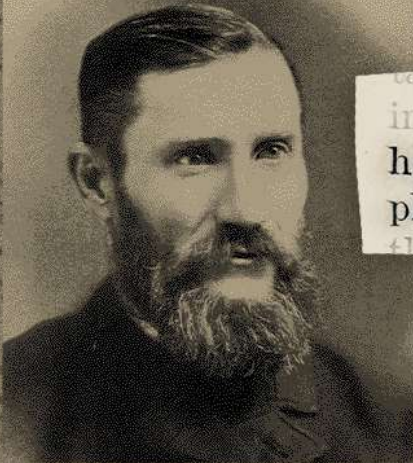




THE GOSPEL TRUMPET®

“Cry aloud, spare not, lift up thy voice like a trumpet.” Isaiah 58:1

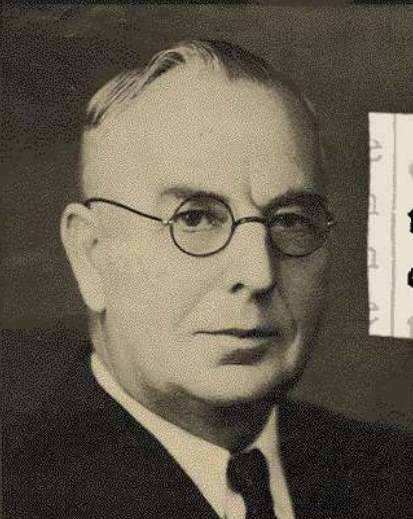


implied in the above remarks. The fire of true holiness burns up all the fences that Satan has placed between the saints. And shall we defeat

—D. S. WARNER, 1879

RACISM IN THE CHURCH OF GOD?

See page 6



of God fulfilled. We do not require the white brethren to greet the colored brethren with the holy kiss. If they feel it a duty according to the

—E. E. BYRUM, 1897

Editorial

Daniel Sidney Warner was God’s man—sharp in vision, valiant for the truth, and fearless in the face of deadly foes. This gifted brother terrorized the kingdom of darkness, both with his fiery preaching and, as editor of the *Gospel Trumpet*, his passionate polemic against false religion and spiritual Babylon. We stand upon the shoulders of this faithful giant whose message was divine and the resistance he met diabolic.

In 1878, he wrote: “The Lord...gave me a new commission to join holiness and all truth together and build up the apostolic church of the living God.” Under his apostolic leadership, a reformation of the church of God was indeed accomplished—one unified people, comprised of all nations, walking in holiness and brotherly love. Surely heaven rejoiced, and at our brother’s passing in 1895, great was his reward!

This issue presents some of the ensuing events. It was just a year ago that I learned of this shocking history. I hope the readers will be shocked and grieved as well. I now better see the greater cause behind the half hour of silence at the opening of the 7th seal (Rev. 8:1), which desolated the progress of the work of reformation and pervaded the world.

Dear readers, honestly consider this matter. The church that Jesus built is for all nations, all ethnicities. True Christians really do “reach their hands in fellowship to *every* blood-washed one.” Segregation among saints? God forbid!! How could a Christian be a part of any group tolerating such, when racism is antithetical to the very premise of the Reformation of the Church of God?

Warner fiercely withstood racism. None can rightly claim this heritage if they do not the same.

Sectism, by its very nature, breeds divisions, and Satan is the father of them all. Sectism is also a breeding ground for atheism, for how is the world to believe the glories of the gospel with a divided people?

May we not be found guilty of this crime on the Great Judgment Day!

SIS. SUSAN MUTCH | EDITOR-IN-CHIEF
editor@thegospeltrumpet.com

Index

4 | Hailstones of Truth

The division of the church into parties is the greatest impediment to the conversion of the world. Oh, the thousands of souls that are being lost for all eternity!

5 | D.S. WARNER’S WORLD

Historical events in Warner’s lifetime.

6 | RACISM IN THE CHURCH OF GOD?

D.S. Warner defiantly preached the power of sanctification to cause Christians to be indiscriminately united in love. The opposition he met was great.

8 | THE KKK AND AN UNCOMFORTABLE TRUTH

Warner’s message of unity was to all men, regardless of culture. And his message of holiness was the answer to every form of religious creed, dogma, and doctrine that prevented God’s children from coming into one body as Christ prayed.

