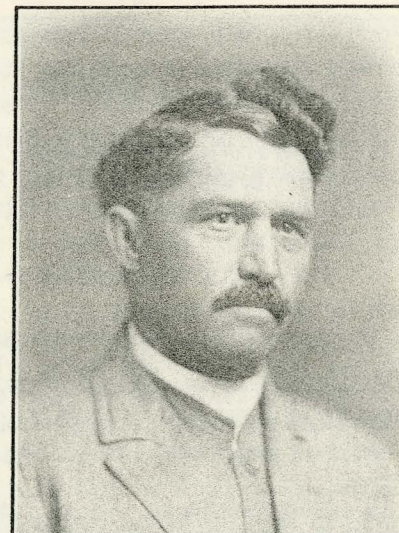


Church of God Historian

Historical Society of the Church of God (Anderson IN) Vol 4 No 2 Winter 2004



Barney E. Warren: "Our Most Prolific Song Writer"

In writing of D.S. Warner's "evangelistic company," John W.V. Smith, in *The Quest for Holiness and Unity*, has this to say: "For the bass [Warner], with some difficulty because of the objection of his father, took along eighteen-year-old Barney Warren of Geneva Center, Michigan [in the vicinity of Bangor]. **[Note: the picture below is of the Warren farm home where Warner and Warren first met.]** This company traveled together for over five years. . . . The enlistment of young Barney Warren proved to be very opportune. He was not only a good bass for Warner's quartet, he also had musical skills in composition and harmony. . . . When the second songbook, *Anthems From the Throne*, was published in 1888 Warren was not only the co-editor with Warner but he also wrote the music for seventy-eight of the ninety songs included in the book. He had poetic skills too, for he wrote the lyrics for twenty three of these songs. . . . (continued on back page)



Church of God Historian

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

Vol 4 No 2 Winter 2004

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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interest in Church of God history; to help facilitate the collection and preservation of Church of God books, historical documents (letters, diaries, journals, minutes, reports) and photographs; to assist members whenever and where ever possible with historical research and writing; and to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

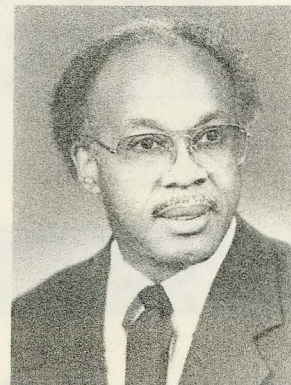
From the Editor

SUMMIT VIEW CEMETERY

Conclusion

In an earlier issue of *Church of God Historian* (Fall 2003) we talked about Summit View Cemetery, the old Gospel Trumpet Family cemetery which lies behind the former Warner Press building. Due to lack of space in that issue, we were not able to publish all of the names and locations of those buried there. It was our intention to do this in the Fall 2003 issue, but felt this space was needed to give more complete coverage of the Naylor Memorial dedication.

The graves in this cemetery, thirty seven in all, are the last earthly resting place of faithful saints whose only family was the Gospel Trumpet family. Most were



Wilfred Jordan

elderly people who were without families to care for them in their old age. Thus, the Gospel Trumpet Company stepped into the breach. Summit View is now being cared for by Church of God Ministries. No burials have occurred there since 1933.

(Cont'd on page 7)

A Correction

In the Fall 2004 issue we stated that Melissa Carpenter, whose diaries were kindly presented to the Archives by Phyllis Dennison, is Sister Dennison's Great Grandmother. This is incorrect. Melissa Carpenter is actually Sister Dennison's Grandmother. We apologize for this error.

Annual Dues

Historical Society Secretary-Treasurer has reported that most of our membership have failed to send in dues for 2003-2004. (Our year runs from Annual meeting to Annual Meeting. We meet each year during the North American

Convention of the Church of God.) Dues are \$15 (\$10 for students), payable annually. We know you want to support the Society with your dues and gifts, so if you have forgotten to do this, we urge you to send in a check for this year.

New Members

Our mailing list for *Church of God Historian* now stands at just over 90 names. We believe many more people than that are interested in the preservation and publication of Church of God history. If you know of such people, perhaps you could pass on the *Historian* to them, or send their names to us and we will send them an enrollment form.

OVERCOMING BABEL

Under the German title of *Evangeliums Posaune the Gospel Trumpet* continues its publication in York, Nebraska. The paper is published by Kurt and Magdalena Heinze, immigrants who came to the United States after World War II. They are joined in this work by their sons, Dieter and Edwin, and their daughter-in-law Diane.

