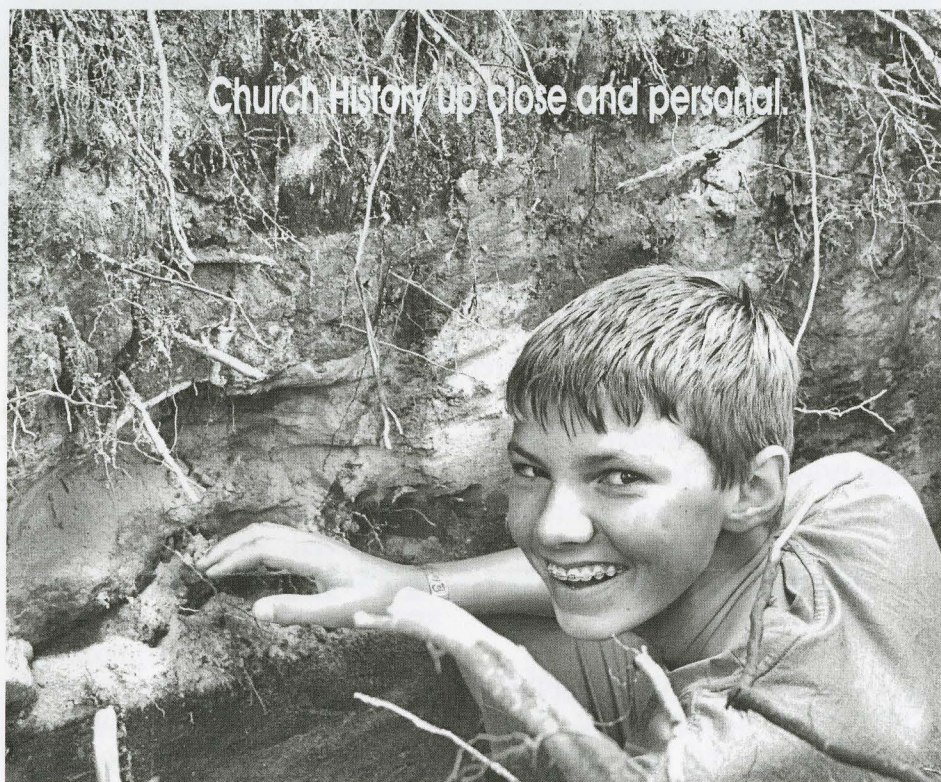


Church of God Historian

Historical Society of the Church of God Vol 6 No 1 Fall 2005



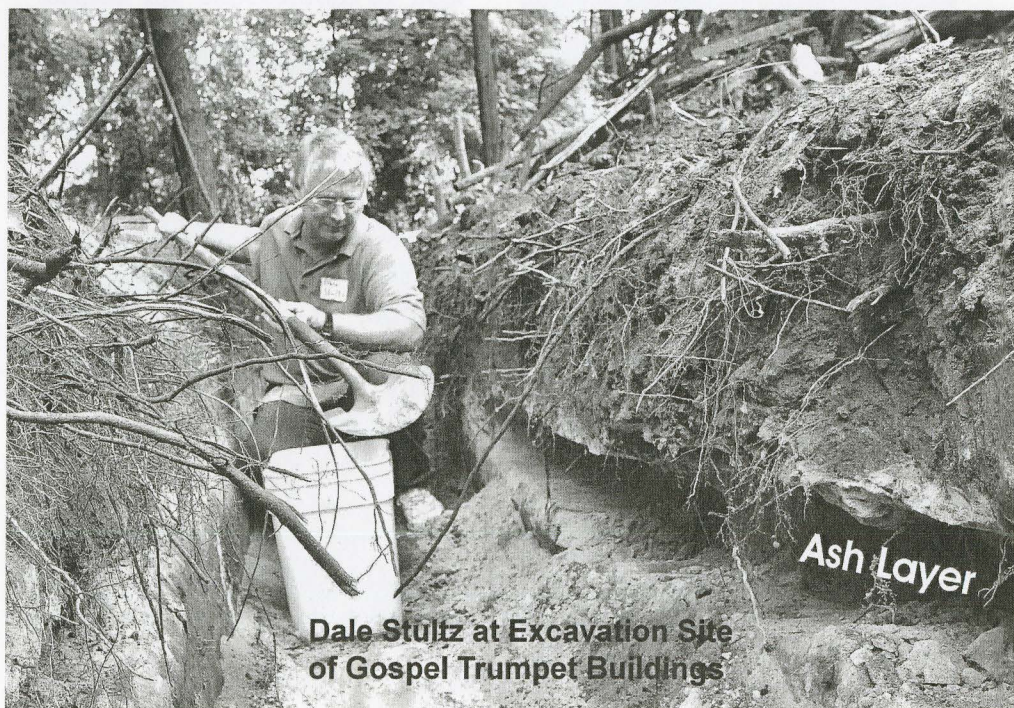
growth and a backhoe had soon gotten down to the ash layer that had lain untouched for more than a hundred years.