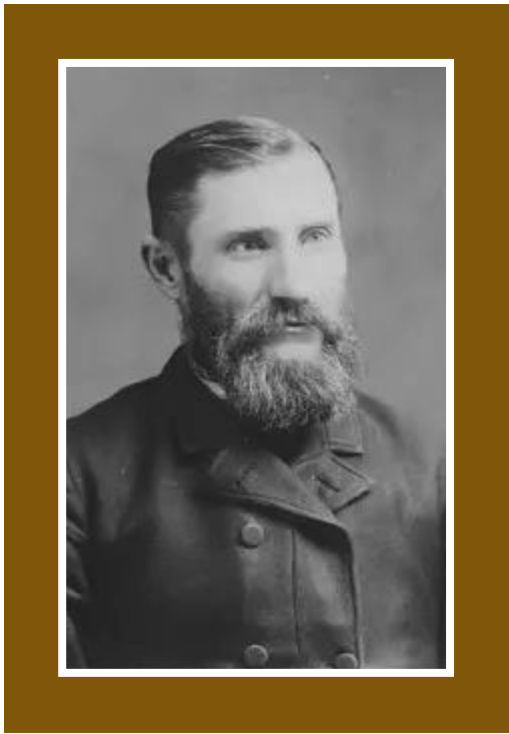
10 | THEIR TAILS DO HURT

Both the mouth and the tail had power. The tail that did hurt was the leaders of the people that caused them to err, and they were destroyed.

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Daniel Sidney Warner

(1842 – 1895)

Called to be an apostle of Jesus Christ



Daniel Warner as a student at Oberlin College

Daniel Warner was converted in February, 1865. Some years later, he spoke of this as follows:

“Passed once more the old schoolhouse where I gave my heart to God (February, 1865.) Thank God for that step! Oh, how glad I am it was ever my lot to become a Christian!”

On the 5th of September in the same year of his conversion, he started school at Oberlin College. This institute operated in defiance to the prevailing racist society. Blacks and women were welcomed here. No doubt, a brave stance in the face of strong Ku Klux Klan activity. D.S. Warner’s choice indicated his defiance to this evil, having witnessed such bigotry and abuses in his day.



“To Babylon and all her concomitants, we promise nothing but fire, sword and hammer, and confounding blasts from the armory of God’s Word. We have scarcely begun the bombardment of the wicked harlot city.”

A prolific writer, D. S. Warner served as editor of *The Gospel Trumpet* periodical from 1881 until his death in 1895. He viewed the printed page as effective as the spoken word in bringing about the reformation of the church.

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THE BIBLE TEACHES:

- Godly Sorrow and Repentance Acts 3:19; 17:30, 2 Cor. 7:10
The New Birth—a Radical Conversion John 3:3-7
Freedom from Sin/A Holy Life 1 Jn. 5:18, Lk. 1:73-75, Tit. 2:11-12
Entire Sanctification—a Second Cleansing 1 Thess. 5:23, Act 15:8-9
Unity of God's People/One Church John 17:21, Matt. 16:18
Divine Healing James 5:14-15, Isa. 53:5
Ordinances Mt. 28:19-20, Jn. 13:14-15, 1 Cor. 11:23-26
Plain, Modest Dress Dt. 22:5, 1 Tim. 2:9-10, 1 Cor. 11:14-15
Sanctity of Marriage Mt. 19:5-6, Mk. 10:11-12, Lk. 16:18, Rom. 7:2-3
Non-Violence Luke 3:14; 6:27-29; 18:20
Restoration (Sounding of 7th Trumpet) Rev. 10:7; 11:15
Eternal Punishment or Reward Matt. 25:46

This definite, radical, anti-sectarian holiness paper is published in the name of the Lord for the edification of the church of God. Its mission is to point souls to full salvation through Christ and to expose the errors of spiritual Babylon (false religion). We desire this paper to be used as a sharp instrument in the hands of the Lord, breaking the spiritual silence in this time of restoration.

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GOSPEL

TRUMPET.

The Lord God shall BLOW the TRUMPET and go with Whirlwind

Walking With Jesus

I long to walk the narrow path, With the meek and lowly Jesus...

And God's sweet Word, My deep trials, my sorrows...

And God's sweet Word, My deep trials, my sorrows...

And God's sweet Word, My deep trials, my sorrows...

And God's sweet Word, My deep trials, my sorrows...

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Grand Junction, Mich., Nov. 1, 1890, Volume 10, Number 21.

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Hailstones of Truth

Excerpts from a Message by D.S. Warner c.1879

A church that has no voice to shake sinners and professors, no voice that [turns] the world upside down, that makes not the wicked flee, the devil howl, and persecution rage—that church may have "gods many," but has not the true God dwelling in her. A church that has the great and Holy One in her midst always produces a commotion in the world.

Preachers invite sinners into their folds without requiring a particle of saving grace, and even flatter them that they are already pretty good and need but join the church. But as the Lord liveth, He is going to clear away this ecclesiastical rubbish.

