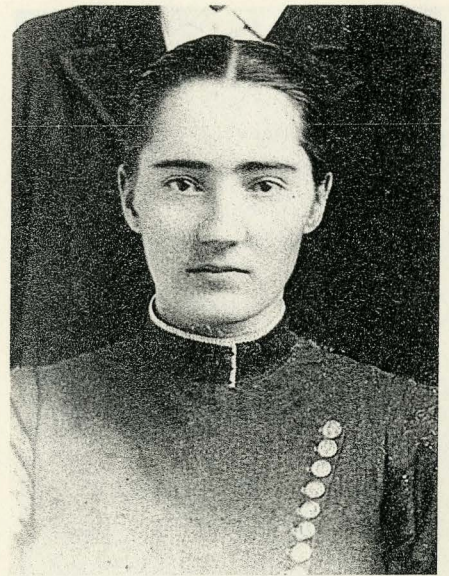


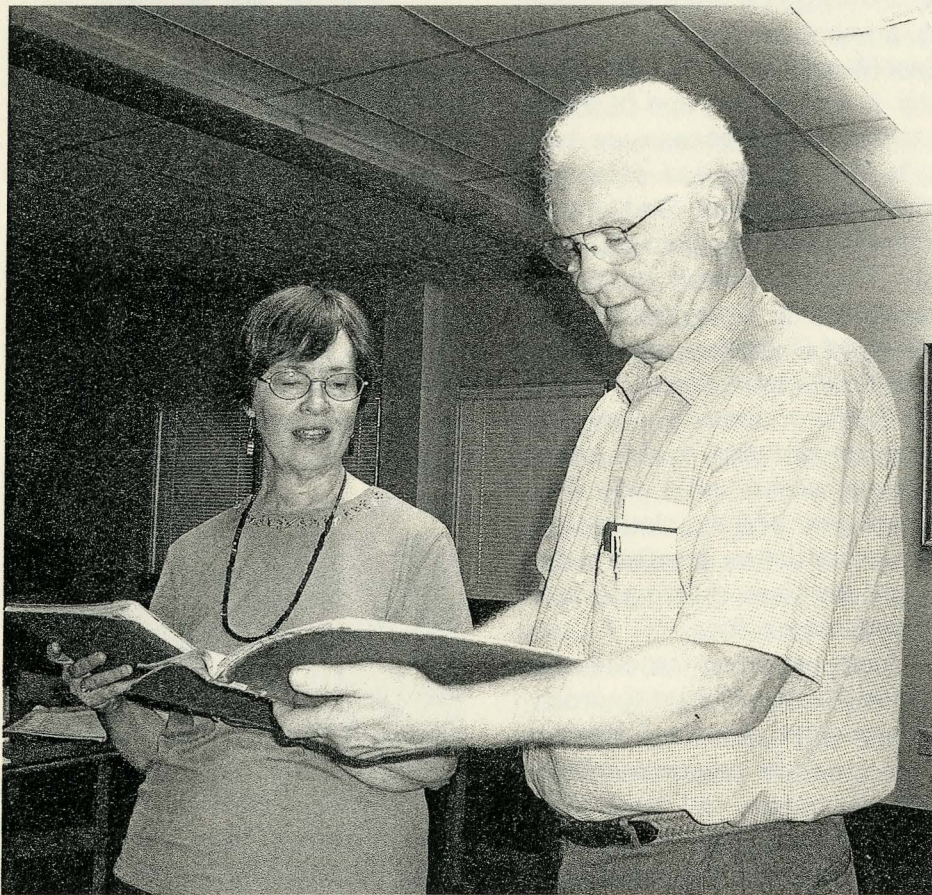
Church of God Historian

Historical Society of the Church of God (Anderson IN) Vol 4 No 1 Fall 2003



Melissa Carpenter

Melissa Carpenter, from a group photo taken about 1892, one of the several young people comprising the Gospel Trumpet Family in Grand Junction, Michigan.



19th CENTURY HISTORICAL TREASURE

A Historical Society member, Phyllis Dennison, Findlay, Ohio, recently delivered the diaries of her Great Grandmother, Melissa Carpenter to Church of God Archives. In the picture above, she discusses the significance of the diaries with Douglas Welch, the Director of the

Archives. (In the photo to the right she and Dale Stultz are pictured examining the diaries.)

