

A Fundamental Difference

By: W. H. Shoot

Introduction

By way of introduction, I wish to say that, for the past few years, there has been a controversy among the people of the church of God, commonly known as saints, or "Gospel Trumpet people." And this controversy came about through a few ministers who became very liberal in their views regarding the question of the Christian's dress. When they first insisted on bringing their worldly ideas and articles of dress in among the saints, it became the duty of the ministers of the church to take a decided stand against them and their false teaching. Accordingly, E. E. Byrum, at that time editor of The Gospel Trumpet, wrote an article, entitled "Marching Along the Bypath," in which he warned the church, declaring that, "A deceptive, exalted, independent, devilish compromise spirit is sweeping over the land."

And he gave the church many other statements of warning from which we shall quote from time to time as we proceed. This warning, with many other efforts of other ministers, seemed to stay the worldly compromise at that time, but later the compromise element enlisted other ministers of the church in their cause, and another drive was made against the church, which resulted in carrying away a large number, both of ministers and lay members, and that time the editor of The Gospel Trumpet fell victim to the compromise, and from that time on the publishing work has been under their control and used in the furtherance of the compromise movement.

Now there are two bodies of people standing directly opposed to each other on account of this question of compromise. Many false statements have gone forth, and the minds of many of God's children are confused, in regard to the questions at issue.

Having been a minister in the Church of God for the past eighteen years, and knowing the history and workings of this compromise from its beginning, I feel it my duty, and for the glory of God, to set before the people the fundamental difference now existing between the Gospel Trumpet people and the Church of God, who still hold the doctrine of the Bible as taught by the church from the beginning of what is known as the Reformation of the evening light.

In order to do this, we will state what the past teaching was, as found in the books, tracts, papers, printed testimonies, and pulpit sermons, etc., which

have been preached and published by the Church of God, also The Trumpet's late teaching in regard to the things at issue. And we believe that after clearly setting forth the facts of the case, every honest, unbiased soul will agree with us that The Gospel Trumpet people are not the Church of God, as they profess to be, and are not worthy of the name which they assume. For the Scriptures declare, ““But Christ as a Son over his own house [church]; whose house [church] are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.” (Hebrews 3:6)

The following are some of the points of difference between us, which we will take up in due form and order:

1. On Dress
2. On Church Organization
3. On Church Government
4. On Visible Unity
5. On the Financial Support of the Ministry

On Dress

With the preaching of the full gospel of Christ by D. S. Warner and other ministers of the Church of God in the Evening Light Reformation, which began about the year 1880, came the word of God on the subject of the Christian's dress.

At first thought one may think that the dress question is of very little moment, or rather of no moment at all; but by carefully reading the scriptures addressed to Christians upon this subject, we find that Holy Inspiration has not left us to ourselves in regard to this matter, but has given us punctual directions as to what we shall or shall not wear.

Accordingly we read, “Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands.” (I Peter 3:3-5)

Also, “I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with

broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (I Timothy 2:8-10)

And also we read, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Romans 12:2)

Again, "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." (James 1:21)

The first two passages quoted, emphatically forbid Christians wearing gold, pearls, or costly array, or to put on apparel, but commands them to dress as becomes their profession, namely, holiness, declaring that the spirit of the Christian must be "a meek and quiet spirit"; and also that their dress must be modest, for we all know that a Christian is a modest, humble, lowly man or woman of God. Since their very spirit and character are meek, quiet, holy, and humble like unto their Lord and Master, they are commanded to dress as is suitable and becoming their profession of Christ.

The last two scriptures referred to forbid us as Christians to conform to the world, and exhorts us to lay apart all "superfluity of naughtiness." The Romans 12:2 may more directly refer to the spirit and wisdom of the world, yet it also refers to the foolish fashions and customs, which naturally emanate from its spirit and wisdom, and if we are ever to prove the "good, and acceptable, and perfect, will of God," thus pleasing Him in all things, we must cease our conformity to the world.

The laying apart of all superfluity is very essential to our Christian life and walk. Superfluity is anything excessive, not needed, unnecessary, and that is worn or used for show or ornament, to please the eye, to satisfy the lust of the flesh or the pride of life; and the Word says, "They that are Christ's have crucified the flesh with the affections and lusts." (Galatians 5:24)

Therefore, seeing that the Scriptures are against such things, we can truly say that such as laces, embroideries, silks, satins, plush, and other fine goods should not be worn by saints of God; neither fancy vests, neckties, silk socks, fancy watch fobs, or any gay or flashy clothing, but that which "becometh holiness" (Titus 2:3); also, all jewelry, such as rings, earrings, necklaces, bracelets, gold watches, stick pins, or anything that is worn for show or adornment must be left off for Jesus' sake. However, lace and embroidery cannot be classed with other fabrics; for whole garments or parts of garments are made of cotton, wool, velvet plush, silk or fur, and

such garments cover the body and keep it warm; but garments or parts of garments made of lace or embroidery are worn for show, and not that they have any value as clothing. But again, saints should not wear anything that has the appearance at being worn for show or costliness.

