

HOLLOW ROCK

A History

by
Eleanor L. Smith



HOLLOW ROCK CAMP MEETING
SINCE 1818



Eleanor L. Smith, a former teacher, earned a Bachelor of Science degree in education from Northern Illinois University. As curator of the Hollow Rock historical room, she drew from the camp's extensive records, photos and artifacts to compile this historical retrospective. Her introduction to Hollow Rock Camp Meeting was in 1957 as the bride of Dr. Myron R. Smith, a neurosurgeon (now retired). Mrs. Smith's role in this publication included historical research, compilation, copywriting and editing. She is grateful to the many Hollow Rock Camp members who provided their personal records and memories to enrich these pages. The Smiths live in Canal Winchester, Ohio.



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Cover photo: Hollow Rock Tabernacle built in 1900

Back cover photo: View of Hollow Rock cottages and tabernacle from hillside, 1903

Back page upper left and lower right photos by Kristin Sims Strong

Hollow Rock Camp Meeting, Toronto, Ohio

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The Oldest Camp Meeting in Existence
Toronto, Ohio

by Eleanor L. Smith

Contributors

Juliana L. Barker

Kimberly Scher Smith

Mary Ekey Robinson

Dedicated in memory of Mark Lynn Smith (1926-2011)
who loved the Lord with all his heart and soul and dearly
loved Hollow Rock.

Eleanor L. Smith

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The Birth of the Frontier Camp Meeting

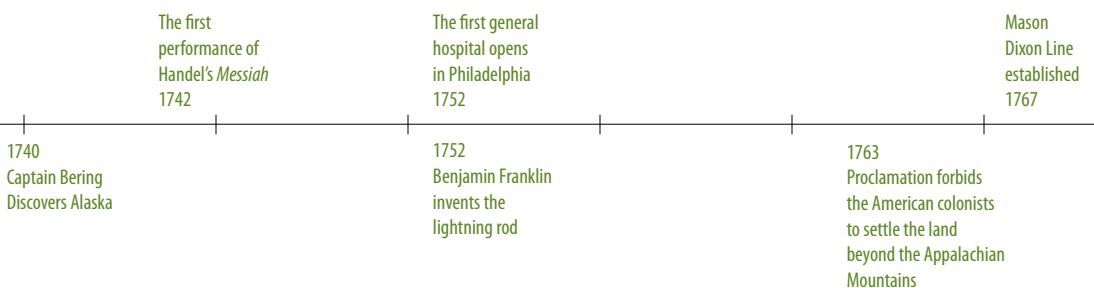
Although preaching in the open air dates back to Biblical times and has occurred since in many forms and countries, the camp meeting, as we know it, is distinctly American. Tracing its roots back to the late 1700s, the camp meeting was an effective means of spreading God’s word among the pioneers and frontiersmen who colonized the New World. Uniquely suited to the religious needs of the developing country, the camp meeting was as much, if not more, responsible for the rejuvenation of religion in America as any other vehicle.

When Christianity came to North America, it was natural that religious practice should free itself from some of the conventions of the Old World where it was often dictated by political rulers. After tasting political and social freedom in the New World, pioneers wanted the same freedom in the practice of their religion, and favored denominations that promised the greatest freedom and democracy. The American pioneer wanted a practical religion above all else. Consequently, many found it in the Protestant practices of the Baptists, Methodists and Presbyterians.

The Church suffered much from the ravages of the Revolutionary War. Aftershocks, in the form of waves of skepticism and atheism, swept the young country. This caused doubt to trouble many who had previously accepted Christianity and its teachings. In 1782, only two members of the student body of Princeton University professed to be Christians. By 1815, the number was less than 11 percent. This evidence of skepticism among college-educated men mirrored the low ebb of spirituality pervading the country. Even the Methodists, noted for their zeal and evangelical spirit, lost 4,000 members each year for three years near the turn of the 19th century.

What could be done to turn this tide? Camp meetings provided one answer. With frontier families spread out for hundreds of miles through the wilderness, the luxury of established churches was often impossible. Zealous missionaries spread the gospel of Christ as circuit riders and often rode to isolated communities to preach. Because they announced their visits ahead of time, people would gather from miles around to hear sermons and visit with neighbors they rarely saw otherwise. These “log cabin meetings” were as much of a social as a religious outlet and were the precursors of camp meetings.

It is likely that the very first camp meeting was held in July of 1800 in Logan County, Kentucky thanks to the efforts of John and William McGee, ministers who frequently held joint meetings. In 1799, the McGees and others preached at a meeting on the Red River in Logan County. As the meeting drew to its close, religious enthusiasm mounted high and a number of people professed to be blessed. This meeting proved to be a prophetic forerunner of those to follow. In July of 1800, the McGees returned to Logan County where, in a location on Mud River, thousands of people came together. They arrived on horseback, on foot and in wagons, bringing their household goods and provisions with them to wait upon the ministry of the Word. The little meetinghouse could not accommodate such crowds and so the group adjourned to the woods, where they camped for several days. Thus began the “Forest Temple” known as the camp meeting.





Camp-meeting / A. Rider pinxit; drawn on stone by H. Bridport, c1829; Library of Congress

After this, camp meetings multiplied quickly. The meeting held by the McGees was soon followed by two others which drew still larger crowds. The movement spread in both Kentucky and Tennessee and within a short time, the whole of the wilderness area was aflame with revival fires. These early meetings were often called "Brush-Arbor Camp Meetings" since often they were held on a temporary site where brush was cut to make a clearing and then used as a shelter for the congregation. Multitudes professed to be converted, thus helping to change the moral landscape of North America.

One of the most notable meetings of this time was the great meeting at Cane Ridge in Bourbon County, Kentucky. Held in August of 1801, it is recorded that more than 20,000 attended every day. A pastor in Bourbon County had witnessed the camp meeting scenes in Logan County the previous summer and returned to his churches to relate what he had seen and heard. The interest of his congregations was aroused. The following summer saw much larger meetings in Bourbon County.