In his diary Noah Byrum had written of the pain he felt at leaving Grand Junction. As he stood on the back of the last car, he was overcome by emotion. He thought of all the years this place had been his home since he had come there as a young man not yet 16 years of age. There he had met and courted Isabel Coston. There his first child was born. "The whole panorama of passing years unfolded before me," he writes. "My eyes were dimmed with tears as a small hill shut off the view of that sacred place."

He had no inkling then that when he saw his "sacred place" again it would be nothing but heaps of ashes—the very ashes that Dale is pictured below shoveling into a bucket. Those ashes, however, are no ordinary ashes. They are a very tangible reminder of all the sacrifice and labor these young Gospel Trumpet volunteers endured for the many who have followed them.

HISTORIC BUILDING SITE UNCOVERED

During the recent campmeeting at Warner Camp in Grand Junction, Michigan, Dale Stultz, Vice-President of the Historical Society, rallied volunteers from the camp to assist in the 'dig' to unearth the foundations of the Gospel Trumpet Co. buildings that had burned to ashes on June 29, 1898. He had located the site some time before and was very anxious to see what some exploratory digging would turn up. Volunteers, young and old, made short work of the under-



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***Newsletter of the Historical
Society of the Church of God
(Anderson)***

Vol 6 No 1 Fall 2005

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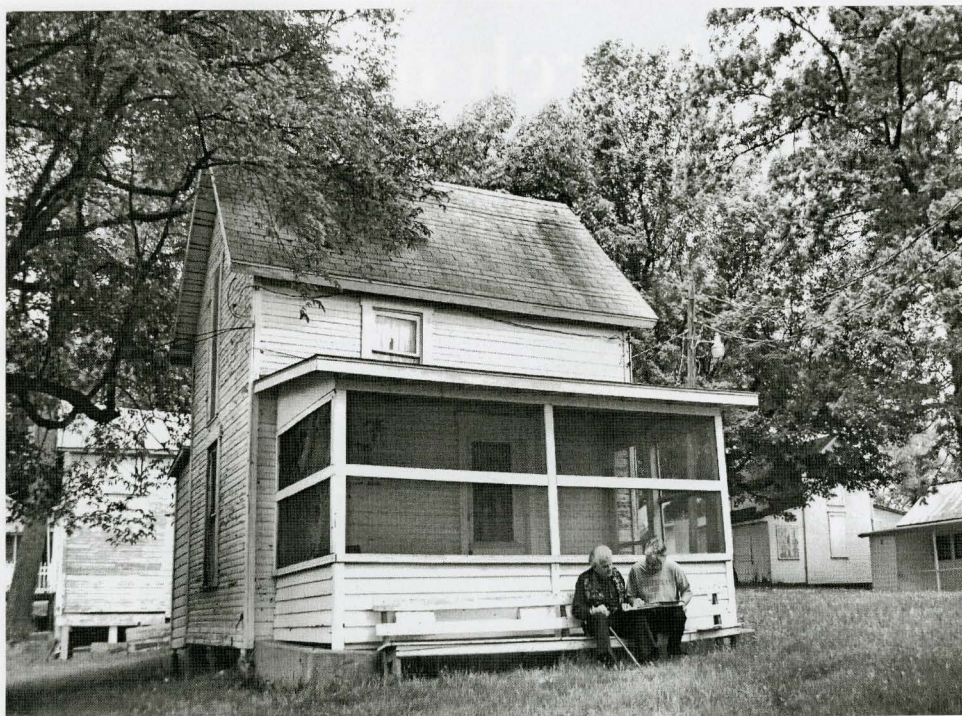
All correspondence should be addressed to: Historical Society of the Church of God, P.O. Box 702, Anderson, Indiana 46015. Email should be sent to *Merle D. Strege*, Society President, at: mdstrege@anderson.edu.

