

## Statements by the Founding Leaders of the Pentecostal Movement against War



### The Weekly Evangel

From the very beginning, the movement has been characterized by Quaker principles. The laws of the Kingdom, laid down by our elder brother, Jesus Christ, in His Sermon on the Mount, have been unqualifiedly adopted, consequently the movement has found itself opposed to the spilling of the blood of any man, or of offering resistance to any aggression. Every branch of the movement, whether in the United States, Canada, Great Britain, or Germany has held themselves to this principle. When the war first broke out in August of 1914, our Pentecostal brethren in Germany found themselves in a peculiar position. Some of those who were called to the colors responded, but many were court marshaled and shot because they heartily subscribed to the principles of non-resistance. Great Britain has been more humane. Some of our British brethren have been given non-combatant service, and none have been shot down because of their faith.

“The Pentecostal Movement and the Conscription Law,” *The Weekly Evangel*, 4 August 1917, 6.

He said of disciples on another occasion, ‘They are not of this world, even as I am not of the world. . . .’ ‘Our citizenship is in heaven.’ (Phil.3:15 R.V.). . . . Let us be loyal to Him. . . . ‘Blessed are the peacemakers: for they will be called children of God.’ It is not those who delight in war, but those who are so permeated by the Spirit of the Prince of peace, and who seek to bring others into a blessed condition of peace with God and with their fellow man that inherit the blessing of the Master. . . . ‘But I say to you, That ye resist not evil. . . . Love your enemies, bless them that curse you, do good to them that hate you. . . .’

“The Crisis,” *The Weekly Evangel*, 21 April 1917, 7.

The nations [should have]....spread the Gospel of Peace and made known the rule of Jesus.... ‘the King of Peace’ instead of obeying the ‘traditions of men’ and preparing big guns, air craft, rapid firers [sic], submarines, a big navy, and bigger army for the destruction of human life.

“Tithes and Free Will Offerings,” *The Weekly Evangel*, 10 July 1915, 3.

I see the best, the most gentle men coming back transformed. I will not say that they have actually become wicked; but it is something much worse; they have grown accustomed to do evil unconsciously, to give the lie to all their lives, all that they believed, all that they desired, hitherto. To kill has become their duty, their sole object and purpose of life. . . . Their hearts are hardened.

Baron D’Estournelles de Constant, “The Sinister Education of War,” *The Weekly Evangel*, 20 January 1917, 2.

The Pentecostal people, as a whole, are uncompromisingly opposed to war, having much the same spirit as the early Quakers.... Indeed, some have already urged us to arrange for a great peace council among the Pentecostal saints, to put ourselves on record as being opposed to war at home or abroad. The Gospel Publishing House is now in possession of a powerful book entitled, "Blood against Blood," written by Arthur Booth-Clibborn, an English Pentecostal brother who has been the means of a glorious ministry in Germany before the opening of the war. We recommend that you purchase it and become imbued with the spirit of its contents, in complete opposition and protest against war and the shedding of blood.

"Pentecostal Saints Opposed to War," Weekly Evangel, June 19, 1915, p. 1; Weekly Evangel, July 10, 1915.

A most striking, realistic and forceful book by Arthur Sydney Booth-Clibborn, an English Pentecostal Evangelist and Elder who has put into words the principles burning in the hearts of all the Pentecostal saints on the subject of whether a Christian should go to war

or not. This book presents war from a Christian standpoint and is not intended for those out of Christ. Should the United States go to war with Germany what will be the attitude of the Pentecostal people. Send for a copy of his wonderful book make a decision.

“Blood Against Blood,” *The Weekly Evangel*, 3 July 1915, 3. “Blood Against Blood,” *The Weekly Evangel*, 10 July 1915, 3.



### **Arthur Sydney Booth-Clibborn**

The worldling knows only one kind of brotherhood-- that in Adam. The Christian knows two, that in Adam and that in Christ. In war the worldling denies one kind of tie in killing his fellow-creature; the Christian denies two kinds--he kills his fellow-creature and his fellow-Christian. Besides, the former has ever a "field" (a battlefield), open to him which the latter has not: He can sacrifice his life as a missionary, and, if needs be, as a martyr, and "sow himself" thus a seed of righteousness and life-producing life rather than as a seed of sin and death-producing death, which every sacrifice of life on the carnal battlefield inevitably is!