It was not uncommon for Baptist, Methodist and Presbyterian preachers to cooperate in holding a meeting. Sectarian distinctions took a definite backseat to the general concerns for spiritual matters. Because of the union of these denominations, the meetings were usually called "general camp meetings." They were general in another sense as well – in the public interest taken in them. The roads leading to the groves were literally overflowing with people. Most were intent on hearing the message of the preachers, though some were there out of curiosity.

Francis Asbury
arrives in
Philadelphia
1771

Harvard Medical
School opens
1782

U.S. Bill of Rights
ratified
1791

1776
United States
Declaration of
Independence
signed

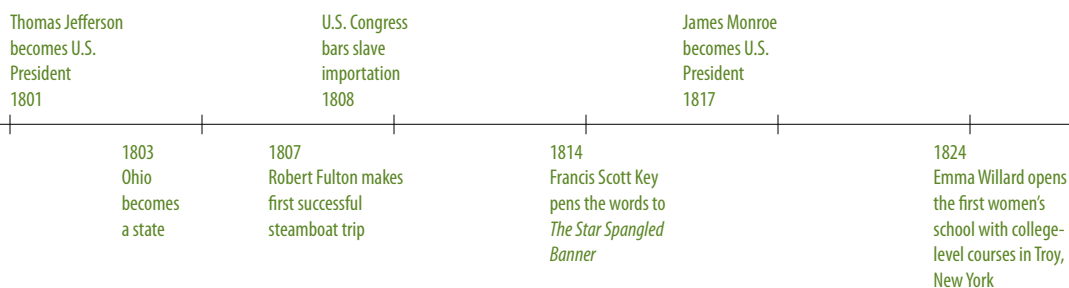
1789
George Washington
elected president of
the United States of
America

The early camp meetings were not without problems and criticism. Because some of the early settlers were criminals fleeing from prosecution in Europe, the frontier provided an escape for those with no sense of moral responsibility. In very early meetings, ministers would be preaching to crowds of backwoodsmen who would bring their “bottles” and try to break up the meetings. Some even set up areas near the camp where liquor was sold. In his journal on Sunday, August 7, 1801, Francis Asbury, first Bishop to the Methodist Episcopal Church of America, wrote, “Some wagoners attempted to sell whiskey on the campground; we stopped our preaching and the people soon knew how deeply we felt the insult, and they were driven away” (Asbury, p. 285). Other criticisms of the camp meetings centered on the preachers themselves. Some were called boisterous and ostentatious and others were cited as illiterate and Biblically ignorant. There were also protests against the format of camp meetings because some felt the solemn worship of God ought to be performed in “Houses” dedicated solely to that sacred use. In addition, there were problems with health and sanitation on the early campgrounds.

The American style camp meeting was introduced in England in 1807 by a British Methodist minister, Hugh Bourne, and an American Methodist evangelist, Lorenzo Dow. Perhaps because the population of Great Britain was well established at this point, the style of such meetings did not meet the needs of the congregations. The Wesleyan Conference resolved in 1807: “It is our judgment that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim connection with them” (Simson, p. 162).

In America, however, William McKendree (1757-1835), the first native-born American Methodist Bishop, saw the value in camp meetings and began vigorously promoting them. Likewise, Bishop Francis Asbury became committed to the camp meeting plan. Under their leadership, such meetings were soon promoted throughout the land. In 1808, Asbury wrote, “We shall have perhaps four or five hundred camp meetings this year” (Asbury, p. 383).

Although camp meetings were initially cooperative ventures among Baptists, Presbyterians and Methodists, soon after their inception Baptists and Presbyterians distanced themselves. Author and evangelist Dr. Jon Tal Murphree wrote, “Within twenty years of that first camp meeting in 1800, nearly a thousand camp meetings were in existence and the Methodist Church rode the crest of this flaming revivalistic interest as she became a dominant force for God among the frontier people” (Murphree, p. 71). It seems that the Methodists understood better than any others the needs of the pioneer. Their doctrines of free grace, free will and individual responsibility proved the most appealing to this hardy breed. The success of the camp meeting was to be determined ultimately by its fruits. Indeed, it proved to be an extremely effective way to reach multitudes who then embraced Christianity. Bishop Asbury wrote in his journal, “The influence of the camp meeting did not stop with those who were directly reached. Communities, as a whole, felt their impact and the moral tone of society was greatly improved” (Asbury, p. 265). And so was lit a great beacon in the wilderness.



A Historical Look at Yellow Creek Valley

The history of Yellow Creek Valley blends together the separate histories of European immigrants and American Indians. This area, where the waters of Yellow Creek empty into the Ohio River, was the most natural point in all the region for defense, in addition to having abundant pure springs, animal life and minerals such as salt, iron ore and coal. As he traveled through this territory, even George Washington recorded favorable notations about this specific location in his 1770 journal. It is little wonder, then, that this beautiful region, so rich in natural resources, proved a popular settling place for pioneers as well as Native Americans.

Before the Europeans arrived in this area, every hollow and ravine leading to the waters of the Yellow Creek Valley had already been settled by Indians. These inhabitants all traced their lineage back to the great Indian leader, Logan, who was a child of both Indian and European heritage. Logan's mother was a Caygua Indian, and his father, Chief Shikellimus, was a white Frenchman who had been captured as a child and raised by the Oneida. Chief Shikellimus, a man of great dignity, conducted many important missions between the Pennsylvania governors and the Iroquois council. He later became the Iroquois representative at the Delaware Indian town of Shomokin where his son, Logan, was born in 1725. "That Logan should be known by an English name instead of his Indian name, Taygayeeta, is not particularly surprising as his father had formed a close friendship with James Logan, intimate friend of William Penn. So firm was this friendship that Shikellimus named his second son for him" (Eckert, p. 87).



