

VOLUME 1

MIND THE LITTLE THINGS!

A SOBERING
LOOK
AT THE
BIGGER PICTURE



Quotations Compiled and Commented on by
HARLAN SORRELL

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(Volume One)

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By Harlan Sorrell

A look at mistakes made in the history of God's people that serve as perpetual landmarks of danger. D. D. Johnson once said, "Unless we live in the Holy Spirit, we will make mistakes which will prove the ruin of our souls!" And may we add, "the souls of succeeding generations!"

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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

Introduction

“Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes.” – Song of Solomon 2:15

The Gospel Trumpet publishing company was founded by an earnest and deeply consecrated Christian man named Daniel Sidney Warner in 1881. The blessing of God was upon this publishing work, and it grew to be one of the greatest “voices” for fundamental Christianity in modern times. Its objective was the proclamation of the whole truth and nothing but the truth. It called sinners to repentance and Christians to separate themselves from the world and from apostate and spiritually fallen religious organizations and find their identity in following Jesus and becoming one with Him and all who are “in Him.” Thousands were touched by its message and, heeding the Lord’s call, were gathered together unto Him (2 Thes. 2:1), being sanctified through the truth and made one body in Christ. They came from all denominational backgrounds wherever there were true children of God. They realized that all truly born-again believers who follow the Word of God and are led by the Spirit of God compose the church of God. They held the same view of *the church* as did Anabaptist, Peter Riedemann, in the 1500’s:

“The children of God become His children through the unifying Spirit. Thus it is evident that the church is gathered through the Holy Spirit; the church has its being, and continues to exist, through the Spirit. ... The church of Christ is a pillar and foundation [ground] of truth and continues to be that. Truth itself is expressed, confirmed, and put into action in the church by the Holy Spirit. Thus, whoever endures and submits to the working of the Spirit of Christ, is a member of this church. Whoever does not want this and allows sin to rule over them, does not belong to the church.”

– Peter Riedemann

These “come-outers,” as they were sometimes called (because of having “come out” from many denominations), recognized the Word of God as the only doctrinal authority and relied on the inspiration of the Spirit of God for proper interpretation of the Word and the practical application of its principles. As the Anabaptists of old, they also took a scriptural stand against all worldliness, outward adornments, and superfluities of dress, endeavoring to follow the teachings of Christ and His apostles in every detail, both in precept in principle.

The following quotation from Charles Ewing Brown in his book, *When the Trumpet Sounded*, will throw clearer light on this subject. (The emphasis are mine.)

“Practice of Asceticism”

“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.”

– *When the Trumpet Sounded*, pages 91 - 93

The following 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 Word of God at which the *come-outers* arrived by earnestly and diligently following 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.’

“When professing Christians act like the world, attend church socials, fairs, parties, etc., talk like the world by jesting, joking, telling idle tales, dress like the world by putting on clothing, and other wearing apparel not in harmony with the Word, you may

mark such ones as being in great need of a real Bible experience of salvation. Bible salvation gives us the mind of Christ, and we love to think and talk like Him. There is a great difference between a mere profession, and real possession of salvation. A person may offer long and loud prayers, and make a great display of language, be eloquent in speech, an attentive listener, and all such, yet be without the Spirit of God. **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

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 fanaticism. “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, however, 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

During the first 30 years of the movement, there was a great conscientiousness and carefulness that prevailed among the *Gospel Trumpet* people, or “evening light” saints, as they were also called. However, by the year 1913 (eighteen years after the death of D. S. Warner in 1895), the movement began to take a different course. Several ministers in prominent positions of leadership failed to maintain the same carefulness and soul-sensitiveness as D. S. Warner had. These ministers began to push a liberal agenda. The Bible standard of plainness of dress began to be compromised first. It started with just a little thing – the wearing of the necktie for men, in order to not look so plain, and thereby make their outward appearance more appealing to the upper class of society. The spirit behind this agenda was very subtle. As small and insignificant as it may seem, it was a subtle move of Satan to undermine and destroy the work of God by appealing to “human reasoning.” Those promoting the agenda failed to discern that it was NOT the voice of the Holy Spirit that was appealing to their minds regarding this issue. The little fox “pride” was nibbling at the tender vines of the Lord’s vineyard. A little accommodating and making provision for the flesh, rather than sowing to the Spirit, was involved. When this happens, a reaping of corruption is always the inevitable result.

The workings of this spirit began to be manifested as early as the year 1910. H. M. Riggle was one of the prominent ministers who was entertaining the idea of “changes” in the movement, and he expressed his thoughts as follows in the September 1, 1910 issue of *The Gospel Trumpet*, page 2, under the heading:

“Compromise, Article II – Be Careful”

“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.

On the surface, this sounds like wise counsel, does it not? But let us remember that the Holy Spirit is a very sensitive and tender Spirit. He is just exactly what His name implies: HOLY! Any caterings we make toward self and the flesh, or any affinities we develop with the spirit of the world or anything that is not in agreement with the spirit of holiness grieves the Holy Spirit. Although He may not totally withdraw from us immediately, He will distance Himself from us. Actually, we distance ourselves from Him by flirting with those elements that are foreign to His divine nature. When we are distanced from the Holy Spirit our senses and perception of the will of God becomes dimmed and dulled. Our own human reasoning will then come to the forefront. Instead of judging right and wrong, good and evil from the perspective of divine “unction” and “anointing,” [sensing what the Spirit senses – 1 John 2:20, 27], we begin to make our judgments from what our human minds may reason out. But let us remember that only the Spirit knows the mind of Christ and the will of God [Rom. 8:14, 26-27]. Without His definite leading and interpretation in all matters, we WILL miss the mark. And after repeated offenses on our part, the Spirit can and will be grieved away. And all who cease to be led by the Spirit of God cease to be the sons of God.

