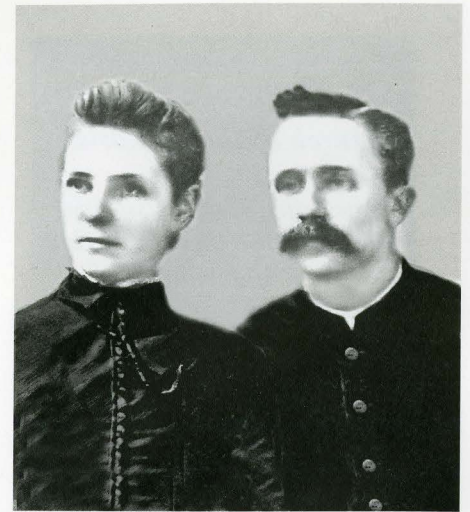


Church of God Historian

Historical Society of the Church of God Vol 9 No 2 Winter 2009



Mr. and Mrs. William J. Henry, according to all of our available sources. We have been unable to find her given name, but are still searching. She was a sister of A.L. and J.W. Byers.

‘EVENING LIGHT’ COMES TO ENGLAND

The ‘church of God reformation movement’ and its ‘evening light’ gospel arrived in Liverpool, England with **the William J. Henrys and G.R. Achor** on January 17, 1893. A report in the *Gospel Trumpet* on Feb 2 of that year says: “Liverpool is very old, dirty, smoky, and they tell us, one of the most immoral places in the world. We sold six books on divine healing on the ship” (E.E. Byrum’s new book).

It seems the original proposal to go to England may have come from Achor. On Dec 29, 1892, this Editorial Note appears in the *Trumpet*: “On Dec 21st Bro. Achor bid adieu to his family and friends here and started eastward, expecting to

set sail for the foreign field in a few days. He had intended to set sail Dec. 21st, but failed to get started at that time. Among his baggage are nearly ten thousand tracts and books which he expects to scatter in foreign lands . . . We have just received a letter from Bro. Achor stating that W.J. Henry has decided to accompany him on his foreign trip.” (According to a later note, Bro. Achor and the Henrys actually set sail on January 7, 1893, so could not have gone to England in 1892 as Neff and Crose report in their books.)

It is apparent from their reports they did not meet with immediate success. They were able to preach only in “mission halls” and attendants was quite sparse. In a letter written on Feb 10, Bro. Achor reports that “a few” have accepted the evening light message and have “come out.” (This appears to have been only eight or nine “souls.”)

In the *Gospel Trumpet* of March 23, 1893, is a lengthy letter from W.J. Henry, pleading for more missionaries to help them. Bro. Achor, Henry reports, will probably go on to other fields. “I pray God to send Bro. Daugherty or some tenor singer” (also a good soprano or

alto singer). “We need a good, strong band of singers and workers here, he says, those who are filled with the Holy Ghost and fire.”

He concludes with a mantra-like sentence which appears again and again in the literature of the period: “Let us hasten the coming of the Lord by carrying the gospel to every nation.” It was this belief which strongly undergirded the early missionary efforts of the ‘movement.’ G.R. Achor notes in another letter that the place is full of ‘professing Christians.’ These live in “much darkness” and are the most difficult to reach with the ‘full gospel.’ He does not plead for more literature as others do, but more missionaries.

John H. and Hattie A. Rupert

In a letter written at sea on Jan 7, 1893, W.J. Henry tells of a recent meeting in Lambertville, NJ (no date is given). “Dear Brother and Sister Rupert were ordained to the ministry,” he says. At that point, it seems,



G.R. Achor M.D.