In 1742, this Indian tribe was converted to Christianity by zealous Moravian missionaries* and later migrated to the Ohio River, finally settling in the Yellow Creek area. These peace-loving American natives were also known as Mingoos, a term given to those Iroquois who were away from their regular territory. Outstanding craftsmen, particularly skilled with deer hides, they were adept at making moccasins, jackets and breeches to sell to the pioneer white man and to other Indian tribes. Tarburner Run and Hollow Rock Run were home to Logan's father while some distance up from the mouth of Yellow Creek lay Logan's village. A watchful contingent of 20 Mingoos was always alert for possible problems with either other Indian tribes or white settlers. They camped along the shore of the Ohio River, quite close to the mouth of Yellow Creek.

By 1775, much of the Eastern seaboard was lined with European immigrants. Always restless and forever searching, some of these settlers felt their area was already becoming too crowded and were eager to move farther west. America, though, for the most part, was still an unsurveyed wilderness. At this time, the Ohio River was regarded as the extreme frontier and the dividing line between the white and red men. Long before any permanent settlements arose, however, it was common for hunters to make excursions across the Ohio River into Yellow Creek Valley, searching for deer and wild turkey. Despite the warnings and dangers of Indian attacks, pioneer settlers soon began coming to this frontier and claiming land on the west side of the Ohio River. Although relations between the Indians and the intruding settlers were always tenuous at best, a white settlement was soon founded in the area. During the Revolutionary War, the federal government built a formidable blockhouse, which was strategically placed at the mouth of Yellow Creek. It commanded not only the Ohio River, but a vast expanse of territory.

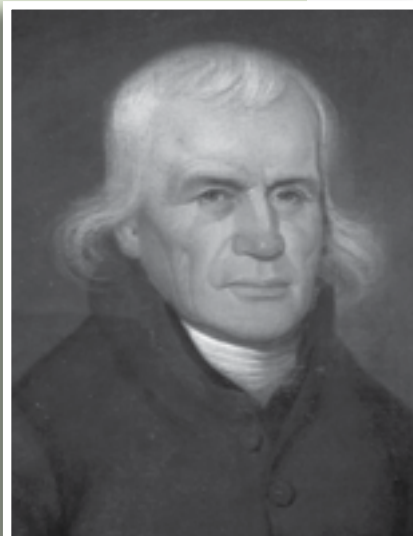
There was good news and bad news concerning the area of Yellow Creek with its tributaries. The good news was that it was teeming with wildlife, a virtual hunter's paradise. Hunter Martin Saltsman claimed that he could bag 50 deer in a single trip. Hunting became a trade for many as it provided food for families as well as income from pelt sales. A racoon pelt sold for 25 cents, a doe pelt for 50 cents, a buck or fox pelt sold for \$1, and a bearskin for \$10. At one time, panther and wolf skins brought \$1 each (Schilling). The bad news was that the very same abundance of wildlife also posed many difficulties for the agrarian settlers. The wild turkey that the hunters eagerly sought, could also wipe out a wheat field in short order. It was difficult to keep any domestic animals because of the menacing wolf packs. At times, settlers built fires at cabin doors to keep the wolves at bay. Squirrels were so abundant that in December of 1807 the "Squirrel Act" was passed requiring taxpayers to present 30 squirrel scalps along with their tax payment. Without the scalps, taxes were increased.

By this time, the Iroquois Logan had become a noble peacemaker, recognized for his efforts not only by his people, but by white Americans as well. Lobbying for peace, he refused to take part in the French and Indian War and the war of Chief Pontiac which followed. Time and time again, Logan's wisdom and persuasiveness prevailed to smooth strained relations between the two races who shared this territory. He was welcomed equally in the councils of various tribes and in the homes of white settlers. As one crusty old white trader put it, "He's the best specimen of humanity I ever met with, either white or red" (Eckert, p. 87).

**The Moravian Church is a Protestant denomination which originated in 1722 in the central region of Czechoslovakia known as Moravia. These people fled from their homeland in Saxony, Germany, forming a community called Herrnhut. A remarkable unifying experience of fellowship occurred at a communion service on August 18, 1727, which created a lasting evangelical zeal in the group. Within a few years, Herrnhut became the center of a worldwide program of Christian outreach, which eventually reached North America as well as other continents.*

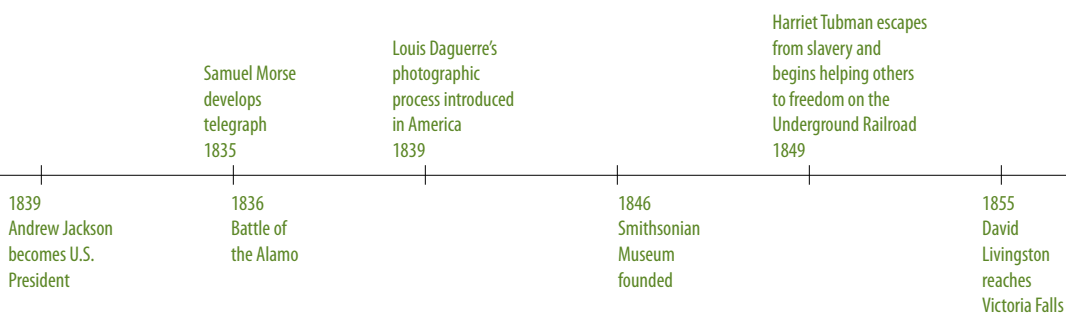
Francis Asbury (1745-1816)

Bishop Asbury was profoundly involved in shaping the course of American frontier Christianity. A volunteer missionary sent from England by John Wesley, the 26-year-old arrived in Philadelphia in 1771 when there were only three Methodist meeting houses in the colonies. When his labors ended 45 years later, there were 412 Methodist societies scattered throughout the colonies, numbering more than 214,000 members. In Francis Asbury's America, editor Terry Billhartz writes, "Asbury loved the spirit of the American pioneer, but he also pitied their lack of vital religion. It was the Methodist mission, he insisted, 'to spread scriptural holiness across the land,' and this included every nook and cranny on the frontier. Hence, without waiting for settled establishments, Asbury sent his men beyond the mountains." To this end, he ordained more than 4,000 preachers to help him with his work. Bishop Asbury himself traveled approximately 270,000 miles, mostly on horseback over rough roads and unsurveyed mountain paths. He crossed the Allegheny Mountains at least 60 times and preached 16,500 sermons.



