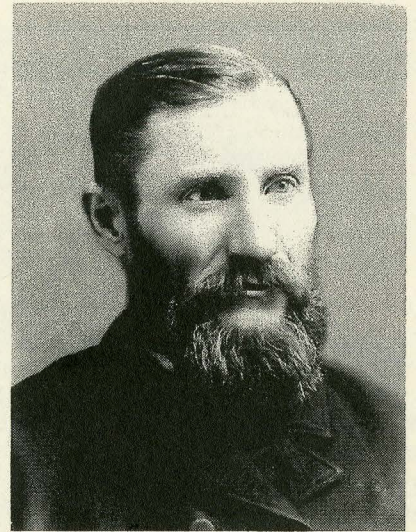
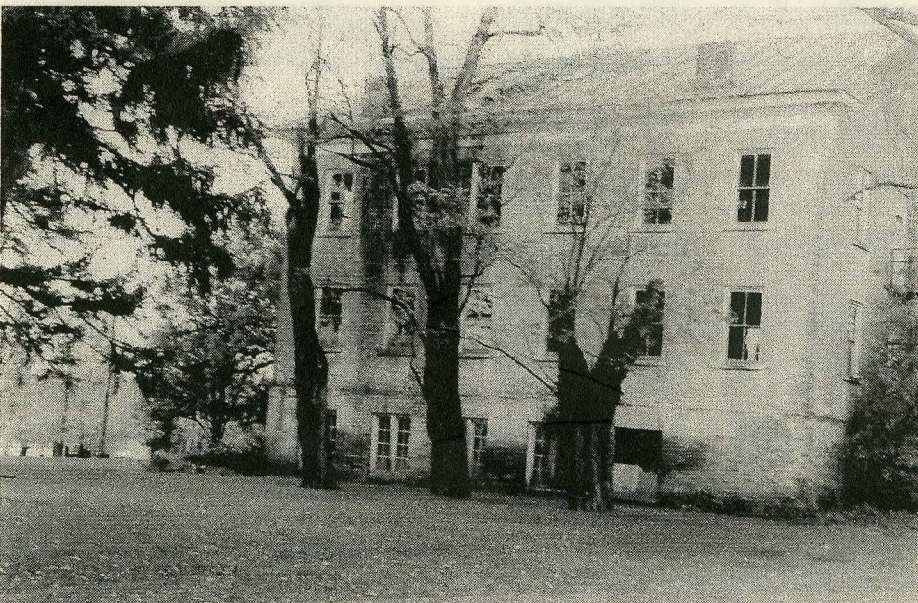
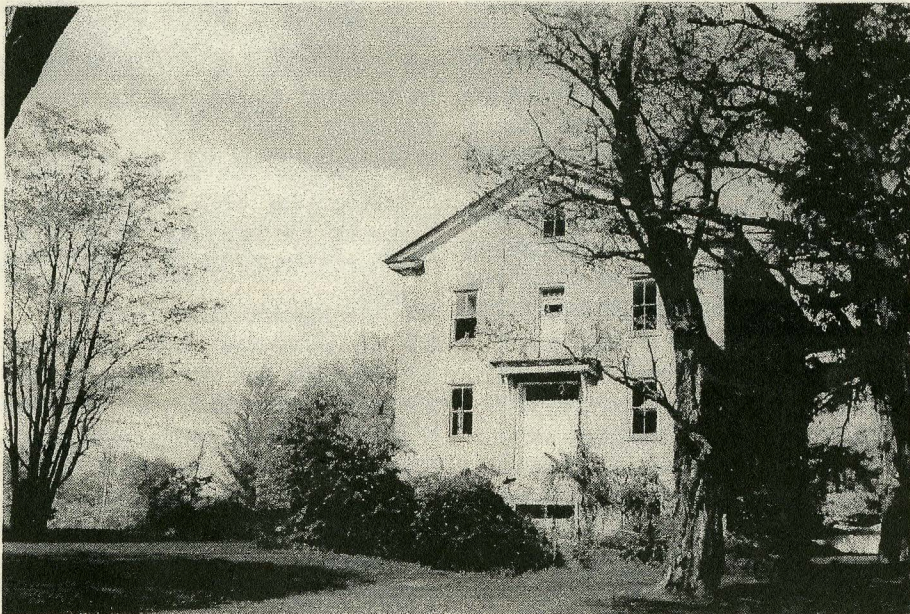