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

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

The Historical Society

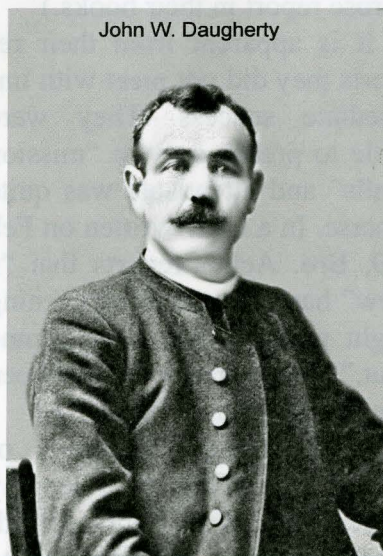
The Historical Society of the Church of God (Anderson) exists to encourage the collection and preservation of artifacts and documents relating to the history of the Church of God; to encourage historical research and the writing of Church of God history; and to provide a forum for like-minded people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

(Cont'd from Page 1)

they were planning on missionary work. But it was not until April 27 of that year the Editor of the *Trumpet* notes: "Bro & Sis Rupert write they are now ready for the foreign field as soon as the means are provided to take them there. Who will help send them?"

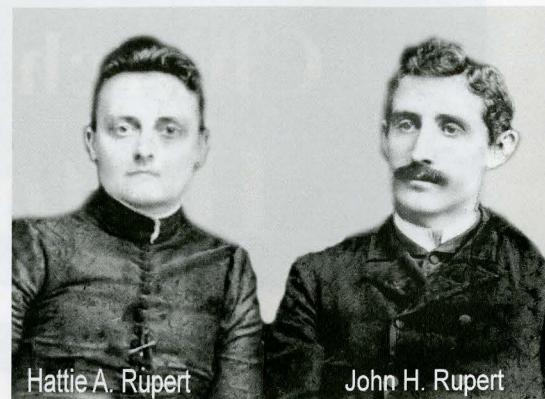
In the *Trumpet* of Apr 20, D.S. Warner makes a passionate appeal on W.J. Henry's behalf for more workers and more money. Perhaps this hastened the departure of the Ruperts. He had warned earlier, "There are many calls for gospel workers on the foreign field, and many souls perishing for want of spiritual food. Who is willing to say, 'Lord, send me?' But be sure that your call is from the Lord, then go forth." The Ruperts did not sail for Liverpool until July 1, 1893, arriving on the 10th (a year later than Neff *et. al.* have them beginning work there). They were accompanied by John W. Daugherty



John W. Daugherty

(as Henry had prayed). On August 15, J.H. Rupert reports "4 baptized."

On Jul 27, 1893, according to the *Trumpet*, the Ruperts were



Hattie A. Rupert

John H. Rupert

living at No. 13, Joliffe Street, Liverpool, Eng., (the address to which contributions to the work may be sent—or send them to "us" and we will forward them.) They continued to live at that address until the Gospel Van was constructed sometime in 1895 and put into use later that year. (Cf. *Gospel Trumpet*, Oct 24, 1895).

The Arrival of Lena Shoffner

In the *Trumpet* of Sep 14, '93, Lena L. Shoffner writes that she has had a "call" from God to go to England. She was, she reports, then in Grand Junction "preparing to sail" (attempting to raise money we suppose). On Nov 2, '93, she and Bro. and Sis. Achor (he had gone alone the first time around) left Grand Junction with over ten thousand "tracts," scheduled to sail from New York on November 4.

Sister Shoffner (later Mathe-son) was 'converted' (or 'came out?') under D.S. Warner in 1890 at age twenty-two and began her evangelistic ministry in 1892. She seems to have been as zealous for 'the reformation movement' and the 'evening light gospel' as she was rhetorically gifted. She remained in England until Aug 21, 1895, that is, about a year and nine months.

Cont'd Page 4

TRADITION AND TRADITIONALISM

The late distinguished historian, Jaroslav Pelikan, drew an important distinction between two ways in which we are inclined to regard the past. On the one hand, he contended, there is the “dead faith of the living,” which he labeled “traditionalism.” On the other hand, he defined “tradition” as the living faith of the dead.

In the first instance, the past is the norm from which we may not depart. In the second instance, while the past should be allowed to cast a vote on present attitudes and action, it is not necessarily the determinative vote. Traditions can thus be extended and reinterpreted, while ‘traditionalists’ refuse to accept such moves.