Now this is the way the truth has been preached from the beginning of the Reformation until about the year 1910, as the following extracts from Gospel Trumpet literature will show:

"Superfluities—By this is meant unnecessary things, such as are worn for show and style, and cannot be worn to the glory of God, such as gold cuff and collar buttons, and other jewelry; neckties, an unnecessary amount of ribbon, feathers, and many other things which can be laid aside for the glory of God. By-words, slang phrases, "cracking jokes," silly actions, grumbling, murmuring, idleness, etc., are weights which should be laid aside." [Little Things, pp. 14]

"If we as saints will leave off the feathers, the ruffles and mufflers, the gold watches and chains, the diamonds, rings, necklaces, gold-rimmed glasses, silk dresses, hobble skirts, low necked waists, embroideries, etc., we shall avoid transgressing the Bible, the Holy Spirit, our conscience, sinning against the brethren; then we shall stand without fault before the throne of the great Judge who now stands before the door with the record of our deeds. Take for example the wearing of the necktie. We not only consider our own conscience, but that of others. Because it has been discarded as an unnecessary article of dress, and is so regarded by the church, almost, if not, universally, it is therefore best to leave it off lest we offend our brethren, if for no other reason." [The Gospel Trumpet June 27(or 21), 1912]

"It has been fully agreed upon by the saints and representative ministers that it 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." [The Gospel Trumpet December 19(or 12), 1912]

"Question—Why do not the saints (men) wear neckties? It is so noticeable, would like to know.

Answer—For the reason that they are for ornament only, and as such are not needful nor useful."

[The Gospel Trumpet August 20, 1908]

"Question—Can one keep saved and use tea, coffee, wear corsets, neckties, etc.?

Answer—[Caffeinated] tea and coffee are narcotics—poisonous, and more or less injurious to the human system, and men and women become slaves to the habit. Salvation will deliver from all such bondage and habits when connected with the proper teaching. It is a generally admitted fact that the corsets are injurious, and if people know this, they are guilty before God in cleaving to pride and fashion, and especially when it is harmful. Neckties are superfluous. God's Word forbids outward adorning; but such are fashionable, and doubtless have a part in 'the lust of the eyes, and the pride of life.'" (I John 2:16)

"Salvation delivers from the desire, "lust," and "pride" of such things. Where men and women get saved from these things and teach against them, then take to them again, the devil has seduced them." [The Gospel Trumpet June 12, 1902]

"We gladly refrain from wearing anything that only brings us nearer the world and adds nothing to comfort or necessity. Wearing a collar large enough and of such material that it protects our coat from the perspiration of the neck, seems to be a matter of convenience, economy, comfort, and cleanliness; but this could not be said of a necktie, which is so generally considered by the world as a necessity, but which is for no other reason than for appearance. It is consistent with the word of God that we should be clean and neat, but if you were to take the worldly judgment for our standard of neatness, where should we find ourselves?" [The Gospel Trumpet October 20, 1910]

Now, dear reader, you, can see by the Word of God and the past teaching of these people, that all worldliness in dress was forbidden. But now these very same writers and preachers, including E. E. Byrum himself, have repudiated their own teaching and are wearing many of the things they formerly taught against. So, according to their own statements, as recorded in the above extracts, "The devil has seduced them."

E. E. Byrum had said:

"It is a matter much to be regretted that two or three ministers of 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 in 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 bypath of the broad way, and are headed for the dump pile. "Is that not too strong a statement?" someone may say. 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 with the devil. It is the spirit of the thing we are after, and we trust the men themselves may find deliverance."

[Byrum, Enoch E., *Marching Along the Bypath; The Gospel Trumpet* September 15, 1910]

The writer of the above now wears his necktie, which he had vehemently condemned in others. So, according to his own teaching, he has "stepped over into the bypath of the broad way, and is headed for the dump pile."

And the same spirit of compromise, that has seduced these people in regard to worldly dress, has also seduced them into letting down on other doctrinal lines of Bible truth, as we shall see as we proceed. We find among these Trumpet people today those who wear neckties, gold watches, breast pins, laces, embroideries, silks, and coffee and tea drinking, corset wearing and many other things almost too numerous to mention, but may this suffice for the present on this subject.

On Church Organization

Turning to Ecclesiastes 3:14-15, we read: "I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor any thing taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past."

Without a doubt, this scripture is very fitting and appropriate to the subject under consideration, for all who read the Word of God on the subject of the organization of the Church of God, find that the following was to be her lasting characteristic: she is of divine origin. Her inception coexisted in the mind of God with the plan of salvation. Her origin, being the immediate result of redemption, was inseparable from it. And therefore, since, in the counsel and good purpose of God, Christ was a "Lamb slain from the foundation of the world," (Revelation 13:8) the church, redeemed through His blood, also stood before the divine mind parallel with the gift of His Son.