The Heinze family and their work is the latest chapter in a story that begins in 1895, when another German-American, Fred Hahn, came to the conviction that German-speaking people in the United States and back in the Fatherland needed to hear the message articulated by D.S. Warner and others in the pages of the *Trumpet*. That conviction ultimately led to the creation of the "German Department" at the Gospel Trumpet Company.

Hahn was living in Wisconsin when he committed himself to a German-language ministry. His own geographical location combined with that of much of the early Church of God constituency to underwrite his convictions. The region within the territory bounded by lines drawn between the cities of Cincinnati, St. Louis, and Milwaukee was known colloquially as the "German triangle" because of the density of its German immigrant population.

During the 19th century Peter Paul Cahensly, a German Catholic nobleman, founded the *St. Raphaels Verein*, a traveler's aid society to assist German Catholic immigrants in finding their way safely and without incident to America and to help them settle in areas where they would find people of the same culture and religious persuasion. Cahensly feared the possibility that in Pro-

testant and even secular America German Catholics would be led astray and lost to the faith. His advice was meant to prevent that drift. It also tended to increase the population density of Germans, Catholic or otherwise, in the same region of the country that became the heartland of the Church of God.

The 19th century witnessed the arrival of millions of foreign-born peoples in the United States. Only a brief downturn in numbers during the Civil War dammed the flow, but only temporarily. When word reached Europe that the Union Army drafted immigrants and made them into regiments that sometimes saw some of the fiercest fighting, immigration numbers declined. Almost as soon as Lee surrendered to Grant immigrants returned and in increasing numbers through the end of the century. Germans, Norwegians, Swedes, Irish, and later, Poles, Slovaks, Italians, and Greeks hastened to America.

The hordes of foreign-born drew the attention of those whose families had arrived generations earlier. Madison Grant wrote a book entitled *The Passing of the Great Race* in which he worried that the blood of Eastern Europeans would mingle with that of the older Anglo-Saxon stock. Other Americans, less urbane than Grant, founded the American Protective Association in an effort to insure that only "real" Americans would be elected to public office, one of the APA's kinder goals. It is both interesting and instructive that Fred Hahn's concern for his fellow immigrants flowered at the same time as the rise of nativist groups like the APA.

Nor was Hahn's the only foreign

language ministry of the Church of God intended to welcome immigrants. Thomas Nelson founded *Den Evangeliske Basun* Publishing Company at Muscatine, Iowa, first a Norwegian language ministry which soon expanded to Swedish as well.

At St. Paul Park, Minnesota Nelson and his company organized a polyglot campmeeting that featured preaching in all the Scandinavian languages and German as well as English. In Detroit the mission was the same, but the language was Greek. First at Sharon, Pennsylvania, but later near Hubbard, Ohio, immigrants and citizens of Slovakian descent gathered for campmeetings conducted in their native tongue, one part of an ethnic ministry that began in 1905.

Many Americans just before and after the turn of the twentieth century feared immigrants. Some of the fearful may have been found among the early saints, but in the main they seem to have been a people who welcomed strangers. It is an encouraging tale that can be told of them, but to date it has not been extensively researched. Only one doctoral dissertation has studied the work of one of these ethnic language ministries. It is time for some enterprising graduate researchers to acquire the skills necessary to bring this story to full light.

— Merle D. Stregé
National Historian



Jottings

From the Archives

Douglas E. Welch

In the Beginning . . .

As Director of Church of God Archives, I work with a surprising variety of people interested in the early history of the Church of God "movement." I value these many contacts and am pushed by them into areas of research and study I might otherwise miss.

At the same time, I am a little puzzled about the rather frequent claim that the point of all the study and research is to return the Church of God to its origins, its roots in the first generation of the movement. Well and good. Without question, we have changed and not always for the better. It is not just that the marketplace has invaded the temple, but that Corporate America has renovated it from a very different set of blueprints indeed.

What I wish for in this dialogue is at least some noticeable degree of consistency—something difficult for all of us, to be sure. In examining some of these proposals, I am struck by the fact that they are not a little historically arbitrary and inconsistent. Some parts of the root system are wanted, some are ignored. Some doctrines are lifted up, others brushed aside. Some practices are chosen from the first generation, some from the second. And so it goes.

I have been doing considerable digging lately in attempting to uncover the early history of the Church of God in Canada. In several instances, I have noted the prominent role played by women



evangelists and pastors who seem to have participated on a fairly equal footing with their male counterparts. These were women who were readily accepted and widely respected by the church, women who traveled extensively and bore their share of the hardships of pioneer life.

