

WHAT WE TEACH

THE THEOLOGICAL TRADITION
OF THE
CHURCH OF GOD MOVEMENT
(ANDERSON, INDIANA)
1878-2005

BARRY L. CALLEN

What We Teach

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The Church of God (Anderson, IN) is a Christian reform movement dedicated to a return to central biblical teachings and serious Christian living. Desiring to remain open to the fullness of truth and to avoid further dividing the body of Christ, this movement has steered away from the use of formal creeds. Since its beginning, it has also sought to avoid developing and then insisting on its own sectarian distinctives. Even so, this movement has highlighted particular Christian doctrines, especially God's intentions for holy living and the unity of the church.¹

The beliefs of this movement have been understood to be thoroughly biblical and truly orthodox. No special revelations are claimed beyond the Bible itself and the Spirit's ministry of properly interpreting the biblical revelation.

Prominent Movement Self-Images

“The Church
Where Christian Experience
Makes You a Member”

“A United Church
for a Divided World”

This booklet traces how the Church of God movement in North America has affirmed the Christian faith since 1880. It includes a brief view of historical context, the central features of this believing tradition, seven sample statements of theological conviction, a reading list of theological books by widely respected authors in the movement, and some key questions for personal reflection or group discussion.²

The Movement's Early Context

Following the Civil War, the religious scene in the United States was dominated by a neglect and even denial of much that had previously been held as basic within the Christian community. The Church of God movement (Anderson) emerged out of this scene as part of the larger Holiness Movement. It was a “reformation” movement that sought to “come out” of the competitive and compromising chaos of divisive denominationalism. Daniel S. Warner (1842–95) was a primary pioneer of this movement.³ Warner wrote in his journal in March 1878:

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 he 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.

Forty-five years later, one of the movement's best-loved songs announced:

The day of sects and creeds for us
forevermore is past,

Our brotherhood are all the saints
upon the world so vast;
We reach our hands in fellowship
to every blood-washed one,
While love entwines about each heart
in which God's will is done.⁴

These reforming Christians intended to pioneer a better way. They spoke of the “early morning light” shining again in the “evening time” of the church’s troubled history. They sensed a divine commission to accept the apostolic faith as defined in the New Testament and to fulfill the church’s mission by re-emphasizing an open and free fellowship of sanctified and unified believers. They spoke of the Bible being their only creed. Their periodical, *The Gospel Trumpet* (founded in 1881 with Daniel Warner as editor), carried this vigorous affirmation on its masthead:

DEFINITE, RADICAL, and ANTI-SECTARIAN, sent forth in the name of the Lord Jesus Christ, for the publication of full Salvation, and Divine Healing of the body, and Unity of all true Christians in “the faith once delivered to the saints.”

The word *radical* in this quotation does not mean “extreme”; rather, it refers to being fully committed to the rule of God, whatever the cost. The Church of God movement is indebted to a long tradition of such serious intention.⁵ This “radical” flavor is seen in the “Carson City Resolutions” (1881). The first congregations of the Church of God movement were located in Beaver Dam, Indiana, and Carson City, Michigan. The Michigan group issued a set of resolutions as the keynote of their founding, including:

“Sincere Saints” United in Christ

Resolved, that we do not recognize or fellowship any who come unto us assuming the character of a minister whose life is not godly in Christ Jesus and whose doctrine is not the Word of God.

Resolved also, that we recognize and fellowship, as members with us in the one body of Christ, all truly regenerated and sincere saints who worship God in all the light they possess, and that we urge all the dear children of God to forsake the snares and yokes of human parties and stand alone in the “one fold” of Christ upon the Bible, and in the unity of the Spirit.