Of that holy institution, we have seen, He cast a beautiful shadow upon the earth, in the form of the temple and all its contents. And, after “Moses verily was faithful in all his house as a servant, for a testimony of those things which were, to be spoken after,” (Hebrews 3:5) in due time, “Christ as a son over his own house,” (Hebrews 3:6) appeared, and He built this beautiful “church of the living God.” (I Timothy 3:15) He adorned her foundations and walls with the pure gold of His heavenly love, and set them with the precious stones of His graces and gifts. He adorned her pillars with the robe of His righteousness; and in her He sheds the light of his own glory. She is from heaven, and all members are born of God. Along with Christ, her life and head, she is the gift of infinite love. She is “God’s building,” chosen of Him for His own dwelling place; and where He spreads a continual feast of love for all His heaven-born children. The divine Son purchased her with His own blood (Acts 20:28), yea, He gave Himself for her to be His own bride (Ephesians 5:25); He built her upon the rock (Matthew 16:18).

As the true tabernacle of present divine testimony, the Lord pitched her and not man (Hebrews 8:2). As the house of God, “he that built all things [in her] is God.” (Hebrews 3:4) As the beloved city, she “hath foundations, whose builder and maker is God.” (Hebrews 11:10) Her foundation is Jesus Christ the divine Savior: “For other foundation can no man lay than that is laid, which is Jesus Christ.” (I Corinthians 3:11)

Her life and light is the “eternal Spirit” (Hebrews 9:14); her creed is the pure word of God. Thus spake God by the mouth of His servant Moses: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” (Deuteronomy 18:18-19) This is fulfilled in His Son as the apostle testifies (Acts 3:22-23).

God announced that He would put His words in the mouth of this prophet; and when He came, He testified, saying, “The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.” (John 14:10) Therefore, “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son.” (Hebrews 1:1-2)

This adorable Christ came into the world and delivered the perfect law of His kingdom, and when about to finish His mission on earth, He said, “I have given unto them the words which thou gavest me; and they have

received them" (John 17:8); and when He sent forth His ministers to preach His gospel to every creature, He commissioned them to "teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." (Matthew 28:19-20) Thus we see that Christ Jesus spoke all the words that the Father put into His mouth, all that He had commanded Him to speak; and the Son likewise commissioned His apostles to publish all and only that which He gave them. Therefore, "All Scripture divinely inspired, is indeed profitable for teaching, for conviction, for correction, for that discipline which is in righteousness; so that the man of God may be complete, thoroughly fitted for every good work" (II Timothy 3:16-17, Emphatic Diaglott)

God the Father, then, is the source of this new covenant, and Jesus Christ is the mediator of the same, Its object is the conviction of men in sin, and the teaching, correction in discipline, in righteousness, of all the saints of God, and the result is, by means of it they are perfect. As the divinely inspired discipline, it corrects every error, and teaches every obligation of righteousness in all our relations to God and to man. —Daniel S. Warner, in The Cleansing of the Sanctuary. [It is uncertain how much of the above is quoted from the book]

We see by the foregoing testimony of sacred truth, how that God, back in eternity, even before the world was, purposed to redeem fallen man; and not only so, but that He would take the redeemed material and of it build a beautiful church, even to be His dwelling place on earth. We will see as we further give the testimony of truth on the subject of the organization of the Church of God, that God alone is the sole builder of it, and that nowhere in its organization is the touch of man's hand found, but that it is a wholly divine organization, and in the language of scripture, "nothing can be put to it, nor any thing taken from it [and] that which is to be hath already been; and God requireth that which is past." (Ecclesiastes 3:14-15) Oh, how unchangeable is this organization! And how complete also, even so complete that nothing can be put to it—it has every organ and function necessary to its completeness and perfection. One had as well say that a man with the use of both his legs has need of crutches to walk on, as to say that this divinely organized church has need of a human organization in order to procure and maintain system and order. Such would be horrid folly, and casts reflection upon both the wisdom and ability of God, and is well nigh blasphemy.

In order to show you how the ministers of the Church of God taught on the subject of church organization, we quote the following from D. S. Warner:

"Therefore when men charge us with discarding all organization, they either knowingly or willfully misrepresent us. As the Word teaches, so we teach. The church that Jesus purchased with His own blood, He also built (Matthew 16:18), that is, organized. "In whom [Christ] all the building fitly framed together groweth unto an holy temple in the Lord." (Ephesians 2:21) These scriptures and many others clearly set forth the church of God as a symmetrical, and perfectly organized structure.

Of this fact there is no question; but with regard to those who hold the prerogative of organizing the body, all do not so well agree. The general teaching in sectarian theology is that God only saves and gathers men out of the world into a general mass, and that is the duty of ministers to form the material thus provided into organic form. But we teach that God saves men into His church, also forms them into due order, and really organizes the church Himself. As to which position is correct we will now appeal to the Word. A few texts will be sufficient to settle the question. The church, we have seen, is a building, a house; that is, an organic structure. Now it must be apparent to all, that whoever is the architect and builder of a house organizes the same. But "He who hath builded the house hath more honour than the house. [And] he that built all things is God." (Hebrews 3:3-4) "But now hath God set the members every one of them in the body, as it hath pleased him." (I Corinthians 12:18) "And God hath set some in the church, first apostles," (I Corinthians 12:28) etc. To furnish with organs [in the sense of parts of an organism, not musical instruments — Ed.] "built," "compacted," (Ephesians 4:16) "fitly framed together," and to "[temper] the body together," (I Corinthians 12:24) covers all that is included in the word "organize." And, "All these worketh that one and selfsame Spirit." (I Corinthians 12:11) Yea, "It is the same God which worketh all in all." (1 Corinthian 12:6) He then, through the Spirit, is the organizer of His own church."