I am compelled in the fear of God to speak of the evil of sectarianism. This is the most destructive bane that God has ever suffered the devil to sow in His kingdom. It is the very mildew of hell, that spreads its blasting curse over nearly all the precious fruit of the Lord's vineyard. Is it right for the church to be divided into a plurality of sects or denominations, with their respective human creeds and party names? In the light of truth, we are compelled to answer, No. They are not of divine origin. Christ is the source of all true union among His disciples, while the devil is the instigation of divisions in the church.

Sects and holiness are antagonistic to each other. The fire of true holiness burns up all the fences that Satan has placed between the saints. It is a solemn fact that adherence in different denominations is the devil's wedge, whereby the unity of the Spirit, so perfectly procured in the grace of perfect love, is again destroyed. Membership in a fragmentary church takes more souls off of God's altar than does everything else together.

The division of the church into parties is the greatest impediment to the conversion of the world. Oh, the thousands of souls that are being lost to all eternity through the selfish, wicked, and carnal spirit of churchism! God is dishonored, and infidelity stalks abroad—the result of a divided house.

Though the heaps of sectarian chaff have reached the magnitude of mountains, God has some wheat scattered through them, and He will have it separated for His garner.

The great holiness movement is shaking harder than ever. We have allied ourselves to the Power that does the shaking, and feel a kind of holy joy at the falling walls, reeling Babels and ecclesiastical fortifications that cannot stand the grand holiness shock. In anticipation, we enjoy the grand smash-up of things semi-religious—this kind of fashionable moral froth, too often called "religion."

Amen. Let the conflict come. God will have a pure church. He will shake the chaffy works of the devil, though all hell be moved in rage; though Gog and Magog surround the camp of the saints.

Dear reader, I am aware that I have here written things that will be unwelcome to many, truths that will assail and stir up many prejudices; but in doing so I have determined to cast from me the fear of man, and clear my conscience in the sight of God.

I am aware that this will elicit storms of persecution, but in the name of the Lord it must come. God will be glorified in the escape of His holy children from all human enclosures into the "one" and identical "fold of Jesus Christ." [Signature]

D.S. WARNER'S WORLD

1842

- Daniel Sidney Warner born, June 25, 1842
- Slavery was in existence
- December, 1844 – Oregon passes its Black Exclusion Law
- Dred Scott v. Sandford 60 US 393 1857 declares that slaves and Blacks who descended from slaves were not American citizens and cannot sue
- In March of 1852, *Uncle Tom's Cabin* was officially published.
- 1859 – John Brown's raid on Harpers Ferry

1861-1865

- Daniel Warner serves in the Civil War
- Daniel Warner saved in Feb., 1865
- Enrolls at Oberlin College Sept. 5, 1866 – one of the first colleges in the United States to admit African Americans
- Civil War April 12, 1861 – May 26, 1865
- Emancipation Proclamation Jan 1, 1863
- Lincoln assassinated April 14th, 1865
- Juneteenth Jun 19, 1865
- Thirteenth Amendment Dec 6, 1865
- In 1865, the Ku Klux Klan (KKK) was founded, and it extended into almost every southern state by 1870
- On Easter Sunday of 1867, Warner preached his first sermon in a Methodist Episcopal meeting
- 14th Amendment to the Constitution grants American citizenship to everyone born in the United States, including formerly enslaved persons July 9, 1868
- Period of Reconstruction

1877

- Bro. Warner is sanctified (c. April) 1877
- 15th Amendment to the Constitution prohibits states from denying citizens the right to vote on account of race, color, or previous condition of servitude February 3, 1870
- The Compromise – 2 years after the close of the Civil War, federal troops still occupied three southern states. These states disputed the election of President Ruther-

ford B. Hayes. In exchange for the withdrawal of federal troops, the states accepted Hayes's win. This was the end of Reconstruction.

- Jim Crow laws instituted (formerly Black Codes)

1880

- Dec. 23, *The Pilgrim and Herald of Gospel Freedom* consolidate to form *The Gospel Trumpet*
- Bi-monthly issue March 1, 1881
- Warner comes out of the Northern Indiana Eldership – October 1881 (Beaver Dam, Kosciusko County, IN)

1890

- Bro. Warner persecuted for preaching unity of all races in Beech Springs, MS
- Persecuted in Oak Grove, MS (near Meridian)

1895

- Dec. 12th, Bro. Warner dies

1897

- Middle Wall of partition message of Lena (Shoffner) Matheson, in Hartsell, AL Camp Meeting
- E.E. Byrum's editorial on the "race issue" published in the *Gospel Trumpet*
 1. Rejects interracial marriage
 2. Not required to be one body among the races due to local custom
 3. White brethren not required to greet the black brethren with the holy kiss

1912

- Anderson Archivist: Church of God membership would have been around 1 in 3 black brethren.
- White leaders at Anderson, "suggested" to the black brethren that they start their own camp meeting because "Their presence in such large numbers, it was felt, was hindering many white people from coming to the meetings and being saved."