Church of God Historian is managed by the Executive Committee of the Society. Merle D. Strege, President, Dale E. Stultz, Vice-President, and Douglas E. Welch, Secretary-Treasurer. Others serve on the Committee as requested by the President.

The Historical Society

The Historical Society of the Church of God (Anderson) exists to encourage the collection and preservation of artifacts and documents relating to the history of the Church of God; to encourage historical research and the writing of Church of God history; and to provide a forum for like-minded people interested in participating in and furthering the study of Church of God history.

Membership is open to all who are vitally interested in what the Society desires to accomplish. Membership dues are \$15 per year (\$10 for students.) Checks should be made out to *Historical Society of the Church of God* and sent to Box 702, Anderson IN 46015.



The photo above shows the Warren cabin as it currently appears on the Springfield, Ohio campgrounds. Seated in front of the cabin are Dale Stultz and Virgil Monteith, grandson of Barney and Nancy Warren. Sadly, Virgil has just recently died.

WARREN CABIN TO BE MOVED

Late in October members of the Springfield Campmeeting Association approved the proposed relocation of the Barney Warren cabin to Anderson. Association Trustees had previously approved the move, but legal requirements of the Association's Bylaws required a special meeting, which was held on October 29. Historical Society members Dale Stultz, Robert Reardon, and Merle Strege made presentations to the Association, which then approved the transfer by an overwhelming majority. Members of the Warren family have unanimously endorsed the proposal as well.

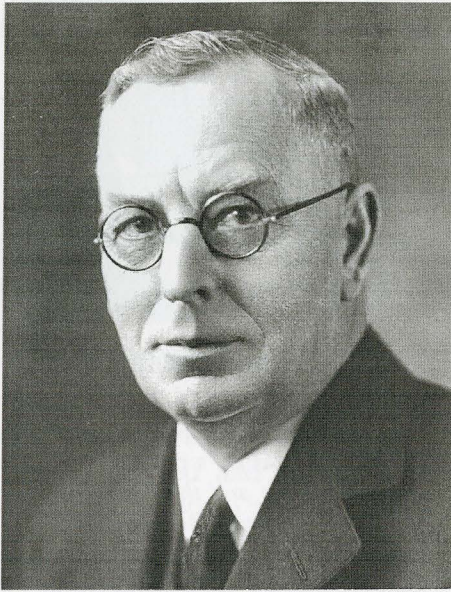
Original plans for the dismantling and transfer of the building have necessarily been modified. However, the project is still on.

The project will be overseen by Dale Stultz, who anticipates a Spring starting date, but no earlier than March, 2006. Those interested in volunteering their time and labor to this project may contact Society President Merle Strege at [Anderson University \(mdstrege@anderson.edu\)](mailto:mdstrege@anderson.edu) or the Historical Society at Box 702, Anderson IN 46015.

Strege foresees the Warren cabin becoming the focal point of a center dedicated to preserving and interpreting the history, identity, and mission of the Church of God movement. An exact site has not yet been determined, but it is anticipated the cabin will sit on a prominent location on the Anderson University/Anderson Campground property.

Reminiscing...

About Enoch Edwin Byrum



E.E. Byrum came along in the nick of time. His inheritance, used to buy out one-third of the Gospel Trumpet Company, kept the Company solvent. It also quickly put him in a managerial position to organize, promote, deputize, while D.S. Warner was out on the road.

Soon afterward, Warner was gone, but the infant movement had a strong leader also in the person of E.E. Byrum to give it cohesion in the difficult period following the death of its charismatic founder. Byrum was German in background and disposition—hard work, no nonsense, obedience to authority. Coupled with his gift for leadership, this gave the movement the guidance it needed at that point.

Byrum was a practical man and no mean businessman. Under his leadership the fledgling company moved from Grand Junction to Moundville and finally to Anderson, IN organizing

the resources that made that possible. He wrote the editorials that laid down the rules, fought off the Zinzendorf, or anti-cleansing defectors who divided the movement, shaped the communally organized Missionary Homes through which to promote both literature and headquarters' policy. Though short and round, he was a towering figure—even after he turned over the editor's chair to F.G. Smith and the company was reorganized under the Indiana Not For Profit Statutes.