Arthur Sydney Booth-Clibborn, Blood Against Blood, 3rd ed. (New York: Charles C.Cook, 1914).

“The true conscientious objector is the sort of Christian who is gladly willing to go unarmed among savage heathen, far beyond the ‘protecting’ reach of a six inch shell. He is equally ready to dispense with all ‘protection’ in ‘civilized’ lands.”

Arthur Sydney Booth-Clibborn, “Nigh, Even At The Doors,” 5 October 1918, 6.

General Sherman: 'War is hell. . . .' George Fox, when offered a captaincy: 'I cannot fight, for the spirit of war is slain within me.' Sydney Smith: 'God is forgotten in war: every principle of Christianity is trampled upon.' Tertullian: 'Our religion teaches us that it is better to be killed than to kill.' John Wesley: 'Shall Christians assist the Prince of Hell, who was a murderer from the beginning, by telling the world of the benefit or need of war?'

Arthur Sydney Booth-Clibborn, "What is War?" *The Weekly Evangel*, 21 April 1917, 2.

### **Burt McCafferty**

We are not contending with flesh and blood. Our warfare is waged against the host of spiritual darkness. Our armor is not the spiked helmet, the suit of mail, etc., but the helmet of salvation, the shield of faith, and the breastplate of righteousness. Our feet are not "swift to shed blood," but are shod with the preparation of the Gospel of peace. I Thess. 5:8. Eph. 6:11, Oh Christian, "put up thy sword into his place, for all they that take the sword shall perish with the sword. Matt. 26:52.

Burt McCafferty, "Should Christians Go to War?" *Christian Evangel*, Jan. 16, 1915, p.1.

Our citizenship is not of this world, our citizenship is in heaven. Phil. 3:20. We belong to the Kingdom of God and the Kingdom of God and the kingdoms of this world are not allied...."

Burt McCafferty, "Should Christians Go To War?" *The Christian Evangel*, 16 January 1915, 1.

In Luke 22:49, the disciples asked Jesus, 'Lord shall we smite with the sword?' They prayed, but, instead of waiting for an answer, one immediately drew the sword and went to battle.... Let us wait for an answer from God. Let us not begin to reason from the natural point of view.... What was the answer of Christ to the disciples (Christians) to this question? (Matth. 26:51) 'Put up again they [sic] sword into his place.' This is what God is saying to the Christian of today, 'Ye followers of the Prince of Peace, disarm

yourselves' for 'the weapons of our warfare are not carnal.' (the musket, sword, siege gun or cannon). 2 Cor. 10:4.

Burt McCafferty, "Should Christians Go To War?" *The Christian Evangel*, 16 January 1915, 1.

The argument that we must go to war in behalf of the weaker nation because of its being in the right, is not consistent with the doctrines of Christ. It is also against the teaching of Christ to fight in self-defense. 'For even hereunto were we called, because Christ also suffered leaving us an example that we should follow His steps, who did no sin ( violence, Isa. 53:9) who, when he was reviled, reviled not again....'

Burt McCafferty, "Should Christians Go To War?" *The Christian Evangel*, 16 January 1915, 1.

Jno. [sic] 17:16. Our citizenship is not of this world, our citizenship is in heaven. Phil. 3:20. We belong to the Kingdom of God and the Kingdom of God and the kingdoms of this world are not allied.... Christians are separate from the world and are subjects of God's kingdom, a kingdom of peace....

McCafferty, "Should Christians Go To War?" 1.



**A. J. Tomlinson**

I could not take a gun and fire it at my fellow men even at the command of a military

officer. I could submit to the penalty inflicted upon me for refusing, but I cannot kill. I doubt if I could take the obligation to become a soldier in the first place.

A.J. Tomlinson, "Days of Perplexity," *Evangel*, 26 Jan. 1918, p.1.

We must obey the laws of our country so long as they do not conflict with the laws of God...but when the laws of our country are made to oppose the laws of the Bible we have to obey God and submit to the penalty.

A.J. Tomlinson, "The War Draft," *Evangel*, 2 June 1917, p.2.

If we are of the world, so we can take part in the wars, then we are not of His kingdom. We cannot be of the world and of the Lord at the same time. We cannot serve God and Mammon.

A.J. Tomlinson, "The Awful World War," p.1.

The church...objects to its members going to war.

A.J. Tomlinson, "The War Draft," *Evangel*, 2 June 1917, p.2.