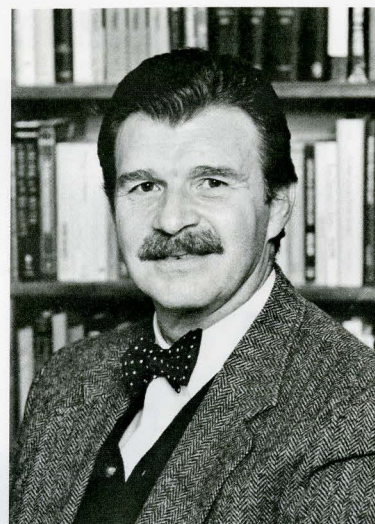
D.S. Warner sojourned for only a brief moment with the organized holiness movement, but during that stay he adopted many of its conventional attitudes and expectations concerning Christian behavior and practice. Many early ‘saints’ made the same pilgrimage from the holiness movement to the Church of God. They dressed very plainly and modestly with skirts that touched the tops of their shoes and long sleeves on their blouses; they did not wear jewelry or makeup of any kind and regarded such personal adornment as exhibits of ostentation and pride.

Most famously—and from the perspective of the early twenty-first century I would add unfortunately—early Church of God people battled each other over the question whether a truly holy Christian man could wear a necktie. This did not

mean these early ‘saints’ were killjoys. To his lasting credit, E.E. Byrum was known to have played an occasional round of golf. Warner also taught that the experience of holiness exerted the positive force of love on the church. Its unity was achieved through the love poured into Christian hearts through the work of the sanctifying Spirit.

Nevertheless, not a few of the ‘saints’ over more than one generation tended to harp on the prohibitions they believed holiness requires, with the unfortunate result that many Church of God folk came to define sanctification in terms of what Christians did not do rather than what they actually did. Over time, people wearied with a largely negative message, with the result that many Church of God adherents today are confused about the holiness to which God still calls people—if they even think about the idea at all.

Consider the biblical command that we are to be holy as God is holy. Could it be that the church’s holiness can, after the image of God’s holiness in Genesis 18, understand clearly and practice a holiness that is scarcely negative or concerned with prohibitions; rather than seeking and embracing the good? There is no reason to believe that such a church will wink at sin any more than God winked at the evil in Sodom and Gomorrah. However, such holiness will identify the church as a catalyst for reconciliation and mercy in the world rather than mark it as a community preoccupied with what Christians ought not do. Imagine holiness



people concerned more about showing mercy than measuring the length of a woman’s skirt, or whether a man decorated his neck with a piece of cloth.

Jaroslav Pelikan insisted that the church ought not to neglect the expectation of holiness. But it would be little other than traditionalism to insist that the twenty-first century church be concerned with the same negative behavioral codes as its foreparents. On his view, tradition—the extension and reinterpretation of the ideals of the past—appears to much more nearly resemble what could also be defined as historical thought.

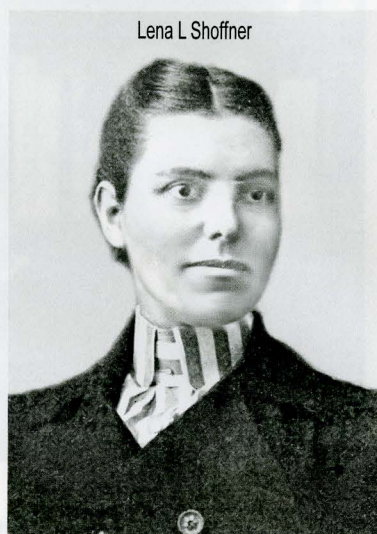
— Merle D. Strege
National Historian Church of God

EARLY GOSPEL TRUMPETS TO BE ONLINE SOON

Anderson University and Church of God Archives is currently working on a digitization project involving the earliest issues of the *Gospel Trumpet*. The Archives has received a grant from Indiana State Library which will enable us to place our scans of these documents from 1881-1905 on line for all to read and search. We hope eventually to have all issues up through 1961 online. We look forward to publishing the website address yet this Spring after completing the first phase.