RACISM IN THE CHURCH OF GOD?

SIS. SARAH BENION



implied in the above remarks. The fire of true holiness burns up all the fences that Satan has placed between the saints. And shall we defeat

DANIEL SIDNEY WARNER was, arguably, more than a century ahead of his time with regard to civil rights. He was born in what has been prophetically alluded to as a “whirlwind”—the country at odds with itself—factions vying for moral and spiritual justification to support their own position on the issue of slavery. Prior to our enlightenment on the construct of “whiteness,” prior to Martin Luther King Jr, the Ku Klux Klan, race riots, bus boycotts, and the Civil War, Warner’s mind and spirit were forged in a young nation full of hatred, violence and division. He was both a visionary and an activist.

Though historical accounts lack detail, certain life events affirm that he was zealous for justice and righteousness even prior to his salvation. After his brother was drafted, Warner volunteered to serve in his place in the Union Army, since, unlike his brother, he had no family to leave behind. After the war, he enrolled in Ohio’s Oberlin College which, in addition to its reputation as one of America’s most fiercely abolitionist colleges, was also the first to admit women and was one of the first two to admit African Americans.

Having experienced salvation in the year 1865, Warner’s subsequent direction tells of a zealous Christian, prioritizing the principal of Christian unity, as exemplified in the following journal entry:

Now we wish to announce to all that we wish to cooperate with all Christians, as such, in saving souls—but forever withdraw from all organizations that uphold and endorse sects and denominations in the body of Christ.

This message distinguished Bro. Warner and the Church of God reformation from all other movements of the time. It was a herald, a distinction, and a hallmark signaling the movement’s divinity and its superseding wisdom and beauty in an ugly and divisive period of American history.

Daniel Sidney Warner was, arguably, more than a century ahead of his time with regard to civil rights. He was both a visionary and an activist.

Warner went on to spearhead the reformation of the church through his trifold biblical understanding of salvation from sin, baptism of the Holy Ghost,

and anti-denominationalism. While other movements had based their creeds in doctrines such as salvation by faith (Protestantism), sin-free living (holiness movements) and sanctification (Moravians, Wesleyans, and later holiness movements), Warner was the first to unite these teachings with Christ’s prayer that all His children dwell together in perfect love. Enlivened with the vision of a cleansed and glowing body of believers, D.S. Warner, irrepressibly, lived, taught, and preached the full gospel message—that Christ’s miraculous work of sanctifying His people necessarily results in an unprejudiced love of all of His children—to post-Civil War America...a place that was all at once both deeply ready for, and furiously resistant to such a report.

At the inception of Bro. Warner’s ministry, the Civil War had been over for approximately 16 years. His message of unity and equality naturally

had particular resonance with former slaves born under oppression and cruelty, and therefore contributed to the movement’s rapid prosperity and

growth in diversity. In his book *The Quest for Unity and Holiness*, page 162, John W.V. Smith wrote:

“Many church groups avoided making a strong interracial stance. The Church of God reformation’s message of unity of all believers, however, made a very strong interracial position inherent to the message itself. It is notable, however, that in the first decade, no special point was made of the racial issue; the message was preached and black people responded and were accepted.”

And yet, while the news that full salvation is manifest as equality and unity of the brethren was a logical concept that should have continued to enjoy free reign in the hearts of Christians, Warner’s teachings faced opposition (most notably in southern states but also in the North) from manifold religious hypocrites unwilling to surrender their societally-granted and self-perceived superiority.

However, at its pinnacle, the Church of God was among the fastest growing Christian movements in the world. In a country ripe for revolution and resurrection, Bro. Warner’s passionate and timely preaching of eternal truths penetrated the hearts of many and succeeded at gathering thousands to the church’s annual camp meetings. John W.V. Smith wrote:

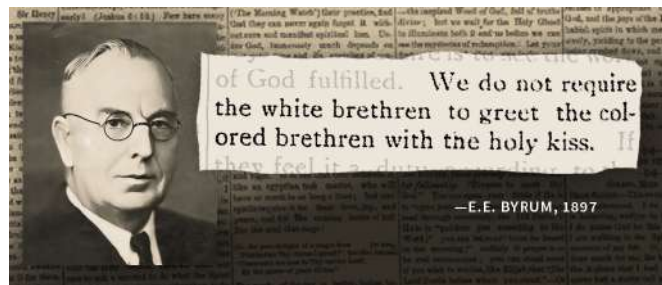
“Both blacks and whites sought to make the ideal of unity a reality, and their dedication to this is evidenced by the many meetings which were held throughout the South with both black and white people not only present, but actually worshipping together as equals! This open racial integration in worship services showed the commitment of the participants to the unity concept, for these interracial meetings were held in defiance of the prevailing customs and laws throughout the South which prohibited such integrative practices.” (Page 164)

