of a compromise group claiming to be the Church of God are accepting the 'anti-cleansing heresy,' the same false theory that was renounced by the pioneer ministers of the Church of God in 1898. It only further proves that when a people departs from the truth on one point, there is no end to the false doctrines that will enter. The only safe course for any honest soul is to 'come out from among them,' and go 'back to the blessed old Bible, back to the City of God, back from the land of confusion, passing the wrecks and the creeds, back to the light of the morning, Jesus our Captain leads' – back to the Bible truth that was taught and practiced by the pioneer ministers during the first thirty years (1880 – 1910) of this Church of God reformation. How sad to see that the so-called Church of God groups now bear very little resemblance to the victorious saints of those early years. **God's truth remains the same and does not change with the passing of time like people do.**”

– Lawrence D. Pruitt, *Faith and Victory* editorials, September 1974.

“**A very striking parallel exists in regard to the history of the church in the morning era and that of the 'evening time.'** History indicates that within thirty years after the day of Pentecost in A. D. 33 a serious departure from the original standards of truth, such as factions, heresies, legalism, and worldliness, began to infect the church. Losing its pristine power and glory, the so-called church went from bad to worse, and became Roman Catholicism which is symbolized by the 'beast' in the book of Revelation.

“In a like period in this ‘evening time,’ about thirty years from 1880 A. D. to 1910 A. D., the Church of God reformation or restoration movement shone forth in divine power and glory, until at the latter date it began its infamous spiritual decline and apostasy. Though the compromise ‘landslide’ of 1910 – 1917 carried the great majority of the people of the movement with it, **yet God by His infinite power preserved from those early days a continuous ‘remnant’ ...which is still today maintaining, teaching, and practicing those same precious truths which brought forth this glorious reformation** in fulfillment of Old Testament and New Testament prophecy.

“The tragic fact is that many of the people who are affiliated with the several so-called Church of God groups split off from ‘Anderson’ since 1910 do not know all the truth that was taught and practiced ... prior to 1910. What was truth then is still truth today and will be the truth at the Judgment Day. In fact, the light is shining brighter, according to the Scriptures, but it will not obscure or hide the truth that has already been revealed to the church. If we walk in the light as Jesus is in the light, we have fellowship with Him and all those who are also walking in the light. Though one may have more or less light than another, **it is the direction one is going, whether to the light or away from the light, that provides or determines the basis of fellowship.**

“Let every soul seek God for the spiritual vision, holy boldness, and courage to go all the way back to the original pattern of the church as laid down in the New Testament.”

– Lawrence D. Pruitt, *Faith and Victory* editorials, September 1977.

CUTTING OFF THE CROSS

“We heard of a dear brother who for many years took his stand of opposing the worldliness and drifting in his church and community. His family insisted that things had changed, that all was so different now, that he should give in and go along with the trends. His wife wanted to wear pant suits and cut her hair like the popular religious professors around her. His children tried to talk him into installing a television set in the home. He was told that he and his wife should put on rings (now in their old age) to prove that they were married. His girls wanted to wear short skirts, and the boys wanted to wear long hair. They all declared that they loved the Lord as much as he did, that the popular was not so reproachful.

“He was troubled in mind and wondered just what to do. It seemed that there was no one who encouraged him to keep contending for the old paths. Then one night he dreamed that he was carrying his cross. The cross was bungle-some and heavy, and painful to his back. In his dream his family sympathized with him and suggested that he cut off a little of the cross. It was lighter, but still somewhat of a burden. So again, he listened to their persuasions and cut off some more of his cross. He then found that his cross was less painful and much easier to bear. It appeared less obnoxious to the family and friends.

“Traveling along in his dream he came at last to a chasm deep and wide. Jagged rock jutted out from its side, and murky waters dashed and roared below. He realized this to be the River of Death. To cross it safely meant landing on the banks of Sweet Deliverance; to fail meant to be carried down to the eternal regions of Dark Damnation. His heart trembled as he contemplated the treacherous crossing. How could he make it? Then a voice seemed to say, ‘Use the cross that you carry.’ He placed one end of his cross on the jutting rocks at his feet, then let the cross fall in an effort to span the gulf. He started to walk across, but alas! his cross was so short that it slipped off the edge on the farther side plunging him into the dark waters as he screamed in despair, ‘If I had only not shortened my cross!’ Awaking from his dream, he fell upon his knees and promised God that he would never compromise or let down, even if he had to go all alone.”

– Name of author unavailable.