Recently I have been attempting to trace the career of one of these first-generation women ministers, Ethel Williams (pictured above, front row, center). Sister Williams was a public school teacher in Ontario, Canada. She seems to have been a person of unusual gifts and abilities and before long was a prominent leader in the Church of God in Ontario. From 1904 to 1912 she was responsible for several of the small congregations in the southern part of the Province. She also preached in camp meetings and evangelistic meetings of various kinds.

After the provincial camp meeting of 1912, Sister Williams moved to Edmonton, Alberta to assist in the relatively new work in that Province. In 1913 (as best as I can determine) Leonard Millensifer, pastor of the relatively new congregation in Saskatoon, Saskatchewan, persuaded her to take over as pastor of that small fellow-

ship, enabling him to devote the bulk of his time to evangelism and church planting.

In what can be considered an age of ministerial itinerancy in the Church of God, Sister Williams seems to have remained there for some time. H.C. Heffren (*Voices of the Pioneers*) says of her, "She was one of the most outstanding women preachers on the Canadian field." And, if other reports are any indication, she was not only an outstanding *woman* preacher, but outstanding in any crowd of preachers in that time and place.

In 1920, Sister Williams moved to California to engage in evangelistic work there. (Had the harsh northern winters finally gotten the better of her?) In 1923, she married a widower, Abram M. Bixler, who had been one of the early workers in Ontario during the Warner era. Thus she became known as Ethel Bixler and is rather strangely referred to by that name by writers even when referring to her long before she married.

All of this, I assure you, is no diversion from the path on which I started out. Ethel Williams Bixler is but one example of many highly gifted and dedicated women preachers in the first generation of this "movement." (One could name

several such women in the Province of Ontario alone—as Beverley G. Anderson does in his fine masters degree thesis, (*A History of the Church of God in Ontario 1882 - 1955*—in which he quotes from personal letters from Ethel Williams Bixler herself about the early days in Ontario).

In the first generation—and this certainly includes D.S. Warner himself—it seems to have been taken for granted that God's Spirit was to be poured out on both "sons and daughters" and they would "prophesy." Of course it was believed that the first responsibility of wives and mothers was to their families as long as those families needed their care. But nothing was to prevent them later in life—either they or young, single women—from entering into full-time ministry if it appeared to the church they were called and gifted of God.

Where did we go wrong? And when? Somehow this basic understanding—we might even call it a "prophetic" understanding—was shunted aside in favor of a popular demand that women be barred from the ordained ministry of the church. Individuals and groups in the Church of God today are working to restore this part of our root system, but that cause is seldom taken up by those who see themselves called to restoration. So it appears that restoration can be very historically selective after all. Women in ordained ministry is just one of a number of cases.

I find something wonderfully counter-cultural in the ethos of the first generation of the Church of God "movement." Blacks and women were definitely in and called as the Spirit of God chose to minister to the whole body. But it appears that as we moved closer to mainstream culture that inclusiveness dwindled and our arbitrary historical selectivity intensified. Or so it seems to me.



T. Franklin Miller, 1910-2004

HOMEGOING

Dr. T. Franklin Miller, a good friend and warm supporter of the Historical Society, graduated from this earthly life on Saturday, February 14, 2004. Right up until his final illness, he assisted Church of God Archives in the identification of old photographs. His mind was sharp and clear and his memory remarkable. He was a friendly and caring man, an exemplary Christian, and a devoted churchman.

The following biographical information is taken from obituary material. It is included here for those among us who did not know him well.

T. Franklin Miller was born in Missouri and grew up in Cedar Rapids, Iowa. He attended Anderson College, graduated from Gordon College of Theology and Missions, Boston, MA; earned a B.D. degree from the School of Religion of Butler University (now Christian Theological Seminary); received the Doctor of Divinity degree from Anderson College and Theological Seminary in 1956.

Dr. Miller served in the Church of God as an evangelist and as a pastor; Secretary of Home Missions of the Church of God; as Executive Secretary and Treasurer of the National Board of Christian Education for 21 years; as Executive of the National Youth Fellowship. He was President of Warner Press, Inc., the Publication Board of the Church of God, until the time of his retirement. He had served as Director of the Center for Pastoral Studies of the Anderson University School of Theology, in charge of Continuing Education for Ministry.

His work as speaker, writer, conference leader, educator, minister, and administrator took him to all parts of the United States and Canada, to Mexico, the Caribbean, Europe, Africa, Latin America and Asia many times. He was founder and first Executive Director of the World Conference of the Church of God. He was Editor of *Christian Leadership* [and] authored six books (This information was supplied to us by David Coolidge.)