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.

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 gives place to a broadmindedness, which is extreme. The holy kiss, and washing of the saint’s 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."

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

In the January 26, 1911 issue of *The Gospel Trumpet*, pages 9 and 10, D. O. Teasley wrote (in part) as follows, under the heading:

"A Warning Voice"

"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 ...” [End of quote from D. O. Teasley.]

In the December 19, 1912 issue of *The Gospel Trumpet*, another solemn warning was sounded by J. E. Forrest, under the heading:

“The Christian’s Dress”

“Comment on 1 Tim. 2:9-10: ‘In like manner also, that women adorn themselves in modest apparel, with shame-facedness 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.”
[End of quote from J. E. Forrest.]

E. E. Byrum Concedes to the Liberals

Despite these solemn admonitions that were being published in *The Gospel Trumpet*, the spirit of compromise that was sweeping over the land was pushing against its editor, E. E. Byrum, and what he stood for, like a mighty ocean tide. Alas, to the surprise of many, in the summer of 1913 (just a few months after publishing the above article), at the Yellow Lake Camp Meeting, Claypool, Indiana, E. E. Byrum publicly surrendered his previous stance and conceded that it was okay for the brethren to put on neckties.

Jennie Rutty’s Letters to R. L. Berry and R. L. Berry’s Conclusive Response

A concerned sister in the Lord, Sis. Jennie Rutty of Pomona, California, wrote to Bro. R. L. Berry of Mountain Grove, Missouri, 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. Rutty was also a prominent minister in the reformation, as well as a woman of keen spiritual discernment. 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 but, if the essence of divine life through the Spirit is missing, it’s not the real thing!

For the sake of space, I will only quote portions of the correspondence between Sis. Rutty and Bro. Berry.

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 [wholly] 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. ... 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. ...

“Yours, in Christian love,
“Jennie C. Ruty”

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

“Dear Brother:

“Greeting in Jesus’ name and praying God to bless you. ... 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. Rutty”

After further correspondence between Sis. Jennie Rutty and Bro. R. L. Berry, he gives this final and conclusive response to her letters:

Mountain Grove, MO
July 20, 1914
Jennie C. Rutty,
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”

Sis. Jennie Rutty’s final reply to Bro. 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. Ratty”

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

Sis. Ratty hit the nail on the head when she said the real trouble was **NOT a little piece of cloth, but a real spirit of compromise.**

The Lord also gave Sis. Lottie L. Jarvis, an early Church of God missionary to India, a keen insight, through the Spirit, as to just what was going on in those days. She wrote it and it was later published in booklet form under the title, “A True Story in Allegory.” I quote her here:

“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 for reading 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 and witnessed all of this, portrayed it in her words to me as 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 backslid or fell so fast as did the Gospel Trumpet movement. In just four years, from 1913 to 1917, an unprecedented landslide of apostasy took place. E. E. Byrum himself had warned 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.

When I was a boy, I had the privilege of knowing several people who lived in that era. I received a lot of first-hand information from them regarding the events of those days. Sis. Ruby Stover was one who worshiped for a while in the same congregation with Sis. Frankie Warner (the widow of D. S. Warner) and knew her personally. She told me that Sis. Warner was deeply grieved over what was taking place, but she could not do anything about it. Sis. Stover said it was like a spiritual hurricane had come against the church of God. Obviously, only those who kept their anchors firmly fixed “within the veil” survived the “high and stormy gale.” The atmosphere of the Gospel Trumpet movement began changing rapidly from the year 1913 on. In fact, the changes were becoming so obvious by the year 1916 that the following news headline and article appeared in the associated press in June of that year:

“Members of Church Wear Gaudy Garments to Be Inconspicuous”

“Anderson, Ind. (June 8, 1916) – 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.”

Sis. Ruby Stover told me it was around the year 1914 when they began bringing musical instruments into the worship services. However, it took about six more years before this innovation became fully endorsed and accepted. But these innovations were only the beginning of the Gospel Trumpet movement’s “reform,” or rather, *backsliding* from its original teachings and standards. Other issues began to arise. Two of them were *church organization* and *church government*. 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 administering 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. As hard as this may be to swallow, it is just simply the truth! The Holy Spirit-led system is the only one God ever has or ever will recognize.

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-quickenings 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.

A prominent minister in the Gospel Trumpet movement came up with a teaching, and began advocating it, that just as the husband is the head of the wife, yet every woman has a head of her own and uses it, so Christ, who is the Head of the church, expects His wife, the church, to have a head of her own and use it. He said ***the officers of the church constitute its personal head***. This was a definite departure from what D. S. Warner taught and what the Bible teaches. It was the very same subtle, apostate principle that formulated the Roman Catholic system and that has wrecked and ruined every spiritual Protestant reform since the days of Martin Luther. As D. S. Warner wrote concerning the ruin of Luther's reform:

“Then an angel hell dispatches, feignedly a son of day.
And he hailed the reformation, **bid them quickly organize.**”

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.)

**Excerpt from
“A Fundamental Difference”
By W. H. Shoot**

[After making quotations from Ephesians chapter 4, the author says on pages 35 - 41:]

“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.’

“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 then greater officers, and above them all was the Emperor. But Christ said, ‘So shall it 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;’ 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 ‘governments and helps;’ 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.’ 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 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,’ with no one to answer to but the ‘great Shepherd of the sheep.’ 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.’ And this same Paul says, ‘Follow me as I follow Christ.’ 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 to the saints; 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.”

End of quote from “A Fundamental Difference,” by W. H. Shoot.