These diaries were written in Grand Junction, Michigan, in 1892 and 1893. They give a fascinating day-by-day account of life in the Gospel Trumpet Family from the



perspective of a young, single woman (22 years of age).

These diaries, written barely a decade after D.S. Warner began publishing the *Gospel Trumpet*, give us an unparalleled view into the world of the young people who actually carried on the publishing work—without whom, the work would have been considerably diminished. What a treasure!

Church of God Historian

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

Vol 4 No 1 Fall 2003

This newsletter is published three times a year: Fall; Winter; and Spring. It is published by the Society on behalf of its members and is printed at Anderson University, Anderson IN 46012.

All correspondence should be addressed to: The Editor, Historical Society of the Church of God (Anderson), 1612 East 10th Street, Anderson IN 46012. Or email: wiljordan@msn.com.

Church of God Historian is managed by the Executive Committee of the Society: Merle Strege, President; David Markle, Vice-President; Douglas Welch, Secretary-Treasurer; and Wilfred Jordan, Editor.

The Historical Society . . .

The Historical Society of the Church of God (Anderson) exists: to encourage within the Church of God (Anderson) interest in Church of God history; to help facilitate the collection and preservation of Church of God books, historical documents (letters, diaries, journals, minutes, reports) and photographs; to assist members whenever and where ever possible with historical research and writing; and to provide for those concerned with Church of God history and heritage association with others of like mind.

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). The Society's "year" runs from Annual Meeting to Annual Meeting (held at the Annual Convention of the Church of God in North America in Anderson, Indiana in the month of June). Checks should be mailed to:

Historical Society
P.O. Box 702
Anderson IN 46015-0702
Telephone 765-641-4285

From the Editor

IN RETROSPECT

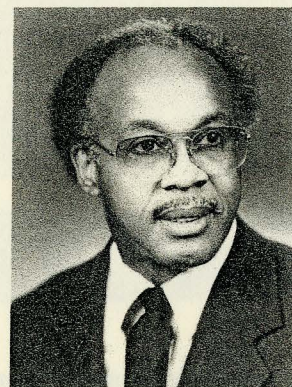
The Charles W. Naylor Memorial Dedication

During the North American Convention of the Church of God in Anderson on Monday, June 16, 2003 at two o'clock in the afternoon, a large crowd of persons was present for the Charles W. Naylor Monument Dedication ceremony. It was again, one of those great moments because we had met to both honor and celebrate one of the Church of God's most gifted servants in the field of hymnology. The two o'clock event that took place in Anderson's East Maplewood Cemetery was indeed one of the church's "finest hours."

The walking distance from the convention grounds to the burial site is only about half a mile. The sky was clear and the clouds, like huge balls of cotton, testified to the love and promises of God and how we loved one another.

After gathering around the Naylor burial site, Robert Reardon joyfully greeted us. Paul Yerden led the group in prayer and then Robert Nicholson led us in the enthusiastic singing of songs written by Naylor: "Once Again We Come;" and other songs of joy attributed to Naylor. The fervor and joy with which these were sung attested to how loved these songs have been in the Church of God.

Perhaps some among us who sing many of Naylor's songs are not aware that for forty one years he was confined to bed—a constant sufferer. It is reported that as a young man he was injured when the main pole of a camp meeting



tent he was helping to erect fell across his back, severely injuring him. Later, a second such accident occurred, permanently injuring his spine. In that school of isolation and constant pain, he learned *the secret of the singing heart*, which is the title of one of his books.

We are including here a photograph of the monument, showing only the text engraved on it (for a photo of the full monument, see page 4).

Charles Wesley **NAYLOR** 1874-1950

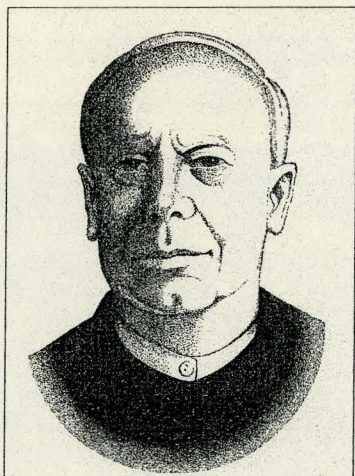
Charles Naylor was a famous Church of God song writer. Two tragic accidents left him bedfast from 1909 until he died in 1950. In spite of pain and poverty his songs are filled with joy, praise, and encouragement. They are timeless gifts still treasured and sung today around the world.