If Jesus fought because His rights were trampled upon, then we should do the same. But where do we see Him slay the multitudes because they were trampling upon His rights?

A.J. Tomlinson, "The Awful World War," p.1.

*A.J. Tomlinson argued that they were forced by the government to aid the war effort by indirect means, such as the purchase at high cost food and clothing, railroad tickets, postage stamps, revenue stamps and bonds. Tomlinson complained:*

It makes scarcely any difference what one engages in now, he is helping in the war more or less in some way. But we say we cannot kill; this is true, yet indirectly we are lending

our assistance in the very thing our conscience condemns. We are helping to pull the triggers that fire the guns that the lives of our fellow men. We do not want to do this but it is forced upon us.

A.J. Tomlinson, "Days of Perplexity," *Evangel*, 26 Jan. 1918, p.1.

Plead for a place in the hospitals, relief corps, as chaplains or anything else besides taking a gun and going to the battlefield to fight.

A.J. Tomlinson, "The War Draft," *Evangel*, 2 June 1917, p.2.

Fond hopes of millions have been blasted and it seems that those in authority [who] could have some control, care for none of these things. They seem to value life as nothing.

A.J. Tomlinson, "The Awful World War," *Evangel*, 8 July 1916, p. 1.

My interest in politics vanished so rapidly that I was almost surprised by myself when campaign year came around and found nothing in me craving the excitement of conventions, rallies and public speakings. I was so taken up with Jesus, and so bent on electing Him, that one day as I was walking along the road two gentlemen met me and shouted out just like I had usually done, "Hurrah for M----!" With hardly a thought, and no premeditation, and yet with real enthusiasm, I shouted back to him, "Hurrah for Jesus!" He was so startled and amazed that as he rode on and looked back at me he looked as if he wondered if I had just escaped from the lunatic asylum. But he said no more, and went on.

My friends and neighbors begged me to at least go to the polls and vote, but I said, "No, I will only vote for Jesus." Their kindness, their friendship, their entreaties and reasoning had no more effect on me than if I had been in another world. I was dead to the world and the world was dead to me. I never have taken any part in politics since, nor gone to the polls and cast a ballot.

A.J. Tomlinson, *Answering the Call of God*, 9-10.

A.J. Tomlinson, *The Last Great Conflict*, 231-232.

Yes, the awful war seems near but we cannot fight in carnal warfare when Jesus taught differently, both by precept and example. The Church must shine and bless humanity,

regardless of the World War ...War is butchery and contrary to the spirit of Christianity. We as a nation, make a boast of being a Christian nation, but how little the spirit of Christianity prevails. We are a boastful, proud nation, running to many excesses, and spending much of our time in mere play.

The secular newspapers are full of the spirit of the world and calculated to inflame the minds of the American people with patriotic zeal. If war is declared public speakers will soon be infesting our country to enthuse the war spirit into our young men to induce them to volunteer to fight for their country, but we must guard against such things as much as possible on account of our religion.

A.J. Tomlinson, CHURCH OF GOD EVANGEL, Vol.8, No. 13, March 31, 1917

The awful war devil is still slaying his millions. His greed and thirst for blood is never satisfied. He is dragging millions of souls into his cruel grasp. Yea, he is slaying the young men in early life and breaking the hearts of millions of mothers and young wives...Our attitude toward war can be no other than that taught by our Lord...As members of the great Church of God we owe our first and best to God. Our first duty is to the church. We obligate to be loyal and true. This, then, is our first duty. The war demon may try to persuade you that your first duty is to the stars and stripes, but this is a delusion.

CHURCH OF GOD EVANGEL, Vol. 8., No. 8

The great iron hand seems to be slowly closing in on our beloved land. In many places...our sons are dragged from the parental nest and are hurried away to the front. Some of our own church members have already had...their boys pulled away from them by the cruel monster.

A.J. Tomlinson, "While the Wars Rage," *Evangel*, 8 July 1916, p.1.

It seems that the long demon-like claws are reaching out after new territory to drag other nations into the struggle.

A.J. Tomlinson, "While the Wars Rage," *Evangel*, 8 July 1916, p.1.

The war demon may try to persuade you that the first duty is to the stars and stripes, but this is a delusion.

A.J. Tomlinson, "The Awful World War," *Evangel*, 8 July 1916, p. 1.