The liberal ministry, who by this time were by far the majority, accepted the perverse teaching of this Ministerial Letter. In June 1916, E. E. Byrum resigned his position as editor-in-chief of the *Gospel Trumpet*, which he had held since the death of D. S. Warner, and F. G. Smith, who sanctioned and promoted the above ideology, took his place. 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, compromising 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.

So, it is clearly obvious that from the year 1913 to 1917 (a 4-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

In the year 1918, the 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?”

Following is an abbreviated quotation from C. W. Naylor’s response to the question:

“... 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 ...

“Through the ages the form of worship has varied to suit the circumstances and ideas of the people. ... The subject must be judged solely from the standpoint of expediency. Many evils have followed the use of instruments in worship, but these 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!”

Having myself grown up among the conservative camp who rejected *The Gospel Trumpet's* change of teaching on this subject, and hearing the glorious, harmonious and heavenly singing that yet characterizes their camp meetings, then comparing it with the music that now characterizes the liberal camp, I have become fully convinced that, in this concession of doctrinal stance, as in the others, the enemy of truth robbed the liberals of the apostolic glory that was enjoyed by the early pioneers. It was reported that in the early days of the Anderson, Indiana camp meetings, when they all sang a cappella, it was said that it sounded like the angels were singing with them in the rafters. It still sounds that way in the camp of the conservatives but, alas, how does it sound now in the camp of the liberals? Obviously, something precious and glorious has been lost!

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 and, in his response, he watered down the former stand the Gospel Trumpet movement had taken on the issue by saying, among other things, “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. ... To use instruments was not very practicable. ... Thus, the absence of the instrument had the effect of causing some to believe it was wrong to use instruments.” After making these statements, he went on to give reasons why he [at this point of time] was fully convinced that the use of musical instruments in worship is justified and perfectly alright. (See *The Gospel Trumpet*, November 17, 1921, page 10, *Questions Answered*.)

Anyone who reads what was published in *The Gospel Trumpet* up until after 1912 will readily see that “the absence of the instrument” in Church of God worship services went far deeper than their use being “not very practicable.” It was a definite *doctrinal stance*, spelled out in perfect clarity. The above questioner had indeed perceived the truth on the subject in the perspective that it had been taught by the pioneers. Let us take a deeper look into a few of their writings as published in *The Gospel Trumpet* periodicals of prior years. I quote:

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.

C. E. Orr also wrote in later years concerning his memories of D. S. Warner’s teachings, “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 these teachings are in perfect harmony with what was taught in other great spiritual reformations throughout the Protestant era and can actually 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 – 1536 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).

Many other historical quotations could be given but there is no need to belabor the point. D. S. Warner's teaching on this subject, as well as all other doctrines, was not a novelty. There was nothing fanatical, extreme, or unscriptural about it, but it was simply in keeping with the practice of fundamental, orthodox Christianity.

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 into apostasy 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, who 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 liberal preachers in the very movement that claimed to have sprung from his labors began to accept them. And beside this, J. T. Wilson, who had become president of the Gospel Trumpet Company under the control of the new General Ministerial Assembly, set up a training school in Anderson in 1917 to train young preachers and gospel workers. In 1925 the school was incorporated under the laws of the state of Indiana as “Anderson Bible School and Seminary.” J. A. Morrison was elected the school’s first president under this organization and Russell Olt was elected dean. 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.

“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 a tithing system among the

Gospel Trumpet people came around the same time as the innovation of human organization and government in the church.

Worldliness of Dress Did Not Stop with the Necktie

Neither did the innovation regarding “dress” stop with the acceptance of the necktie. In a very short time the women were decking themselves with ostentations and jewelry. By the end of the 1920’s, 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 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 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, ear rings, 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.”

[End of quote.]

By the way, what is wrong with dressing differently from the world for righteousness sake? Does God’s Word not teach us in Titus 2:14 that Christians are redeemed to be a “peculiar people, zealous of good works?”

Proverbs 29:18 says, “Where there is no vision, the people **perish**.” The word “perish,” in this instance, comes from the Hebrew word “para” (paw-rah), which, among other things, means literally “to loosen, to expose, bare, make naked, uncover, etc.” The

loosening of standards, exposing, baring, and uncovering of the flesh is ALWAYS an indication of apostasy among any body of professed Christians. It is a definite sign that the Holy Spirit has been grieved and spiritual vision (which comes from Holy Spirit unction) has been lost. Exception is always made, of course, for babes in Christ who are just coming to the light and knowledge of the gospel. But when people who once had a clear understanding, knowledge, and revelation of it begin to cast off restraints and go the other direction you can be sure that apostasy has set in. The restraining element that keeps true Christians pure and modest in all their deportment and dress is the love of God shed abroad in their hearts by the Holy Ghost. **People tend to cover their bodies to about the same extent that the Spirit of God covers their souls.** When the covering of the Spirit begins to be cast off the soul, the covering of the body is generally the next thing to be cast aside. The unction of the Spirit being no longer there to dictate to the conscience the proper boundaries of restraint, standards begin to be loosened and people are able to uncover unashamedly. The trend then becomes, “women can freely cut off their God-given covering of long hair (1 Cor. 11:15), and everybody can freely expose the flesh and make it bare.” **This is all a part of the realm of *apostasy*.** All the popular denominations of our day are plagued with it, and either ignore or water down the plain Bible teachings regarding modest apparel and covering. Most have surpassed “immodest” and have degenerated to downright “indecent!” However, they continue with a high *profession* of piety while “holding the truth in unrighteousness” (Rom. 1:18) and proclaiming that “God looketh not on the outward appearance, but rather on the heart.” They seem to forget that the outward appearance is often an indication of the condition of the heart.