*I am the Lord's
Spirit Holy
Wholehearted Service
Be An Overcomer
The Church's Jubilee
I'm Going On
Shine In Me
Once Again We Come
are a few.*



This marker is placed in profound gratitude by his friends who have been blessed by his lyrics.

Continued on p.3, col. 3



— Portrait by David Liverett

CHARLES WESLEY NAYLOR: Theologian of the Church

*Some Remarks on the Occasion
of the Dedication of a Monument
Erected in His Honor*

Charles Naylor is remembered as one of the finest songwriters in the history of the Church of God. His memory is all the more poignant for the fact that he wrote inspiring words under the burden of affliction and unrelieved pain. Two accidents struck him down in the prime of life, leaving him almost completely bedfast.

Pain and severely restricted movement, however, could neither imprison his spirit nor quench the flow of words from his pen. He continued to write gospel songs and devotional books with sentences like this: "Pain is the chisel that God uses to carve his image on the human heart."

It would not be a faithful picture of Naylor's spirit were we to think that it was his injuries and pain that gave him his insight into the mystery of God's presence in human suffering. Years before his first accident, Naylor had already demonstrated his sensitivity to grief and hurt in people's lives. In

the very early 1900s he collaborated on a gospel song with Clarence Hunter, who with his wife, Nora, had recently lost their two infant daughters, Mary and Martha. Naylor helped the Hunters work through their grief with these words: "God's way is best, I will not murmur, although the end I may not see. Where e'er he leads I'll meekly follow; God's way is best, is best for me."

In the Church of God movement, where we affirm no creed but the Bible, doctrine almost of necessity takes the form of practices. We learn what the church believes, teaches, and confesses as participate in the fundamental practices of the group. It is a commonplace observance, therefore, that song-writing and singing have been crucial means by which we have taught and learned doctrine.

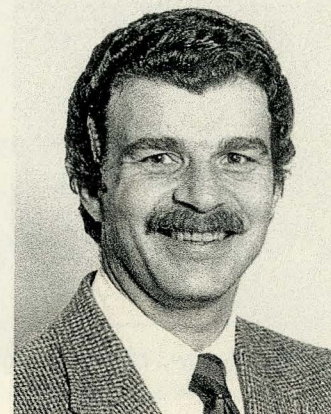
In the Church of God historically, we have sung the faith. Most of us who are aged fifty and over and who grew up in the Church of God can close our eyes, turn back the years, and see and hear the saints singing the songs of Naylor and others. This exercise carries me back to St. Paul Park, Minnesota, where I still see Sister Nicholson seated at an old upright piano and hear Paula Harbrecht's warm and rich voice anchoring the altos as they harmonized the refrain of "Spirit Holy."

In your mind's eye, the faces are different, but the experience is similar. In imitation of those dear ones we learned to sing the faith and thus to yearn after the infilling, sanctifying presence of the Spirit in our lives. The lyrics of Naylor and others prompted that yearning and pointed the way to its fulfillment. Thus they deserve as much as the writers of any of our theological books the title "Theologian of the Church."

Other song writers were more

prolific than Charles Wesley Naylor; none was more profound. His words in book and song reflect the light of heaven, a light by which we were able to make our way in this world. For that he is a most deserving theologian of the church. Thanks be to God for the life of Charles Wesley Naylor.

— Merle D. Strege
Historian of the Church of God



EDITORIAL, Cont'd from page 2:

Please note: the next issue of the *Church of God Historian* will pick up the information and research on the Summit View Cemetery site adjacent to the former Warner Press building.