One historian of the Church of God movement has summarized the core teaching of the movement’s earliest leaders:

- They affirmed the Protestant precept that the Bible is the sole foundation of the Christian faith.
- They affirmed the basic conviction that religion, for the Christian, is essentially experiential.
- They affirmed that God was calling them to proclaim and to model the visible earthly expression of God’s one, holy, catholic church. That church could not be equated with any existing denomination. They had received “light on the church.” It was to be holy, unified, and not controlled by any creed, structure, or tradition.
- They affirmed that they were participants in the fulfillment of a segment of divine

destiny for all humanity. They understood their role as being the heralds of God's ultimate will for the church.⁶

Characteristics of This Teaching Tradition

Although the Church of God movement has not developed denominational distinctives framed in official and mandatory creedal statements, the characteristics of this reform tradition's beliefs are rather clear.⁷ Five such characteristics are:

1. An All-Truth Vision. The concern has been to realize in the present the authentic and enduring elements of the Christian tradition and mission. The Church of God movement stands committed to whatever is true and yields the life of the Spirit. Emphasis is on the whole truth and nothing but the truth as divinely revealed. There is an appreciation for process and diversity, and a disposition to be committed to what admittedly lies beyond the full comprehension of any one tradition within the Christian community. In principle, this movement is open to drawing from all segments of the Christian tradition that evidence God's revelation and the Spirit's presence, avoiding human apostasy and restrictive standards and structures.

2. Experiencing the Power. Leaders of this movement do not reduce Christianity to a series of belief statements. The real essence of the faith necessarily includes *experiencing* the truth. Congregations often have used the slogan "Where Christian Experience Makes You a Member." The intent is not to minimize the importance of the theological content of faith, but to highlight the necessity of being involved personally in life-changing obedience to the forgiveness and sanctifying grace of God—who is the source, focus, substance, and end of all true doctrine. There is to be

no isolated, merely intellectual, or routinely repeated confessional formulations of doctrine. Christianity already has endured too much use of theological creeds as protectors of historic church institutions and dividers among believers. Beyond right words lies the divine power to illumine the mind and alter life itself.

3. Truth in Relationship and Action.

According to the gospel of John, “The Word became flesh and lived among us, and we have seen his glory” (1:14 NRSV). When Jesus said, “I am the way, and the truth, and the life” (14:6), he meant that he was the full embodiment of God in fulfilling faithfulness, the model for those who are to be faithful in return. To know the truth (8:32) means to be aware of and favorably related to God’s saving purpose as embodied in Christ. The “Spirit of truth” (14:17) bears faithful witness to Jesus, who is the truth (15:26), guiding disciples into all truth (16:13). “Truth,” then, refers less to right intellectual grasp of theological statements and more to a full personal apprehension of the saving presence of God that has come to humanity in Jesus. Such apprehension necessarily involves an intimate personal relationship and responsible action. To “know” God is to be related rightly to God through Jesus Christ and to be engaged rightly in God’s present purposes. Being *doers* rather than mere *hearers* is required for gaining intimate understanding (James 1:22–25). Knowing involves revelation, relationship, and incarnation (Christ’s and then ours). So personal testimony is vital to sharing and knowing the truth. The essence of Christianity lies in experiencing and then witnessing to and actually living the truth revealed by God.

4. Convictional, Not Creedal. If the heart of Christian identity and discipleship necessarily

involves *experiencing* and then *living* the truth revealed by God in Israel and especially in Jesus Christ, then there will be strong conviction without oppressive creeds that are humanly developed and thus limited. The challenge is to walk constantly in the light as God gives light, not ever canonizing the spot on which one stands or institutionalizing the perception one may hold at any given time. Faith is always a pilgrimage, a journey guided by the Spirit toward more and more light. Faith's focus should be on the person (Jesus) who is himself the truth (John 14:6). Given these affirmations and cautions, the Church of God movement nonetheless has always cared very much about right doctrine. One of its theologians recommends that the movement should now (1) overtly confess the historic faith of the Christian church, (2) commit itself to serious study and preaching of the Word, and (3) be good stewards of the particular understandings believed to be entrusted to this movement by God.⁸

5. Comprehensive and Idealistic. Christians are to be more lovers of and seekers after divine truth than definers and protectors of the portions with which they have been blessed to date. The

Book Titles That Highlight Central Convictions

What the Bible Teaches (1914)

We Preach Christ (1957)

May Thy Kingdom Come—Now! (1959)

The Quest for Holiness and Unity (1980)

It's God's Church! (1995)

Following the Light (2000)

I Saw the Church (2002)

church is to be a body of truth-seeking pilgrims who have found the way (Christ), but who know they have not yet arrived at comprehensive understanding. For believers to understand themselves as embarked on a journey speaks against the dominance of restrictive establishments among God's people. The idealistic stance of the Church of God movement is that "we reach our hands in fellowship to every blood-washed one."