Church of God Historian

Historical Society of the Church of God (Anderson IN) Vol 3 No 3 Spring 2003



Daniel S. Warner



"In 1877, while on the Ashland circuit [of the Churches of God of North America (Winebrennarian)] Brother Warner arranged, in connection with ministerial duties, to take some selective studies at Vermillion College [pictured, left], located at Hayesville. This was a Presbyterian school of some not at the time, enrolling three to four hundred students. It was founded in 1845. Dr. Sanders Diefendorf became its head in 1849. Brother Warner and his wife were invited to occupy rooms in the building, and they did so, as they found they could live much cheaper there than in Mansfield and would enjoy better privileges of study. They engaged five rooms for the summer of 1877, which cost them six dollars a month. Among Brother Warner's studies at this place were English Analysis, Greek, German, and studies in the New Testament. He took an active part in the literary society." (From A.L. Byers, *Birth of a Reformation*, Gospel Trumpet Company 1921, pages 102-103).

These photographs were taken by Robert H. Reardon. He notes that the College was located "just off Highway 30, east of Mansfield, Ohio, in Hayesville." "I think it merged with another institution about 1920," he writes. "It has apparently been abandoned since."

Church of God Historian

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(Anderson)

Vol 3 No 3 Spring 2003

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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

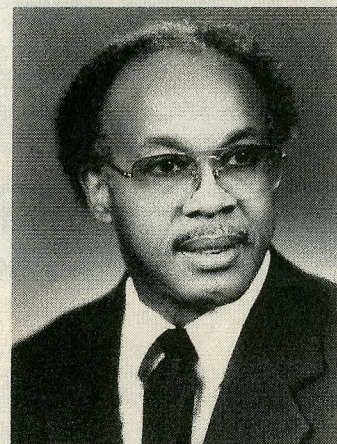
Email: dewelch@anderson.edu

From the Editor

SUMMIT VIEW CEMETERY

I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them – Revelation 14:13.

Few people are aware of the cemetery that exists on the south side of the Warner Press property. In the early period of the church's ministry in Anderson it was only natural for the publishing company to provide a burying place for deceased members of the "Trumpet Family." A research of records would be of significant interest for those interested in the "pioneering years" of the Church of God. The following information might be of some



Wilfred Jordan

significance for those interested in researching past records in their search for relatives. Here is burial information for those buried in Row A only.

Location	Name	Year/Birth	Year/Death	Age
Row A Lot 36	Pine, Charles	1848	1919	71
Row A Lot 40	Richardson, Ollie	1839	1923	84
Row A Lot 42	Lewark, Cynthia	1847	1921	74
Row A Lot 44	Wing, Jennie S.	1848	1923	75
Row A Lot 45	Courtney-Mead, Josephine	1846	1919	73
Row A Lot 47	Sutton, Ezekiel	1836	1921	85
Row A Lot 48	Worden, Christena M	1829	1918	89
Row A Lot 49	Javis, Adelia-Peyton	1843	1924	81
Row A Lot 50	Javis, William B.	1842	1926	84
Row A Lot 56	Coggan, Charles	1833	1911	78
Row A Lot 57	Coggan, Mrs. Angeline R.	1833	1933	100
Row A Lot 64	Glassford, Robert J.	1838	1918	80
Row A Lot 65	Glassford, Martha M.	1835	1910	75

THEOLOGY AND DOCTRINE IN THE CHURCH OF GOD

Part II

Merle D. Strege

In this space in the previous issue of *Church of God Historian*, I attempted to lay a foundation for the claim that in the Church of God movement doctrine is better understood as "practice" rather than the more conventional notion of doctrine as a set of beliefs. This is no mere historian's semantic quibble, for the adoption of the idea of "doctrine as practice" would have important implications for the historical study of the Church of God and for the movement's relationships and perceived affinities with other Protestant bodies.