[Warner, Daniel S.; The Cleansing of the Sanctuary]

Dear reader, you will see by the above that the Church of God is a divinely organized church, and that God only is that God is the organizer. This is the position that has been taken by the ministers of the Church of God from the beginning of the Evening Light Reformation down to about the year 1910. You will further see by the following extracts from Gospel Trumpet literature, that according to the Word of God we understood human organization in regard to the church to be unscriptural and wrong.

"In January, 1882, Sister Lottie Blackwood told me one day that sectarianism was not right, that she had found a better way, that some

ministers around Bangor, Michigan, were preaching against it, and that many had left the sects and embraced the "evening light." I did not raise any opposition to her, because of the esteem and respect I had for her, but inwardly I felt very sad to think she would leave the good old Methodists and go with a class of people that had no respect for system attained through human organization. Therefore I resolved to study the Bible to qualify myself to convince her of her error. I studied the Word faithfully, but, to my surprise, and delight, I found she was right. So, before I ever heard a sermon preached on the church question, I was thoroughly convinced that the Word of God stood out in bold condemnation of human church organization."

[Palmer, A. B.; Nineteen Hundred Years of Church History]

As many know, A. B. Palmer was one of the ministers of the Evening Light Reformation, and he understood that human organization to the Church of God was condemned by the Bible, hence he preached it that way. Not he only, but all the ministers for thirty years or more held human organization to the church as absolutely contrary to the Word of God, as you will further see by the following extract from The Revelation Explained.

In discussing the two-horned beast of the revelation, and his mark, the writer of that book has this to say:

"The greatest principle of false doctrine that originated with Catholicism, and one that has been transferred to every Protestant sect, is, that a human organization is necessary to complete the Church of Christ on earth. The Church of Rome has an earthly head and a human government; and Protestants, also, firmly believe the unscriptural doctrine, that they must bow to an organization of men and thus be under a visible human headship; they receive the mark of the beast."

[Smith, Frederick G.; The Revelation Explained, "Chapter 13"]

Now, we wish to call your attention to three points in the above, which the writer holds to be wrong and contrary to the Word. First: That to teach that a human organization to the church is necessary to complete it, is one of the greatest principles of false doctrine, brought from Roman Catholicism. Don't forget this. Second: It is an unscriptural doctrine to believe that we must bow to an organization of men and thus be under a human headship. Third: They that teach and practice such doctrine "receive the mark of the beast."

Now, dear reader, we will show you by Gospel Trumpet literature, that they, the Gospel Trumpet people, have departed from both the Word of God and their own past teaching on the subject of church organization. In the Ministerial Letter of June, 1915, Thomas Nelson, writing on church organization, after taking notice of the divine organization of the church, comes out very boldly and declares, "There is need of a human organization to work together with the divine Spirit—in this way only can system and order be procured and maintained." Thus you see that they have surrendered their position formerly held, and according to F. G. Smith's statement, have embraced the unscriptural doctrine of Catholicism, that a human organization is absolutely necessary to procure system and maintain order in the Church of God. And not only this step has been taken in apostasy from divine truth, but indeed they teach the human headship, which F. G. Smith had once so strongly condemned Protestants for doing. Listen to him:

"Christ is the head of the church," someone may say. True; but "the husband is the head of the wife, even as Christ is the head of the church." (Ephesians 5:23) Does not the wife also have a head of her own? So also the church has a head of its own; the church, however, is subject to Christ, as its spiritual head. The officers of the church constitute its personal head.

[Smith, Frederick G.; Financial System of the Bible, pp. 31]

Here, as in the other statement of heresy, the writer boldly declares that the Church of God has a human head. Surely "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." (II Peter 2:22) The Pope of Rome makes no greater claims to headship than this man has. Now let us examine his statement carefully and see how it wrests the scriptures in regard to the wife having a head of her own: for he bases human headship of the church upon the proposition that although the husband is the head of the wife, yet she has a head of her own. His reasoning runs that therefore, although Christ is the spiritual head of the church, yet, since the church bears the same relation to Christ as the wife does to her husband, and the wife has a head of her own, hence the church has a human head of its own.

Now in the first place, we deny that, in the sense the apostle uses the illustration, the wife had a head of her own; for the apostle here is speaking of the family relationship, and we declare on the authority of the Word of God, that, in the family relationship, the wife has no head but her husband, for the scriptures declare in regard to the family relationship, "Wives, submit yourselves unto your own husbands, as unto the Lord." (Ephesians

5:22) Why, we ask, should wives submit themselves unto their own husbands? The answer is clear: "For the husband is the head of the wife, even [to the extent] as Christ is the head of the church." (Ephesians 5:23) Here we find that the wife has no headship in the family, but her husband. But one may ask, "Then what is the wife's place in the family?" Let the Word answer, "And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him." (Genesis 2:20) The Word of God declares the wife to be a helpmeet again here, "For this cause shall a man leave his father and mother, and cleave to his wife; And they twain [two] shall be one flesh." (Mark 10:7-8) So we see that, in the marriage and family relationship, the husband is the head and the only head, and the wife is his helpmeet by his side, from whence she was taken. Hence Mr. Smith's position of the wife having a head of her own falls to the ground under the weight of God's Word. Therefore, his position of two heads for the church is without foundation in the Word of God, and he had to borrow it from the unscriptural teaching of Roman Catholicism, and therefore they bear the mark of the beast. A thing with two heads is properly termed a monstrosity. I once saw a dead baby with two heads, but even nature teaches us that a body should have but one head. And this is very apparent, for, since the head is to rule the body, more than one head would result in confusion.