In another example, James Earl Massey, in his book *African Americans and the Church of God*, quotes a leaflet advertising a 1902 camp meeting in Payne, Ohio (a meeting begun by Brothers Warner and A.J. Kilpatrick in 1895), as stating:

“We are decidedly negative on the race question, known in the South as the ‘Color Line,’ and we invite the people of every race to be free to come to this meeting. There will be no distinction made in privileges or charities.”

Such examples and other records are evidence that, during Warner’s time, the church defiantly preached the power of sanctification to cause Christians to be indiscriminately united in love. Still, the opposition Warner met was from both without and within the church. Many so-called “whites” within the movement vocalized their objection to the meeting together of the so-called “races,” and their wishes for separate meetings and exemptions from the ordinance of the holy kiss.

Warner stood mightily against such hostility at the risk of his own life and position. With national camp meetings and their headquarters later located in Anderson, Indiana (a hotbed of racism and Ku Klux Klan activity at that time),



threats of violence directed at the church were real. And while Warner lived, camp meetings were integrated, glorious, and diverse, with reports of African American attendance accounting for as much as one third of the total.

With an attendance percentage more than double the rate of African Americans in the American population, and within a global system that despised equality, the

devil took opportunity to work division in a Church of God movement that could otherwise have been a fulfillment of Isaiah 2:2-4.

As time progressed, racial tensions continued to rise. While Bro. Warner lived, judgment prevented racial hostility and the spirit of white supremacy from taking full effect within the church. As the leader of this resistance, it is not unlikely that the effort and strain of such constant friction contributed to Warner’s death in 1895, when he was only 53 years old.

Within two years of Warner’s death, the editor of the *Gospel Trumpet*, E.E. Byrum, wrote an apparently conflicting article in the *Gospel Trumpet* instructing the church to both “obey God rather than man” and to “follow the customs of the country (the government) though they differ from those of our native place (the church),” further delineating that “white and colored people” should not “mix in marriage,” that it would be better for black people to “meet in separate meetings” and that the “white brethren” were “not require(d)” to greet the “black brethren” with the holy kiss.

While his letter ambiguously addressed the legal and customary concerns being raised primarily by congregants in the South, Byrum not only missed his opportunity to take a firm stand against racial inequality, but also gave unrequited permission for the movement to both fold under governmental pressure and to continue in their misconception of the supremacy of the “white race.” The long-term effect was even more devastating.

Nicholas Stanton-Roark, archivist of Anderson University, declared that, “Numerous sources indicate that the clan was pressuring the leadership at Anderson,”

Continued on Page 11

THE KKK

And An Uncomfortable Truth

BRO. ERNEST BENION, JR.

Context is important. When taking up the history of any great move of God, it is important to know the climate and circumstances that supported or hindered the work. While this is true when considering any topic of Christian history, it is perhaps more critical when studying the history of the church of God Reformation, led by D.S. Warner.

Apostles A. Everett and S. Hargrave developed the following phrase to help us understand that “prophecy is history foretold and history is prophecy fulfilled.” One of Bro. D.S. Warner’s (the founder of the *Gospel Trumpet*) most notable gifts was his understanding of prophecy. His gift was so powerful and his understanding and application so accurate that there is not a church of God group in the world who has not built upon the prophetic understanding he spread through his preaching, prose, and publications. This includes many of the Pentecostal groups who trace their history back to the Azusa Street revivals of the early 20th century and William Seymour¹, who at one time stood with the saints in light.

During Warner’s lifetime (1842-1895), there were many major events in the U.S. and beyond that should be taken into consideration when recounting the

impact of his work on the world. For example, he was alive during the American Civil War (as an enlisted serviceman), the Emancipation Proclamation, the assassination of President Abraham Lincoln, Reconstruction, and the rise of the Ku Klux Klan.