### **J.B. Ellis**

*Dave Allen, a member of the Church of God (Cleveland, TN) in northern Alabama, was brutally murdered, apparently by two law officers, for refusing to register for the draft. J.B. Ellis, the state overseer of Alabama, who himself was arrested and spent time in jail for not buying war bonds wrote in the Evangel:*

While in Cleveland, Tenn. At the Elders' Council, Brother Tomlinson received a letter from Sister Allen telling of the murder of her husband. He asked me to make a thorough investigation and get all the facts in the case before he published it in the Church of God Evangel.

Upon arriving in the community where he lived I found the whole country stirred over the affair. The general sentiment of the people is that it was inexcusable murder.

The statement of his wife is as follows:

"My husband was at home with me on his twenty-sixth birthday. We were all alone. Two officers came up and asked where Mr. Allen was. I have him no answer. Upon their arrival my husband had concealed himself behind the headboard of the bed. One of the officers looked under the bed and seeing his feet, asked him to come out. He did so. They asked him to hold up his hands; he did that also. They then proceeded to handcuff him. He asked them not to do it as he would go without it. They then began beating him almost to death, they shot him and lift him dead in the floor."

I talked to many who were present immediately after the killing and they all said that the circumstances surrounding the murder corroborate with the testimony of Sister Allen.

Evidently they had knocked him over on the bed and beaten him almost to death there. A great pool of blood was on the bed. From the sign on the floor, as well as the statement of his wife, he got up off the bed and was beaten across the room, through the door and about three or four feet into another room where they shot him twice. Both balls entered his breast ranging downward, indicating that he was on his knees when they shot him.

Sister Allen said that he kept his hands above his head all the time trying to ward off the blows and protect his head. His hands, head and neck were beaten almost to a pulp. The Dr. who held the inquest said he would hardly have recovered from the blows

if they had not shot him.

Brother Allen was is the second draft and was called for in October. Knowing that his Bible church opposed war, he felt that he could not kill and had been hiding out. He carried his Bible with him everywhere he went.

While we do not endorse the way he proceeded to evade war, yet we feel that from his view point he might be classed among the martyrs.

We extend unto his wife and parents our heart felt sympathy. God's grace will be sufficient. Keep pressing on, the battle will soon be over.

I am looking for the time to come when many will have to seal our testimony with our blood.

J.B. Ellis, "The Murder of Brother Dave Allen," *Evangel*, 27 Apr. 1918, p.4.

### **The Way (Church of God, Cleveland, TN)**

The old testament [sic] was of force until Jesus gave us a new one....There were some things practiced in Old Testament times, that are not allowed now, but all things are quoted in the New Testament, form the Old, that christians [sic] are required to do.

"The Old and New Covenant to the Old and New Testament," *The Way*, March 1905, Volume 2 Number 3, 3.



**Charles F. Parham**

The past order of civilization was upheld by the power of nationalism, which in turn was upheld by the spirit of patriotism, which divided the peoples of the world by geographical boundaries, over which each fought the other until they turned the world into a shamble. The ruling power of this old order has always been the rich, who exploited the masses for profit or drove them en masse to war, to perpetuate their misrule. The principle teachers of patriotism maintaining nationalism were the churches, who have lost their spiritual power and been forsaken of God. Thus, on the side of the old order in the coming struggle, will be arrayed the governments, the rich, and the churches, and whatever forces they can drive or patriotically inspire to fight for them. On the other hand the new order that rises out of the sea of humanity knows no national boundaries, believing in the universal brotherhood of mankind and the establishment of the teachings of Jesus Christ as a foundation for all laws, whether political or social.

Charles F. Parham, Everlasting Gospel, pp. 27-28.

For over twenty years we have seen these present wars coming and it has been as real to us as it is now. All this time we have taught that true Christians must not fight for "he that taketh the sword shall perish with the sword..." It is hard for those who sincerely believe that we are nearing the end of this age and the shedding of blood to be of no avail, to fight for the perpetuation of these nations, which we know will fall as the Gentile age will close and the millenium come, when the nations of the world shall become the kingdom of our Lord and Savior, Jesus Christ.

Sarah T. Parham, The Life of Charles F. Parham (Joplin, No.:Tri-State Printing Co., 1930), pp. 273-274.