During the last years of his life, Byrum was held in awe for his healing ministry. His office in the Trumpet Company building held scores of relics: braces; crutches; and other objects gathered there as a result of divine healings. He argued that healing was in the atonement of Christ—cleansing both the body and soul—and that when believers had met the Scriptural conditions it was God who made good on his promises.

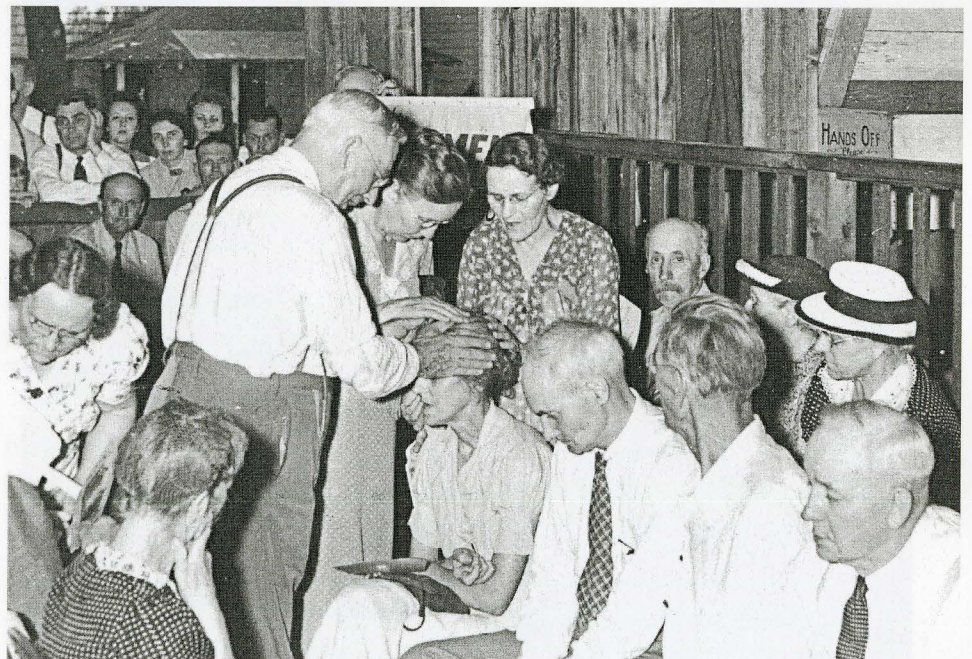
He sent out thousands of anointed handkerchiefs to those requesting prayer, which he and Company prayer groups had prayed over. Through his writings he shaped the expectations of heal-

ing of the body throughout the movement. His personal visits to pray for the sick ranged widely across the nation. He was still clinging to his faith in 'contract healing' on his death bed, where he was regularly visited by my father, who was his pastor.

There is abundant evidence that his ministry of healing inspired many miracles. His very presence stimulated faith, although he never led spectacular, highly emotionalized present-day type miracle healing crusades. He dealt primarily with individuals—those across the country who pled for him to come, or those who traveled miles to Anderson to be prayed for.

I often heard him testify in Park Place Church and pray at the altar for the sick. It was in a quiet, matter of fact voice, no shouting of appeals to the Almighty, no emotional outbursts. It was like reminding God of his promises and believing that the work would be done. "God has heard, brother, sister, now go forth and claim your healing," he would say. (He insisted that the reason Brother Naylor was never

(Cont'd page 4)



healed was because he had never *claimed* his healing.)

Byrum lived in a large home on what is now the campus of Anderson University, where the Nicholson Library now stands. His third wife, Lucena, was a kindly saint who traveled with him, driving his car, caring for him until he died.