Now, since we see that Mr. Smith has wrested the scriptures in regard to the headship of the church, let us examine the scriptures and see where God placed the ministers of his church. We first read, "But be ye not called Rabbi, for one is your master, even Christ; and all ye are brethren.... But he that is greatest among you shall be your servant." (Matthew 23:8,11) Again, in the scriptures, "Paul, a servant of Jesus Christ." (Romans 1:1) "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." (II Corinthians 4:5) "Paul and Timotheus, the servants of Jesus Christ." (Philippians 1:1) "Till we have sealed the servants of our God." (Revelation 7:3) "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea." (Romans 16:1)

These and many other scriptures teach that the officers in the church are servants, and not the head of the church. You may search the Bible through, and you will never find where the officers are head of the church. They never become more than humble ministers or servants to God and His church. So again we see the false teaching of The Trumpet people in regard to the church. Hence the great difference between us and them.

They resort to the unscriptural doctrine of Catholicism, but we stand on the Word of God alone, and defy the hosts of sect confusion to move us.

On Church Government

Now we come to the third point of difference between us, namely, church government. We wish to take this up from a scriptural standpoint and set forth the truth in the matter. We have seen that the Church of God is divine, and that God Himself is her builder, maker, and sole organizer. So, also, we find that the government of His church is unlike any other government, political or ecclesiastical. We read in Isaiah 9:6-7, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end... to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." Again, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell." (Colossians 1:18-19) Now we see by the above scriptures, that Jesus Christ was ordained of God to be the head and governor of His church, and nowhere in the Bible do we find that anyone was to be chosen to be equal with Him in rule or authority in His church. But we do read in the second Thessalonian letter, of the "man of sin" (II Thessalonians 2:3) who would exalt himself to the headship of the church, and this no doubt refers to the Pope of Rome; but God declares that He will destroy him at the second coming of Christ.

But although Christ is the governor if His church, He has officers through whom He governs His people. So, we read, "But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." (Ephesians 4:7-8) "And he gave some, apostles [planters]; and some, prophets; and some, evangelists; and some, pastors and teachers." () One may ask, "For what purpose did He give them?" Hear the answer: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body [church] of Christ" (Ephesians 4:12); "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers" (I Corinthians 12:28); etc. Now we see that the officers of this 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: but whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant." (Matthew 20:25-27)

Here we see the humble equality of the ministry as taught by Christ Himself. In the government of the Gentiles, there were degrees; there were petty officers, and above them all was the Emperor. But Christ said, "It shall not be so 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." (Isaiah 9:6) "He is the head of the body the church... that in all things he might have the preeminence" (Colossians 1:18); a divine government in the highest sense; a theocracy not only appointed by God, but administered by Him; even "one God and Father of all, who is above all, and through all, and in you all." (Ephesians 4:6) "It is the same God which worketh all in all." (I Corinthians 12:6) He chooses men for elders and deacons, as "helps [and] governments" (I Corinthians 12:28); but these, as well as all the members of the body, have no right or power to act, except as "it is God which worketh in [them]." (Philippians 2:13) If, therefore, they teach or exhort, it is by His Spirit dwelling in them. So her government is indeed all divine; yea, it is indeed a government of God, working all things in all the members.

[Warner, Daniel S.; *The Cleansing of the Sanctuary*]

Now the Trumpet people teach contrary to this:

"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, times, and lives, and often work great havoc in the churches. Let the brethren as well as the Lord

send you, and if they do not think you are qualified for the work you think of undertaking, God will not hold you responsible for not doing it."
[Ministerial Letter June 1, 1915]

Now, dear reader, you see by the above, that they would set up, or establish, a college, or board of "brethren," to question your leadings of the Spirit, and to pass upon the same, and to tell you whether or not you could go here or there to preach Christ's gospel. And if they, the "brethren," tell you not to go where you feel the Lord leading you to go, God will not hold you responsible for not doing the work He led you to do. Can you think for a minute that such teaching is in keeping with the Word? Such is nothing less than pleasing man, and where, pray tell me, in the Word of God has He given men dominion over your faith, and over your understanding when or where Christ sends you to work for Him? Search the scriptures and see how God calls and sends His ministers independently of any earth-born Council, Synod, College, or Board. Take, for example, the ministers of the early church. Christ sent the first ones forth without human straps or bands to "Go... teach all nations." (Matthew 28:19) with no One to answer to but the "great shepherd of the sheep." (Hebrews 13:20) A little later He saved Saul of Tarsus. See how He commissioned him; here are his words: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of 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 [not the brethren] by his grace, 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." (Galatians 1:11-17) And this same Paul says, "Be ye followers of me, even as I also am of Christ." (I Corinthians 11:1) A good example for preachers now.