Seven Samples of Theological Expression

The Church of God movement (Anderson) has no official creedal statement. Nonetheless, many statements of sturdy conviction have been made in numerous sermons and books (see "Books for Further Study" section), and at special times by particular groups within the movement. All such statements are working documents that reflect their times, the circumstances, and the people involved. Theology is an ongoing task as the people of God seek to rediscover their biblical and apostolic roots and restate their best theological understandings for the sake of Christian mission in the settings at hand. No theological statement is fully adequate or final. In the Church of God movement, no statement is ever considered official. Even so, statements can be helpful in bringing focus to the past and giving guidance for the present.

Seven samples of theological explorations and statements follow; each sheds light on the teaching tradition of the Church of God movement generally. They are commended as case studies worthy of note.

1. In a Time of Tension (1934). Between 1929 and 1934, some leaders of the Church of God movement raised questions about whether its school in Anderson, Indiana, was truly representa-

tive of the reformation movement in its doctrinal teaching. To bring reassurance, the March/April 1934 issue of the *Broadcaster*, the campus publication, carried a statement of campus beliefs signed by the president, the dean, and nine other school leaders (p. 10). It read:

- We believe in and teach the doctrine of Christian unity as set forth in the New Testament.
- We believe and teach that there is but one Church, the Church of God, that it was built by Christ Himself, and that the only door of entrance is through Christ by means of the experience of the new birth.
- We believe and teach that the divisions of Christians into sectarian bodies is wrong and unscriptural, and, therefore, in love and humility we urge saved people to repudiate the walls of sectarianism and to abide only in the one true, spiritual Church, which is the body of Christ.
- We believe and teach that Christ and his truth, divinely and authoritatively revealed, is the only basis of true Christian unity and the only center to which all Christians can possibly be brought, and that we should fellowship with all who believe on the Lord Jesus Christ and are saved by faith in him.
- We believe and teach that this reform movement, which has as its grand ideal the unification of all true Christians, should not inculcate in its members a denominational consciousness or emphasize denominational legislative authority, and that it

should guard against the spirit and practice of sectarianism.

- We have urged and do urge our young people to go forth with enthusiasm and conviction to carry this great message to the ends of the earth.

2. In the Midst of Celebration (1979–80).

The Anderson School of Theology, the seminary of the Church of God movement, published in 1979 a booklet of theological perspective on the occasion of the 1980 celebration of the movement's centennial. Titled *We Believe* and widely received with appreciation, its central affirmations were:

- We believe that the gospel of Christ has the power to transform all persons who are willing to repent, believe in its promises and obey its commands.
- We believe in a cluster of biblical teachings which form a vision of the church. Specifically: (a) God's church is the community of redeemed persons, (b) God's church is a community of divine-human partnership with Christ as head, (c) God's church is a holy community, and (d) God's church is intended to be a unified community.
- We believe that God calls his people to mission. All Christians are mandated to bear witness to God's saving activity in Jesus Christ and to "make disciples of all nations" (Matt. 28:19).
- We believe in the principle of openness to all affirmations of the Christian faith which are expressions of the biblical revelation. The intended unity among Christians is

not based on the achievement of full agreement on all theological questions. Rather, it is based on a common membership in the church through the grace of God and is anchored by a common commitment to the centrality of Christ and the authority of the Word of God.

