

Church of God Historian

Historical Society of the Church of God Vol 11 No 1 Fall 2010

Two 'Rebels' of the Same Mind

Alexander J. Kilpatrick, who was born in 1839 (according to the mausoleum marker in the photo to the left) in Hancock County, Ohio, was a Civil War veteran and public school teacher (teaching for twenty-two terms in all). After his discharge in 1865, he moved to Paulding County, which was to be his 'home' for the rest of his life.

After a brief 'flirtation' with religious 'skepticism,' Kilpatrick joined the United Brethren Church in 1870 and a bit later was granted a 'preacher's license.' In 1878, he attended a meeting held by a holiness 'band,' in Payne, where he, in his own words, "experienced sanctification." (Sanctification as a "second work of grace" was to be the dominant theme of his preaching and writing for the next 40 years.)

Following his 'experience,' he left the United Brethren Church, dissatisfied with their sectarianism and divisiveness and took up Holiness Reform doctrine in earnest. This, he believed, was the truth taught in the Bible. He quickly became an ardent holiness evangelist.

Meanwhile, over in northeastern Indiana, a young, dissident Daniel S. Warner, an Elder of the Churches of God in North America, was preaching the same holi-

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MAUSOLEUM MARKER RECOVERED

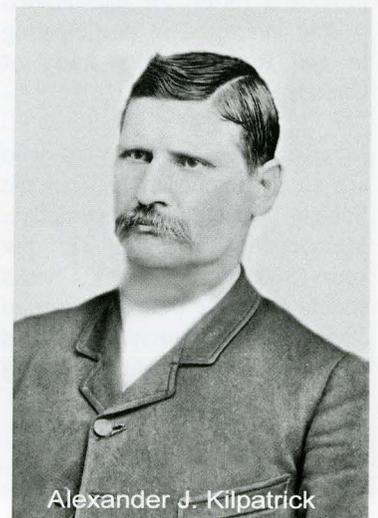
In August of this year while at the Payne, Ohio campmeeting as representatives of the Historical Society of the Church of God, it was our privilege to get together with Lois Northey, the grandniece of Alexander J. Kilpatrick, a noted Church of God pioneer. Lois is the granddaughter of Oliver E. Kilpatrick, the original owner of the land on which the Payne camp ground is now located. The first campmeeting held in the newly-built tabernacle was in 1926.

The photo above shows Lois Northey and Dale Stultz at Lois' home in New Haven, Indiana holding the mausoleum marker from the grave of A.J. Kilpatrick, who was buried in the Mausoleum in

Payne Cemetery in 1919. In later years, the Mausoleum began to deteriorate and Kilpatrick's body was moved by his nephew to be re-buried in a cemetery near the Payne Camp Ground. Lois Northey then recovered the original mausoleum marker and had it moved to her home near Fort Wayne. The marker was partially damaged during its removal, but it is still an important historical artifact.

Accordingly, we cleaned some accumulated dirt from the marker and loaded it into the car for transport back to Anderson to the Barney Warren Cabin. We are grateful to Lois for having preserved this piece of our history.

— Dale E. Stultz & D.E. Welch.



Alexander J. Kilpatrick

Church of God Historian

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

Vol 11 No 1 Fall 2010

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Church of God Historian is managed by the Executive Committee of the Society. Merle D. Strege, President, Dale E. Stultz, Vice-President, Sadie B. Evans, Secretary-Treasurer, D.E. Welch, Publisher and Managing Editor.

The Historical Society

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

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

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ness doctrine and busily writing it in *The Herald of Gospel Freedom*, the monthly publication of the Northern Indiana Eldership of the Churches of God (itself a break-away eldership). Warner had, in 1879, become the editor of the 'holiness page' of the *Herald*.

Warner, like Kilpatrick, was a convert of the Holiness Movement. He had converted to that persuasion in 1878 and within a short time had become a radical advocate of the doctrine of sanctification as a 'second work of grace.' He soon found himself 'defrocked' by the Eldership of the Churches of God and became a full-time holiness evangelist in northwestern Ohio, seeking the conversion of Churches of God individuals and groups—or anyone, for that matter, who would allow him to preach in their church—to the Holiness Movement.