To Murder a fellow creature! To receive therefore even less than thirty pieces of silver, and perhaps live to receive the plaudits and honor of a more cowardly country and imbecile nation; for that nation is imbecile which retains its existence through out the struggling exploits of war. We hang our heads in shame to see Christian nations of the Moloch-God, Patriotism, whose principal doctrine was honor (?), there to have consumed in that death struggle the feeling of philanthropy and humanity; spending millions to build the fires for the consummation of these virtues, while the cause of Christ languishes, heaven loses, hell opens her jaws, and so-called Christian nations feed (by war) to satisfy her gluttonous appetite.

How much more far reaching the influence would be, for time and eternity, if nations and individuals could really become imbued with the teachings of Jesus, whom they profess to follow, and spend the millions and the men in the world's evangelization. Yet, while thousands of men will volunteer and suffer the hardships and privations of an earthly war for

glory, few, indeed, will volunteer and endure the slightest privations for the Master's kingdom and eternal glory. Where is your faith brethren?

Charles F. Parham, The Everlasting Gospel.

Fighting by the sword or ballot arouses all the carnal there is in people.

Charles Parham, *Apostolic Faith*, March 1912, 2.

How long can this nation go unpunished, when the principle support of the city government is blood money, drawn from the saloons and the brothels, winepresses, where the blood of your sons and daughters is ruthlessly trodden out.... Ere long Justice with flaming sword will step from behind the pleading form of Mercy to punish a nation which has mingled the blood of thousands of human sacrifices upon the altar of her commercial and imperialistic expansion.

Charles Fox Parham, *Kol Kare Bomidbar: A Voice Crying in the Wilderness* (1902; reprint, Baxter Springs, Kans.: Robert L. Parham, 1944), 66, 118.



**Frank Bartleman**

The War Church is a Harlot Church!

Frank Bartleman, "War and the Christian," circa 1922.

The poor people must spill their blood to save the rulers fortunes.... The servant class must be emancipated. The lords must turn their great 'preserves' into potato patches to feed the starving thousands of the common people....[Soldiers are] blinded by sin, blinded by ignorance, blinded and controlled by their leaders.

Frank Bartleman, "The European War," *The Weekly Evangel*, 10 July 1915, 3.

This war is not a holy war. It is the result of pride, greed, jealousy, hatred, hypocrisy, etc. The whole thing is a game of chess, with the nations as the players. Kings and leaders, capitalists, are the chess men. They play their nations as the stake. Rulers offer their private purse, bankers and financiers of the world for gain, munition manufacturers and provision merchants, all work together in this game. Flesh and blood of the common people, soldiers, are either forced or hired to do the fighting. The souls of men are the material used up in the scrabble. Rev. 18:13.

Frank Bartleman, "What Will the Harvest Be?" Weekly Evangel, August 7, 1915, p. 1.

We have killed off about all of our American Indians. What we have not killed outright we have starved. . . . Will not God deal in judgment with such a nation as this? Most assuredly! We have stolen the land from the North American Indians. . . . Our wrong to the black people was avenged in blood. What will the next be?

Frank Bartleman, "What Will the Harvest Be?" *The Weekly Evangel*, 7 August 1915, 2.

The nation, the voters, the church members, could stop this if they would insist upon it... [but] we are willing to receive these millions of blood money. We had better pluck out the stars from our flag and instate dollar marks in their place.

Frank Bartleman, "The European War," *The Weekly Evangel*, 10 July 1915, 3.

One of the greatest crimes of the late war was that of robbing the church of her sacred calling and "pilgrim" role, turning her aside from the saving souls, to plunge her into the vortex of world politics and patriotism, with all its fallen prejudices preferences, avarices,

cruelties, hates and murder.

The Church has no place to flaunt flags of national preference. God's grace and gospel are international. Christ died for all men. Antichrist means to run the church by government edict. Then we will have state and Church. The State will dictate to the Church. The flags represent fallen nations, with fallen nationalistic, sectional prides, ambitions, etc., that breed strife, enmity, jealousy, and war, for they are without Christ. We do not belong to them.

Government is squarely up against God in its demands on Christians during war time. And Christians are squarely up against the question whether they shall obey God or man.

Should those in authority forbid the preaching of practicing of the Gospel, which Gospel forbids to the Christian the exercise of war, there is but one thing for him to do. He must obey God.

Frank Bartleman, Christian Citizenship, (Los Angeles: Author, n.d.) 2 pages.

America's besetting sin is her money greed. Missionary effort is well nigh paralyzed. And small wonder. What have we to say to the heathen in the face of the present example of the recognized Christian nations?