3. On an International Scale (1980+). The year 1980 marked both the centennial celebration of the Church of God movement in Anderson, Indiana, USA, and the approximate time when the number of people associated with the movement was greater outside North America than inside. The official 1980 celebration included the first International Dialogue on Doctrinal Issues. Other such international gatherings of theological leaders have since convened for doctrinal dialogue in Nairobi, Kenya; Seoul, South Korea; Weisbaden, Germany; and Sydney, Australia.⁹

These international gatherings have focused on doctrinal topics judged most crucial by leaders of the Church of God movement around the world. They have included “Pentecost and the Church,” “The Gifts of the Holy Spirit,” “Sanctification,” and “Christian Unity.” These topics all reflect the perennial concerns of this movement, Christian holiness and unity made possible only by the cleansing work of the Spirit.

Consistent with the non-creedal and movemental nature of the Church of God, these Dialogues have been times of serious theological study and interaction among interested leaders from around the world. They have not been intended to work toward formalized official positions on given topics. Rather, they have sought to be ad hoc settings in which the Spirit of God could better inform and inspire the teaching ministry of the church around the world. They have recognized that the Church of God movement has

always featured strong biblical convictions in line with orthodox Christian beliefs, and now must honor the principle of *interdependence*. Gilbert W. Stafford verbalized the common theological stance at the 1995 Dialogue in Sydney, Australia:

We have a common Bible, a common Lord, a common commitment to making disciples, a common desire to be people of the Spirit, a common urgency about living the holy life, a common desire to be church together. We agree that the Bible is the book of God's revelation in written form, that Jesus is the Lord and Savior, that disciple-making is the church's mission, that the Holy Spirit is the church's source of power, that holiness of life is the church's mode of life, and that believers only are the true church.¹⁰

4. In the Context of Mission (1988). The General Assembly of the Church of God in North America (dating from 1917) is a "temporary presbytery" that "shall not exercise ecclesiastical jurisdiction or authority" and therefore does not determine doctrine for the movement. It, however, has indicated two "reformation principles": biblical authority as central for the life of the church (June 1981) and the lordship of Jesus Christ as foundational (June 1985).¹¹ The Assembly also formulated a mission statement for the movement (June 1988) that reflects key doctrinal commitments. This statement was "commended to the Church as a resource and working document in the pursuit of its multi-faceted ministries."

*Mission Statement for the
Church of God Movement*

By the General Assembly of the Church of God
in North America, June 1988

The mission of the Church of God is to be a caring community of God's covenant people under the Lordship of Jesus Christ and the leadership of the Holy Spirit:

To proclaim the love of God, through Jesus Christ, to all persons;

To enable persons throughout all the world to experience redemptive love in its fullest meaning through the sanctifying power of the Gospel and know Jesus Christ as Saviour, Master, and Lord;

To call persons to holiness and discipleship;

To equip persons to be servants of Christ in the world;

To live as citizens of the kingdom of God here and now, work for justice, mercy and peace, and abide in the Christian hope.

To build up the whole body of Christ in unity.

5. In the Warmth of Dialogue (1996). From 1989 to 1997 there were a series of conversations, events, and publications that emerged out of dialogue between leaders of the Church of God (Anderson) and the Christian Churches/Churches of Christ.¹² One result was a 1996 joint statement of faith. While not officially representing either church body, this statement is thoughtfully reflective of both. It begins with: "We hold in common the lordship of Jesus Christ and we do not need to arrive at full consensus on doctrinal issues in order to be open to each other, influenced by each other,

genuinely valuing and loving each other, and learning to minister with each other.” Seven joint affirmations follow:

- We have learned that the roles played by the Enlightenment and American Holiness/Revivalism have shaped the theological perspectives of our respective heritages. This awareness now influences our attitude and helps us to transcend certain limitations coming from our histories.
- We appreciate the value of the historic Christian creeds, but we are unwilling to make any of these creeds a test of Christian fellowship.
- We celebrate our common conviction that Christ is the authority for life and belief. Christ is revealed through the Bible, as interpreted by the work of the Spirit in the context of the community of faith.
- We desire to recover for our time the essence of New Testament Christianity.
- We recognize the church as the universal body of Christ. Each local congregation is called to be a manifestation of this one body. We recognize the importance both of freedom in the Spirit and mutual responsibility among Christ’s disciples.
- We are agreed that baptism is commanded by the Lord Jesus to be practiced by all of His followers. This baptism is to be by the immersion in water of penitent believers. Baptism is symbolic of the atoning death, burial, and resurrection of Christ. By its nature as well as by biblical teaching,

baptism is involved with forgiveness of sin. We take pains, however, to repudiate any doctrine of baptismal regeneration, holding that forgiveness is wholly a matter of God's grace.