Rumors that Bishop Asbury visited and preached on the Hollow Rock grounds have circulated for many years. A careful examination of his well-kept journals, however, does not support this assumption. It does substantiate that the Bishop did appear and preach in the immediate area on numerous occasions. For example, his August 31, 1814 entry reads, "Sabbath, Brother Bond preached upon a mount crowned with sugar-trees. I spoke a few words in exhortation, had we not chained the wheel (of the wagon), we should have gone souse into Yellow Creek." Near by Steubenville became an important station in Bishop Asbury's vast travels. It is interesting to note that in 1803, he referred to Steubenville as a "little wicked western trading town." However, by 1814, his August 5 entry reads: "Came to Steubenville, at Bezaleel Wells, we have every accommodation that a president might wish for with great kindness and polite attentions from all the members of the house."

Although it is impossible to measure the incredible impact this man had on early immigrants in general, and the first Hollow Rock families in particular, it is clearly evident that Francis Asbury and his colleagues ministered directly to the first settlers who occupied this territory and began the first camp meeting on these grounds. Bishop Asbury died in 1816. The records show that the first Hollow Rock Camp Meeting was held in 1818.



Ironically, though, the calm and peace Logan sought to instill on the region were senselessly shattered on April 30, 1774, when two white scoundrels invited some Mingoes across the Ohio River for a “friendly” social gathering and a marksmanship competition. The group included Logan’s brother, pregnant sister and her husband. The afternoon ended in the brutal slaughter of the party, including Logan’s father who, along with some others, had attempted a rescue. Logan, great anger raging within him, gathered the remnant of his tribe together in early May and left the Ohio Valley, vowing retaliation. The massacre left a deep stain on the Ohio River annals and proved to be an extraordinary single incident which further strained white/Indian relations. White settlers remained, though, and began to put down roots. They founded schools and churches, as they tried to tame the wilderness.

In 1795, Bezaleel Wells, a wealthy early local settler, went to New York City and purchased 800 acres of Jefferson County land for Jacob Nessly, a Yellow Creek area settler. At the same General Land Office Auction, Wells bought for himself the tract of land on which Steubenville now stands. He was evidently a steadfast benefactor of Christianity because records show that many meetings were held on his property.

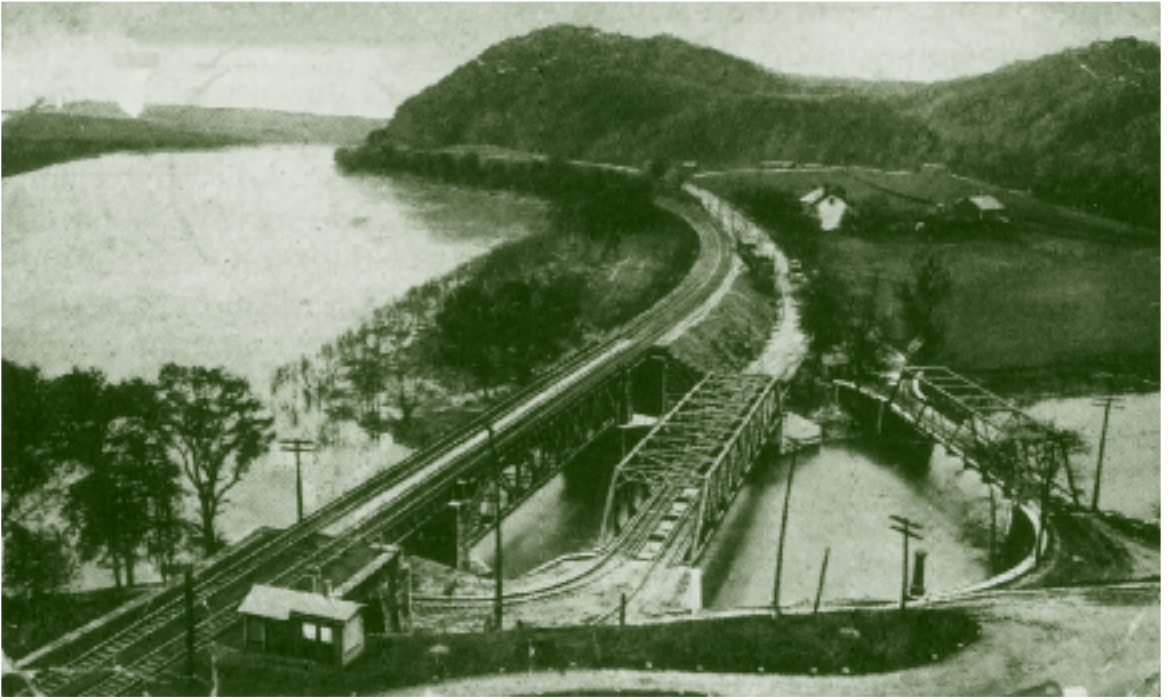
Records indicate that in 1800, settlers organized a Methodist Episcopal Society in Jeremiah Hickman’s cabin. The first salt well was drilled in Hollow Rock Run in 1802 by Joseph Downer, eliminating the need for salt to be carried across the mountains. In 1803, the year Ohio became a state, a stone hotel was built at the mouth of Yellow Creek. (The date of its construction was discovered carved on a chimney stone when the building was destroyed by fire in 1897.) The first road in Jefferson County was built from Steubenville to Yellow Creek in 1804, and by 1805, Jacob Nessly was operating a ferry across the Ohio River at the mouth of Yellow Creek.*

The first schoolhouse on Hollow Rock Run was built in 1830 and used for 45 years. School was held from November through February and the schoolmaster exchanged his services for room and board among the families who had children attending the school. Always a man, the teacher was more often than not also a local preacher and sometimes a circuit rider.