Changes Regarding Pacifism

“Pacifism is opposition to war, militarism (including conscription and mandatory military service) or violence.” – Wikipedia. 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. Strege 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 1930’s. 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.”

First Church of God?

Around the years 1917 to 1918, those promoting the newly organized Gospel Trumpet movement, decided to call it the *First Church of God*. But why call it the “**First** Church of God?” The church of God had already been in existence and operating in good order for 1900 years before this new humanly controlled system was organized under the General Ministerial Assembly. All the saints and holy martyrs were members of the church of God. The Anabaptists who followed the Word and the Spirit were members of the church of God. Neither was the First Church of God the *first* “Church of God” denomination. Before 1917, many Pentecostal groups, as well as other denominations, had taken the name, *Church of God* in some form or another. In fact, D. S. Warner himself “came out” of the oldest denomination in America called the *Church of God* [organized around 1825] because it did not meet the criteria of what God’s Word declares His church to be. D. S. Warner only used and applied the name in its scriptural sense and NEVER applied it to any kind of humanly organized system or group. Nor did he ever make any attempt to organize a church.

What Is the Real Church of God?

The many different organizations wanting to be denominated as “Church of God” in some form or another reminds us of the scripture in Isaiah 4:1, which says, “And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach.” But verse 2 of the same chapter goes on to say, “In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely **for them that are escaped of Israel.**” Thank God, by joining ourselves in perpetual covenant to Jesus Christ, we can **escape** all the confusion and corruption that is in the apostate religious world (including apostate so-called “**Churches of God**”) and be a beautiful and fruitful branch in Him, experiencing and sharing in His glory. We don’t have to allow any “little foxes” to spoil our vines. The good Shepherd will faithfully lead us to those green pastures where He resorts with His sheep, beside the still waters where he restores and refreshes our souls, if we will diligently listen for His voice, be led by His Spirit, and walk in the light of His Word. By thus abiding in Him and allowing Him to abide in us, we shall find ourselves in the first, last, one and only church that God recognizes. D. S. Warner once penned these words in a verse of song:

**“What is the church but Christ alone? No other fold I need;
I live in Him, the living vine, His Word my only creed.**

What he means here is that Christ in us is the substance that makes us a part of the church that God recognizes and accepts. The church shares the substance of Christ in the same manner that a branch shares the substance of a tree, or a vine. Disconnected from the trunk, a branch is no longer a part of the tree, but is only fit for a brush pile. Likewise, man is no longer a part of the church when disconnected from Christ. It is our connection with Christ alone that determines whether, or not, God recognizes us as a part of His church.

The name *Church of God* is much like the name *Christian*. Not all who claim to be Christians are real Christians according to the Bible definition; neither are all who claim to be the Church of God a part of God’s church according to Bible definition. This must be determined by observing the lives of the individuals and the fruits they bear. I want to share here a few lines of poetry the Lord gave me a few years ago. I have included, with them, two verses of Joseph Swain’s song, “O Thou in Whose Presence.”

We’re the church of God, not if that name we own,
But if “Christians” without and within;
By being in line with the Chief Cornerstone,
Jesus Christ, who’s the standard for men.

Yes, Christ is the length and the breadth and the height
And the depth of the true church of God; (Eph. 3:14-21)
He is the whole boundary of all that’s right,
And His Word is the measuring rod. (Rev. 11:1)

Friend, remember this, keep this truth in your head:
To no “movement” does God tie His hands;
He does bless a movement that is Spirit-led
Inasmuch as by His Word it stands.

But if any movement indeed substitute
Its own system and standard for Christ’s,
God’s Spirit moves out, leaving it destitute,
And to “other spirits” sacrificed.

There are “fallen movements” who once in our land
Brought forth fruit in God’s kingdom of love,
But now in apostasy barren they stand,
And no longer bear fruit from above.

God’s calling His children from these to “come out,”
And by His Word and Spirit be led; (Rev. 18:4)
Don’t stay where there’s spiritual famine and drought,
But “come out” where your soul can be fed.

It's very important that our souls be fed
Through a system that's pure and divine,
Which emanates wholly from Christ as its Head
By His Word and His Spirit's lifeline.

"Where dost Thou, dear Shepherd, resort with Thy sheep,
To feed them in pastures of love?
Say, why in the valley of death should I weep,
Or alone in this wilderness rove?"

"Dear Shepherd, I hear, and will follow Thy call;
I know the sweet sound of Thy voice;
Protect and defend me, for Thou art my all,
And in Thee I will ever rejoice."

Look, strait is the gate, and what? narrow the way
That leadeth the soul into life;
And how few there be that find it in this day
When confusion and error are rife! (Matt. 7:14)

But broad is the way of destruction, we're told; (Matt. 7:13)
It's a way that will accommodate
The lusts of the flesh, and will also enfold
Any faith human minds may create.

But the one, true way is no wider than Christ,
And the route that it leads is as straight;
Our own ways of thinking must be sacrificed,
And our sins all fall off at the gate.

For Christ is that Gate, and He's also the Way (John 14:6)
And the Truth and the Life and the Light; (John 3:12)
All who follow Him will never go astray,
For the way that He'll lead you is right.

After the majority of the leaders of the Gospel Trumpet movement succumbed to human reasoning and began promoting their "new light," they began to say that the saints who continued to believe and practice what was originally taught in the pages of *The Gospel Trumpet* were "fanatics" and "division makers." But the leaders themselves created the division when *they chose to take a by-path and stepped over onto the "broad way."* E. E. Byrum in his article, *Marching Along the By-path*, published in 1910, warned them that some were beginning to do this very thing. Remember, he said, "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."