- We rejoice in the Lord's Supper as an affirmation of the new covenant of God's love poured out through Christ, the crucified, risen, reigning, and returning Lord.

6. Related to the Mission of Higher Education. Early in the history of the Church of God movement, many people criticized higher education because colleges and seminaries were seen as tools for denominations to perpetuate themselves and thus the dividedness of the church. Some movement leaders even insisted that an increase in knowledge usually meant a decrease in spirituality. Eventually, schools began to evolve within the movement's own life—each seeking to relate carefully to such concerns.¹³ For instance, in the original act of incorporation for Gardner College (Alberta, Canada, 1947), the school was said to provide for “intellectual and spiritual training for prospective ministers, missionaries, and gospel workers and promoting the true principles and teachings of the Bible as taught and exemplified by Jesus Christ.” Note the emphasis on the Bible, Jesus, and the lack of a standard creedal statement as such.

In 1972, Gulf-Coast Bible College (now Mid-America Christian University) published the book *Dynamics of the Faith*. It was written and edited by several school leaders. Not intended to be “dogmatic,” it hoped to be “biblically sound” and “cleanse the mental and spiritual atmosphere of some of the confusion, unscriptural teaching, and outright error that weakens the church's witness” (p. 7). Again, the Bible is seen as central and

reform is the motive. Two of the liberal arts colleges associated with the Church of God movement have identified with this reforming tradition by adopting the name *Warner* (Warner Pacific College and Warner Southern College). Anderson University speaks of its mission in light of the theological tradition of the Church of God (Anderson):

A Spirit of Freedom and Joy

The message of the church was firmly planted in the mainstream of Christian theology. The quest of this young [Church of God] movement was freedom from what it saw as artificial limitations of church structures and authoritative systems so that the essence of Christian truth might be realized again in freshness and wholeness. The spirit of the movement was one of freedom and joy proclaimed in one early song of the church, “The Bible is our rule of faith and Christ alone is Lord.” Out of this history a free and open tradition has provided a supportive context for the contemporary mission of Christian higher education...[Thus, Anderson University] lives in an atmosphere of free inquiry, even while it affirms that all knowledge is understood most fully in the light of God’s redemptive activity in Jesus Christ as that is interpreted through the historic witness of the Bible and the contemporary ministry of the Holy Spirit.¹⁴

7. Related to Ordaining Ministers (1997).

The 1997 edition of the ministerial *Credentials Manual*¹⁵ addresses the issue of the theological convictions expected of church leaders. In part, it reads:

Occasionally in this *Credentials Manual* there is reference to beliefs, standards, or practices “widely embraced” or “generally taught” in the Church of God (Anderson, Ind.). The intent of such references is to insure that ministers and congregations affiliated with the Church of God movement are appreciative and supportive of the distinctive heritage and commitments of this particular movement among God’s people. They are not intended to be “denominational” in any exclusive or divisive sense. It is important in this regard to note that the distinctiveness of the Church of God movement features a commitment to the unity of all God’s people. Faithfulness to the biblical revelation is judged central, with no accompanying assumption that all truth is known best or fully *by any church body*, especially when a church body chooses to isolate itself from honest dialogue with the rest of the believers in Jesus Christ. (pp. 9–10)

Although the Church of God movement honors theological freedom within the bounds of biblically based belief, those to whom ordination is granted are expected to hold persuasions that are in general agreement with the teaching tradition of the Church of God movement. Each ordaining body should supply the ordination candidate with a list of recommended Church of God doctrinal books and expect their being read. Recommended are at least these [seven titles—numbers 2, 3, 4, 6, 17, 18, and 20 in the “Books for Further Study” section below]. (p. 45)