The area continued to expand and attract new settlers and new business. Eventually, this settlement became the village of Linton with a considerable number of log cabins and a boarding house. By 1831, Alexander Crawford operated a general store which sold dry goods, groceries, wool and grain, and bartered animal hides for salt, tea, coffee and cornmeal. A U.S. Post Office was established, first by horseback, then, after 1852, by train. By 1900, three bridges spanned the mouth of Yellow Creek and facilitated passage for railroad, electric trolley line and roadways, further expanding the territory.

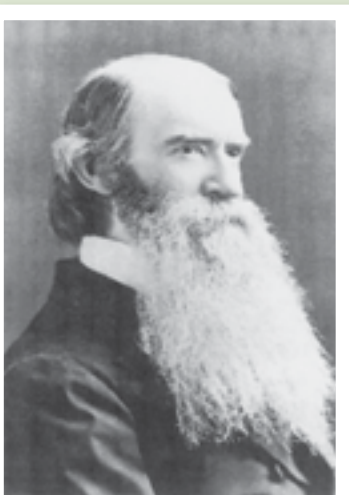
**Jacob Nessly (1753-1832) came from Lancaster, Pennsylvania in 1785, to settle on the banks of the Ohio River directly opposite the mouth of Yellow Creek. An energetic, resourceful man, Nessly soon built the first mill in the area and planted the first nursery of young apple trees in this section of the country. He was one of the most enterprising of the pioneer land speculators, eventually purchasing more than 6,000 acres of land which included large tracts on both sides of the Ohio River. He planned and erected a stone church, Nessly Meeting House, in 1826-7, which is now known as Nessly Chapel, located just across the river from Yellow Creek.*

Known for his compassion, in the first election held in the Yellow Creek area, Nessly was elected overseer of the poor. The descendants of Jacob Nessly have been ingrained in Hollow Rock Camp Meeting through the years. His grandson, A.G. DeSellems, was a charter board member of the Hollow Rock Camp Meeting Association. In the 1900s, family members served as musicians, children’s workers, board members, etc. At the present time, nearly 50 of Nessly’s descendants flock to Hollow Rock every summer. They own eight cottages and serve the camp meeting in various ways, including board membership and cottage owner leadership. This extraordinary frontiersman was the great-great-great grandfather of Hollow Rock’s Mackey sisters.



By the opening of the 20th century, three bridges spanned the mouth of Yellow Creek facilitating passage for railroad, electric trolley line and roadways.

The village of Linton, Ohio would long be forgotten except in the world of paleontology. Its canal coal mine was a treasure trove filled with a variety of fossils, some very rare. Noted geologist/paleontologist, John Strong Newberry, was responsible for discovering these noteworthy fossils. (Newberry was the official geologist for the State of Ohio, 1869-1882.)



John Strong Newberry

The Diamond Coal Company mine opened in 1855 and reached peak production in the 1870s, just at the time Hollow Rock Camp Meeting was in the transition from a Methodist to a nondenominational meeting. The largest collection of Linton fossils resides in the American Museum of Natural History in New York City. Others are in the British Museum, the Carnegie Museum, the Field Museum in Chicago and at Harvard, Smithsonian and Yale. Traces of the mine remain today on the near north side of the mouth of Yellow Creek. Geologists still visit the site with aspirations of finding rare treasures.

Hollow Rock Run

Spreading the Gospel through sunshine and rain, over swollen rivers and beyond the mountains, the tireless, dedicated circuit riders played an important role in teaching the Word to the local Hollow Rock settlers. Geographically isolated from one another as well as from civilized society, the settlers relied heavily on these preachers. Early records show that a Methodist Ohio Territory circuit was formed in 1787 in an effort to reach all of the “log cabin societies” in Jefferson County. By 1810, Ohio alone had 25 such circuits. In this local area, some of the circuit meetings held were at Cross Creek in 1812, Hales Meeting House in 1813, and Edward Taylor’s log cabin on Hollow Rock Run in 1814. Since it was on a main route, Taylor’s log cabin and farmland (today’s camp property) was not as remote as one might envision.

Hales Meeting House, now the Sugar Grove United Methodist Church, was built on Sugar Grove Ridge, the elevation which stretches along the Ohio River separating Hollow Rock Run from the river. The church was formed as a result of two area settlers, Charles Hale and James Pritchard, attending a meeting at Bezaleel Wells Maple Grove in Steubenville in 1798. Inspired by what they heard, the two men sent a request to Jacob Nessly for assistance in forming a Methodist Society in the Sugar Grove area. Charles Hale was selected as class leader, meaning that he instructed group meetings in which men were trained in evangelism and church leadership. Among the initial class members were: Jacob Nessly, James Pritchard, Randall Hale and John Sapp. The meetings were held in Randall Hale’s old 15 by 20 foot log house. It was used for educational purposes six days a week and on Sunday, religious services were held from 10 a.m. until candlelight time (Bartels and Noreus).