We are living in a time when “accepting Christ” or putting one’s faith in Christ is very popular, yet, denying self and taking up one’s cross and following in the footsteps of Christ is not. But faith without works is dead (James 2:17). People who seek to identify with Christ without identifying with the cross will forfeit the crown of life in the end! Think about the words of this inspired song:

“Are You Sheltered in the Cross?”

“Are you sheltered in the cross, O my brother?
Has your soul been cleansed from all its pride?
When the frowning world looks down upon you,
Can you glory in the One who died?”

“When the trying hour of life is upon you,
And against you comes the tempting throng,
Does your heart begin to doubt and falter?
Can you shout and sing the victors’ song?”

“When you walk amidst the waves of affliction,
And the tears of sorrow freely flow,
Can you say ‘Thy will be done, my Savior,
For Thy will is all I care to know’?”

“When you come before the King at the judgment,
Will you be among the pure and the blest?
Can you face the blazing light of heaven,
Can you stand the awful judgment test?”

Chorus:

“Are you sheltered? Are you sheltered? Has your soul been purged from all its dross?
Are you sheltered? Are you sheltered? In the shadow of the Savior’s cross?”

– D. O. Teasley, *Truth in Song* #142, Gospel Trumpet Company, 1907.

I remember a motto that used to hang on the wall of my parent's home when I was a boy. It read: "**THE WAY OF THE CROSS LEADS HOME.**" May the Lord keep us all in the way of the cross – the "strait and narrow way" that leads to Heaven – and keep our feet from straying into by-paths of either compromise or fanaticism. "Self-will" is always involved in straying into either of those by-paths. The way of the cross is the way of the selfless Spirit-filled life. The Spirit always leads in the way of self-crucifixion and perfect submission to the will of God; thus, the Spirit-led ever find themselves immersed, hidden, and sheltered in the shadow of the cross. Let us heed well the words of J. C. Blaney in the August 18, 1910, issue of *The Gospel Trumpet*:

"Paul was constantly praying that God would grant to the saints, according to His riches in glory, to be strengthened with might by His Spirit in the inner man (Eph. 3:16). He exhorted them to be always filled with the Spirit (Eph. 5:18). Dear saints of God, are you filled with the Spirit? ... **To be filled with the Spirit is a safeguard against false doctrine, compromise, or fanaticism. It is because there is a lack of being full of the Spirit of God that people fall a prey to spirits and doctrines that are foreign to the Spirit of God. There never was a soul deceived by a false doctrine while he was careful to keep filled with the Holy Spirit.** A soul thus full of God is safe from deception, for when the enemy comes in like a flood the Spirit of the Lord will raise up a standard against him (Isaiah 59:19). If we keep filled with the Spirit we shall have no difficulty in keeping clear of division. The early church was a unit as a result of the fulness of the Spirit. See Acts 4:32. **Be filled with the Spirit.**"

And let us also remember the words of R. L. Berry published in the October 20, 1910, issue of *The Gospel Trumpet*:

"Do you suppose for a moment that God will abide with us if we depart from the Scriptures? And do you not know that during periods of elimination many suggestions are made and much plausible argument presented to eliminate things held as truth for years, and which indeed are really in harmony with the principles of righteousness? **Whenever a thing becomes popular God is done with it; he can not use it any longer.** Do not eliminate too much. Stop at the right place. There is no question but that real radical preaching in the Spirit will raise up a really holy people. **And there is no question but that if we lower the standard and round off the corners of gospel truth, we shall soon become popular, but twice dead and destitute of power and of God.** If we want God to abide with us, we must abide in His Word. A little more preaching of the old-time truths is what is needed at the present."

Let us ever remember "that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). "All we like sheep have gone astray; we have turned every one to his own way ..." Isa. 53:6a. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. **The surest way to miss Heaven is to try to get there our own way, or the way that seems most right to our human reasoning.** Therefore, we MUST forsake all our ways and, ignoring every influence of man, choose to walk with the Shepherd and Bishop of our souls (1 Pet. 2:25).

WALKING WITH GOD

I would like to close this book with one more quotation from C. E. Orr in his book, *The Hidden Life, or Walks with God*, originally published by the Gospel Trumpet Company in 1908, and later by Faith Publishing House. In the first chapter, titled “Walking with God,” he says:

“It is not said that God walked with Enoch, but that Enoch walked with God. Some heart might sighingly say, ‘Oh, that God would walk with me!’ Let the sighings of thy heart be changed to saying, ‘Oh, let me walk with God!’ There are many who would be pleased to have God walk with them, but who will not walk with Him. God’s course was marked out before man was created. From this course He never turns. If you desire His companionship, you must walk in His way. ...