— Vivian Nieman, Archivist

Cont'd from Page 2



Lena L. Shoffner

'Sis.' Shoffner seems to have been drawn to the Ruperts and they to her. It appears they were 'of one mind' on the 'evening light' gospel and its many social and personal ramifications. Like Hattie Rupert, she was of the opinion that one could have no fellowship with 'sect Babylon' of any kind (including attending any of their meetings). The only way one could stay free of their subtle attraction was to avoid such groups altogether and 'thresh' them regularly. She was, apparently, something of a firebrand (which occasionally led to trouble in their meetings).

The German Interlude

With the arrival of the Achors and Lena Matheson in Liverpool, the Ruperts then felt free to answer their divine "call" to Germany. On April 5, 1894, Bro. Rupert left Liverpool for Hamburg, Germany. In less than three weeks, Sis. Rupert followed him. In her diary, she writes, "We left Liverpool on Apr 24.... Time is flying. Souls are dying. Doing all we can to rescue perishing souls." (They were absolutely convinced that

the only possible means of salvation was full and unreserved acceptance of the 'evening light gospel,' or "going through for God." 'Sect Babylon' was only confusion, darkness, sin, and utter lostness.

The Ruperts, however, had very little success in Germany. Upon his arrival in Hamburg, he associated himself with the Salvation Army in that place, supposing that to be his means of securing a 'come-out' following. This created a great deal of trouble and the Salvation Army paper, the German *War Cry*, soon warned members against Rupert and his teaching. "*He pretends to be the agent of some American mission, and tries openly to catch the children of God in the Salvation Army, or any other community, by all kinds of false pretenses*" (Cf. *Gospel Trumpet*, Sep 6, 1894).

In Hamburg, they were often under police surveillance (they were suspected of being Mormons) and public disapproval. They were not allowed to preach or hand out literature in public places (or sell books, which were often their only means of income) or preach in the meeting houses of other 'approved' groups. In her diary, Hattie Rupert lashes out at those of 'sect Babylon' for "their malicious and selfish spirit which feeds from the fountain of bigotry."

But they did have some small success. A Captain of the Salvation Army, a 'Bro. Kohn,' and another Salvation Army woman, Hanna Niemann, accepted the 'evening light' truth. They became the leaders of the tiny nucleus of a later group of 'saints' in Germany, so the sac-

rifice and work of the Ruperts was not entirely in vain after all. (Professor Walter Froese is now researching and writing this history as part of a much larger work on the Church of God in Eastern Europe.)

At the time, however, the work seemed to have been in vain. In a letter written to the *Trumpet* on May 4, 1894, Hattie reports: "My husband and I have been holding meetings in Warrington and Widness, England for several months previous to coming here [to Germany] . . . Which resulted in the saving of a few souls." With such a limited reception in Germany and so much deprivation and penury (often only one small meal a day and occasionally none), they decide to return to Britain, where they at least received limited financial support. They received virtually no support from America during these dark months in Germany.

During this time, they wrote to D.S. Warner personally to ask him for money so they could return to America. Warner responded on July 7, 1894 (*a letter in the Rupert archives in the possession of Bro. Rupert's daughter, Elizabeth*). He urged them not to go further in debt and not to return to the U.S. at that point, going even deeper into debt and abandoning the work in Germany. "Don't let the devil run you out of the field," he pleaded.

After receiving his letter, it seems, they decided to return to England (cf. *GT* Aug 16, 1894), but after a small trickle of support began arriving from England, they chose to remain a while longer in Germany, eventually arriving back in England on October 30, 1894.