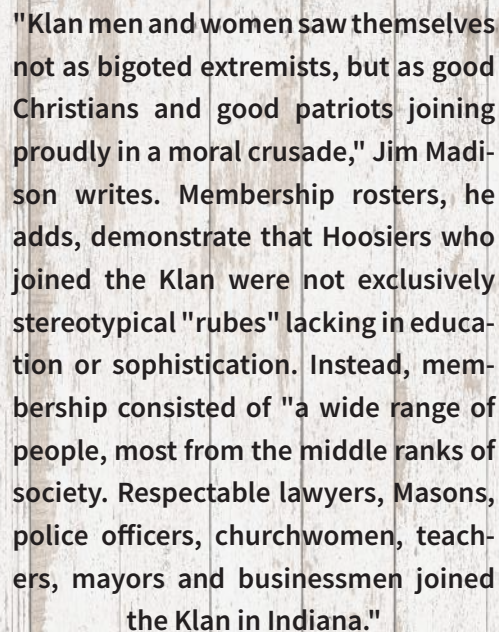
The Ku Klux Klan, or KKK, was an American terrorist group that epitomized the doctrine of white supremacy. According to most historical accounts, it began after the end of the American Civil War in response to the newly freed African American citizens and what they perceived to be a loss of their own ideological

influence on American society, and their economic power.

The KKK is an unfortunate but very real part of understanding the formation of the U.S. as a world power. More importantly, they played a significant part in religion in America, and specifically the Church of God. The KKK is generally believed to have had three major periods in which they operated with success (if that’s what you call terrorism), divided as follows: First Klan: 1865–1872; Second Klan: 1915–1944; Third Klan: 1946/1950–present².

The first period of known clan activity for white supremacy was not new, but the formation of and codified version of white supremacy espoused by the KKK coincides with the period from the Emancipation Proclamation to the time shortly before the Compromise of 1877. This was a very tumultuous time period when seeking to understand the life and labors of D.S. Warner, yet is often omitted. This was the time of the 14th Amendment which granted full citizenship to the newly emancipated slaves and the 15th Amendment (the right to vote).

During this time period, white supremacist groups advocated for Black Codes, codified the Vagrancy Act of 1866, inculcated



"Klan men and women saw themselves not as bigoted extremists, but as good Christians and good patriots joining proudly in a moral crusade," Jim Madison writes. Membership rosters, he adds, demonstrate that Hoosiers who joined the Klan were not exclusively stereotypical "rubies" lacking in education or sophistication. Instead, membership consisted of "a wide range of people, most from the middle ranks of society. Respectable lawyers, Masons, police officers, churchwomen, teachers, mayors and businessmen joined the Klan in Indiana."

a deepened sense of segregation, lynching, and other horrible systems designed to continue America's peculiar institution, only under a new name. Take the 13th Amendment for example. At first glance, the 13th appears to end American slavery. However, the language clearly outlines exactly how to continue slavery. Section 1: "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

According to Professor Emeritus James Madison of Indiana University, the KKK was a very active organization with membership records and dues. Referring to the Second Klan (1915-1944), the KKK in Indiana alone had somewhere between 300,000 to 400,000 members³. These were dues-paying, recorded members at a time when the state population was approximately 3 million people (1920 census)⁴. That is 10-13% of the state's population. Taking a little liberty to extrapolate, the effect of the KKK must have been much higher in the state.

Professor Madison goes on to say that there were three things that characterized the KKK—members were "white," native-born Americans, and Protestants.

The student of the life and labors of D.S. Warner knows well that the main target of his preaching and writing was sectism. Six months after he received the instantaneous experience of sanctification, he penned in his journal:

"On the 31st of last January the Lord showed me that holiness could never prosper upon sectarian soil encumbered by human creeds and party names, and gave me a new commission to join holiness and all truth together and build up the apostolic church of the living God. Praise His name! I will obey Him."⁵

His message of unity was to all men regardless of culture. And his message of holiness was the answer to every form

of religious creed, dogma, and doctrine that prevented God's children from coming into one body as Christ prayed (John 17:21).

To the newly freed African Americans, this message was like water in a dry land, and the membership of the church of God swelled because of Bro. Warner's clear preaching and writing in this very periodical you are now reading.

His message was a great threat to sectism or Protestantism. Keep in mind, the KKK supported and upheld the system of Protestantism. We do not intend to trigger the reader at this point. I do not believe that everyone trapped in a Protestant sect was a member of the KKK. However, we have to be honest and ask how does history define the religion of the KKK? It promoted the idea of division, white superiority, evolutionary races, and other anti-Christian ideas. These ideas are antithetical to Christ, and the target of Bro. Warner's divines of wrath (Revelation 15 and 16).