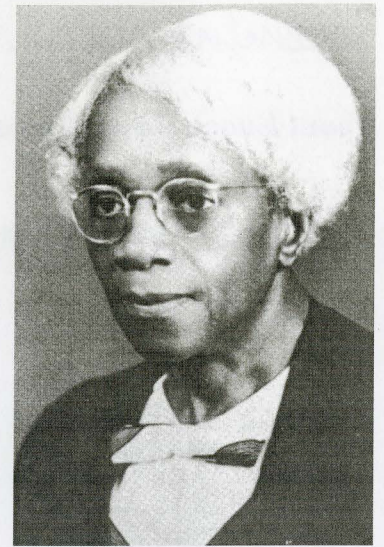
I have a particularly vivid memory of his driving posture: his portly frame firmly established behind the wheel, eyes straight ahead, arms stiff and straight out on the steering wheel, head turning neither to right nor left. Since the Byrums lived along side the Indiana Traction Line he had to cross the tracks many times at what is now College and Third. It was a source of great amusement to all of us that as he approached the crossing he gave a long, sustained blast on his horn, warning whatever was coming down the tracks that E.E. Byrum, God's man, was crossing and look out!

Very few persons in the history of the Church of God movement,

however, have left as deep an imprint on the Church as that of E.E. Byrum. He took charge of the movement at a critical time, organized the work, and brought order and direction when 'ecclesiasticism' was a highly emotional issue among us. He saw the Gospel Trumpet Company through its transition to a non-profit corporation owned and led by the Church, keeping his original promise never to profit personally from the change.

E.E. Byrum's influence on the Church of God went far beyond his own time. He was a strong and able man, appearing on the scene exactly when the movement needed such a leader. But he was also very deeply concerned about ordinary people, bringing untold numbers into the Church of God through his healing ministry. He left a formidable legacy.

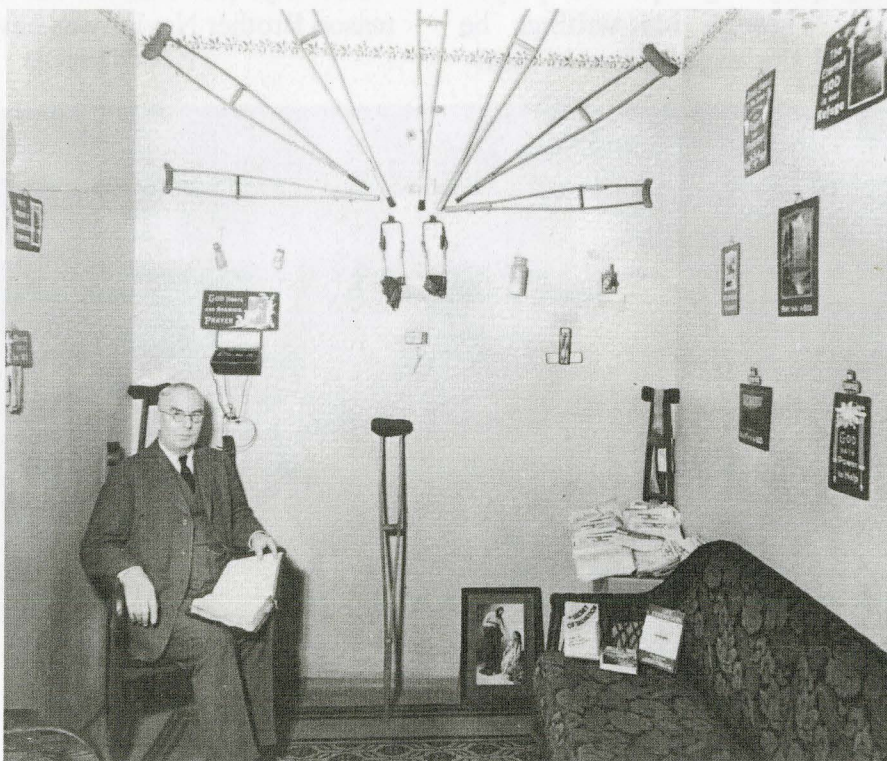
— Robert H. Reardon



Jane Williams

Following is a brief excerpt from James Earl Massey's newest book, *African Americans and the Church of God, Anderson, Indiana* (see page 7 of this newsletter) concerning an outstanding Church of God pioneer in the South.