The Gospel Van

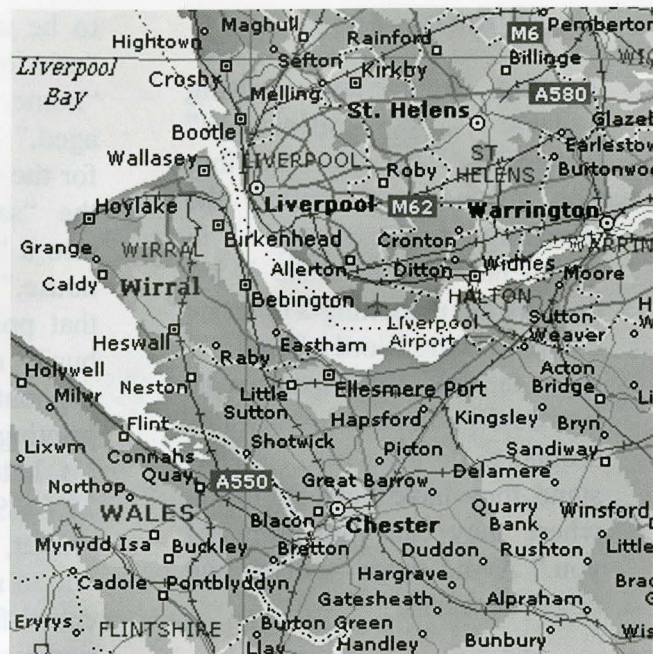
On their arrival in London, according to Sis. Rupert's diary, they were met by the Achors and Lena Shoffner, who appear to have been attempting to establish a work there. "We found things in bad shape here. A few out of sectism, but got no experience in their souls." On Nov 15, she writes: "can't get a place in London for our meeting," so they return to Liverpool. Then, on Dec 11, Bro. Rupert "ordained one elder and two deacons" in that place. Finally, on Dec 16, 1894, he baptized four "souls" at Brighton.

On Jan 8, 1895, they, together with Lena Shoffner, began a meeting in Warrington, closing it on Jan 20. "One soul got saved. Not many attended," Sis. Rupert writes. She blames the lack of response on "false and pernicious spirits about and the devil also." (Then adds: "Oh for consecrated bodies mid the din of babel strife, who will dare the truth to herald at the peril of his life?")

On Feb 2, they held meetings for three weeks in Chester in the

Workingman's Mission. "The battle was fierce and hot," she reports, "and they closed the house on us and branded us with the name 'Mormon' and most everything you could think of, but God got the victory. We went to a private house and a few seemed willing to pay the price and believe. Will get out for God" (which suggests no one actually 'came out' then).

On Apr 13, 1895, their friend and colleague, John Daugherty, returned to the U.S. after a year and nine months in England. On Jun 7, the Ruperts moved into the new Gospel Van, "a cozy little house." On Aug 3, they began their first camp meeting at Cloughton Field, Birkenhead, which went over two Sundays. Sis. Rupert reports they had "six tents on the ground and the tabernacle [a large tent] to preach from." This, she says, was the last meeting for Sister Lena to hold in England before her departure



to America by way of Scotland and Italy. (For a further description of the Van, see *Rupert, Gospel Trumpet*, Oct 24, 1895.)

In their next extended meeting out of the Van, which was in Rock Ferry, Bro. Rupert reports considerable success in their evangelistic efforts. They had twenty-one nights of long evening meetings. "The Lord has saved quite a number here already, and there are more to follow. We had baptism last Sunday, when eleven dear souls followed Christ in that blessed ordinance. We are having the best of attendance and best of order. God bless the police who are taking such an interest in the meetings. Some of them have got saved" (*GT* Oct 24, 1895).

By the first of December, however, the Ruperts were back in the U.S.—about a month before the *Gospel Trumpet* (Dec 26, 1895) published a letter Bro. Rupert had written from Winsford, England before leaving there. He speaks of "a class of reprobates" in Liverpool of which Charles Heselstrom and Harry Lee and several other "backsliders" are "fighting the



The Gospel Van - England 1895

L - R: Lena Shoffner; Hattie A. Rupert; John H. Rupert

(Cont'd from Page 5)

evening light and prating against God's ministers" through the "malicious distribution of a paper called the 'Evening Light Creed.' in which he tries to make it appear we are preaching a doctrine contrary to the Word of God....I suppose after our departure he [the devil] will send his servants around to do his work. I understand they have been inquiring where they can find some of you." Avoid these "wolves and dogs" he warns.