The Ministerial Letter quoted above stands contrary to the Word of God on this subject. It calls God's divine system of government wasteful of means, time, and lives; also destructive. But it is plain to be seen that such men are blinded with he false doctrines of sectism, and have departed from "the faith which was once delivered unto the saints." (Jude 1:3) Therefore, they are left to their own human reasoning; and they build their own human organizations and try to impose them upon the Church of God, pretending that they are scriptural. But thank God for a Holy Bible and Spirit which will teach His children the true doctrine. "The meek will he guide in judgment; and the meek will he teach his way." (Psalm 25:9) Amen.

On Visible Unity

And now we come to the next subject of difference, namely, visible unity. And upon this, as well as upon all other subjects of the Bible, we wish to give you the Word, and not our human notions, for if there is such a thing in the Church of God as visible unity, it must have its foundations in Bible truth.

Accordingly, we read, “The sceptre shall not depart from Judah [that is, the tribe of Judah], nor a lawgiver from between his feet, until Shiloh [rest giver] come; and unto him shall the gathering of the people be.” (Genesis 49:10)

“And in that day there shall be a root of Jesse, which shall stand for an ensign [a standard] of the people; to it shall the Gentiles seek; and his rest shall be glorious. It shall come to pass in that day, that the LORD [not man] shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush [the land of the blacks], and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.” (Isaiah 11:10-11)

“And it shall come to pass in the last days [in the gospel dispensation], that the mountain of the LORD’S house [church, not some sect] shall be established in the top of the mountains [high above all carnal sect division], and shall be exalted above the hills; and all nations [not just the white race alone] shall flow unto it.” (Isaiah 2:2)

“I will also give thee for a light to the Gentiles, that thou mayest be my salvation [not the religion of one nation] unto the end of the earth.” (Isaiah 49:6)

“And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together [they don’t divide up in different congregations because of race or color], they come to thee: thy sons shall come from far [from other nations], and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together [not apart].” (Isaiah 60:3-5)

“Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the

face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." (Luke 2:29-82)

"And other sheep I have [Gentiles] which are not of this fold [Jews]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16)

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad." (John 11:49-52)

We see by the foregoing scriptures, that the mission of Christ to this world was to bring salvation to the whole human family, and that He would call His converts from every nation, kindred, tongue, and people, regardless of their race or color, customs, traditions, habits, tastes, prejudices, vast difference in education, etc. Although they were formerly broken by sin into fragments, castes, and hostile camps, the one against the other, they were, thank God! to make peace both with God and each other through the blood of His cross, as it is written: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity... for to make in himself of twain one new man, so making peace; And that he might reconcile both [Jew and Gentile] unto God in one body [not two] by the cross, having slain the enmity thereby.... Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom [Christ] all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit." (Ephesians 2:13-22)

Here we see that the Gentile does not come to the Jew, neither the Jew to the Gentile, but both come unto God by Jesus Christ, and at the cross are washed from their sins in His own precious blood, losing their race preference, and are made "one new man, so making peace," from henceforth builded together for God's dwelling place on earth. And we read in Acts 2 where, on the day of Pentecost, about three thousand souls out of every nation under heaven—which most assuredly included the colored

races, such as the Egyptian, the Ethiopian, and Libyan—were saved together and became associated together in the church at Jerusalem. “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.” (Acts 2:46-47)

There was the fulfillment of all the scriptures concerning Christ’s coming to earth to bring salvation to all men, and to establish His church in unity and oneness; no division of any kind or character, but perfect unity, both visible and in the Spirit. And indeed this visible unity continued throughout the history of the early church, as witnessed by the labors of the apostles.

Peter had to learn this wonderful truth before he went to the household of Cornelius, and arriving there, he declared that God had shown him not to call any man common or unclean; for “in every nation he that feareth him, and worketh righteousness, is accepted with him.” (Acts 10:35) However, once, through fear of the Jewish converts coming from Jerusalem to Antioch, he withdrew from eating with the Gentile saints. But he was rebuked by Paul for such conduct, and was told that in this he had “walked not uprightly according to the truth of the gospel.” (Galatians 2:14) Therefore, to divide the people of God into different congregations because of their race or color is to raise again the race wall of partition, which Christ died to destroy. And having more than one congregation in any one city because of race or color, is simply division, and destroys the visible unity that Christ most earnestly prayed unto God for, and died that it might be realized among His people on earth. If we do not preach it and practice it we are no better than sect Babylon, and God will disown us as His people. Now we will give you a statement from D. S. Warner on this subject, so you will see that not only the Bible teaches visible unity, but that it was taught and practiced among the saints in the Evening Light Reformation.