Sad to say, except for a remnant, the enemy was successful. Thankfully, however, there was a remnant among whom "the spirit of this reformation" was not destroyed, and

who never got side-tracked by the spirit of compromise, even though they had to bear the reproach of being branded as fanatics and division makers by those who did. By the way, **if those who were being accused of being fanatics were really fanatics, then obviously, their accusers *had been* fanatics too; for they had been believing and teaching the same things up until this point of time!** They were the ones who chose to change and take a different course; not the ones they were calling fanatics and division makers. The difficulty of the majority who were pushing the liberal agenda was that there were a few who simply refused to change and go along with them and admonished them that they were erring and starting down a wrong path.

Those who continued to walk with Jesus in the “strait and narrow way” naturally could not continue to have unity with those who chose to follow the ways of the world. Jesus Himself said, “Suppose ye that I am come to give peace on the earth? I tell you, Nay; but rather division” – Luke 12:51. **The good Shepherd will *divide* all those who follow Him from those who follow Him not, or from those who *cease* to follow Him.** He causes those who follow Him to be “not of this world, even as He is not of this world.” Therefore, those who choose to take the Lord’s way and “be not conformed to this world” will find themselves naturally out of fellowship with those who do.

Hammond, Louisiana Church of God

There was an interesting thing happened during this “dividing” time in the Church of God congregation at Hammond, Louisiana. The congregation there was divided over the “issues” of the day, 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 since about the year 1900. 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. So, 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 publishing 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 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.

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.”

A Brief History of the Church of God at Myrtle, Missouri

My great grandfather, Jimmy Sorrell, a native of Myrtle, Missouri found himself in a similar situation as the Whiting family. In the earliest part of the 1900’s, he came out of the Free-Will Baptist church, after having been exposed to the teachings of *The Gospel Trumpet*, recognizing that what it taught was fundamental, orthodox Christianity. But about 10 years later, the *Gospel Trumpet* publishers began to change, departing from their

original standards and teachings. He did not know what to do then. He did not want to go back and join up with any denominational church, neither could he fellowship the so-called "First Church of God," in what it had become. So, for several years he just had home church services with his family.

Finally, he heard about a Church of God meeting to be held in Springfield, Missouri. He had a great desire to go and see if it was the *original thing*, or not. So, my grandfather, Alsia Sorrell, decided to take him to the Springfield meeting in his model T Ford. Back in those days (this was in the year 1929), a trip to Springfield, Missouri from Myrtle, Missouri was a day's trip. When they arrived at the place of the meeting, the service had begun under a tent. As they opened the doors of the old model T Ford and stepped out, my great grandfather, Jimmy, hearing the preaching that was going on under the tent, said to his son, Alsia, "**This is it!**" They attended the services, observed the spirit of the worshipers, and found that indeed they were a part of the holy remnant who were still following, teaching, and contending for the faith that was once delivered to the saints. Like the Whiting family, when they found the holy remnant near Neosho, my grandfathers found that they too were just automatically in unity with these humble saints. Arrangements were made for some of these ministers to start coming to Myrtle and hold meetings in Alsia Sorrell's home, which they did. In the 1940's, Jimmy Sorrell gave most of his life's savings to build a little chapel on a corner of land that his son, Alsia, donated for the Lord's work. In 1951, the first camp meeting was held in the little chapel. And they have been held annually ever since. I was born in 1957, so grew up attending these camp meetings. The memories I have of these camp meetings are stamped on my mind forever. Oh, what visitations from the Spirit of the Lord and manifestations of His glory I have witnessed! I'm so glad that, although the Gospel Trumpet movement left its first estate and suffered a spiritual decline and apostasy, the everlasting gospel it once taught was preserved and is still blessing souls today – the few who are yet willing to leave all the world to follow Jesus.

Following is a quotation from a tract titled, "E. E. Byrum's Vision," formerly published by Faith Publishing House of Guthrie, Oklahoma.

"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 will 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

The Radicals

On page 32 of *The Early Morning Light* (published by Warner Press, formerly the Gospel Trumpet Company, Anderson, Indiana), Dr. Robert H. Reardon says:

“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.’ ... 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**, ... 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. ...”

Remember, the definition of “**radical**” is “**of or from the root; original; fundamental; basic.**” Although the radicals were branded as “fanatics” by the liberals, it was indeed the radicals who carried on the true spirit and doctrine of the reformation. The liberals took a different course and went off onto a “by-path” that ended up to the “far left” of the strait and narrow way.

Observation has proven that, after condoning the wearing of the necktie, the *Trumpet* **did not continue** to advocate the Bible standard of plainness of dress and thus stay on the Lord’s side. I was told that Sis. Mattie (Bolds) Wilson, a pioneer minister in the reformation movement, made a statement on this order: “If a little piece of cloth were all there were to the issue, we could just grease it up and swallow it right on down. But that is not all there is to it. It is *the spirit* behind all this that we cannot condone.” Obviously, a subtle and powerful spirit indeed was at work during the years mentioned by the above writer. Under such headings as “Opposing Human Organization,” “The Impulse to Democracy,” “A Coming Struggle,” “A Strategy Emerges,” and others, Dr. Robert H. Reardon reveals in his book how the Gospel Trumpet movement lost its original identity, giving place to “higher education,” and “broad cultivation of the mind” in the so-called Church of God, while the “conservatives” within the movement were ultimately defeated.

Dr. Reardon says, “In 1917, when the General Ministerial Assembly was organized, the door to spiritual democracy [*government by the people*] was sprung open and things were never the same in the church after that. ... A SCHOOL IS BORN ... 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 polarities were soon sharply drawn between the few who longed for an educational program and those opposed. ... 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. ...” – *The Early Morning Light*, pages 45, 47, 48.