In Conclusion

In 1979–80 the faculty and staff of Anderson School of Theology published the *We Believe* booklet as one of the keynotes to the centennial celebration of the Church of God movement. In 2003, with a new university president, a substantially new seminary faculty, and a fresh conviction that sharing their theological convictions would “strengthen and extend the fellowship of the Church of God and the wider family of God,” the seminary of the Church of God movement in North America developed and released a new *We Believe* statement. Its concluding affirmation is a fitting summary of the various theological statements of the Church of God movement:

In devotion to Christ as the head of the church, we desire to be a biblical people, a people who worship the triune God, a people transformed by the grace of God, a people of the kingdom of God, a people committed to building up the one, universal church of God, and a people who, in God’s love, care for the whole world. (p. 12)

Key Questions to Explore

1. Should any theological statement (creed) be considered adequate, final, authoritative, and mandatory for a body of Christians on the faith journey together?

2. How much does understanding a theological statement depend on understanding the historical context of its origin? Note the contexts of the samples above. Do Christians often affirm creeds they do not really understand?

3. The doctrinal emphases typical of the teaching of the Church of God movement have changed somewhat over the generations. Given the general theological perspectives of this movement, should these changes come as any surprise or give any cause for concern?

4. Despite the changes in theological perspectives over the generations, can you see in the samples above elements of belief that are stable and persistent in the Church of God teaching tradition?

5. Do the well-being and successful mission of the church require agreement among its members on most or all aspects of Christian theology? If agreement is not always necessary, where is the line between what is essential and what is optional? Who should decide on the line?

6. What is the proper balance among (1) formal statements of belief, (2) actual relationships to God, (3) living in the power and wisdom of the Spirit, and (4) determining to live in love and peace with fellow believers who may disagree on some doctrinal matters?

7. Can a church body confess its doctrinal beliefs without thereby making itself sectarian? Is there a positive role to be played by formalized confessions of faith?

Books for Further Study

An extended bibliography of works related to the Church of God movement is found on pages 414–426 of *Following the Light* (see #26 below). The following list is organized chronologically. With specific reference to Christian doctrine, note especially:

1. *Bible Proofs of the Second Work of Grace* by Daniel S. Warner. Goshen, IN: E. U. Mennonite Pub. Society, 1880.

2. *What the Bible Teaches* by Frederick G. Smith. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1914.

3. *The Last Reformation* by Frederick G. Smith. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1919.

4. *Christian Theology* by Russell R. Byrum. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1925 (revised by others, 1982).

5. *A New Approach to Christian Unity* by Charles E. Brown. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1931.

6. *Christian Theology*, 2 vols., by Albert F. Gray. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1944–6.

7. *The Apostolic Church* by Charles E. Brown. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1947.

8. *This We Believe, This We Proclaim* by Earl L. Martin. Anderson, IN: Gospel Trumpet Co. (Warner Press), 1952.

9. *Dynamics of the Faith* edited by Gene Miller, Max Gaulke, and Donald Smith. Houston: Gulf-Coast Bible College, 1972.

10. *Concerning Christian Unity* by James Earl Massey. Anderson, IN: Warner Press, 1979.

11. *The Early Morning Light* by Robert H. Reardon. Anderson, IN: Warner Press, 1979.

12. *The Quest for Holiness and Unity* by John W. V. Smith. Anderson, IN: Warner Press, 1980.

13. *Commitment to Holiness* by Kenneth Jones. Anderson, IN: Warner Press, 1985.

14. *I Will Build My Church* by John W. V. Smith. Anderson, IN: Warner Press, 1985.

15. *Tell Me the Tale* by Merle D. Strege. Anderson, IN: Warner Press, 1991.

16. *Tell Me Another Tale* by Merle D. Strege. Anderson, IN: Warner Press, 1993.

17. *Contours of a Cause* by Barry L. Callen. Anderson, IN: Anderson University School of Theology, 1995.

18. *It's God's Church!* by Barry L. Callen. Anderson, IN: Warner Press, 1995.