Archibald McElroy, an Irish schoolmaster, was teaching a three-month term of school to a few children whose parents could afford the \$1.50 per term. It is interesting that the Irish schoolmaster was converted in Great Britain under John Wesley, before coming to America. He not only helped organize the Sugar Grove Society, but became the first preacher of Hales Meeting House. (It took dedicated men to form a Methodist Society under the severe requirements demanded by John Wesley and his followers.) The year 1814 was memorable in the life of the Hales Meeting House congregation. Rev. James B. Finley, an exceptionally gifted itinerate preacher, began filling the pulpit every fourth week during his four-week circuit. His spiritual influence proved to be most effective in reaching souls for Christ and promoting the growth of Methodism throughout the territory (Bartels and Noreus).

The histories of Sugar Grove United Methodist Church and Hollow Rock Camp Meeting have been very closely intertwined since both were in infancy. Sugar Grove members were involved with Hollow Rock during the early 1800s and were present in support when the camp meeting transitioned from a Methodist Camp to a nondenominational meeting in 1875. Subsequently, Sugar Grove’s Ephraim



Illustration by Mark A. Smith

Cooper became the third Hollow Rock president; Wesley Taylor, treasurer; C.J. Runyon, R.G. Wallace and John Winn board members. Sugar Grove's own "daughter" and Sunday School teacher, Anna McGhie, began a notable calling as an evangelist and missionary. Early on she served Hollow Rock as a children's worker starting 1908, and as a youth evangelist after 1918. Later, in 1946, after much experience on the world mission field, she was the featured missionary speaker at the camp meeting. To this day, Sugar Grove descendants and members, attend and support the annual Hollow Rock Camp Meetings. Four years after the 1814 meeting at Ed Taylor's cabin, the first camp meeting was conducted on the same Hollow Rock grounds used today.

Robert Shillings writes in his *Historical Notes of Knox Township, Jefferson County, Ohio*: "Hollow Rock Camp Meeting was organized in 1818 as the result of a similar religious movement that started at Cane Ridge, Kentucky, in the early 1800s." Records in the Wellsville Historical Society support this date. Early camp meetings here at times involved more than one denomination. One summer, the Richmond Methodist Church staged a

meeting while another year, a Presbyterian congregation joined the Methodists in holding a meeting. The Sugar Grove United Methodist Church records show that in 1838 their minister, the Rev. M. Bray, held a camp meeting on the grounds. For the most part, though, the grounds were used by the Methodists who continued holding annual meetings there until 1875.



Anna McGhie



Sugar Grove Methodist Episcopal Church erected in 1941.
Note the separate doors for men and women.

The Holiness Movement in America

John Wesley (1703-1791) founder of Methodism

Holiness in the tradition of John Wesley was the distinctive doctrine of Methodism. Wesley explained that the main doctrines, which include all the rest, are threefold: that of repentance, of faith and of holiness. He said, "The first of these is accounted, as it were, the porch of religion; the next, the door; the third, religion itself" (Wynkoop, p. 472). Some of Wesley's terminology such as "perfect love, perfection, second work of grace, sanctification and holiness," superficially seemed pious and unattainable, evoking much discussion and debate. He wrote volumes interpreting, defining and often defending his theology which, since Biblical, was not actually new.



John Wesley, by William Hamilton (1751-1841)

Wesleyan scholar, Mildred Bangs Wynkoop, in her work, A Theology of Love, comments, "Wesley's profound and dynamic religious insight and emphasis was the power of the Holy Spirit in the life of the Christian. (The person after redemption through Christ.) This power was real spiritual energy linking the divine reality to human experience. It was the "personness" of God touching the "personness" of men or the actual moral transformation of human life (p. 78). She goes on to explain that for Wesley, "Holiness does not reside solely in man, but is sustained in the relationship between man and God. In Him not in us, is holiness. Furthermore, holiness is a moment-by-moment impartation of

the life of Christ to the human heart" (p. 154). She stressed that holiness consists of an "unobstructed communion and deep personal fellowship with God, who seeks the love of man and gives without measure his own love in return. Holiness is fullness of mutual love great or small limited by the person's capacity at any given time, but nonetheless full, clean, whole love. Holiness is love locked into the True Center, Jesus Christ, our Lord" (pp. 154-5).

Problems existed early in the movement, though, because very little holiness literature was available to the frontier preachers except Wesley's Plain Account of Christian Perfection, which all Methodist preachers were urged to read. Finally, after 1816, it became required reading, but it was still difficult to indoctrinate all the itinerant preachers who comprised a substantial portion of the outreach to frontier America. This "Doctrine of Perfection," therefore, was losing strength in America by 1830. The frontier camp meeting was simultaneously suffering from an increasing lethargy. The New England and Atlantic states, though, were producing a few better-educated leaders and some of these educators, bishops, writers, ministers and laymen converged on the theme of holiness.

Among them was Charles Finney, president of Oberlin College. The beginning of the 19th-century holiness movement can be dated from Finney's sanctification in 1839. With the help of author Asa Mahan and the Oberlin students, a wave of holiness preaching and writing swept the country. Not everyone applauded the movement, however, for many religious leaders dismissed the whole sanctification issue as irrelevant, but other influential authors picked up the banner of holiness. All this activity was crowned with the efforts of Phoebe Palmer and her sister, Sarah Lankford, both laywomen at Allen Street Methodist Church in New York City. Their "Tuesday Meeting for the Promotion of Holiness" became the focal point of a growing revival of the second blessing experience in the Wesleyan context. The women shunned fanaticism and took a quiet, non-emotional approach to the experience.

Although interrupted by the Civil War, the holiness movement picked up great momentum right after the conclusion of the national conflict in 1865, relying heavily on the camp meeting to continue its function. It has been said that the camp meeting was the seed for holiness in the United States (Blanchard, p. 26). In 1867, William Osborn and John Inskip set up a national camp meeting at Vineland, New Jersey. Immediately after this meeting the "Camp Meeting Association for the Promotion of Holiness" was formed. In the following year, a second enormously successful camp meeting took place in Manheim, Pennsylvania, with at least 25,000 people in attendance. As the movement grew, many campgrounds and associations formed to carry on the work which was now a national phenomenon. The name was later changed to the National Association for the Promotion of Holiness. The organization no longer exists.