It seems clear enough that the Church of God, historically, by the term doctrine has not signified nor intended to signify as body of propositions—a "doctrinal statement," if you will. In the late 1920s, the General Ministerial Assembly (as it was then named) refused to create a list of books and name it the "standard literature" of the Church. It is the case that the phrase was indeed employed; certain people referred to "our standard literature" as if such a body of work had been formally adopted as such. At best, the phrase had only an informal basis.

The "We Believe" booklet drafted by the faculty of Anderson University's School of Theology on the occasion of the movement's centennial was widely received and used by congregations and ministers of the movement, but as "a statement of conviction" and not a confession of doctrinal statement. In 1981, members of the General Assembly overwhelmingly defeated proposals that would have conditioned employment at a Church of God college upon subscription to a doctrinal test. That such tests constituted "binding language" was recognized and repudiated by most

Assembly members whose personal convictions covered the movement's entire theological spectrum. Over time, the Church of God movement has consistently acted in a manner that makes it nearly impossible to sustain the idea of doctrine as a set of propositions or a summary statement.

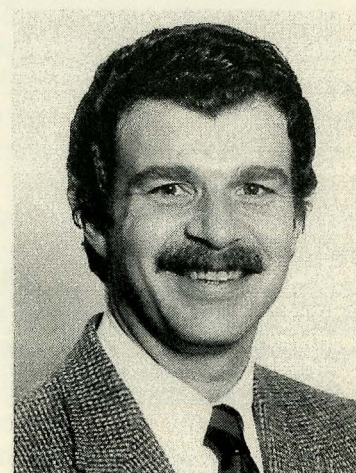
Where, then, has doctrine resided in the Church of God? In what manner is doctrine taught? How does one generation of Church of God people teach doctrine to their juniors? The answer to these questions comes by way of the idea of "practice." In the Church of God, doctrine has been a set of practices. It is not that doctrine is encased in the practices, that the practices themselves are the very doctrine they have taught. One learns what it means to be a part of the Church of God movement, not by reading books or memorizing a doctrinal summary, but by being a practicing member of a local congregation.

Thus, for example, in the Church of God movement we might best refer to holiness as the doctrinal practice of the kingdom of God. As the movement gospel song "Crown Him Lord of All" says, "while others dream of an age to come, He's ruling in our hearts today." The Church of God understanding of the Kingdom has been that it is a present reality; Christ rules in the hearts and minds of his followers. Where Christ rules we find obedient subjects, those who do his will. In this view, the life of holiness is the practice of life lived under obedience to Christ. The way to learn about the rule and reign of God is to live in community with disciples who follow Christ's will and show us how to go on.

Doctrinal practice has not always been helpful or correct. For several decades "come-outism" was the doc-

trinal practice of Christian unity. The movement taught and practiced the unity of all believers by maintaining an exclusivist posture toward all other Christian bodies, insisting that adherents of those bodies quit them and make fellowship with the saints of the Church of God. As some ministers of the 1940s observed, this was a practice of Christian unity so shallow as to belie the very term. "Come-outism" mistook Church of God unity for the unity of all Christians.

Scratch the surface of many a theological controversy in the Church of God and what one finds is a discussion that in actuality concerns the theological understanding and practice of the church. Indeed, one might fairly describe the Church of God movement as expressing a doctrinal practice of the church. The movement came into being as an attempt to be the people of God according to a particular theological vision. The operative word in the previous sentence is "be." The movement's concern has not been to believe in the church, the communion of the saints, but to be such a church. This is not a matter of propositions, but of practice.



Jottings

From the Archives

Douglas E. Welch

Observations of our Times

The conviction grows in me that our most important primary source of Church of God history is the *Gospel Trumpet*. It was published from 1881 to 1961, a full 80 years—two-thirds of our existence. In dealing with research questions that come to me by email, voice mail, or personal visits to the Archives, I find myself almost instinctively turning to the *Trumpet*.