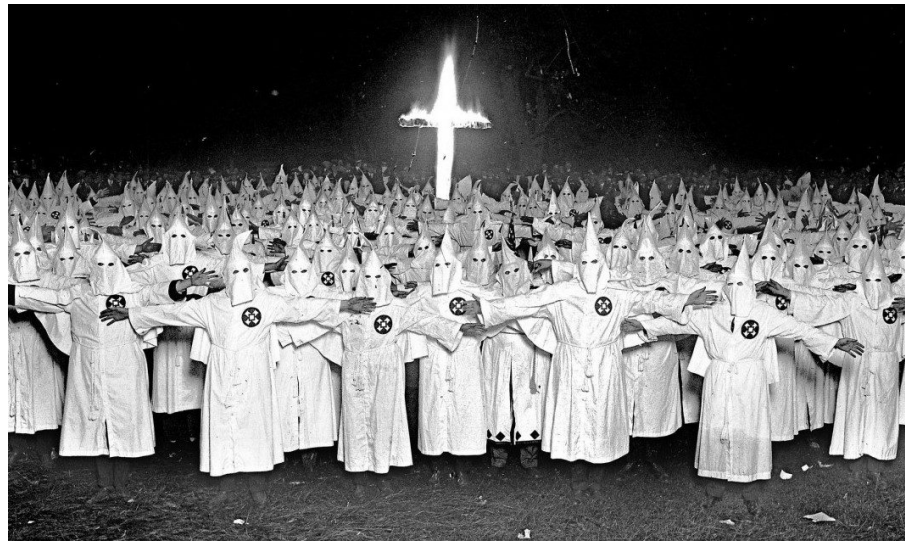
During the time period immediately following Bro. Warner's death, it is estimated that African American's represented one third of the total church of God membership³. By 1917, the African American saints started their own camp meeting separate from the annual Anderson, Indiana camp meeting, where they had once enjoyed sweet fellowship.

The white, so-called, ministers told

the "colored brethren," "There are too many of your people coming here. You'll hinder whites from coming and being saved. Why don't you get a place of your own?"⁶ With the church home offices in Anderson, there must have been pressure from white supremacists behind this request.

We do not have any record that anyone from the KKK infiltrated the church, nor do we know of any direct threats against the church for having a visible unified body of believers, made of all ethnicities, but neither can we say it did not happen, and, using our sanctified minds to conclude, by the power of the gift of prophecy, that a white supremacist power of the devil, through the KKK, had a much greater effect on the church than is comfortable to admit.

The KKK is one of many dark stains in the fabric of America. We are naïve to



Professor Madison said that there were three things that characterized the KKK—members were "white," native-born Americans, and Protestants.

assume that such a well-organized, economically powerful, and politically active group did not have influence on the Reformation. We simply need to point back to the Civil Rights era to see exactly how religious and influential the KKK was then, to have a sense of how that same spirit worked among some of the pioneers of the Church of God Reformation,

and how those same powers work today.

The message of the church today is the same as it was when Bro. Warner started this work—anti-sectarian and anti-denominational, with the “Come out” message to all nations into the one, visible, united, and diverse body of believers.

This is not a call limited to calling out souls from religious Babel. At this time of

the 7th Trumpet, the consummate message and zenith of the gospel, is a call to come out of all forms of oppression, division and confusion, uniting into the one family of God, regardless of people, tongue, kindred, or nation. 📖

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[3] Oneness of Man Documentary; <https://oneness-sofman.com>; May, 2024

[4] Stats Indiana, Indiana City/Town Census Counts, 1900 to 2020; https://www.stats.indiana.edu/population/PopTotals/historic_counts_cities.asp

[5] Birth of a Reformation; A.L. Byers [ebook #47630] Page 168

[6] African Americans and the Church of God, Anderson, Indiana Aspects of a Social History, James Earl Massey January 1, 2005 Pages 88-89

Their Tails Do Hurt

SIS. SUSAN MUTCH



“AND THE SIXTH ANGEL SOUNDED, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

“And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

“For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with

them they do hurt.

“And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Revelation 9:13-21.

The Revelation is a history of the New Testament church. Divided into 7 dispensations of time, the Gospel Day is expressed through 7 seals and 7 trumpets. These prophecies are sure.

Being currently in the time of the 7th and last trumpet finds us greatly advantaged, for all 7 seals have been opened and their mysteries revealed.

The scriptures of Revelation chapter 9 describe a great move of God in the late 1800s—a Reformation of the church of God under the apostolic leadership of D.S. Warner.

The four angels (Greek for *messengers*, sent ministers) which were bound in the river Euphrates (Babylon, which includes false religion) represent a ministry called out and loosed of sectish errors and divisions. God prepared them for His great work in the 6th trumpet time.

Filled with the power of perfect love through the sanctified experience, and moved with his keen vision of the evils of sectarianism, D.S. Warner received this commission from God:

On the 31st of last January, the Lord showed me that holiness could never prosper on sectarian soil encumbered by human creeds and party names, and gave me a new commission to join holiness and all truth together and build up the apostolic

church of the living God. Praise His name! I will obey Him.