"In the August 1, 1888 *Gospel Trumpet* an appeal was published from Jane Williams asking Daniel S. Warner, editor, to come South to Augusta to preach and to bring his travel company with him. She stressed the need for him to come and help confront the wickedness in the city and to strengthen the work that she and a few other believers were doing. 'The Lord has a few of His blood washed ones here,' she stated, 'and we long to see your face in the flesh, so you could more fully establish the little Church of God at this place, in the true faith of the Gospel.' Williams also mentioned that the Lord was using her in the ministry of healing, and that she expected that ministry to bear fruit to the glory of God. She acknowledged her joy upon reading Warner's reports about spiritual victories, and she closed her report with a commitment to follow the Lord fully as a 'sister all for Jesus and under the blood.'" (Page 27)



FUNDAMENTALISM AND THE CHURCH OF GOD

Church of God people sometimes describe themselves as "Evangelicals." By most measures the Church of God can be described as a conservative religious movement, but "Evangelical" is a specific theological label that can be applied to the Church of God only loosely at best.

So why do we identify ourselves thus? In part, the answer lies in similarities between Church of God and Evangelical social and political agendas. Surveys taken in the 1970s indicate that *Vital Christianity* subscribers opposed legalized abortion, favored prayer and Bible reading in public schools, did not favor homosexuality as an acceptable lifestyle, and favored capital punishment.

Many—but not all—Evangelicals hold similar views, so Church of God people could construct the following syllogism: (1) Evangelicals hold certain social and political opinions; (2) Church of God people hold those same opinions; therefore (3) the Church of God is Evangelical. The problem is that the syllogism is invalid. Many Catholics hold the same social and political views, but that similarity does not lead Church of God people to the conclusion that they are really Catholics.

Evangelicalism has an interesting and varied history of meanings. Its German version, *evangelische*, is a synonym for Protestant and 19th century Americans understood evangelical largely in the same sense. Over the course of the nineteenth

and twentieth centuries the term came to have a more exclusive membership list. Early in the 20th century militant anti-modernist Protestants, that is, Fundamentalists, attempted to restrict the definition of 'Christian' to only those who believed in the so-called fundamentals of Christianity. The famed Baptist preacher, Harry Emerson Fosdick, rebuffed this argument with his own piece of logic. All Fundamentalists, he said, may be Christians, but not all Christians are fundamentalists.

What has this to do with the history of the Church of God? In one sense it has been important to clarify important distinctions between the Church of God and Fundamentalism/Evangelicalism. Some of these differences may be important only to theologians and historians. But others—the status of women in ministry, for example—are quite relevant to the church's contemporary faith and practice.

Such distinctions also help to explain the use of certain forms of biblical scholarship in Church of God colleges that appeared only much later in Evangelical institutions. Otto Lynn, for example, introduced the historical-critical method of biblical study at both Anderson College and Pacific Bible College years in advance of its introduction at schools such as Wheaton.

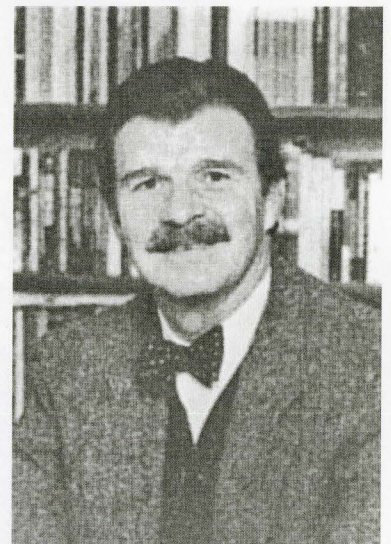
The narrative being what it is, however, it would be inaccurate to think that Fundamentalism and Evangelicalism have been without influence on people of the Church of God—particularly those who have been students at Evangelical

colleges and seminaries. It is reasonable to suspect that many adherents of the movement have read and perhaps been shaped by the great spate of premillennialist books and novels in print today. More than twenty years ago Robert Koeth documented the influence of Fundamentalist-allied political groups on the attitude of Church of God people toward Roman Catholics.