Even though we can now do some limited data base searches, I still find a deep satisfaction in the feel and smell of the actual pages themselves. So I turn pages (very carefully due to their fragile condition) to find some particular article or another. This can be a very slow process, since I am constantly pausing to read an article or news note of some kind. Often what I come across is more interesting than whatever it was I set out to find.

I began noticing one of the regular features, a "column" dealing with social and political issues relating to the world outside the Church of God. This was interesting in itself, for it seemed to represent some kind of change in editorial focus. Before I forget to mention it, the column (often a full page or even more) was entitled,



J. T. Wilson

"Observations of Our Times."

A bit of checking revealed that the column first appeared in the *Trumpet* in August 5, 1915 (near the beginning of F.G. Smith's editorship). The first column was signed by J.T.W. (which I take to be J.T. Wilson) and thereafter not signed. Two years later, the column was being written by J.C.B. (John C. Blaney). In 1919, the column was taken over by the Assistant Editor, Robert L. Berry, who continued it until July 3, 1930. On July 17 of that year, under the general editorship of C.E. Brown, the name was changed to "The Bible and the Newspaper."

Up until Bro. Berry's time, the column appeared on the very back page of the *Trumpet*. Then it began to move from back to front, until it often appeared before the Editorial page—and eventually regularly so. The length of the column increased as well. Obviously, it had become an



John C. Blaney

important feature of the paper

This was, just as obviously, an major assignment for Bro. Berry. In 12 years of writing the column every week (except for camp meeting issues or other special issues) he wrote about 600 columns. Having contributed a monthly column to *Church of God Missions* for 11 years, I have some knowledge of what that is like. But to have done it every week for that time?! I am awed by the energy and drive of these *Gospel Trumpet* people.

I found the columns both interesting and revealing. The topics ranged over a wide variety of social, political, and religious issues, both national and international. We today would not find



Robert L. Berry

some of the "observations" very well-informed or the comments terribly perceptive due to the general state of knowledge of that period. But we do have to remember that this was not unusual for the times and that the state of knowledge in general was much less advanced. It is hardly fair to judge a past generation by knowledge they could not possibly have had.

For all that, the insights into the social and political worlds of the immediate post-World War I era were fascinating. Bro. Berry found it quite incredible that rumors of another war were circulating and that anyone could possibly believe that war could solve any problems, or be considered just or righteous. War, by definition, was evil. His comments directed at liquor and tobacco are still very much to the point as well. (He was also a staunch prohibitionist.)

But I must confess to being taken aback by his early attitude to the incredible growth of the Ku Klux Klan in Indiana. Madison County, with Anderson as its capital, was the very epicenter of the Klan movement in this state. (Two excellent historical sources for this period are: *Citizen Klansman: The Ku Klux Klan in Indiana, 1921-1928*, by Leonard I. Moore; and *Women of the Klan: Racism and Gender in the 1920s*, by Kathleen M. Blee.)

In the issue of December 21, 1922, Bro. Berry wrote at some length about the Klan. (The Klan was big news in many state papers, including the *Anderson Herald*. At that point, many tens of thousands of people all over Indiana were flooding into the Klan.

These included a great many church members, public officials, teachers, union members, farmers, and working people. Eventually, over a quarter of the population of the state belonged to the Klan. Both a women's auxiliary and a junior auxiliary were established. Fully as many women as men thus became Klan members—and, as Mee argues, were much more effective than the men in spreading and teaching the white supremacist and racist ideology of the Klan. They controlled both home and school—and in the mid '20s, the Republican politics of the state. During the 1920s, no one could ignore the Klan. It was everywhere, seemingly even in the air people breathed.)

Bro. Berry surely knew about the activities of the Klan in southern states and lamented them. He lamented racial discrimination and found vigilante lynchings of Blacks both deplorable and criminal. But the Klan in Indiana did not present itself as discriminating against Blacks (who were a very small percentage of the population of Indiana—and even smaller in Madison County). They were “for” Protestantism, school reform, including Bible reading and prayer, church attendance, the traditional home and Protestant family values, Prohibition, White male supremacy, law and order, Americanism, patriotism—no group waved the flag quite like Klansmen—and many other things that were of concern to Indiana residents. And they were “against” immigration of non-Europeans (the so-called “inferior races”); corruption in politics, business, and civic affairs; parochial schools; Catholic teachers in public schools; Catholic and Jewish businesses; and anything else that was not distinctly White or Protestant or “native-born.”