As there is but “One God and Father of all, who is above all, and through all, and in you all,” (Ephesians 4:6) so likewise there is but “one body, and one Spirit, even as ye are called in one hope of your calling.” (Ephesians 4:4) It was the purpose of God to save both Jews and Gentiles through the gospel of His Son. Now there was a great gulf of prejudice and vast separation in sentiment and education existing between these two classes; and it might very reasonably be thought that characters so remote from each other could never be blended together in one body, and live agreeably under one faith. Did therefore, the Lord indulge their alienation from each other, and

their extreme peculiarities, by providing a separate fold for each? Nay, for the Great Teacher says, "Other sheep I have [Gentiles], which are not of this fold [not Jews]: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." (John 10:16) Those antipodes of humanity, if saved at all, must be brought together into one fold....

By means of any complete concordance you may see that church is never once in the plural number when referring to the disciples of Christ in any one city. No matter how large the city and how numerous the believers, there is but one Church of God in it. Hence we read, "the church that was at Antioch" (Acts 13:1); "the church of God which is at Corinth" (I Corinthians 1:2); "the church of the Thessalonians" (I Thessalonians 1:1); "unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." (Revelation 1:11) Thus you see there was only one church in one city. And though under the apostasy there are today many bodies, many towering steeples, and rival altars, in every town and city, God's Word is just as true as when written by the inspiration of the apostles, and there is but "one body in Christ." (Romans 12:5) Yea, there is but one body universal in Christ, and but one body in Christ in Chicago, in New York, or in any city on earth. Therefore, if "God be true, but every man a liar," (Romans 3:4) it follows that the multitude of bodies seen in these last days occupying the same place, are not in Christ, not the one body of Christ."

[Warner, Daniel S.; The Cleansing of the Sanctuary]

Now, dear reader, we have given you both the truth, and the past teaching of The Gospel Trumpet people on the subject of the visible unity of the Church of God. We want to say right here, we stand today on the Word of God and preach and practice the truth of this teaching also. But the Trumpet people no longer maintain visible unity, but have separate places of worship for the Negroes who are of their faith, except where there is no race prejudice, and on the occasion of their general or extraordinary meetings. So you see, by such action, they have a white man's church with all of the colored races admitted, except the Negro race. The reason for such action is that they cater to the race hatred of the unsaved world, and the "Jim Crow" laws of different states, and bar from their local assemblies the Negroes. Hence according to their teaching and action, Jesus has two folds, one for the Caucasian, Malay, North American Indian, Mongolian, etc., and another fold for the Negro. But we believe the words of Christ, "And other sheep I have, which are not of this fold: them also I must bring..."

and there shall be one fold, and one shepherd." (John 10:16) This shows the difference there is between us on this subject.

On the Financial Support of the Ministry

And now we come to the last subject of difference between us that we will write upon at this time, as we do not want to make this writing too lengthy. And we are perfectly willing to let the Word settle the question under consideration, for we know that when we come to the judgment, we will not be judged by the tradition of men, but by the Word of God, and we do not want to go beyond it, neither fall short of it, for no doubt to do either would be equally hurtful and wrong.

Now, under the law of Moses, there was a legal system of financial support, and heavy penalties were inflicted on the transgressor. But all who have the knowledge of the Word know that Jesus, by His death on the cross, abolished the entire law system. Therefore no part of it was carried over into the gospel dispensation, and hence no part of it is binding upon the children of God today; and to teach men and women that they ought to give ten percent, or any exact amount, is to go back under the law and bind upon people what Christ has destroyed in His death. The Trumpet people teach a certain definite system of their own make—holding that neither Christ nor the apostles had any certain system of financing the work of God. In this we differ, for we believe that the New Testament teaches a definite system of finance; and that Christ and the apostles both preached and practiced it; and since this is the case, it is both wrong and unnecessary to create a financial system of our own liking.

Now, we will give you the Word of God upon the financial system, as taught by Christ and the apostles.

"Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." (John 12:5-6) "Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor." (John 13:28-29) Now we see by the above scriptures, that Christ and His disciples had a purse, or "bag" which held the money which they had. We see also that this money was used to purchase the things they had need of, and also to use in helping the poor. Further, we see that Judas, one of their number, was their treasurer.

"Now," one may ask, "where did they get the money which was the common fund, and out of which they supplied themselves and the poor? Did Christ teach the people that they had to give a certain percent of their income unto Him and His?"

If He did, there is no record of it in the New Testament. But we do read where Paul said, "I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how that he said, It is more blessed to give than to receive." (Acts 20:35) So from this we infer that Christ taught people to give.

"But where," you ask, "did the money come from which Judas carried in the 'bag'?"

We read again, "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance." (Luke 8:1-3) Praise the Lord.

Here we see how Jesus was supplied with the necessary means to carry on His ministry. So, we can say without fear of successful contradiction, that Christ taught the glad tidings of the kingdom of God throughout every city and village, and as He taught them and healed their sick, the people were made to realize the truth that "The labourer is worthy of his reward" (I Timothy 5:18); hence, "certain women with many others ministered unto him of their substance."

Thus we see the system that Christ inaugurated was a system of freewill. "Freely ye have received, freely give," (Matthew 10:8) and we do not hesitate to say that thirty years' experience in the Evening Light Reformation has taught the ministry and saints that the system of freewill has been very successful in spreading the gospel to almost all the nations of the earth.