Frank Bartleman, "Present Day Conditions," Word and Witness, June 1915, p. 5.

We speak without fear or favor.... We favor no country.

Frank Bartleman, "The European War," *The Weekly Evangel*, 10 July 1915, 3.

It is not worth while for Christians to wax warm in patriotism over this world's situation.... American capitalists, leaders and manufacturers are as deep in the mud as the others.... [Germans] are in the wrong sometimes also, and they are likely to stand by their country, right or wrong. England will do that also. America will do the same thing. There is not principle enough in any of these countries to overcome that.

Frank Bartleman, "The European War," *The Weekly Evangel*, 10 July 1915, 3.

Patriotism has been fanned into a flame. The religious passion has been invoked, and the national gods called upon for defence [sic] in each case. What blasphemy!

Frank Bartleman, "The European War," *The Weekly Evangel*, 10 July 1915, 3.



**Stanley H. Frodsham**

National pride, like every other form of pride, is an abomination in the sight of God. And Pride of race must be one of the things that pass away when one becomes a new creature in Christ Jesus.

When seen from the heavenly viewpoint, how the present conflict is illumined. The policy of our God is plainly declared in the Word, "Peace on earth, goodwill toward men." The nations who have drawn the sword to kill those of the same blood in other nations, for God "hath made of one blood all nations of men," are not merely fighting against one another, but with their police of "War on earth and ill will toward men," they are, without knowing it, again fulfilling the Scripture, "The Kings of the earth set themselves and the rulers take counsel together, against the Lord and against His anointed." Is any child of God going to side with these Belligerent kings? Will he not rather side with the Prince of Peace under whose banner of love he has chosen to serve?

Stanley H. Frodsham, "Our Heavenly Citizenship," Word and Witness, Oct. 1915, p. 3.

When one comes into that higher kingdom and becomes a citizen of the 'holy nation' (1 Peter 2:9), the things that pertain to earth should forever lose their hold, even that natural

love for the nation where one happened to be born, and loyalty to the new King should swallow up all other loyalties.

Stanley H. Frodsham, "Our Heavenly Citizenship," *The Weekly Evangel*, 11 September 1915, 3.

National pride, like every other form of pride, is abomination in the sight of God. And pride of race must be one of the all things that pass away when one becomes a new creature in Christ Jesus. . . . When seen from the heavenly viewpoint, how the present conflict is illumined. The policy of our God is plainly declared in the Word, 'Peace on earth, good will toward men.'

Stanley H. Frodsham, "Our Heavenly Citizenship," *The Weekly Evangel*, 11 September 1915, 3.

Is any child of God going to side with these belligerent kings? Will he not rather side with the Prince of Peace under whose banner of love he has chose [sic] to serve?

Stanley H. Frodsham, "Our Heavenly Citizenship," *The Weekly Evangel*, 11 September 1915, 3.

The world, especially the religious world, has no use for the children of God, but the Lord taketh pleasure in his people. . . . It is important for the saint of God to remember that his citizenship is in heaven.

Stanley H. Frodsham, "Our Heavenly Citizenship," *The Weekly Evangel*, 11 September 1915, 3. This was evidence that Frodsham viewed Pentecostals as being outside the religious establishment.

### **Samuel H. Booth-Clibborn**

"A truly enlightened Christian will have the spiritual perception to see that this so-called 'non-combatant service' is only a part and parcel of the whole machine. Men and women

thus employed are every bit as guilty in the Supreme Court of Heaven of the murder of their fellow-men, as are those in the trenches.”

Samuel H. Booth-Clibborn, *Should A Christian Fight? An Appeal to Christian Young Men of All Nations* (Swengel, PA: Bible Truth Depot, n.d.), 83.

Samuel H. Booth-Clibborn, “The Christian and War. Is it too Late?,” *The Weekly Evangel*, 28 April 1917, 5.

Find me in the New Testament where Christ ever sent His followers on such a mission? On the contrary He sent them out to save men—not to butcher them like cattle. . . . No! as far as the Christian is concerned, the “eye for an eye” system has given place to the “Turn to him the other cheek also” of Matt. 5:39-44.

Samuel H. Booth-Clibborn, “The Christian and War. Is it too Late?,” *The Weekly Evangel*, 28 April 1917, 5.