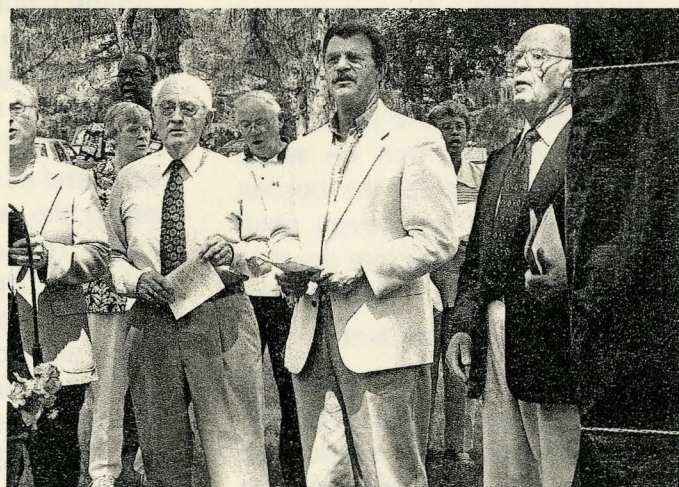
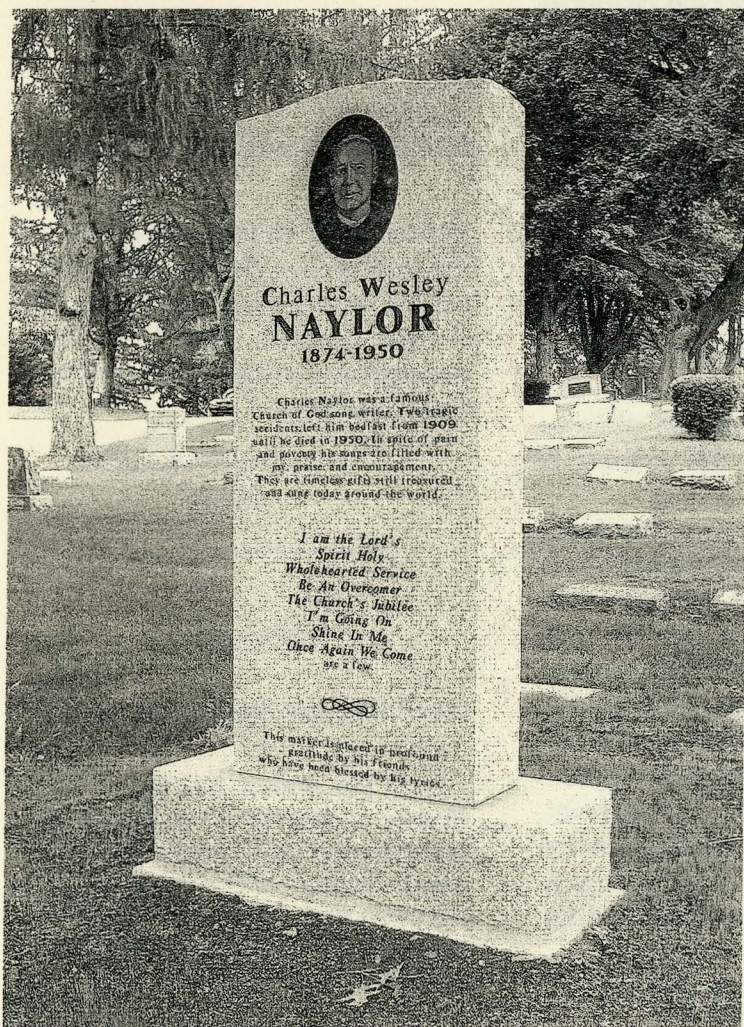
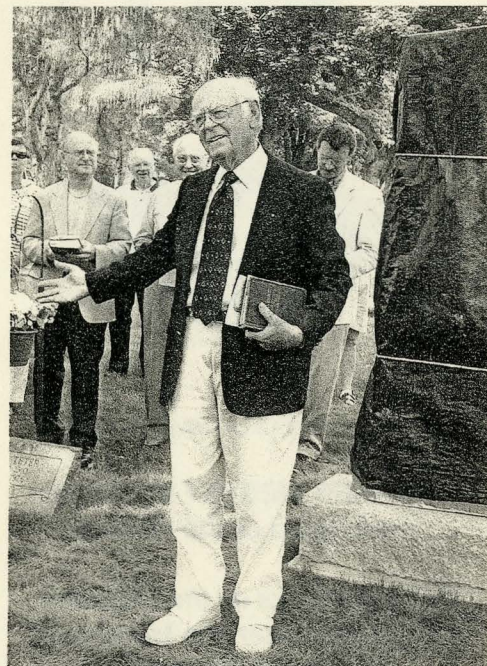
— Wilfred Jordan
Editor

WANTED

New Historical Society Members

At the Annual Meeting of the Society during the North American Convention of the Church of God, our membership stood at 87 (and paid up members fewer than that). We need your help in contacting potential new members. Please help us!