Now, we desire next to see how the church at Jerusalem, which was the beginning of the divinely organized church on earth, carried on their financial affairs. For Christ, at the time of His ascension, commanded the disciples to tarry at Jerusalem and "wait for the promise of the Father," (Acts 1:4) which was the baptism of the Holy Ghost and fire, by

which they were organized into the church of the living God. Of their number at that time, we read that they were an hundred and twenty, together with one accord, waiting for the baptism of the Spirit, and that when that day fully came, they were all filled with the Holy Ghost and spoke with other tongues as the Spirit gave them utterance; and thousands cried out, "Men and brethren, what shall we do?" (Acts 2:37) "Then they that gladly received his word were baptized: and the same day there were added unto them [the original one hundred twenty] about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul: and many wonders and signs were done by the apostles. And all that believed were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved." (Acts 2:41-47) Also, this was a daily ministry, as is recorded in the sixth chapter of Acts; and when the number of believers were greatly multiplied, seven men were ordained by the apostles, who were given charge of the freewill offering system of supplying the needs of the work.

Now, dear reader, do you see how this same system, which Christ employed to finance His work, was employed by His apostles? They did not take the church for money, but they freely gave the gospel in the power of God. And they that gladly received it did not have to be taxed or harnessed with a legal system of giving in order to get them to do their duty, for the burning love of God in their hearts caused them, when they saw their brother in need, to sell their possessions and come and lay it at the apostles' feet, and distribution was made "unto every man according as he had need." (Acts 4:35) And we further declare on the authority of God's Word, that that is the way the apostles preached and practiced it as they went everywhere preaching the gospel, even among the Gentiles. We read further, of Paul who was shipwrecked on the island of Miletus among the barbarous people, where he preached Christ, and healed the sick. "And when we departed, they loaded us with such things as were necessary." (Acts 28:10) Also, when Paul taught gospel giving, he taught it as the freewill of the people, not "of necessity," but willingly, "for God loveth a cheerful giver." (II Corinthians 9:7)

"Yes," says one, "but did not the Lord ordain that they that preach the gospel should live of the gospel?"

Yes, indeed He did, and would you like to know when and where he ordained it thus? Then, turn to Matthew 10, and find where Christ commissioned His twelve disciples to go preach. There he tells them what to preach and how to live while they are preaching: "Provide [get] neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." (Matthew 10:9-10) Again we read of Christ sending other seventy to preach, and He tells them in regard to their financial support, "And into whatsoever house ye enter, first say, Peace be to this house.... And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire." (Luke 10:5,7) So you see, dear reader, how and where the Lord ordained that they who preach the gospel shall live of the gospel. And you may search the New Testament in vain to find where God has authorized His preachers to bind a legal system of finance upon His people.

"Yes," says one, "but did not Paul teach the Purpose Plan?"

Let us see if he did, and if so, to what extent. Paul taught the Corinthians in regard to the ministers of Christ, that they were "not [to] muzzle the ox that treadeth out the corn," (I Timothy 5:18) and that the Lord ordained that the people among whom His ministers labored were to support them by freewill offerings. Then also, in II Corinthians 8 and 9, he said he had no commandment from the Lord for them; but he gave his advice, how that they should make up a bounty to send to the poor saints at Jerusalem, and in order that everything be in readiness when he came to gather their gift, he advised them as he had the churches of Galatia, namely, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," (I Corinthians 16:2) and that "as he purposeth in his heart, so let him give."* (II Corinthians 9:7) This is the simple truth of the whole affair, and never again do we read of Paul or any other minister of that age, telling the saints to lay by them in store upon the first day of the week. Thus you see there was no system other than the system of freewill, as is so plainly taught in the Word. Hence, the Trumpet system of purposing a definite amount to be paid at stated periods of time, and having the sect envelope way, is only human, sectish, and without authority in the Holy Scripture.

Before we conclude this we wish to record the testimony of some who worked in the early part of the Reformation, and see how they understood, that God would have them do in regard to finance, and you will see by such how the Trumpet people have departed from their own past teaching, as well as from the truth in this matter.

"Today we are saved to the uttermost and filled with the love and glory of God. Not a sin upon earth has any dominion over us; we are free! hallelujah! We live by the Word of God. We believe it all, and enjoy it. We as a family living economically do not use alcohol, tobacco, or medicines; no pearls or jewels or gold; no braids or ruffles or laces; no plumed hats; but dress common and clean and comfortable, and eat common and healthful articles of food. We preach from three to nine times a week, but receive no salary, nor take up any collections. We have all we need, and are just as happy and contented as we could wish to be, and all because God is our salvation."

[Palmer, A. B.; Nineteen Hundred Years of Church History, pp. 415]

Now, dear reader, we could multiply testimonies like the above, to show how the early ministers of the Evening Light Reformation understood, taught, and practiced the Word of God on all these points, but we believe this sufficient to help you see the difference between the people of the Church of God and The Gospel Trumpet people, who, although they once preached and practiced the whole truth, have in these last days let down the standard of the gospel, have compromised with this world and sectism, and are teaching for doctrines the commandments of men, and we believe that every person whose conscience is not seared will be enabled by this to see the right way of the Lord and truth, and be persuaded to walk therein and find rest to their souls. Amen.