In 1879, A.J. Kilpatrick, having heard of D.S. Warner and his 'holiness' preaching, went to meet him. These two 'rebels' concluded that their beliefs about 'full salvation' (a Holiness term referring to regeneration and sanctification as two separate 'works'), the Bible, sectism, and the church were virtually identical. Kilpatrick, at that point, was an independent Holiness evangelist and Warner, unable to support himself and his family by such means, had attached himself to the Northern Indiana Eldership of the Churches of God—yet main-

taining his primary commitment to the Holiness cause.

As a result of their first meeting in which he had been assured that D.S. Warner had (in his heart at least) "taken a stand free from all sectarianism," Kilpatrick invited Warner to come to Payne in 1879 to "hold a meeting." A small congregation (later to be known as the 'church of God') was the result.

During this meeting, so it is reported, Kilpatrick and Warner decided to 'ordain' (or 're-ordain') each other as the first two 'ministers' of their 'non-sectarian' group, which was to be devoted to preaching the 'non-sectarian' gospel. (Some have seen in this the beginnings of 'the church of God reformation movement,' but it does not appear that either Kilpatrick or Warner thought so. Without some specific statement from either of them it is impossible to know what was in their minds at the time. They were far from being the only Holiness evangelists who thought themselves free from 'sectarian' commitments or called for others to leave 'sectarianism.' That they thought of starting another 'sect' is highly unlikely.)

From that point onward, A.J. Kilpatrick devoted his life to his teaching and his role as colleague and supporter of D.S. Warner. He served the Gospel Trumpet Company as Trustee and traveled in a great many States proclaiming 'full salvation.' He had 'come out' before Warner, giving his life to a cause they fully shared. (DEW)

Remains of old log cabin 2 miles south of Payne, Ohio where A.J. Kilpatrick and D.S. Warner 'ordained' each other to 'church of God' ministry in 1879



Church, Colleges, and the Economy

We often, and legitimately, think about the church almost exclusively in spiritual terms. It is our theological confession that the church, after all, is the body of Christ, animated by the Holy Spirit. And yet the church also lives in and with this world and its material conditions. So the church has found itself adapting to those "realities."

Despite their ecclesiology, early Church of God folk had to adapt to the demands of the United States Postal Service regarding incorporation if they wanted favorable postage rates. During World War II government rationing and restrictions on strategic materials forced churches to re-think meeting schedules and defer building plans.

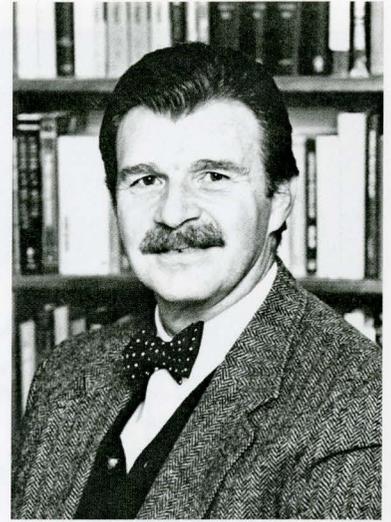
Recently the US government announced that the "Great Recession" of 2009-10 has concluded, statistically speaking. Many remain unemployed and wonder when their personal recession will also come to an end. A year and more of hardship and uncertainty has reminded our oldest citizens of the severe economic dislocation of the Thirties. It was a trying moment in the history of the Church of God as well, especially for its fledgling academic institutions. Three schools were either founded or very young during the Great Depression, and the foundering economy wreaked destruction on one institution and severely tried the other two. Warner Memorial University closed its doors during the Thirties, and Anderson College and Pacific Bible College (now Warner Pacific College)

barely survived. Here is a small glimpse at the manner in which Anderson managed to get through the Great Depression.