What does God’s Word say? “Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.” Col. 2:8. As for the Bible standard of religious education, Jesus said, “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things” (John 14:26), and “he will guide you into all truth” (John 16:13). John said, “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.” 1 John 2:27. (See also 1 Cor 1:18-29; 2:4, 5, 12-16.) This is the best religious education anyone can get, for the Holy Ghost is a faithful and true Teacher who never makes a mistake. Philosophy and human reasoning entering into religious education inevitably leads into

error, for the Christian faith does not stand in the wisdom of men, but in the power of God, spiritual discernment, and the revelation of Jesus Christ (see also Gal. 1:11-12).

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.” And, as D. S. Warner wrote in a verse of song, “Oh, what myriad souls are sleeping, soon to wake in judgment fires! Help, O God! Thy remnant gleaned, until time indeed expires.”

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 is able to keep us there.

As J. C. Blaney also stated in his article in 1910, **“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.

**“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

Guthrie, Oklahoma Church of God

The congregation of the Church of God at Guthrie, Oklahoma was one of the original congregations of the Gospel Trumpet movement, Anderson, Indiana. 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 one of the congregations that, like the one in Hammond, Louisiana, refused to surrender the original teachings and doctrines of the Anderson, Indiana Church of God when Anderson changed, between 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 pure, unadulterated teachings of the “evening light” reformation. Some pretty accurate information can be found on Wikipedia. Wikipedia says concerning the Guthrie Church of God, “The doctrines and practices of the church reflect those of the Church of God (Anderson) in its earlier days.” (Go to www.wikipedia.org and type in a search for “Church of God, Guthrie, Oklahoma.”)

The following information from history will, no doubt, also be of interest to the reader:

“I was taking the *Herald of Truth* paper printed at Carthage, Missouri, and was also reading the *Gospel Trumpet* paper. I was much puzzled about which was right, and being much in earnest about the matter, I sought the Lord in prayer that He would keep me in the right way. I told the Lord I would be satisfied if I only knew I was pleasing Him. The Lord gave me a vision.

“I was standing at the edge of a river. The water was some above my ankles. Out in the middle was a man and a boy in a buggy, driving upstream. The water in the river began to rise and I at once began to call to the man and boy to get out of the river, because it was rising. They would pay no attention to me, but just kept driving upstream. Pretty soon it occurred to me that I had better get out or I would drown with them. I got out on the bank and stood and looked at the man and the boy in the buggy. The water got higher and higher, and they were swallowed up and drowned. I began to travel, and had a hard, rough, winding road to go over. It seemed to me the man represented *The Gospel Trumpet* and the boy, *The Herald of Truth*.”

– Fred Pruitt, *God’s Gracious Dealings*, page 41

(Note of interest: before the end of the year 1922, The Herald of Truth Company dissolved and faded out of existence, and before the end of the century the Gospel Trumpet Company also faded away.)

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 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 1940’s 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.

Charles E. Orr, who had been an associate and co-worker with D. S. Warner, a contributing editor to *The Gospel Trumpet*, and who had later published *The Herald of Truth*, then after that, a paper called *The Path of Life*, became a staunch supporter of the Faith Publishing work and later combined his *Path of Life* paper with the *Faith and Victory* paper. Fred Pruitt writes thus 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.”

C. E. Orr believed that the Faith Publishing work **was not the beginning of a new movement** of any kind, but that it was rather **a perpetuation of the one he was involved in with D. S. Warner**. He wrote as follows in an article titled:

“Not a New Movement”

“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 some one 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.”

Faith Publishing House

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 operated as an independent publishing association dedicated to ministering the

gospel of Jesus Christ through literature and serving the literary needs 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 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. Following is his obituary, written by Fred Pruitt, who conducted his funeral.

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 the 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

H. M. Riggle’s Acknowledgement

“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 fellowshipped 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, *Faith and Victory*, May 1936

The Inevitable Conclusion

On page 85 of his book, *The Early Morning Light*, 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! The fact is, The Truth remains where it stood before the devil ever agitated the “necktie question” and lured some good brethren down the slippery 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!

Let us all return to the “Mount of Inspiration!” Only there can we find the “unity of the Spirit” which brings all men “in the unity of the faith,” ... “unto the measure of the stature of the fulness of Christ.” It was their spiritual ascension to this glorious mountain that revealed the “evening light” to our forefathers 140 years ago, and it is only by gaining and retaining that same spiritual location that we today can share the glory and spiritual vision they found. They paid a price to find it, and so will we if we share their spiritual treasure. The price was a one hundred percent surrender and abandonment of themselves to the will of God.

Before closing this chapter of church history, I would like to make two more quotes – both from Lawrence D. Pruitt, editor of the *Faith and Victory* paper during the 1970’s.

“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 depart 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, January 1977

I trust the historical information, articles, and stories I have shared with you from this chapter of church history will be an enlightenment and spiritual challenge to all. These are things that few people of the present generation know or even hear about. May the Lord keep us all in the “strait and narrow way” that leads to Heaven and keep our feet from straying into by-paths of either compromise or fanaticism.

Consider the words of the following songs and scriptures. **There is a hiding place wherein, if we abide there, we shall never stray.**

“A Solemn Charge”

By D. S. Warner

“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

Only One Road to Heaven!

“**Enter ye in at the strait gate:** for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because **strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.**” Matt. 7:13-14.

“For many are called, but few *are* chosen.” Matt. 22:14.

“Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:23-24.