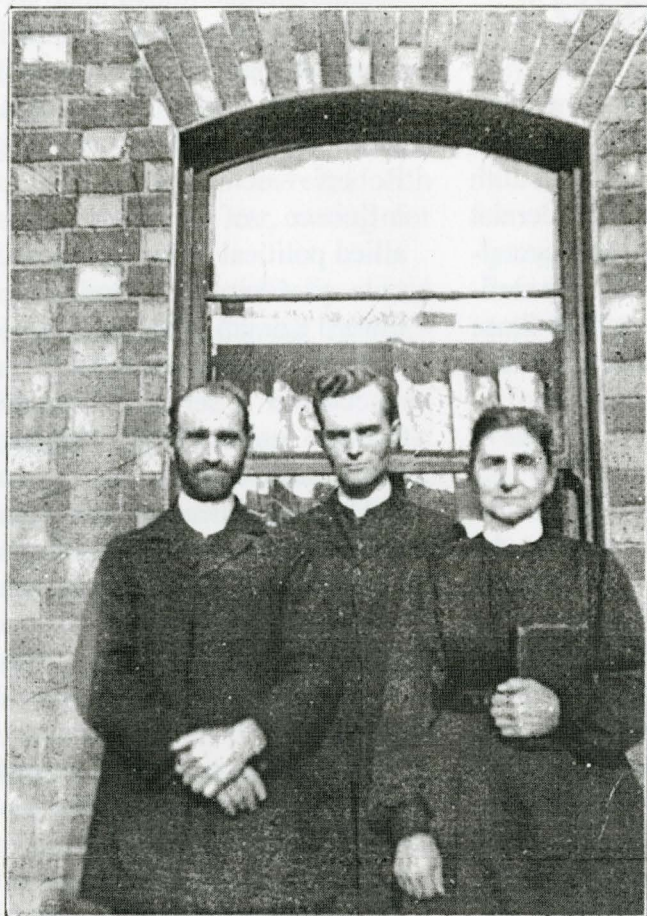
More recently, Dale Stultz has discovered a series of booklets that are part of H.L. Hastings' *Anti-Infidel Library*, a Fundamentalist publication that graced the shelves of F.G. Smith's personal library. (In the next issue of *Church of God Historian* we will have more to say about Hastings and the contents of his booklets.)

That Smith owned these booklets does not identify him as a Fundamentalist. But it does at least prompt questions about him and possible influences on his thought. In searching for answers to these questions we will pursue one of the most basic of all historical questions: Who did what to whom?

— Merle D. Strege



DECEMBER



W. H. Cheatham. E. A. Reardon. Mrs. W. H. Cheatham.
52 HARRYBROOK STREET, BELFAST, IRELAND.

Presented by Church of God Missionary Home, 2132 Grand Avenue,
New York, N. Y.