President John Morrison's correspondence was heavy with letters to students who had been forced to leave school. First, he urged them to return, if at all possible. If they could not, he played the part of collection officer and asked them to pay up their accounts. Morrison was willing to take any payment—even a dollar or two. (Warner Monroe left school in 1931 with an indebtedness of \$185. A resident of British Columbia, Monroe helped pay off his debt through the sales of a carload of telephone poles, a half acre of potatoes, and an acre and a half of cabbage.)

In order to begin the year, students were required to make a down-payment of \$100 (over \$4,100 in today's dollars). For those who lacked that amount, other arrangements could be made. For example, Anna Mae Anderson of Brooklyn, Illinois wished to return to school in the Fall of 1933. She owned a flock of 200 chickens which she believed would fetch a total of \$50 cash money. Morrison asked whether she might also have farm or garden produce to cover the balance; tuition payments in kind were welcome. As for Anna Mae's flock, Morrison wrote, "Let us hope that chickens will sell for a higher price by the time you dispose of yours."

In 1932, the college sponsored its first Harvest Festival, an event which became an annual occasion through-



out the Depression and beyond. Goods of all kinds flowed in: dressed hogs; crates of eggs garden produce; fruit—canned and fresh; pillow cases and dresser scarves; bags of green beans, cabbage and flour; comforters, rugs, lima beans and popcorn. Harry Cleveland of Clare, Michigan sent potatoes, carrots, cabbage, two dozen two-quart jars of fruit and the promise of more if the college could provide additional jars.

The following letter from an Illinois supporter aptly summarizes the attitude and motives of many Depression-era donors.

Our family is fixing to send the college there at Anderson a small amount of canned fruit and we would like to know how you want it sent to make the expense as low as possible....We want it used there for the students. It isn't a large amount, but felt it would be pleasing to the Lord for us to send it.... And Bro. if it is possible for you to do so we would like to have the jars saved and if the Lord is willing we will be at the Anderson Campmeeting next June and call for the jars to refill again if we can for them.

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An Artist's Rendition of an Early Church of God

There was a time in our history when Summer camp meetings were held in almost every State where the Church of God (Anderson) was to be found. Camp meetings, in fact, were a major means of drawing the 'saints' together for fellowship and instruction. Local adherents saved their money for months to make what were often long trips by horse and wagon or by train in order to attend a camp meeting. From the beginning, camp meetings (which were common to many denominations in the nineteenth century) were one of the main 'engines' in the expansion and growth of the Church of God.

The camp meeting at **Whitehall Camp** near Emlenton is the oldest meeting place in the Church of God still in existence. It was first held in 1886. (The 'call' to the meeting was by Rev. J. W. Fisher.) In 1892, a tract of land near the Whitehall Camp was purchased by the 'saints' in that area for a permanent camp ground. The author, who was compiled in 1992, says: "By 1910, the ground was cleared of lumber, and the place had taken on a look of a modern camp by train from the Gospel Trumpet Home in Emlenton."



Camp Meeting at Emlenton, Pennsylvania (c.1927)

ar **Emlenton**, Pennsylvania is one of the old-
 This camp meeting began as a 'grove meet-
 as given in the *Gospel Trumpet* by Joseph C.
 Whitehall School House was purchased by the
 grounds. A 'local history' of the camp, com-
 ds were cleared, buildings erected of rough
 of permanence. Preachers and workers came
 Moundsville, West Virginia.."

In an era when camp meetings have begun to fade away across the Church of God (Anderson), or have ceased to exist altogether, **Emlenton Camp Meeting** continues faithfully and innovatively to serve the congregations in Western Pennsylvania and beyond. For the past two years, Dale Stultz has represented the Historical Society of the Church of God at this outstanding camp meeting. (Many States and regions still have camp meetings, to be sure, but in many areas, these are waning and former camp grounds are now used for a multiplicity of purposes, so gatherings are no longer called 'camp meetings.')