*When challenged with the question of self-defense Booth-Clibborn responded with a four-point answer. First, he argued that a “murderous individual” employs his free will while wars are fought by “poor harmless people . . . driven like cattle and quite against their will by godless governments into butchering each other.” He then claimed that God often protected his children “according to their faith; for they put their trust in Him rather than the police.” But should the “brute” actually break in and threaten one’s life, “if it should come to actual violence—Matthew 5 and Romans 12 would still remain true, and God’s Word would still have to be obeyed.” Thus, even when it seemed like Booth-Clibborn would justify self-defense because it differed from war, he did not. Obedience was key. He then made his fourth point:*

Many religious persecutions which down the ages have been the inevitable accompaniment of every new and powerful movement; and yet these very persecutions have set the seal of God’s approval in the most striking way on the doctrine of Christian non-resistance. Those same early non-resisters, mind you, were the same martyrs, of whom, in recent days of **inherited** religion, the boast is so often heard, that ‘their blood was the seed of the church!’

Samuel H. Booth-Clibborn, “The Christian and War. Is it too Late?,” *The Weekly Evangel*, 28 April 1917, 5.

Paul Alexander, “Spirit Empowered Peacemaking: Toward a Pentecostal Charismatic Peace Fellowship” Paper presented at the European Pentecostal Charismatic Research

Association, Leuven, Belgium, 17 July 2001, 14.

It is also essential that we bring unprejudiced, humble, and earnest minds and hearts to bear on this matter, as I've found ninety per cent of militaristic Christians to be lacking in the above kind of 'Preparedness,'—as is evidenced by a biased, feverish state of mind, fatal to clear spiritual thinking.

Samuel H. Booth-Clibborn, "The Christian and War," *The Weekly Evangel*, 19 May 1917, 4.

But there is another way in which **the Temple can be destroyed**, viz., by dragging into it the present horrible hatred, pride, and bloody butchery! 'Know ye not that ye are the Temple of God and that the Spirit of God dwelleth in you? If any man destroy (R. V.) the Temple of God, Him shall God destroy!' (And 'all they that take the sword shall perish by the sword.')

Samuel H. Booth-Clibborn, "The Christian and War," *The Weekly Evangel*, 19 May 1917, 4.

### **Lycurgus Reuben Lynch**

Any kind of service that aims directly at the conservation of human life is Christian. Under this heading we classify almost all branches of non-combatant service, except, of course, the manufacture of munitions, etc., which hardly comes under this classification. Any kind of service that aims directly at the destruction of human life is anti-christian.... So if you ask me whether I can take human life in time of war, I must answer, But for my Lord I could;-- until He fail me, I cannot. (Luke 6:46; Hebrews 13:5, 6)

Lycurgus Reuben Lynch, Can a Christian Bear Arms? (Springfield, Missouri: Artcraft Gospel Press, n.d.), 8 pages n.p.



*J. Roswell Flower & E.N. Bell*

**J. Roswell Flower**

Christians must lose their national preferences and prejudices. We are not citizens of this world, but citizens of a better country.... God's people must all get to this place, where national prejudices must die and where the glory of God only will be sought.

J. Roswell Flower, "What Will the Harvest Be? Article in Last Week's Evangel Receiving Just Criticism," *Weekly Evangel*, 14 August 1915,2.



**Donald Gee (1891-1966)**

Then the only answer for the Christian is contained in the immortal words of Peter, "We ought to obey God rather than men." Acts 5:29. Conscientious Objection then becomes the only possible course, however serious the consequences. The Bible puts clear before us the magnificent example of Daniel and the three Hebrews. Daniel 3 and 6. He who said,

"Render unto Caesar the things that are Caesar's" also said, "But unto God the things that are God's." The two are to be combined to the last possible limit, but when further combination of allegiance becomes impossible--then God must come first.

The Christian's true citizenship is in heaven, Phil. 3:20.

The writer has observed as a solemn fact that those of our Pentecostal brethren who took a strongly patriotic attitude in the last war have mostly gone backwards in spiritual power and influence ever since, while those who put Christ and His Word before all have advanced by divine grace....

Donald Gee, "War, the Bible, and the Christian," Pentecostal Evangel, Nov. 8, 1930, p. 6.

However passionately patriotism may overwhelm everything else in time of war, the world certainly expects the Christian church to take a stand against war, and it is deeply disappointed at heart when that stand is not taken, however much it may persecute for the time the "conscientious objector."