“‘But take diligent heed ... to love the Lord your God and to walk in ALL his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and all your soul.’ Josh. 22:5. You will not fail to notice, I trust, that you are here commanded to be diligent to walk in all His ways. The ways in which you are to walk, if you walk with God, are all to be His ways. None are to be yours. Let me here speak to you very feelingly. The simple reason why you do not have a satisfactory walk with God is because you have not left all your own ways. Here is a very precious secret not found by everyone. You would walk with God in a great many of His ways and would leave many of your ways; but there is one little way you are loath to leave. Whenever the way of God begins to lead you from that way, you feel a little uneasy and almost ready to murmur. You have had many pleasant hours along that way of yours. The lust of the eye has been so often gratified there that, indeed, it seems like plucking out the eye to leave that way. Oh, how difficult to turn away from it! So many fond recollections are clustering along that way. Some dear friend is walking there, with whom you are loath to part company. It may be a father or a mother, a husband or a wife, or children. It may be houses or lands. But all these must be forsaken to walk with Jesus. ...

“A walk with God is a satisfactory walk. He who walks with God is delighted all the way. Alas! many who are hoping that they are Christians and that they will reach the fair climes of heaven and there delight themselves in God are quite dissatisfied with their walk here. A dissatisfied walk on earth never ends in heaven. Wherever God is, there is heaven, and wherever heaven is, there the soul is satisfied; consequently, to walk with God satisfies the soul. It is only when man chooses his own way and walks apart from God that life becomes dissatisfactory. Those who choose their own way will meet with disappointment and with difficulties that they will not be able to overcome. In God’s ways there are no disappointments. When our wills are submitted to Him and we humbly and submissively walk where He leads us, we meet with no disappointments. ...

“Daniel’s walk with God led him through the den of lions, but it gave him victory over his enemies and brought him into greater favor with the king. The three young Hebrews that walked with God were led through the fiery furnace, but their promotion in the king’s court lay just beyond. Peter’s walk with God led him through the dungeon, but an angel’s

visit was awaiting him. Paul's walk led him through the perils of the sea, through hunger and fastings, through weariness and painfulness, through cold and nakedness, through perils of robbers and perils in the wilderness, through stoning and beating and whippings. Imagine this old man with his back bared and bowed beneath the lash. Hear the heavy strokes as they fall; see the blood flowing from the wounds; listen—what is that we hear him saying? Is he saying, 'The way is too hard; the Lord has treated me too cruelly, and I will walk no more with Him'? Listen more closely. Ah! he is saying, 'None of these things move me; nothing shall separate me from the love of God which is in Christ Jesus, my Lord. I reach forth to those things before; I press toward the mark for the prize of the high calling of God in Christ Jesus. Henceforth a crown of righteousness is laid up for me.'

"My dear Christian reader, will you not seek a still closer walk with God—not for your happiness in life nor for your crown in heaven, but for the good your example may do to others? You know not what effect your life is having upon some other life. Your life is casting either sunshine or shadow behind you. This will linger long after you are gone. It will linger in the hearts and lives of others. Long, ah! long after you are gone from the shores of time, will live the effects of your good example. Many years will be required to efface from the sands of time the footprints you make while journeying through this life. In the earnestness of my soul, I appeal to your hearts to seek diligently a close walk with God. The closer you walk with Him, the brighter will be the beams of light that will stream from your life down through the future years. Knowing this my soul cries out, 'O God! help me to walk close to Thee, that I may be the greatest possible help to my fellow men and leave as much light in this world as I can.' ...

"The term Enoch means dedication. Dedication is the yielding of your heart, your life, and your ways to God and walking with Him in **all His ways**. It is to follow where He leads; to bow submissive to His will, as the slender plant bends to the evening breeze, or the ship is turned about by the helm. Thank God! You can be an Enoch. You can be dedicated to God. You can bow a humble supplicant at His feet and say:

"Here is my heart—make it thy throne;
 Here is my life—make it thine own;
 Here are my eyes, lips, hands, and feet—
 Take them and use them, I do implore;
 They are thine now and forevermore."

– C. E. Orr

It was this kind of relationship with God that was enjoyed by the saints of the Evening Light Reformation during the Reformatory Period. And it was this relationship that compelled them to lay aside the superfluities they laid aside for Jesus' sake. In that blessed "time of refreshing," they did not want any weight clinging to them that would hinder them in walking closely with Jesus – nothing contrary to His nature and His holy way. This was what brought "The Reformation Glory!" And it was this kind of walk with God that enabled them to sing:

“Blood-washed pilgrims on the highway Chant the sweet melodious strain
Of their freedom from confusion, Angels join the glad refrain;
One with all the hosts of Heaven, There their names are written down;
Jesus only, Jesus ever, In their hearts as King they crown.