Ministers and wives gathered at Whitehall Camp Grounds in Emlenton, Pennsylvania for camp meeting a hundred years ago. F.G. and Birdie Smith, H.M. Riggle, E.A. Reardon, W.G. Schell, R.J. Smith, J. Grant Anderson, and several other noted ministers were in attendance.



The very spot today where the photo above was taken one-hundred years ago—the same tree and the same building (undoubtedly with a new coat of paint). This photo was taken by Dale Stultz—who was *not* the photographer when the first photo was taken.

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The College struggled to pay faculty and staff members, whose salaries and wages were in arrears most of the decade. In 1931, faculty salaries were also reduced by 25% and some staff members were laid off.

For most of the Depression, faculty members received only a small percentage of their salaries in cash. Many purchased groceries on credit at the store just across Fifth Street from Old Main. Owned and operated by Sam Bathauer, the store kept many college families in groceries during the worst of the Depression. Later, Bathauer simply forgave faculty debts to the store. (This story is eloquently told by Robert Reardon in the video *Holy Places*, Anderson, Covenant Productions 2005).

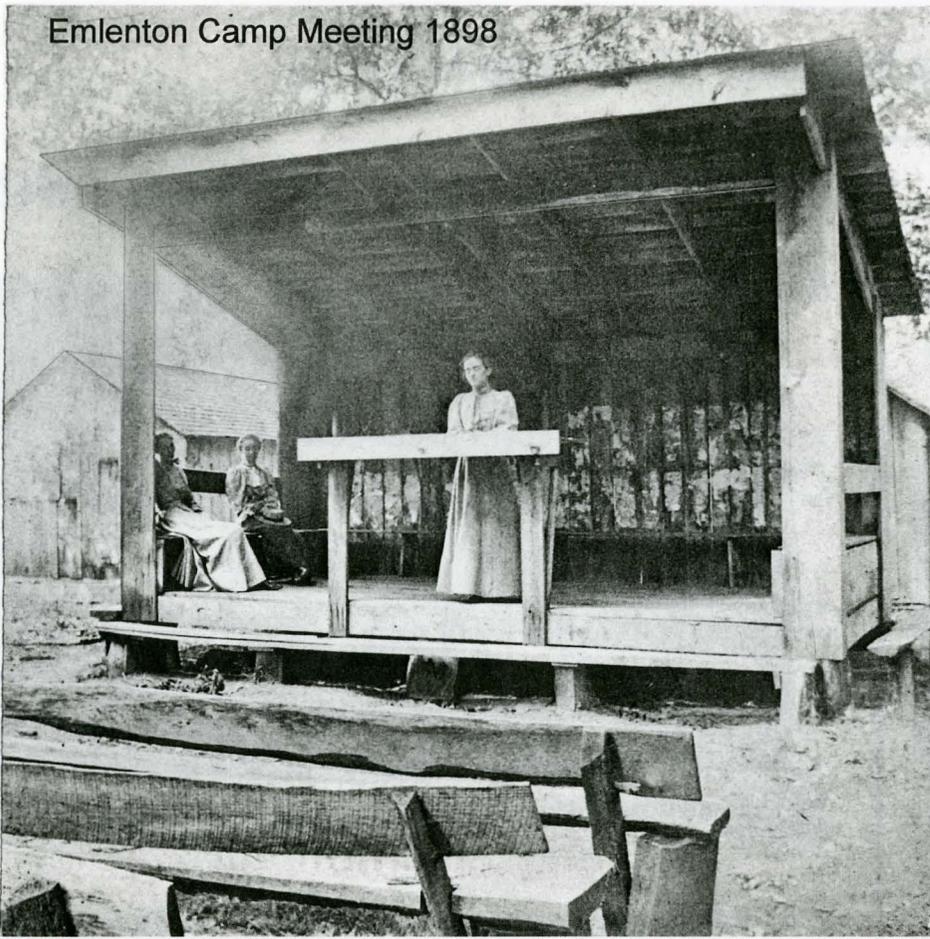
The story of Pacific Bible College's survival mirrors that of Anderson. It was only through the generosity of the Church, the faith and determination of administrators and faculty members, and the grace and patience of all that these schools survived.