Back in England

In spite of what appeared to be gathering opposition to the 'evening light' gospel of the Ruperts, they decided to return to England after their seven-month 'furlough' in the States. An editorial note in the *Trumpet* (Jul 14, 1896) states: "We learn that Bro. Daugherty, Brother and Sister Rupert, and Sister Croasdell set sail for Liverpool a few days ago, ready for the gospel work in England or wherever the Lord may direct." [The Croasdells were leading members among the 'saints' in Liverpool and had helped to provide for the Ruperts while the latter were in Germany.]

Nothing more is heard from them (in the *GT* at least) until Jan 21, 1897. They are again in the Gospel Van in Birkenhead. To begin with, Rupert reports, we have had to "apply the gospel hammer" and clear away "the rubbish." So, "we cannot report great numbers saved."

Birkenhead was to have been a dream come true for the Ruperts. They obtained a large, multi-purpose building there at 94 Chester Street (?), which was

to be used for a "mission hall," a "home for the aged," a "school for the children of the 'saints,'" and also a "publishing house." Even at that point he was busily engaged in negotiations for a printing press. In his letter to the *Trumpet* (Jan 21, 1897) he appealed for a printer, a typesetter, and someone to run the 'home.' His plan called for a 'permanent' institutionalized missionary effort in that country, but apparently support for his dream was not forthcoming from America as he had hoped. It was an ambitious dream soon ended.

The next report in the is from the Gospel Van in Hoylake (May 26, 1897). Bro. Rupert confesses that they are tempted to give up altogether. They are "surrounded by so much opposition" and "the foreign missionary spirit is subsiding so soon." In Hoylake, a seaside resort, they had to content themselves with distributing tracts and papers, "casting bread upon the waters," as he put it. Even so, a few people were "won."



Final Return to America

In the Sep 9 *Trumpet*, Bro. Rupert reports meetings in Chester and Warrington. "Quite a few got out for God," he writes. In the Nov 11 *Trumpet*, he reports being back in Birkenhead and planning to go on to Australia by way of America, but expecting to be in Grand Junction camp meeting first.

In the Dec 16, 1897 *Trumpet*, he reports one final series of meetings in Chester, where they had failed before. He writes: "God has gathered a few dear souls out of sectism here." He concludes by reporting that they are sailing for the U.S. on Dec 11, "then on to Australia."

It seems, however, they returned to Pennsylvania and remained there. Why the Australia 'mission' was aborted, we do not know. Money again? Most likely. Only a few 'saints,' it seems, were able to support missions financially (or cared to). Most 'movement' adherents were in the low income brackets. Helping meet the more pressing needs of the Gospel Trumpet Company may have seemed most important to them.

(We have learned from Elizabeth 'Betty' Rupert, that Hattie died about 1915. In 1916, her father married Eva, mother of the two children shown with him bottom center. He died in 1936.)

Reflections on an Event

It is difficult to know how to characterize the events we have been discussing. In the first place, it has been a complicated and often frustrating task. The 'official' written sources of these events are scant and often wrong or misleading. Our primary sources have been the Rupert archives and the *Gospel Trumpet*, plus a few other documents and telephone interviews.

This has provided raw material; putting it together has been a rather complex task. Gaps and contradictions in the sources have not been unusual. But this is how history is written. We are quite confident of the facts; it's the writing we worry about.

We are also aware of strong built-in biases in our material. People cared deeply about these events and wrote with passion. This is especially true of Hattie Rupert, whose diary, while a historian's 'treasure,' naturally gives things from only her point of view. John Rupert's writing also has its problems, since it was done for the *Gospel Trumpet*, that is, for public use.

Sis. Rupert's diary reveals strong feelings against many of the other missionaries in her world, particularly G.R. Achor and wife, who, in her view, were not "clear for God." She doubted that the Henrys were "fully sanctified" and some others not really "called" and should, therefore, "go home." John Daugherty fared somewhat better and Lena Shoffner was a true 'saint,' called of God and filled with the Holy Ghost. And "Johnnie" (Brother Rupert), of course, could do no wrong.