Formation of the Hollow Rock Camp Meeting Association

By 1873-74, some leaders of the Hollow Rock Methodist Camp were being reached and influenced by the holiness movement whose local proponent, George Dennis, urged the camp to change to a nondenominational holiness camp. This influence eventually led to the formation of a second group, the Hollow Rock Camp Meeting Association, which became affiliated with the National Association for the Promotion of Holiness. The new body had obtained a lawful lease to the present site, while the sanctioned Methodist camp moved to Spring Grove near Wellsville, Ohio. Although that camp no longer exists, a present day road, named Campground Road, serves as a reminder of its history. Consequently, Hollow Rock became a nondenominational holiness camp, advised and led by George Dennis as president, and soon governed by a board of seven men. Of note, all of these men were Methodists. Two in fact, Dennis and John Anderson, were members of the Methodist clergy. The lease these board members negotiated is an interesting contract as it allowed the camp to use the land from 30 days before the meetings to 15 days during camp time for a period of 18 years for the unbelievable amount of \$5. This extremely nominal fee indicates that the lease was a mere formality. The Taylors, who owned the land, retained the privilege of pasturing the land at all other times during the year, or assigning its use to anyone they chose. It was the duty of the secretary of the camp to give 30 days notice prior to the camp meeting so that the grazing stock could be removed in preparation for the meeting.

KEY INDIVIDUALS

George W. Dennis

Organizer, Leader and First President, 1875

George W. Dennis, a Methodist minister in the East Ohio Conference, was the chief organizer of the group in addition to serving as evangelist and president. Dennis directed the first meeting in 1875. Thirty-two years later, he returned to the campground as one of the evangelists. He was proclaimed in the 1907 bulletin as the “Father of the holiness movement in this area.” A dormitory/dining hall was built in his honor, but burned to the ground in 1950. The Brasher Memorial now stands on the former site of the Dennis Dormitory.



Significant Historical Discovery

In 1991, Kenneth Smith found a historic 1875 document in his attic. It is the camp's oldest printed record and clarifies that 1875 was the date of Hollow Rock's first nondenominational camp meeting. This information was previously reported by Hollow Rock historians in various records as 1873, 1874 or 1875. In addition, the 1875 document clarifies that the first president of the Hollow Rock Camp Meeting Association was George W. Dennis, not John Anderson, who was in fact, the second president.

Seventh Annual Meeting

Hollow Rock Camp Meeting Association.

THE MEETING WILL BEGIN AUGUST 27TH, AND CONTINUE OVER TWO SABBATHS.

OBJECT.

To promote the doctrine and discipline of sanctification and liberal Holiness in the church. To secure the sanctification of the people. To secure the sanctification of the church. To secure the sanctification of the world.

INVITATION TO THE MEETING.

Persons desiring to attend will do well to register at the church or meet all who wish to come to the Ground at Yellow Creek.

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THE HOLLOW ROCK CAMP MEETING

FOR THE YEAR

1875,

WILL BE HELD ON THIS OLD CONSECRATED GROUND,
Commencing Tuesday Evening, August 31st, and Ending Thursday Night, September 9th.

Location.

THIS GROUND is located three miles from Yellow Creek Station, Cleveland & Pittsburgh Railroad, on the Ohio River, in Jefferson county, Ohio.
There will be regular communication, by public conveyance, with the railroad at Yellow Creek Station, carrying passengers at reasonable fare.

Boarding, &c.

THERE is being erected on the ground a new Boarding and Lodging Hall, at which boarding may be secured at very reasonable rates, by single meal, by the day, or for the whole term.
Bread, meat, groceries, and everything necessary for food, may be purchased at the Boarding Hall.
To certainly secure lodging, it would be well to notify the Secretary, Mr. E. W. COOPER, of Port Homer, Ohio.
The Association greatly desires, for the benefit of tent-holders who wish to enjoy the meeting, that all persons, except Ministers and Laborers from a distance, will make provision for themselves, and not depend on the benevolence of friends.
Persons desiring tent sites would do well to communicate with Rev. G. W. DENNIS, at Knoxville, Jefferson county, Ohio.
All mail matter sent to Hammondsville, Jefferson county, Ohio, in care of W. H. Wallace, will reach the ground.

Words of Welcome.

THIS Camp Meeting is for the benefit of Somerset Circuit, and all the surrounding country. Therefore, we take great pleasure in extending to one and all, preachers and people, a cordial invitation to come to our "Feast of Tabernacles."
Remember that Friday, August 27th, is appointed as a day of prayer and fasting, and we earnestly desire all to observe it.

E. W. COOPER, Secretary.

G. W. DENNIS,
PRESIDENT.

The 1875 document (below) confirms the first year that the camp was no longer declared a Methodist meeting. In 1881, the seventh annual Hollow Rock camp was held (left), thereby confirming the accuracy of 1875 as the first nondenominational meeting date.

John Anderson, *Second President (circa, 1876-1880)*

An itinerant Methodist circuit rider, John Anderson became the second president of the camp in 1876 and served a short term compared with those to follow. By 1881, Anderson was no longer even a board member. (Speculation has it that he left the area at the time.) The Ohio Wesleyan University archives show that he was elected to Methodist deacons orders on August 24, 1853. Some of his pastorates were Pine Grove Methodist Church, Bray’s Chapel, Hendrysburg Methodist Church and the Steubenville Methodist Church.