Such virtues were also present among the good folk of Warner Memorial University, but there financial and enrollment disadvantages simply could not be overcome. Nonetheless, the story of college survival during the Depression serves to remind us of the need of certain virtues in hard times.

– Merle D. Stregge
Historian of the Church of God

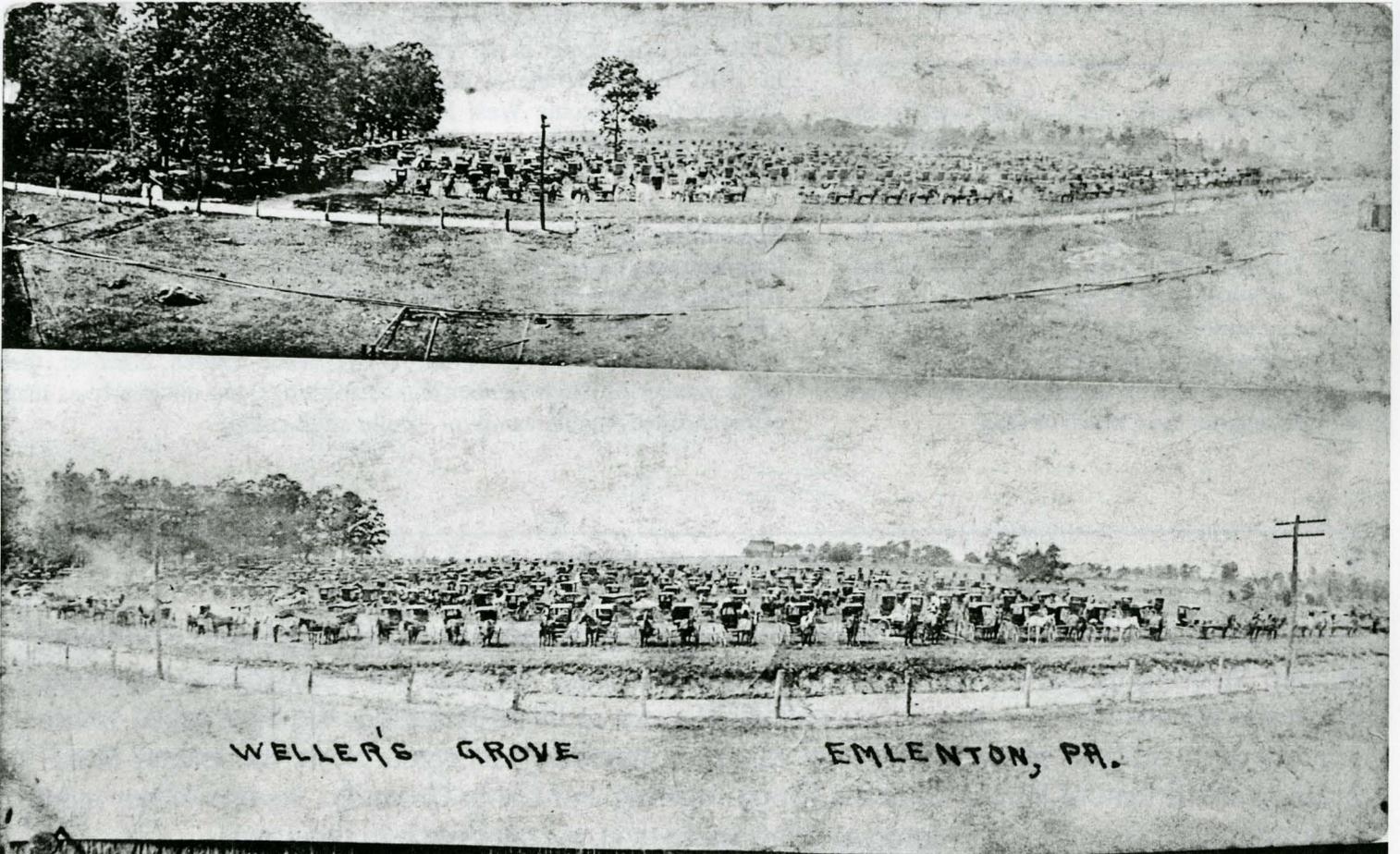
The bulk of this essay is extracted from the draft of a chapter in my forthcoming centennial history of Anderson University and is not be reprinted or copied in any form other than this newsletter.)