“Love, the theme of all their praises, Doth in holy bond unite
All their hearts, in Him made perfect, Turned from darkness unto light.
Thus the saved in Christ together Dwell in sacred unity
In the secret of His presence – His away, dear Lord, in Thee.”

– Clara M. Brooks, *Evening Light Songs* #230.

This kind of walking with God is still enjoyed by a few. Reader, will you not aspire to be in that number? It brings heavenly life into earthly living! It will completely transform your perspectives! There is perfect freedom from all confusion when we walk with God. For “God is light, and in him is no darkness at all.” 1 John 1:5b. And, “if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.” 1 John 1:7. Fellowship one with another is spontaneous among all who walk in the light and receive cleansing. “For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.” Heb. 2:11. He is not ashamed to call them brethren because they walk in His Spirit and partake of His holiness. They see light in His light (Psa. 36:9) because they have received His life, and His life is the light of men (John 1:4). Whatever is foreign to the life of Christ is foreign to the light of God and belongs to the kingdom of darkness. “... Let us therefore cast off the works of darkness, and let us put on the armour of light,” that is, “put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” (See Rom. 13:12, 14.)

“Hid Away with Jesus”

“I’m hid away with Christ in God, Yes, hid away with Jesus;
I’m now beneath the dripping blood, I’m hid away with Jesus;
I’m walking with my blessed Lord, I’m trusting in His precious Word,
I find His service is not hard, I’m hid away with Jesus.

“O brother dear, to keep good cheer, Be hid away with Jesus;
For then you’ll find your Savior near, Keep hid away with Jesus;
We’re basking now in Heaven’s light, By faith and prayer our way shines bright,
We get so near that Heav’n’s in sight, When hid away with Jesus.”

“**The narrow way is now so plain**, I’m hid away with Jesus;
That fools shall never err therein [Isa. 35:8]; I’m hid away with Jesus”

– John F. Starcher, *Evening Light Songs* #234.

Radical Christianity is not about coming under a yoke of rules and regulations, or following a list of dos and don’ts, but rather, it is all about taking Christ’s yoke upon us and simply doing as He would do in every aspect of our lives – doing all to the glory of

God. If we will just simply yoke up with Jesus, we won't miss the mark or fall into error and our minds will just naturally gravitate to this channel:

“What Would Jesus Do?”

“If the sinful ways of life You are tempted to pursue,
Just stop and think before you yield, What would Jesus do?”

“Let your heart from sin be clean, And your strength in Him renew;
Let meekness in your works be seen – Thus would Jesus do.

If your brother is in need, And to Him you would be true,
Then show your love by word and deed – Thus would Jesus do.

Let your light forever shine, **Keep the will of God in view**; [Rom 12:2]
To sinners prove His love divine – Thus would Jesus do.

When you're to the judgment brought, Will you always have been true?
Then don't forget the solemn thought – What would Jesus do?

Chorus:

“What, of what would Jesus do? What, oh what would Jesus do?
When you're tempted, always stop and think, What, oh what would Jesus do?”

– D. O. Teasley, *Evening Light Songs* #251.

“A Solemn Charge”

“O ye pilgrims, sing an exhortation,
Let its music sound within your heart;
Life or death, or storms of persecution,
Never, never from the Lord depart.

“Millions lost today have stumbled downward,
O'er religion blent with shades of night;
Oh, let not our Lord be thus dishonored,
While we're in this golden evening light.

“If we truly love the dear Redeemer,
Meekly suffer with Him loss and shame;
If we say that He abideth in us,
As He walked, so we should walk the same.

“Oh, by all the sacred bliss of heaven,
And by all the love we owe to God,
Keep the solemn charge the Lord has given,
Watch and pray and live beneath the blood.

Chorus:

**“O my brethren, be ye holy, Live for Christ and souls He died to save;
Be firm and true to God forever, Till His praise around the throne we sing.”**

– D. S. Warner, *Salvation Echoes* #64, Gospel Trumpet Company, 1900.

“The City of Light”

**“Let us walk in the light of the Gospel divine;
Let us ever keep near to the cross;
Let us love, watch and pray, in our pilgrimage here;
Let us count all things else as but loss.**

**“Let us pray for each other, nor faint by the way,
In this sad world of sorrow and care,
For that home is so bright, and is almost in sight,
And I trust in my heart you’ll go there.”**

– A. S. Kieffer, *Select Hymns* #354, 1911.

**“Unless we live in
the Holy Spirit, we
will make mistakes
which will prove the
ruin of our souls!”**

– D. D. Johnston, *The Gospel Trumpet*, September 15, 1883

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