God most surely moved and gathered multitudes to the one fold through the unadulterated apostolic message. This militant army (see Rev. 19:11-15) of horsemen with breastplates of fire, jacinth, and brimstone (Holy Ghost fire, glory, and judgment produced by the preaching) made hell tremble, and this reformation work became one of the fastest growing movements of that time. Thus was the “power...in their mouth.”

Now free from Babel, the third part of men seeking death and that desired to die (Rev. 9:6) were finally able to be slain—to be dead to sin, the flesh, and to Satan’s deceptions. The power and glory of God was with this holy, zealous people.

But the prophecy reads on. Something followed the power in their mouth—a tail. A tail like unto serpents with heads, which do hurt, representing devilish people who resisted the Holy Ghost preaching and worked contrary to God’s will.

The prophet Isaiah referred to this sort when he said, “The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed.” Isaiah 9:15-16.

At the peril of his very life, Warner had stood as a mighty bulwark against the racism of his day. All nations comprise God’s church and there are to be

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no schisms within the body. Here, God commanded the blessing and the work thrived under our brother’s strong leadership. After his passing in 1895, others ruled this great people, but lacked the former’s keen vision and fierce fidelity to the Word of God—these leaders were the tail. And, oh, how they did hurt!

Several white leaders suggested to the black brethren that they might find some other place to worship, deeming their presence in such large numbers was hindering many white people from coming to the meetings and being saved. This serpentine tail with heads; these brother-hating sons of Cain stood guilty of murder, sorcery, and theft. Offering no repen-

tance, they carried on with their crimes.

No repentance for doing despite unto the Spirit of God by administering the poison of racism. What murder and thievery to separate holy brethren and bring schism into God’s church! What unspeakable damage for generations following!

Cain was guilty of Abel’s blood, bigoted leaders of multitudes more. 📖

RACISM IN THE CHURCH OF GOD?

Continued from Page 7

since many black people were coming into Anderson for the camp meeting. The hands of that racist organization were evident in Indiana politics and society.

A pivotal incident that occurred at the 1912 camp meeting eventually culminated in the permanent separation of saints into “white” and “black” congregations. Smith reports that:

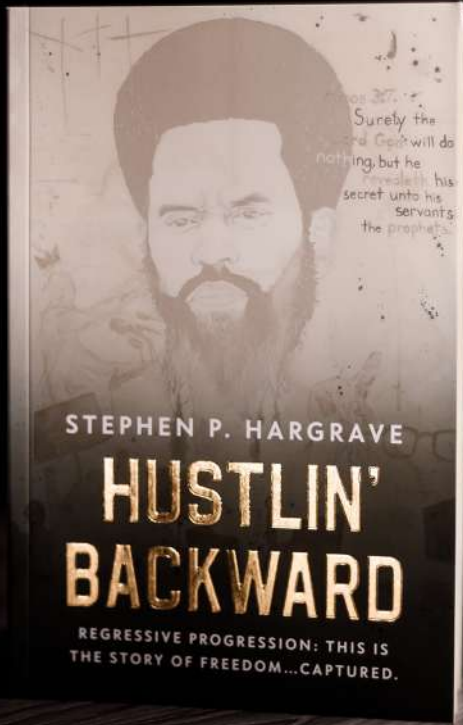
“Several white leaders suggested to blacks that they might find it more desirable if they found some other place to worship. Their presence in such large numbers, it was felt, was hindering many white people from coming to the meetings and being saved. The confrontation set the climate for the beginning of a separate organization among blacks in the Church of God” (Massey, page 88).

Whether it was truly out of a burden for the souls of racist white folk, or as Massey speculates, “a concern to see the church work maintain local recognition in the community and secure its financial footing,” the leadership’s willingness to sacrifice united worship was a clear act of forsaking previously held spiritual understanding in order to worship the god of white supremacy.

If ever there was a compromise significant and deceptive enough to cause the silence, apostasy, and division of such a mighty and anointed work of God as the Church of God Reformation in the sixth trumpet time, white supremacy rooted in the fear and hatred of our brother, would be it.

While we have lamented the spiritual compromise and division in the Church of God that took place between the years 1910 and 1913, acknowledging that the surviving ministry of the church forsook doctrines and standards in their desire to win “the better class,” we are only now coming to a full understanding of the deep-rooted cause of such a transgression. To discard the commandment to love one another as Christ loved us (John 13:34; John 15:12), to refuse to be made perfect in one (John 17:23), and to forsake the assembling of ourselves together (Hebrews 10:25), are actions that Christ’s words suggest would prevent the world from believing the gospel.

As we wait for the answer to Christ’s prayer in John 17 and the prophecy that all nations would flow unto the church to begin to take form in our time, let us understand that we will not see the fulfillment of God’s will for His people without a reconciliation of the sins of the past. 📖



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