The Old Testament provides no justification for the Christian to go to war. Its history comprises "times of ignorance" at which God winked (Acts 17:30); its spiritual dynamic was a law written on tables of stone, and enforced by heavy physical penalties on every hand (e.g., Leviticus 26, etc.); the very bringing in with Christ of a New Covenant of which the keynote is the word "better" (Heb. 8:6, etc.) was a proof of its temporary character.

Donald Gee, "War, the Bible and the Christian," part II, Pentecostal Evangel, Nov. 8, 1930, p. 6.

### **Azuza Street Revival**

COLOR LINE OBLITERATED: WHITE AND NEGRO FANATICS HOLD SERVICES.

*Portland Oregonian*, December 31, 1906, p.4.

We may find excellent reasons for rejecting the idea of communism, but those professing to be filled with the Spirit of Christ have the responsibility of showing a realistic alternative.

Hollenweger, Pentecostals, p. 208.



## Assemblies of God

Resolution Concerning the Attitude of the General Council of the Assemblies of God Toward any Military Service which Involves the Actual Participation in the Destruction of Human Life.

While recognizing human Government as of divine ordination and affirming our unswerving loyalty to the Government of the United States, nevertheless we are constrained to define our position with reference to the taking of human life.

WHEREAS, in the Constitutional Resolution adopted at the Hot Springs General Council, April 1-10, 1914, we plainly declare the Holy Inspired Scriptures to be the all-sufficient rule of faith and practice, and

WHEREAS the Scriptures deal plainly with the obligations and relations of humanity, setting forth the principles of "Peace on earth, good will toward men." (Luke 2:14); and

WHEREAS we, as followers of the Lord Jesus Christ, the Prince of Peace, believe in implicit obedience to the Divine commands and precepts which instruct us to "Follow peace with all men," (Heb. 12:14); "Thou shalt not kill," (Exodus 20:13); "Resist not evil," (Matt. 5:39); Love your enemies," (Matt. 5:44): etc. and

WHEREAS these and other Scriptures have always been accepted and interpreted by our churches as prohibiting Christians from shedding blood or taking human life;

THEREFORE we, as a body of Christians, while purposing to fulfill all the obligations of loyal citizenship, are nevertheless constrained to declare we cannot conscientiously participate in war and armed resistance which involves the actual destruction of human life, since this is contrary to our view of the clear teachings of the inspired Word of God, which is the sole basis of our faith.

Weekly Evangel, August 4, 1917, p. 6.



**Church of God in Christ**  
**(founded by C. H. Mason)**

We believe the shedding of human blood or taking of human life to be contrary to the teaching of our Lord and Savior, and as a body are adverse to war in all its various forms.

Walter J Hollenweger, "Black Pentecostal Concept," Concept Journal, special issue no. 30 (June 1970) pp. 27-28.



**Church of God (Cleveland, TN)**

If any of our members should in any way advocate war, or try to persuade any of these registrants to go on to war, or urge or enthuse them into a desire to fight, such members will be considered disloyal to the Church and alas to the Church of the Bible, and a continuance of the same may lead to the necessary action (expulsion) under our laws and principles.

"War Notice," *Evangel*, 4 Aug. 1917, p.3

*The Church of God's absolute pacifist stance on war in the Statements of Faith article 29 prior to 1928:*

The Church of God stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below is given some of the teachings that is [sic] made prominent:

29. Against members going to war—Ex. 20:13, 1 Chron. 28:3, Psalm 120:7, Math. 5:38-48, 6:14, 15; 26:50-56, Luke 22:49-52, John 18:10, 11, 36; Rom. 12:19.

*Though article 29 changed in the Church of God Teachings in 1928, it was still pacifist:*

The Church of God stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below is given some of the teachings that are made prominent:

29. Against members going to war in combatant service.  
Read Rom. 12:9; Matt. 5:38-48; Matt. 18:10, 11.

*The Church of God relinquished its absolute pacifist stance in 1945:*

The CHURCH OF GOD stands for the whole Bible rightly divided. The New Testament is the only rule for government and discipline. Below is given some of the teachings that are made prominent:

29. "The Church of God believes that nations can and should settle their differences without going to war; however, in the event of war, if a member engages in combatant service, it will not affect his status with the Church. In case a member is called into military service who has conscientious objections to combatant service, the Church will support him in his constitutional rights."