Scenes From Naylor Memorial Dedication



Clockwise from Left

The Naylor Memorial monument

Part of the large crowd of Convention goes at the memorial service in Maplewood Cemetery

Robert Reardon, master of ceremonies and director of the memorial project

Arlo Newell, Merle Strege, and Robert Reardon join in the Naylor "hymn sing"



Upper left: Robert Nicholson leads hymn singing. Upper right: Robert Reardon introduces David Liverett, who provided the art work for both monument and printed program. Lower left: Merle Strege, speaker for the occasion. Lower right: James Earl Massey offers the dedicatory prayer.



Jottings

From the Archives

Douglas E. Welch

Western Canadian Centennial

For the past several days, I have been manually searching the *Gospel Trumpet* for the years 1905-1909 in the original print editions. I have been seeking any information I can find having to do with the earliest beginnings of the Church of God in Western Canada. The year 2005 has been designated as the centennial of the Church of God there. Thus my heightened interest.

Of course, I could simply have read what some of our historians have had to say about those beginnings—and I did. The standard sources are: C.E. Brown, *When the Trumpet Sounded* (1951); H.C. Heffren, *Voices of the Pioneers* (n.d.); John W.V. Smith, *The Quest for Holiness and Unity* (1980); and Walter Froese, *Sounding Forth the Gospel on the Prairies* (1982).

But I was still left in some confusion about events and dates—particularly dates. Our esteemed historians did not all speak with one voice, normally not a major problem—except when it comes to dating centennials. So it was time to get down and grubby.

It has been generally held in the Church of God in Western Canada that the Church of God message was first proclaimed in Edmonton, Alberta in 1905 by William H. Smith, an African American evangelist from Colorado. This, I suppose, is the reason for the centennial celebration in 2005.

But neither John W. V. Smith nor Walter Froese agrees with the 1905 date for the opening of the Edmonton mission. They place it in 1906—and they are, it turns out, quite right. That, I said to myself, is a rather major historical problem for a 2005 centennial. (In other cases I have dealt with, local tradition has won out over the

historical evidence. Belief is often too strong to be swayed by historical facts. However, I doubt that will happen in this instance.)

In my search, I came across a letter to the *Trumpet* from William H. Smith himself, published October 7, 1909. He writes: "I came here April 28, 1906 as God had made it plain to me before leaving the States that I should come here and preach the gospel on the streets and from house to house and distribute Trumpets and tracts in English, German, and Norwegian." In 1907, he and a few associates began to hold meetings in a tent—which may possibly count as their first camp meeting. Late in 1907, a building was purchased. This became the "Gospel Mission to All Nations" and may have been the first Church of God building in Western Canada.

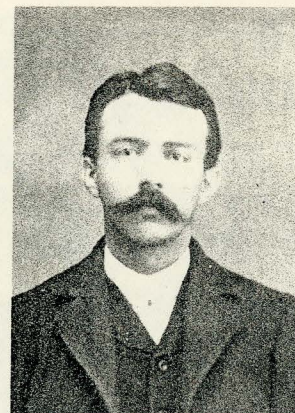


William H. Smith, 1906.

The 1906 beginning is confirmed by L.W. Neff, who joined Smith in November, 1906 (*Gospel Trumpet*, January 31, 1907). Bro. Smith, Neff says, had arrived in Edmonton On April 28, 1906. So the date cannot be in question. It had begun to look as if the 2005 centennial is premature.

But I subsequently learned that the Church of God message had come to Western Canada in 1905 in the German language. William Ebel, Editor of the German Gospel Trumpet (also published by the Gospel Trumpet Company), *Evangeliums Posaune*, spent an extended period in Winnipeg, Manitoba that year, preaching to German-speaking immigrants. This, so Walter Froese writes, is reported in *Evangeliums Posaune*.

This is confirmed by a letter written



William Ebel

to the *Trumpet* from A.S. Kriebel, published on December 6, 1906. He writes: "Bro. Ebel and I have had a meeting for ten days in this city amongst German Russians. Somewhat more than a year ago Bro. Ebel spent a month here and baptized fifteen and last April he and Bro. Tubbs baptized sixteen." This date, also, cannot be doubted. So, was the first preaching of the Church of God message in Western Canada in the German language? Perhaps.