The primary documents we do have give us little contextual

information either about England or the 'reformation movement' itself, information needed in understanding events themselves. Getting things wrong on occasion is therefore almost certain—even if lamentable.

But we know these early missionaries, while deeply courageous and committed, were 'children of their day' in a 'reformation movement' which came largely from the relatively poor and under-educated and which believed, in any event, they were then living in the last of the Last Days. Thus eschatological tension was high among them. What they knew was what was being published by the Gospel Trumpet Co., and they knew little else.

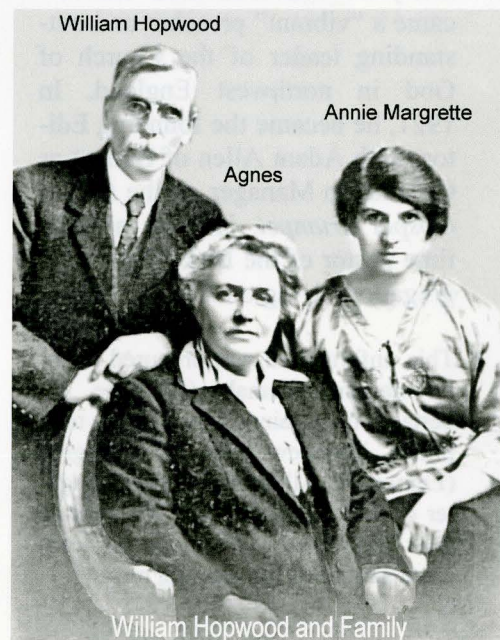
Even their language is part of a time and place, language familiar to those in 'evening light,' but not always to us today. When they report 'x-number' of "souls" were "saved," what do they mean? The Ruperts clearly meant 'saved from the darkness and confusion of sect Babylon.' That is, they had 'come out' of some other denomination and (the women at least) laid aside all worldly adornment, including costume jewelry and wedding rings. Doubtless a few non-believers were won, but they were a minority.

This was no 'Golden Age.' In-group tensions were high and 'the saints' often, if not usually, did not see eye-to-eye on either doctrines or mores. And it was no 'Golden Age' for Church of God missions, which began in 1892 when B.F. Elliot went to Mexico (with D.S. Warner accompanying him to the boat and paying his fare). True, missions were not yet of the controlled

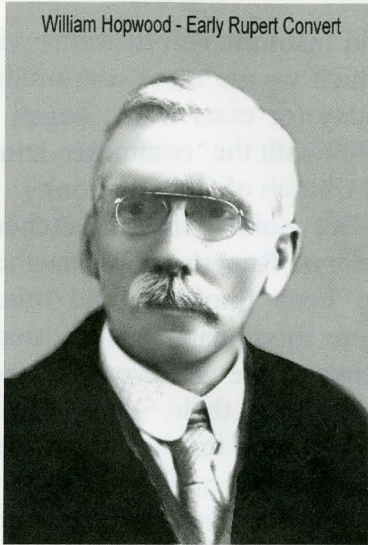
and institutionalized forms with which we are more comfortable today (or even which began in 1909 with the 'committee-izing' of Church of God missions.)

But 'saints' like the Achors, Henrys, Ruperts, J.W. Daugherty, Lena Shoffner, and others were missionaries in the truest sense of the word, even if they evaluated their own 'call,' trusted God for their livelihood, and did as they felt the Spirit of God would have them do. Their missionary methods may have made them appear like Mormons or Jehovah's Witnesses and their radical message often landed them in hot water, but they persisted faithfully.

Missionaries like the Ruperts did not win much of a following, but they left people behind in both England and Germany who watered and harvested. In Germany, it was Bro. Kohn and Sis. Niemann. In England, it was William Hopwood, who is pictured below with his family. The 'movement' in which they believed so deeply and for which they gave so much has hardly swamped either Germany or England since, but it has not been a lost cause either.