Emlenton Camp Meeting 1898



Those were the days when 'horsing about' was what everyone who was going to camp meeting did. The pun is bad, but women preachers were good and parking was free. Believe it or not, those acres of dots are horses and buggies.

Free parking across the road from Whitehall Camp 1910

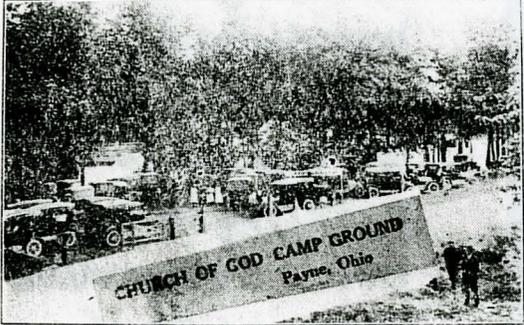


When Camp Meetings Were Camp Meetings

ANNOUNCEMENT
OF THE ANNUAL

Camp Meeting
---OF---

THE CHURCH OF GOD
On their beautiful camp grounds, 2 miles southwest of Payne, Ohio,
August 19th to August 28th. 1927



The above is a view of the grounds where Camp and Grove Meetings have been held for over 50 years. This ground is owned by the Church and is the only camp ground for the church in north-western Ohio and northeastern Indiana. It is your camp ground. Enjoy it—help to make your camp meeting grow.

Several able ministers and a song director have been secured for the meeting which will assure you of an enjoyable and profitable time.

COME and MEET YOUR FRIENDS

And hear the old time Gospel in sermon and song.

See the fine line of books at the book store. Meals served on the grounds. Tents for those desiring them. For further information write Camp Meeting Committee, Payne, Ohio.

Camp meeting posters, such as this one for the Payne, Ohio camp meeting in 1927, were once common. Church of God Archives has a number of different ones. In the Spring of each year, numerous camp meeting notices appeared in the *Gospel Trumpet*. Many noted preachers, including D.S. Warner, A.J. Kilpatrick, and a host of others spent almost the entire Summer going from camp meeting to camp meeting. Camp meetings were a major source of evangelism and church growth throughout the Church of God.

West Middlesex Campgrounds



FRONT VIEW OF THE NEW TABERNACLE — 1974

One of the largest camp meetings and camp grounds in the Church of God (Anderson) is located at *West Middlesex, Pennsylvania*. It consists of 117 acres and could qualify as a small town in itself (in Canadian terms, a 'village'). This is not only a very large annual camp; meeting, it is also the main center of the National Association of the Church of God. In 1916, Elisha Wimbush and James Christman located this 'farm,' which was to become West Middlesex Campground. The first camp meeting was held there in 1917. The first permanent building was erected in 1927, the year George Dixon became manager of the grounds.

The current *Yearbook of the Church of God* indicates that many of the long-enduring camp meetings in the Church of God are, in fact, African American. Particularly is this true in the Old South. The Church in North Carolina and Mississippi continues to host two quite large, well-attended camp meetings each year. As in the rest of the Church, however, there are a number of much smaller annual meetings, but not nearly as many of them called 'family camp' or 'senior adult camp.'

SPECIAL NOTICE

Unfortunately, we have not been able to present a fuller treatment of the noted West Middlesex Camp Meeting in this issue of *Church of God Historian*. We have not been able to gather the material we need in time, nor devote sufficient space to its presentation. We have asked someone to do this for us and our invitation has been graciously accepted. So in the Winter *Historian*, we will feature West Middlesex Camp Meeting and Camp Grounds. As one of our most important camp meetings, it deserves more space than we can give it in this issue.