“And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? **Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.**”

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the

earth. For ye are dead, and your life is hid with Christ in God. When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.” Col. 3:1-4.

Central thought: whatever is foreign to Jesus Christ in spirit and in nature is off limit – **out of THE WAY**. To be on the right way, the road that leads to heaven, we must become dead to ourselves and hid away with Christ in God.

“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.

“The narrow way is now so plain, I’m hid away with Jesus;
That fools shall never err therein, I’m hid away with Jesus;
The gate that’s strait is just before, Which, when we reach we’ll sigh no more,
Our sorrows then will all be o’er, 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 Heaven’s in sight, When hid away with Jesus.

Chorus:

“I’m hid away, yes, hid away, I’m hid with Christ in God.
I’m dead to sin, alive in Christ, I’m washed in His blood.”

– John F. Starcher, *Evening Light Songs* #234, verses 1, 2, 3, & Chorus

“Only one narrow way, ‘**I am the way**,’
Only one open door, ‘**I am the door**,’
Only one Shepherd kind, to heal the sick and blind;
Only one recking cross for souls that are lost.

“Only one mind and mouth, all speak the same;
Only one church of God, kept in His name;
Only one gentle hand to lead the little band,
Only one holy plane, one Heaven to gain.

“Oh, see His crimson blood, flowing for all;
Behold, thy patient Friend drinking life’s gall;
Only one rest complete, low at His lovely feet,
Only one fountain free, ‘tis flowing for thee.”

– Birdie F. Fink, *Evening Light Songs* #11

“The Lord invites you in, O **come TO HIM**, I pray;
He’ll save your soul from sin **THE BIBLE WAY**.

“A name to live while dead, Will only God betray;
Then come as He has said – **THE BIBLE WAY.**

“No human creed or church Will answer in that day,
When God each heart will search; then **CHOOSE HIS WAY.**

“The many ways of strife Are leading souls astray;
THE WORD OF GOD IS LIFE, THE TRUTH, THE WAY.

Chorus:

“There is but one true way, There is but one, just one true way;
HE’LL SAVE YOUR SOUL FROM SIN’S CONTROL THE BIBLE WAY.”

– B. E. Warren, *Evening Light Songs* #173

“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?
Yes, my soul is filled with glory, And the burning love of God;
Oh, I love to tell the story Of the all-atoning blood.

“Have you found the oil of gladness, And received the Holy Ghost?
Do you pray and weep with Jesus, When you see that souls are lost?
Yes, I’ve found a precious kingdom, Joy and peace in righteousness,
And I love to talk of Jesus And His perfect holiness.

“When you’re passing through the waters Of affliction sore and great,
Do you count it joy, my brother? Is your trust in God complete?
Yes, all glory be to Jesus! I can say, His will be done,
For I know that He is with me, And I am not left alone.

“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

The Focus of the Evening Light

D. S. Warner wrote:

“The evening light – what does it mean? ... The gospel era, or the present dispensation of the Holy Spirit, is spoken of as a day (John 8:56; 2 Cor. 6:2). This being the case, the first part of this dispensational day would naturally be its morning, and the time of its approaching end, the evening.

“The words, ‘Morning Light,’ express the purity, power and glory of the primitive church; while the expression, ‘Evening Light,’ points to the holiness of the church in the ‘time of the end.’

“... While the evening light expresses a great truth, a present truth in prophecy, which God’s people appreciate, it is neither given for, nor used by the saints as a denominational title. We utterly repudiate any and all names except such as the inspired Word uses to designate God’s children; such as Christians, saints, etc. And the body of Christ is only properly denominated the *Church of God*, as named by the Lord Himself (Isa. 62:2; John 17:11-12; Eph. 3:14-15; Acts 20:28, etc.).”

The focus of the Evening Light Reformation can be clearly seen in *the songs* that the reformation produced. The focus was NOT the promotion or exaltation of *a movement* or *group of people* but rather the preaching of the Gospel of Jesus Christ in its fullness so that people could obtain and maintain a connection and relationship with Him that would bring them “righteous and peace and joy in the Holy Ghost,” and that would guide them on the road to Heaven. Think about the Words of this wonderful song, written by S. L. Speck, one of D. S. Warner’s co-laborers in the Gospel.

“Go forth, ye messenger of light, Led by the Holy Ghost;
Arrayed in garments clean and white, And faithful at your post.
Oh, tell of Jesus’ love to thee, That all who hear may know,
His precious blood can set them free, And wash them white as snow.

“Go forth, beloved with ‘present truth,’ Glad tidings to proclaim;
From East to West, from North to South, **That Jesus truly came,**
To heal the sick and make them whole, Lost sinners to redeem,
And give them peace within the soul, Oh, blessed, blessed theme!

“Go forth, go forth, unsheath the Sword, And wield it for the right;
Hew to the line, cut ev’ry cord That binds in sectish night.
If you should opposition meet, Turn not to right nor left,
Stand on the Word in Him complete, ‘The Rock of ages,’ cleft.

Chorus:

“Go forth and break the living bread To ev’ry hungry soul;
And wake poor sinners from the dead, Ere judgments on them roll.”

– S. L. Speck, *Evening Light Songs* #315, verses 1, 2, 4, & chorus

These “messengers of light” believed, according to the Word of God, that the Good Shepherd has the power and ability to gather all who heed His voice into His own loving fold. The Shepherd directs the affairs of His kingdom, His fold, His church, through the Holy Spirit. Thus, great emphasis was placed on being filled with the Spirit and led by the Spirit. As the first song in the first songbook the Gospel Trumpet Company published, in 1885, said: “For **there can be no failure while Jesus leads the van, and victory! victory! victory! Is heard on every hand!**” Failure only happens when

someone other than JESUS begins to lead the van; when man-rule and human reasonings replace true Holy-Spirit inspiration and leadership. The Shepherd never leads His sheep anywhere except “beside the still waters,” where He restoreth their souls. This has been the testimony of those who have found that true connection with the Shepherd:

“Jesus is my Shepherd, so kind and true, Down where the living waters flow;
He calls for His own, He keepeth the ‘few,’ Where pastures of green ever grow.