Thus Bro. Berry could write, “Like nearly every secret organization, doubtless they stand for things that are desirable; and that many citizens of good report are members of it, we doubt not. We have not felt particularly impressed with it” Perhaps it is really not as bad as it had been reported—or so one could infer from his language.

But that is not his last word on the subject by any means. He began to see that his initial impressions were wrong; that propaganda is one thing,

reality another. It may be, however, that some of the “brethren” gave Bro. Berry a hard time over his rather benign conclusions, causing him to rethink his position. In December 1923, John A. Morrison wrote nearly two pages on “The Menace of Ku Klux Klanism” in which he castigates the organization in no uncertain terms as “unChristian,” “unAmerican,” “wolves in sheep’s clothes,” and a menace to society and the church.

In September 1924, Bro. Berry admitted (somewhat ruefully?) that “Nothing has been said for some time in Observations about the Ku Klux Klan. What was said was not liked very well by several of our readers, who wrote us very pointedly what they thought about it.” He notes that the Klan appeals to “common prejudices” in the country. But that, he says, cannot continue in a country where there is now so much information.

He predicts the decline of the Klan due to its narrow base of appeal and its “unsoundness of principle.” Also, the whole thing is a big money-making scheme and so appealed to whatever prejudices were current. If the prejudice was against Catholics, then anti-Catholicism was used; if against foreigners, then “the one hundred percent Americanism plea was used.”

In December 1928, Bro. Berry notes that the Klan was in disrepute (but his prediction was right for the wrong reasons). He states: “The *Gospel Trumpet* said when the Ku Klux Klan started that its existence was inimical to the peace of the country and predicted its final downfall and disappearance unless it modified its program.” Strange, that is not the impression I got—nor was it apparently what some of his contemporary critics, including John Morrison, heard.

Bro. Berry concludes, “We wish no one ill, but we think the Klan must modify its program if it is to live and merit the respect of right-thinking people.” What he seems to mean by that is that they must give up their hoods, robes, illegal activities, and destructive prejudices against others.

I hardly know how to conclude—or what to conclude. The attempt to be in touch with the world outside our walls is commendable. But Bro. Berry and colleagues belonged to their times—as much as we may regret that at points. But, then, so do we.



Dr. Victor B. Phillips, Sr.

It is with sadness that we inform you of the death of our friend and Historical Society Member Victor B. Phillips. Long time member, pastor, and leader of Third Street Church in Washington, D.C., he died on April 20, 2003. The following information is taken from his funeral program book.

“Dr. Victor B. Phillips, Sr., was born on January 11, 1920 and was raised in Dover OK. He is the son of a Church of God pastor, Elder Ulysses Phillips, who pastored in Oklahoma for 45 years. Dr. Phillips is a third-generation Church of God member on both his father’s and mother’s side. His maternal grandparents, Brother and Sister Joseph Sharp, were Church of God missionaries to Liberia, Africa. His mother, Ella Sharp Phillips, was part of that missionary endeavor along with other members of the family.”

Dr. Phillips was active in various leadership roles in the National Association and the Anderson agencies. He served with the World Service Division of the Church of God from 1973 to 1982. He was also a member of the By-Laws Committee of the Assembly.

The Rope Incident at Hartselle: A Personal Reexamination

By Donald Boggs

(Chairman, Communications Department, Anderson University)

In preparation this past Fall for the production of a video for the Women in Ministry Taskforce of the Church of God, I heard again the story of a segregated Southern camp meeting where a woman preached a sermon that resulted in the removal of a rope which had divided the congregation. This seemed to me like an ideal example of the importance of women in ministry, so I sought to research this further and, if possible, find a quotation from the woman preacher which could be used in the production.

C.E. Brown related this incident in his book, *When the Trumpet Sounded* in a short paragraph.