William Hopwood - Early Rupert Convert



From a photo in the Rupert archives

William Hopwood was born Aug 25, 1869 in Flintshire, Buckley, Wales. He was a bookkeeper by trade and worked as a young man for Merseyside Engineering in northwest England. He married Mary Elizabeth Hughes in 1891. In 1892, a daughter, Annie Margrette was born (moving in later years to Western Canada). In 1895, his wife died in childbirth. At that point, Annie went to live with two maiden aunts, who reared her until she went to join her father at age eighteen, after his remarriage.

One day in Birkenhead, he heard music of a street meeting and followed them back to the Mission [the building Ruperts had obtained in 1897 upon their return from the U.S.] He was converted and became a "vibrant" preacher and outstanding leader of the Church of God in northwest England. In 1921, he became the founding Editor, with Adam Allen of Belfast as Circulation Manager, of the *British Gospel Trumpet*. He was a long-time pastor of the Birkenhead congregation, dying on Apr 17, 1936).

This information was procured for us by Marianna Yamabe (Camrose, Alberta), who obtained it in a recent telephone interview with Vi Lindgren (Edmonton, Alberta), the granddaughter of William Hopwood. We treasure their assistance. We hope to learn more about this outstanding man.

WHATEVER HAPPENED TO *William T. Moneyhun?*

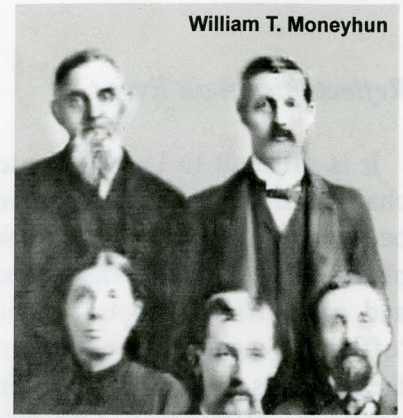
A good many of our archival finds are the result of serendipity. This is the case of William T. Moneyhun, one of the earliest and most influential lay leaders in Anderson. We were quite unaware of his existence until we chanced across a private letter from E.E. Byrum to his brother, Noah.

On July 31, 1905, E.E. wrote to his brother about a visit he had made to Anderson IN earlier in the month. (It was during this time the Company were looking for a new location for the publishing plant.) He describes the visit in considerable detail. It seems the Mayor of Anderson took him around the city, including Park Place, in a rig for two or three hours. He concludes: "In my mind this is about the place chosen of the Lord for the work."

Then "Bro. Moneyhun." "I stopped [stayed?] with Bro. Moneyhun, who lives at 2209 Meridian St." It appears to us that Bro. Byrum already knew Moneyhun before this Anderson visit, possibly through GT Company business. And, since he didn't have to explain to the Treasurer of Company who Moneyhun was, we may assume he was no stranger to Noah.

Anderson City Directories started us on Bro. Moneyhun's trail. He owned a clothing store at 934 Main St. and was Treasurer of the Indiana-Colorado Mining and Milling Company. In other words, he was a man of means and he was a 'brother.' William Moneyhun, it turned out, was also a leader and Bible

William T. Moneyhun



class teacher and Sunday School superintendant in the small 'church of God reformation' group meeting in South Anderson (near the present location of South Meridian Church of God). We do not know when this group first gathered in a rented house there, but it was likely before 1905.

Moneyhun was born in Tennessee in 1850. The family moved to the Anderson area in 1866 to take up farmland. He retired from the clothing business in 1910, serving for a time as President of the Church of God Old Peoples Home. He died in 1927 following a stroke. His funeral was led by E.E. Byrum and A.F. Gray, pastor of Park Place Church.

From the newspaper obituary we learned he had been buried in West Maplewood Cemetery, so our next stop was the cemetery. He was easily located in the records, but no grave marker was to be found, either for him or his wife Alda, who died in 1943. They had lived in a large house on E 6th Street (now WQME Radio Station).

We finally located the unmarked graves, but were left wondering why a man who helped found the Church of God in Anderson and bring the Gospel Trumpet Company to this city should be so lost to our memory? Perhaps the Historical Society can remedy that.