“Jesus is my Shepherd, I’m in His fold, Down where the living waters flow;
He keeps me each day from danger and cold, I’ll follow where’er He may go.

“Jesus is my Shepherd, He is the door, He watcheth over ev’ry one’
He cares for the weak, He healeth the sore, He bringeth the wanderer home.

“Jesus is my Shepherd, His Voice I hear, And when He calleth I obey;
He leads me with joy, though danger be near, For **HE IS THE LIFE AND THE WAY.**

“Jesus is my Shepherd, He leadeth me, Down where the living waters flow;
His smiles I enjoy, His face I do see, His blood makes me whiter than snow.”

– B. E. Warren, *Evening Light Songs* #167

This focus of the “evening light” is the same as that of the “morning light,” as it shone forth from the primitive church. Apostle Paul said, “Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and **by our gathering together unto him.**” 2 Thes. 2:1 The patriarch, Jacob, prophesied, “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.**” Gen. 49:10. D. S. Warner also, having perfect understanding of these truths, wrote:

“Are you of the holy remnant, Gathered to the King of Peace?
Have you found a full atonement, And abundance of His grace?
Yes, my soul has come to Zion, On the high and holy way,
And I’ve seen the darkness flying, Driven by the light of day.

“Do you know the saints inherit, -- Since we’re gathered into one, --
All the greatness of the kingdom, Under all the Shining Sun?
Yes, all glory be to Jesus! By His might I overcame,
In the fullness of His blessing, On His throne of love I reign.”

– *Evening Light Songs* #24, verses 1 & 4

This is not some fanciful illusion of the mind, but a real spiritual experience that is attainable to all. As Bro. Warner said in other songs he wrote, “We find it IN JESUS, our title is sure!” – “In the Holy Land,” *Salvation Echoes* #103, verse 4. “My darkness now is passed away, IN JESUS ALL IS PERFECT DAY; And peace and comfort ever stay, SINCE CHRIST IS MY PERFECT LIGHT.” – *Evening Light Songs* #114, verse 2.

“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 – HID AWAY, DEAR LORD, IN THEE.**

– Clara M. Brooks, *Evening Light Songs* #230, verses 3 & 4

“Keep me near Thee, blessed Jesus, Keep me near Thee lest I stray;
With Thy mighty hand uphold me, Lead me gently all the way.

“Keep me near Thee, precious Savior, **Many snares are by the way;**
‘Neath Thy balmy wings protect me, Draw me nearer Thee each day.

“Help me live so near Thee, Jesus, That Thy whispers I may hear;
Let me feel Thy arms around me, When the hand of danger’s near.

“Life without Thee would be dreary; Cheerless all my path would be;
But while walking in Thy presence, Heaven’s glory shines on me.”

– W. J. Henry, *Evening Light Songs* #336, verses 1-3 & chorus

**“I walk in the light with Jesus, He shines in the narrow way;
The shadows of sin are vanished, I walk in the light of day.**

“How sweet is my walk with Jesus! **I love all the way He trod;**
Embraced in His sweet communion, I’ll walk with the Son of God.
I turn from the paths of pleasure, And closer to Jesus press;
I’ll walk with my dear Redeemer, In His perfect holiness.

“Oh! sweet is my walk with Jesus! How gently He smiles on me!
Yet, nearer my Lord so precious, Oh, help me to walk with Thee.”

– D. S. Warner, *Evening Light Songs* #192, part of verse 2, verse 3, & chorus

Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (John 8:12). “Yet a little while is the light with you, Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light” (John 12:35-36).

John said, “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).

David said, “For thou wilt light my candle: the LORD my God will enlighten my darkness” (Psalm 18:28). “For with thee is the fountain of life: **in thy light shall we see light.** ... Let not the foot of pride come against me, and let not the hand of the wicked remove me” (Psalm 36:9,11).

**“Lead me, my Savior, Lead me through this world of care,
Shield me from danger, From sin’s awful snare.**

Let me never falter, Never fear the raging storm:
Resting on the altar, Keep my soul from harm.

“Never forsake me While I cross life’s trackless plain;
Only protect me From sin’s loathsome stain.

When the billows surging Beat upon my trusting soul,
Guide me, lest, diverging, I should miss the goal.

**“Keep me, my Savior, Let me never go astray;
Guide me forever In the holy way.”**

– B. E. Warren, *Salvation Echoes* #174, verses 1, 2, & chorus

**“Keep me near the cross, keep me near the cross;
Help me count all else but dross, Keep me near the cross.”**

– B. E. Warren, *Echoes From Heaven* #176, verse 1

“All the riches of this world I forsake, Ev’ry tie that may now bind me I break;
No reserve now to myself will I make, Tho’ I pass through flaming fire at the stake.

“I give up all sinful pleasures and mirth, Ev’rything, yes, that would bind me to earth;
What will all these fleeting pleasures be worth When the flames of God’s wrath shall
break forth?”

– H. R. Jeffrey, *Evening Light Songs* #220, verses 2 & 3

What will neckties, adornments, and superfluities of any kind be worth on that day?
“Little children, keep yourselves from idols. Amen.” 1 John 5:21. **“But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.”**
Rom. 13:14.

– Harlan Sorrell
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