OLDEST LIVING CHURCH OF GOD PASTOR

Dr. Gabriel P. Dixon

Four score and fifteen years ago, God sent to this earth a baby boy named Gabriel P. Dixon, conceived in love and dedicated to the cause to which God, through Jesus Christ has given His last full measure of devotion.

Thus it is written in this 2004 issue of the *Church of God Historian*, as far as it has been determined, Dr. Gabriel P. Dixon, St. Louis, Missouri is the oldest surviving Church of God former pastor. He has celebrated his 96th birthday. He and his wife Lollie are the parents of four children and a number of grandchildren and great grandchildren.

Born in an Augusta, Georgia parsonage to Rev. George R. and Irene Anna Dixon on June 19, 1908, Dr. Gabriel "Gabe" Dixon was ordained to the preaching ministry at West Middlesex PA in 1933. He graduated from Anderson College and Theological Seminary with a B.Th degree the same year. In 1934, he married Lollie Violet Cochran of Chicago. In 1954 he graduated from the Lincoln University School of Law, Jefferson City MO with a Bachelor of Laws degree. His studies also took him to Methodist and Baptist Schools of Religion, Western Baptist College and to Anderson College (now Anderson University) in Indiana.

Dr. Dixon served as pastor of the Third Street Church of God, Kansas City KS for ten years. During the "Great Depression," he and his wife led the congregation in a building program. The group, at the time, had only \$3.25 in the church building fund.

The Depression of the middle



thirties was very heavy, Bro. Dixon says "Nobody seemed to have faith for a building program during those times. I had heard my father preach a sermon 'There is No Depression With God' when I was a boy. Also while attending Anderson College, one of the teachers would repeat time and time again William Carey's statement, "Attempt great things for God; expect great things from God." The time had come for me to prove my God.

While riding a streetcar, I saw a huge excavation machine at work. Suddenly, from an inward urge, I pulled the rope of the streetcar with such force that the motorman made an unscheduled stop. I got off and went over to the digging machine, looked around and asked for the head, Mr. Roberts. I said, 'God needs someone to dig Him a church basement as a gift. I was impressed to come over here and tell you about it.' The way that man looked at me at first made me feel green, silly, and stupid. Then he looked at me as if I were an angel with a message from God. He said, 'I have never head anything like this before . . . I wish I had your faith.'

Six weeks later, . . . they had to come down Third Street where God needed digging [done for the basement].

— Wilfred Jordan

News Notes

Heaven to Earth

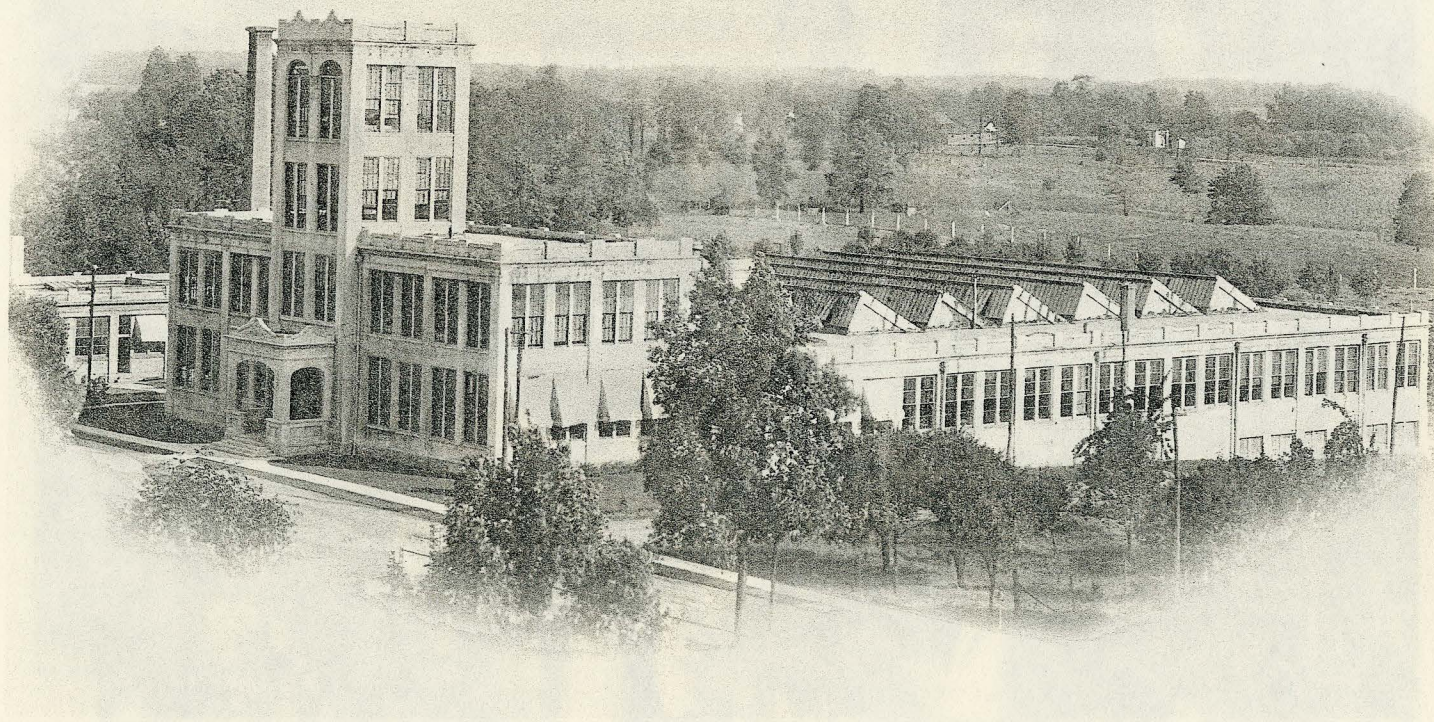
The Historical Society has recently provided funds to transfer the original black-and-white 16mm movie, *From Heaven to Earth*, to DVD. This will enable wide distribution of this old classic. Church of God Ministries will market the DVD at a nominal price (a new VHS version also will be available). We will notify you when it is available.