OCTOBER

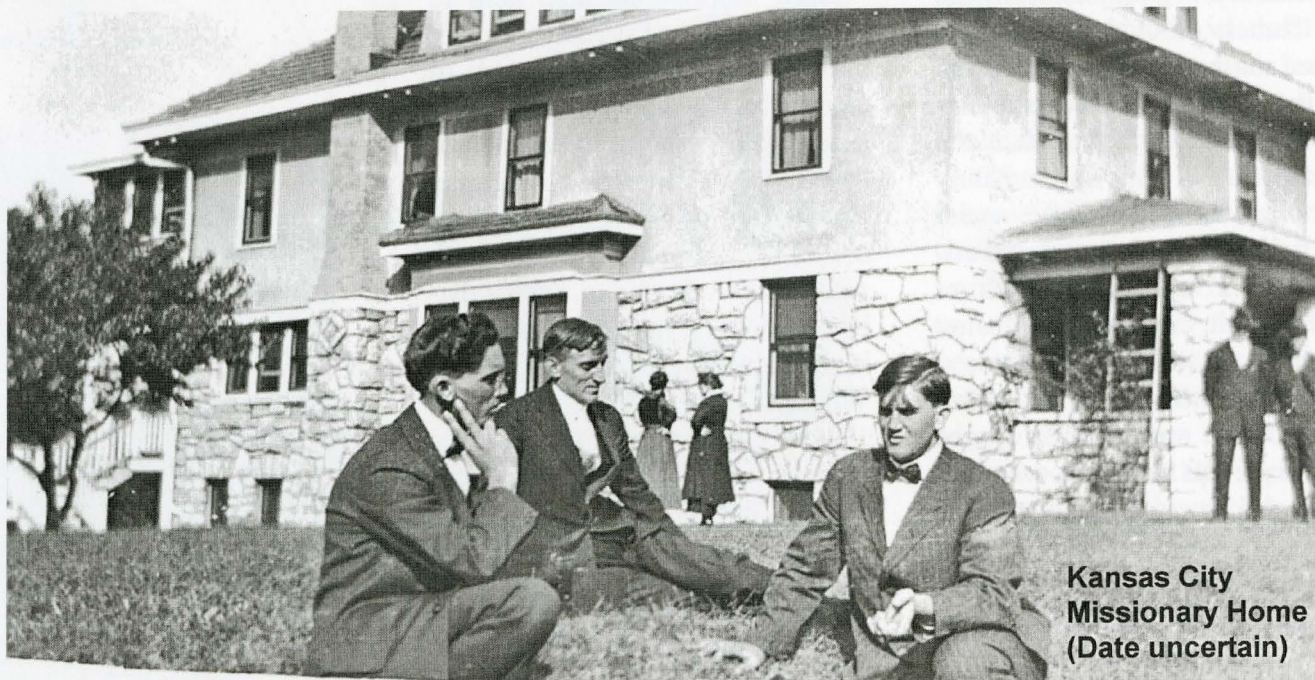


EVANGELI BASUN HOME, ST. PAUL PARK, MINN.



EVANGELI BASUN OFFICE, ST. PAUL PARK, MINN.

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New York, N. Y.



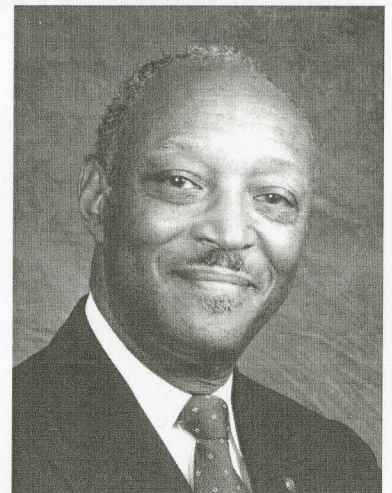
Kansas City
Missionary Home
(Date uncertain)

AUTHORS AND BOOKS

We are interested in keeping Historical Society members at large informed about any books, articles, or dissertations dealing with *Church of God history*, or some selected aspect of it, which are being *written by Church of God persons*—no matter how or by whom they are published. We are pleased, of course, that Society members are writing and publishing other material, but our particular concern is Church of God historical materials. If you are aware of such publications, please let us know.

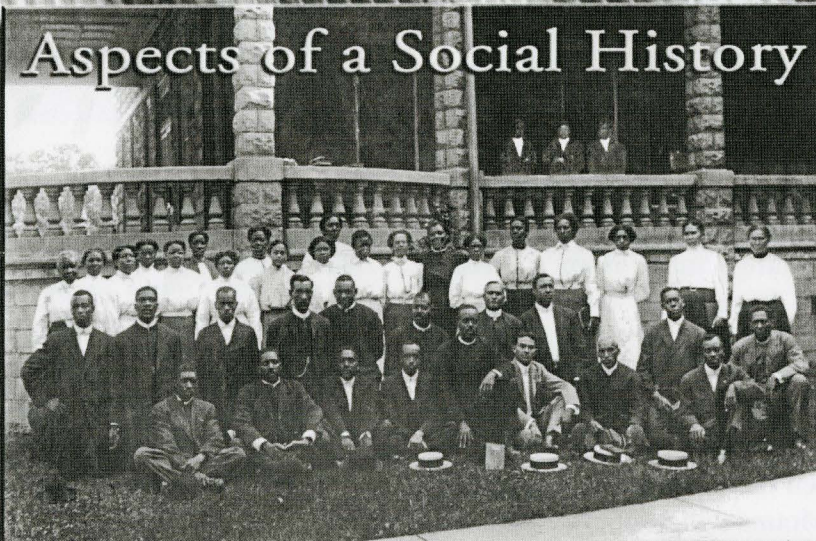
MEMBERS WANTED

We currently have about 115 members. We are sure many others would join if they knew of our existence. Many who have joined the Society in this past year tell us they learned of the Society only accidentally. Basically, our only means of advertising is this newsletter and word of mouth. Will you help us make it known?



African Americans

— and the —
Church of God
Anderson, Indiana



James Earl Massey

NEW BOOK BY JAMES EARL MASSEY

Published by Anderson University Press 2005

To order, contact the distributor, Warner Press, Anderson IN 46012
Email: wporders@warnerpress.org. Specify that you want to order a product of Anderson University Press. Warner Press inventory number for this book can be obtained from www.anderson.edu/aupress. Ten or more copies are available at discount. For these you must contact Barry Callen at blcallen@anderson.edu.