Late in the nineteenth century (1897) the Alabama state camp meeting, held some miles out from Hartselle, was attended by both races, with only a rope stretched down the middle of the tent as a recognition of segregation . . . One day Lena Shoffner preached a sermon about tearing down the middle wall of partition. Someone took the rope down and whites and blacks knelt at the same altar together. That night a mob came in a wild fury. They threw dynamite under the boarding house and the camp houses and ferreted out the preachers like hounds hunting rabbits.¹

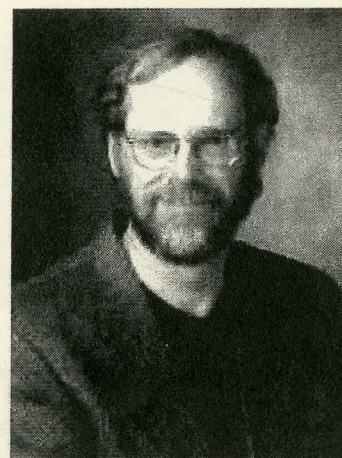
Brown unfortunately did not cite sources for this account. I researched further, seeking details about the event so that I could stage a recreation for the screen and also find a statement from Shoffner that could be used in the piece. After days of research, I found myself empty handed and beginning to doubt that the incident had happened at all, or at least as Brown had described it. I found no written record of it, other than many other authors' repetitions of Brown's description.

For example, John W.V. Smith in

The Quest for Holiness and Unity tells the story virtually verbatim from Brown's account.² The story is frequently quoted and has appeared in dissertations, articles, and even web-sites.³ I have been unable to find any other clear documentation of this event, but several persons in Alabama have assured me that it happened.

Of course, this event may not have been as significant at the time as it seems to us today. Or it may be that the event was a controversial one, best left unsaid. I had expected to discover some report of this in the *News From the Field* section of the *Gospel Trumpet*, but found none. A review of issues from 1890 to 1905, however, did yield some interesting tidbits of information about the Hartselle camp meeting.

C.E. Brown's tale has several essential elements to it. The event took place in 1897, the Hartselle camp meeting was held from September 3-13, and featured the preaching of J.F. Lundy. In late September of that year



an interesting letter appears from William G. Schell, who reported:

The camp meeting at Hartsell was one continuous victory from beginning to end. A great many saints were present from different parts of Georgia, Tennessee, and Alabama, most of whom seemed to make real spiritual advancement; also a goodly number of sinners were converted to the Lord. Sister Lena Cooper, a colored minister from Atlanta, was present. Her presence caused the color line to become a subject of great agitation. This made it our duty to set forth the word of God upon this subject. The holy people were able to see that God had placed no color lines in the Bible.⁵

To complicate matters further, a second report from the field in the same issue of the *Gospel Trumpet* is



Lena Shoffner at Hartselle camp meeting (center, front row)
J.L. and Lizzie Mitchell (third and fourth from left, standing)

dated September 16th and posted from Racine, Wisconsin, where Mr. and Mrs. Otto Bolds and Lena Shoffner had been holding meetings in Wisconsin since July.⁶ It seems extremely unlikely that Shoffner made her way from Wisconsin to Alabama and back again in this narrow time frame. Is it possible that C.E. Brown in his account of the event confused Lena Cooper with Lena Shoffner? It seems more likely, however, that his 1897 date, a less significant element of the story, is in error.

In July of the following year, Lena Shoffner reported her intention to speak in the Hartselle camp meeting.⁷ But the only report of the camp meeting at Hartselle that year came dated October 31, 1898 in a report from R.J. Smith in which the meeting receives one short sentence: "From there we went to Hartselle, Ala. camp meeting."⁸ One would conclude that the meeting was uneventful.



Lena Shoffner

But in 1899, J.L. Pike and Noah Duncan reported on the Hartselle camp meeting that Shoffner did attend and made a mysterious reference to that 1898 meeting.