Naylor Memorial Video

An excellent video of the Charles W. Naylor Memorial dedication in June, 2003 is now available. It can be obtained from Paul Yerden, North Hills Church, 15025 N 19th Ave, Phoenix AZ 85023-5198, Phone (602) 863-6040. The cost is \$11 plus shipping. All profits go to help provide scholarships for students at Kima International School of Theology in Kenya. This is a most worthy project and deserving of wide support. We hope you will be part of it.

New Autobiography

T. Franklin Miller's last book, *Life is the Journey: An Autobiography*, is now available from Warner Press/Church of God Ministries Inc. To order, call Warner Press directly at 1-800-741-7721. This is must reading for Society members.



The original Gospel Trumpet Company building as it appeared about 1920. At the back left corner of the building are the white posts of a fence. Beyond the fence is Summit View cemetery. A few grave markers can be seen.

LOCATION	NAME	DATE BIRTH	DATE DEATH	AGE
Row B Lot 46	Woods, Charles E	1855	1928	73
Row B Lot 47	Lawrence, Mrs. Anna	1853	1927	74
Row B Lot 48	Nelson, Marie	1840	1926	86
Row B Lot 49	Robinson, Clifford W	1841	1926	85
Row B Lot 50	Cambride, Wm	1856	1926	70
Row B Lot 53	Waldman, Dietrich	1847	1925	78
Row B Lot 54	McDonald, Angus	1843	1925	82
Row B Lot 56	Sallee, Euphemia	1855	1924	69
Row B Lot 57	Pearl, Harry R	1844	1925	81
Row B Lot 58	Swain, Flora B	1843	1923	80
Row B Lot 60	McCreary, Clara	1880	1913	33
Row C Lot 33	Winkler, Mary Ann	1830	1912	82
Row C Lot 34	Tyler, Harriet [Col.]	1826	1921	95
Row C Lot 35	Heffnert-Worick, Dina	1835	1901	66
Row C Lot 39	Maguire, Thomas	1872	1919	47
Row C Lot 40	Case, Delke	1856	1918	62
Row C Lot 43	Brown, Walter E			
Row C Lot 44	Bell, Eugene B	1899	1918	19
Row C Lot 45	Courtner, George			
Row C Lot 47	Waldon, John S	1873	1918	45
Row C Lot 48	Cheatham, W.H.	1863	1915	52
Row C Lot 49	Netzley, Henry	1853	1915	62
Row C Lot 50	Fowler, Alfred T	1892	1915	23
Row C Lot 51	Blore (Infant)	1919	1919	



(Continued from page 1) Warren was to continue to make a major contribution to the music of the Church of God for more than a half a century. He was co-editor with Warner for the next songbook, *Echoes From Glory*, which appeared in 1893 and was involved in the publication of almost every songbook and hymnal produced in the movement from then until the 1940s. He is said to have furnished the music for more than seven thousand songs" (1980: 73-74). (SPECIAL NOTE: The photo of the Warren home used on page 1 was provided by Gary Monteith, Barney Warren's Great Grandson, as was the photo of the Warren family above—with Barney standing in the back row center. Both photos were loaned to Dale Stultz, who digitally reworked them for publication here.)

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