19. *Theology of Holiness and Love* by Kenneth E. Jones. Lanham, MD: University Press of America, 1995. (Reprinted by Prestonburg, KY: Reformation Publishers, 2000.)

20. *God as Loving Grace* by Barry L. Callen. Nappanee, IN: Evangel Publishing House, 1996.

21. *Theology for Disciples* by Gilbert W. Stafford. Anderson, IN: Warner Press, 1996.

22. *Coming Together in Christ* by Barry L. Callen and James North. Joplin, MO: College Press, 1997.

23. *Faithful in the Meantime* by Barry L. Callen. Nappanee, IN: Evangel Publishing House, 1997.

24. *Radical Christianity* by Barry L. Callen. Nappanee, IN: Evangel Publishing House, 1999.

25. *Church of God at the Crossroads* by Gilbert W. Stafford. Anderson, IN: Warner Press, 2000.

26. *Following the Light* edited by Barry L. Callen. Anderson, IN: Warner Press, 2000.

27. *Authentic Spirituality* by Barry L. Callen. Grand Rapids, MI: Baker Academic, 2002.

28. *I Saw the Church* by Merle D. Strege. Anderson, IN: Warner Press, 2002.

29. *Vision for the Church of God at the Crossroads* by Gilbert W. Stafford. Anderson, IN: Warner Press, 2002

30. *The Wisdom of the Saints* edited by Barry L. Callen. Anderson, IN: Anderson University Press, 2003.

31. *Discerning the Divine* by Barry L. Callen. Louisville, KY: Westminster John Knox Press, 2004.

Endnotes

1. The distinguishing (but not distinctive) doctrines of this movement are explored by John W. V. Smith in *I Will Build My Church* (Anderson, IN: Warner Press, 1985). The movement's teaching tradition is reviewed by Barry L. Callen in *Contours of a Cause* (Anderson, IN: Anderson University School of Theology, 1995) and *Following the Light* (Anderson, IN: Warner Press, 2000). Substantial theological writings of a systematic nature by prominent movement leaders include books by Russell R. Byrum (see "Books for Further Study" section #4), Barry L. Callen (#20 & 31), Albert F. Gray (#6), Kenneth E. Jones (#19), Frederick G. Smith (#2), and Gilbert W. Stafford (#21). All of these writings are representative and instructive; none are official or final.

2. For core elements of the teaching emphases of thirty-two of the more prominent persons in the Church of God tradition, see Barry L. Callen, ed., *The Wisdom of the Saints* (Anderson, IN: Anderson University Press, 2003).

3. See the biography of Daniel S. Warner by Barry L. Callen, *It's God's Church!* (Anderson, IN: Warner Press, 1995).

4. Verse three of "The Church's Jubilee," composed by Charles W. Naylor and Andrew L. Byers, 1923. It is meant to reflect Jesus' prayer for unity in John 17:23.

5. This Christian reforming tradition is explored extensively in Barry L. Callen, *Radical Christianity* (Nappanee, IN: Evangel Publishing House, 1999).

6. John W. V. Smith, *The Quest for Holiness and Unity* (Anderson, IN: Warner Press, 1980), 81–100.

7. Callen, *Contours of a Cause*, 46–90.

8. Gilbert W. Stafford, *Church of God at the Crossroads* (Anderson, IN: Warner Press, 2000), 22.

9. A brief history of these international gatherings is found in Barry L. Callen, ed., *Following the Light* (Anderson, IN: Warner Press, 2000), 384–96.

10. Quoted in Callen, *Following the Light*, 337.

11. See Callen, *Following the Light*, 202–4.

12. The full story of this dialogue is told in Barry Callen and James North, *Coming Together in Christ* (College Press, 1997). The theological statement is included as Appendix I.

13. See Barry L. Callen, *Preparing for Service* (Anderson, IN: Warner Press, 1988).

14. Anderson University undergraduate catalog, 2000–2002, 4–5.

15. The 1997 edition of the *Credentials Manual* was published by the Church and Ministry Service Division of the Leadership Council of the Church of God. In 2004, a new edition was published by Congregational Ministries of Church of God Ministries.