In reading C.E. Brown's *When the Trumpet Sounded*, I learned that Hiram A. Brooks (a longtime friend and confidant of G.P. Tasker, with whom he worked in Ontario and who in 1907 accompanied Tasker on an extended missionary tour of India) went to Saskatchewan in 1905 to visit "a relative" who lived about 40 miles west of Saskatoon (a brother, according to H.C. Heffren). He met Fleming May and Alex Stevenson and "won them to the truth." As a result, a small congregation was started and Brooks left these two men in charge of it when he returned to the U.S. (Brown 1953:329).

Here was a piece of history that most definitely needed confirmation. The problem was that the historical consensus places the beginning of the Saskatchewan work quite a few years later. Brown, as is often the case, provides no documentation for his claims. This is always worrisome—and every now and then he is proven wrong, but occasionally correct even against a prevailing later consensus. But such is the life of historians.

In the *Gospel Trumpet* for December 30, 1906, a letter from a "Mrs. Aaron Rosenberger" is published. It is written from Cressman, Saskatchewan. She

says, "The Lord is raising up a little church in this place. . . . Bro. Brooks of New Hillsdale, Sask., comes over once in a while and encourages us on the way." So the 1905 date for the Saskatchewan work looks good at this point.

Further confirmation comes from William Ebel. His letter to *Trumpet* readers is published in the September 12, 1907 issue. He writes, "Bro. Hiram A. Brooks and I left before the meeting was over [the Grand Forks, North Dakota camp meeting] for the Saskatoon, Sask., Canada camp meeting. We praise the Lord the good meeting we had. Saints from the surrounding country gathered together and enjoyed a feast."

(Ebel then went on to the Edmonton camp meeting, where he and "Bro. Wm. H. Smith" shared the preaching responsibilities. "Some came by wagon one hundred and twenty miles, others quite a distance by railroad." Twelve persons were baptized and twenty four participated in "the ordinances." Clearly, the Alberta work was growing and Edmonton was its focal point, providing both inspiration and young recruits for ministry who were later to play key roles in the life of the Church of God in Western Canada and abroad.)

But, back to Saskatchewan. Given the existence of Church of God congregations in Saskatchewan in 1906, however small, it is reasonable to suppose they had come into existence earlier. Quite a few "saints" attended the 1907 camp meeting and a much larger number in 1908, according to a letter from R. D. Brooks, which may also suggest that the work in that area had begun earlier and enough people were on hand to conduct such a meeting. (Wm. Ebel also tells of preaching in a German Russian community for two weeks in Langham, Saskatchewan. "Some got saved and a few sanctified," he says.) So now we have two camp meetings in two provinces, both in 1907.

Where does this leave my own province, Alberta? Out of the running for pride of place? Again, more digging comes to the rescue. In the September 9, 1909 issue of the *Trumpet* a brief letter from "A. Scratch and Wife" appears. It is written from

Rocky Coulee, Alberta (apparently somewhere in the Lethbridge area, perhaps to the west). Bro. Scratch says: "We settled here in October, 1905" and began to preach the Church of God message with some, but not notable, results. (A letter to the *Trumpet* in late 1908 from "Mrs L. W. Neff" of Edmonton reports that the "ministers" present in the camp meeting that summer included Bro. A. Scratch of Rocky Coulee, Alberta. He was, it seems, considered very much a part of the ministerial efforts in the province at that point.)

So the Church of God message was preached in Alberta in 1905, but in a small, rural community in Southern Alberta and not in Edmonton as we had thought earlier. The history of the work in Edmonton certainly overshadows all other Canadian histories of the Church of God. It drew from several ethnic groups, including quite a large African American group drawn from the fairly numerous "settlers" living east and northeast of Edmonton (according to H.C. Heffren.) Its central place is unquestionable. But it was in a small, obscure blip on the provincial map that the Church of God message was first heard in Alberta, even if only by a handful or two of farm people—the basic stuff of the early Church of God.