The Hartselle, Ala. C.M. was a grand success for the Lord. Perhaps some know of the trouble here last year. In order to overcome this it took much watching and praying this year, but God who is able to give us the victory had the meeting in his own hands and did run it to his honor and glory, to the salvation of precious souls and the sanctifying of believers, for which we give him all the glory. Although some

*threats were made, God overruled all things, and a ten day's meeting was held.*⁹

To my knowledge, these are the only references made to Lena Shoffner and the Hartselle camp meeting. I was able to find and photograph of Shoffner and others, ostensibly taken at the Hartselle camp meeting the year the rope came down (see photo, page 6). I've also been told it was Shoffner herself who took the rope down, although in my re-enactment it is unclear who first touches the rope.

After considering the evidence for two months, I think it likely that the event happened much as C.E. Brown described it, although in the year 1898, and that the event itself did not seem to be extraordinary at the time. I am told that there is further documentation of this event at the Alabama Church of God archives in Chula Vista. If so, I will leave this for others to discover.

¹ C.E. Brown, *When the Trumpet Sounded* (Anderson, Warner Press 1951) p.266.

² John W.V. Smith, *The Quest for Holiness and Unity* (Anderson, Warner Press 1980) 165.

³ E.g. <http://civic.bev.net/fcogc/coghlist.html>
www.alabaster-jars.com/timeline1800s.html.

⁴ E.E. Byrum, editor, *Gospel Trumpet* (Grand Junction, Gospel Trumpet Company, volume 17, number 34, August 26, 1897) p.2.

⁵ E.E. Byrum, editor, *Gospel Trumpet* (Grand Junction, Gospel Trumpet Company, volume 17, number 38, September 23, 1897) pp. 2-3.

⁶ E.E. Byrum, editor, *Gospel Trumpet* (Grand Junction, Gospel Trumpet Company, volume 17, number 38, September 23, 1897) p. 3.

⁷ E.E. Byrum, editor, *Gospel Trumpet*, (Grand Junction, Gospel Trumpet Company, volume 18, number 30, July 28, 1898) p. 6.

⁸ E.E. Byrum, editor, *Gospel Trumpet* (Grand Junction, Gospel Trumpet Company, volume 18, number 45, November 10, 1898) p.6.

⁹ E.E. Byrum, editor, *Gospel Trumpet* (Grand Junction, Gospel Trumpet Company, volume 19, number 34, August 31, 1899) p.6

¹⁰ *The Alabama News* (Decatur: Alabama News of the Church of God, volume 21, number 8, August 4, 1980) p. 2.

News and Notes

Annual Meeting

The Annual Meeting of the Historical Society of the Church of God will occur on Saturday, June 14, 2003 from 2 p.m. to 4 p.m. in Fine Arts, Room 167.

The annual paper will be given this year by Michael S. Stevens, Church of God Doctoral student and Vanderbilt University. The title of the paper is "In Prison for Christ's Sake: Divine Healing Trials and the Church of God."

"Between 1897 and 1917, the rejection of secular medicine in favor of divine healing led to at least nine criminal trials of Church members, ranging from a county court in Indiana to the Supreme Court in Oklahoma." (Stevens).

Dedication of the C.W. Naylor Memorial

The dedication of the C.W. Naylor Memorial will take place in Maplewood Cemetery, Anderson (just across from the University campus on E. 5th Street) on Monday, June 16, 2003, from 2:00 - 3:30 p.m.

Please gather on the University campus, behind Byrum Hall for the half-mile walk to the gravesite. Transportation will be provided for those not able to walk that distance.

Board of Christian Education 1938



Here is another important historical photograph in which the persons are not identified. Those in this photo made up the Board of Christian Education in 1938. We recognize some of them from other photos that are identified. Second from the left is Adam Miller, who served in many capacities in the Church of God, including Executive Secretary of the Missionary Board, President of the Missionary Board, and Dean of Anderson University School of Theology. Sixth from the left is Walter Haldeman, Professor of Christian Education. And eighth from the left is Nora Hunter, founder and President of the National Women's Missionary Society (now Women of the Church of God). One or two others look familiar, but the photo is not sharp enough to be certain. **If you think you know who some of the others in the photo are, please let us know.**

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