So the prairie provinces of Western Canada all saw the first signs of life of the Church of God at about the same time: 1905—a three-way tie, so to speak (not that any contest is going on). From where I sit (standing is for younger people), what is important here is getting the historical record straight—often an exceedingly difficult task due to oft-repeated oral traditions that are simply taken for granted and seldom questioned. Getting down and grubby is the only way I know of doing that. And our best source is still the *Gospel Trumpet*.

It would make things so much simpler if we could rely on human memory. But that is not to be. In the first place, we do not "remember," but reconstruct from a storehouse of events and their prior interpretations. Thus, disparate pieces get conflated and woven together into a story, true in the main, but often quite inaccurate in detail. Dates in particular.

FROM THE DIARY OF MELISSA CARPENTER

December 30, 1891 Wednesday

I arrived at the Trumpet office this morning. Found the saints all well and busy at work. Praise the Lord. The first thing that I done was to write a letter home. And then I began to fold the Shining Lights. And after folding Shining Lights a while, began to put them in wrappers. And when our days work was over, went to prayer meeting in the evening. I am still praising God for salvation from sin.

December 31, 1891 Thursday

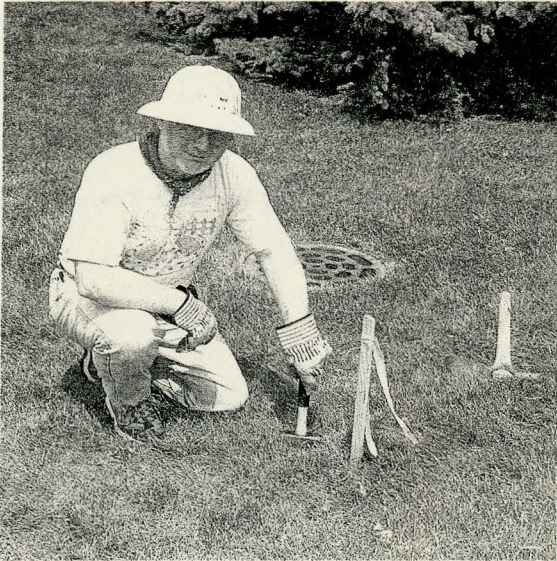
After my days work is over I will tell of what I did during the day. After worship and breakfast was over we went to the office to work. I began folding the Gospel Trumpet. But before this I began setting my first type. And after setting type a while, continued to fold Trumpets until supper time, and after supper went back to the office to work.

Friday January 1 1892

As this is New Year's day, I am still saved and enjoy the joys of salvation. Sister Fisher is sitting with me on the same table. Bro. Enoch Byrum is reading a letter from Sister Allaway. This day Bro Andrew Byers played on the organ and we sang after eating our dinner. My work was folding Trumpets and setting type.

January 6 1892 Tuesday

On Tuesday morning began work in the kitchen. With sister Belle Coston a little sister from Muskegon Michigan. We got the work done up, got dinner over with and all the dishes washed and we had the afternoon to ourselves. We went to town and got a yard of toweling, paid 12 cts for it. When we came back we went to the depot and got weighed. I weighed one hundred thirty seven, Sister Belle weighed one hundred and twelve.



HISTORICAL SOCIETY MEMBER LOCATES OLD CAMPMEETING BAPTISMAL POOL

A Historical Society member, Dale Stultz, decided this past summer that he would like to attempt to locate the old Anderson Camp Meeting baptismal pool. We had an old photograph of a baptismal service in that pool, but no specific information concerning its location. Several attempts were made in earlier years to locate it, but without success.

We had learned from a reliable oral source that the concrete "surround" had been removed and the pool filled in sometime in the

1930s. The concrete above ground had been dumped into the pool as well and the whole area neatly covered over with soil.

An old Anderson city map of the Park Place area showing water and sewer lines was located. It contained a drawing of the pool and measurements from 5th Street. Following the map, a surveyor located the general area and drove in a survey stake. With ready permission from the University Director of Physical Plant, Dale began excavating with

pick and shovel. Under nearly two feet of fill dirt was a layer of original topsoil, then a long piece of old concrete that we thought most likely to be part of the above-ground pool perimeter. It runs back under a major concrete sidewalk so the final length of the section could not be determined. After photographing and marking the area, the hole was filled in again.

It has now been decided by President Edwards and his staff that the area will be suitably memorialized. More on that later.

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