Ephrain Cooper, *Third President (1881-1906) see page 24*

Additional Governing Charter Board Members



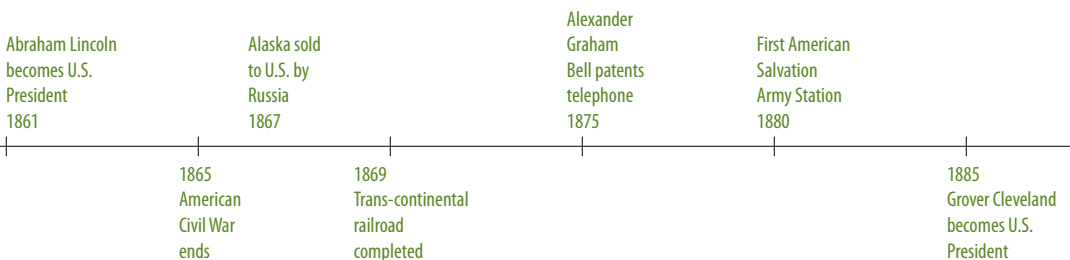
Wesley Taylor, the treasurer for the newly formed group, was the son of the family who originally owned the land and lived on the farm behind the camp (the ruins of some of these original farm buildings still remain today). Taylor, the youngest of nine children, was born and died on this property. He served as treasurer for the Hollow Rock Camp Meeting Association until his death in 1908. Wesley married Laura Runyon in 1866. His grandson, Harold Jay Taylor, married Wilma Jordan, the daughter of the camp caretakers from 1919-1957. Wilma followed in the tradition of her mother and served as camp cook.

James Ekey, a leading resident of Stratton, Ohio, (once known as Ekeyville) was a student of the Bible, a class leader, and an organizer of the Knoxville Methodist Episcopal Church in 1890. His granddaughters, Mary and Esther, were cottage owners and regular Hollow Rock attendees. Mary was actively involved with the first edition of this publication.

Joseph Sapp remained a board member until his death in 1909. His grandfather, John Sapp, was in the first study class of the Sugar Grove Methodist Church when it was founded in 1800.

Abraham DeSellem, a trustee on the board, was the grandson of Jacob Nessly and a member of the Stratton Methodist Episcopal Church. His father, Rev. John DeSellem, was a circuit rider preacher assigned to the Wellsville, Ohio area in the early 1800s.

John Van Tilburg, an outstanding teacher of the Bible, was a lifetime member of the Sugar Grove Methodist Church. His father, Samuel Van Tilburg, settled in the area in 1796. Carrie Van Tilburg Runyon, born in 1890, was also a descendant of this early settler.





Lewis J. Runyon

Hollow Rock cottagers behind the tabernacle, circa 1900

The Van Tilburg/Runyon families are among the earliest in Hollow Rock leadership, support and attendance. Charles J. Runyon (1858-1930) was an early board member. His brother, Lewis J. (1847-1916) was a board member in the 1890s through the early 1900s. Carrie (Caroline) Van Tilburg Runyon, wife of Clifford P. Runyon, witnessed virtually a century of Hollow Rock's history. She died in 1991 at the age of 101 – missing only one year of camp near the end of her life. The Clifford Runyon's two sons, Charles and Phillip, carried on the Hollow Rock family tradition. Presently, their descendants maintain three cottages located in the row behind the tabernacle. (Research provided by Mark Runyon.)

Great Orators of Early Hollow Rock

This priceless antique photograph attests to the interesting fact that six preachers, all well-known orators of their day, were present on the campground at the same time. Standing (L to R): George W. Dennis, camp organizer and first president, G.F. Oliver, Sheridan Baker. Sitting: E.I.D. Pepper, Joseph Smith, David Updegraff.



Great preachers of Hollow Rock Camp Meeting, circa 1877.

Early Hollow Rock Camp Life

The first store built on the grounds was a rough lumber building, floorless, which measured only 42 by 18 feet. The merchandise was limited to lamp oil, oats for horse feed, eggs, flour, potatoes and vegetables when in season. As attendance at the meetings increased, so did the demand for food, and so large kettles soon hung on tripods where ham and beef were cooked for sandwiches. Later, Jennie Dunlap baked pies for a fee of 3 cents each, with the Association supplying the ingredients.

Shelter from the elements was always a concern among those attending the early camp meetings. One of these campers, Mary Douds, recalled in her journal, "Driving to Hollow Rock in a big red wagon carrying with them their provisions and a small stove. Camp was made in the road wagon with a tarpaulin over it to protect them from the weather." It was not uncommon to see wagons lined up in rows alongside tents to shelter the occupants from the great outdoors. These first crude tents were erected directly on the bare ground causing much apprehension since Hollow Rock had nature's fair share of copperheads. Later, the Association built wooden tent platforms and rented tents for \$5 for 10 days. Campers kept their clothes in suit boxes or baskets; they were always damp.

Camp life itself exemplified the spirit of pioneer friendliness and cooperation. Wood was conveniently placed around the campground for use in cooking stoves which sat in front of the tents. Sometimes a community cooking place was established where several families shared meals. The various preachers also shared the meals of different families although some days, needless to say, were better than others. The workers shared the same simple accommodations as the worshippers, although sometimes they lived with neighborhood families, such as the Edward Taylor family, who were kind enough to open their homes.

Soon campers built crude, one-room shelters out of the rough material that was available. After the Association was formed in 1875, they began to build better cottages employing more refined lumber and always painting them white. The Association supplied plenty of clean straw for beds when straw bedding was still in use. In 1875, a large forty-room boarding house was erected near the road and gate to accommodate the camp attendees of the late 19th century. According to Rev L.O. Douds, "It was a crude, rough board affair of widely spaced vertical boards with not a thought of screens. The side had a drop board which served as an opening and lunch table. The second story consisted of sleeping quarters."



Tents used for housing campers, 1903

Challenging Travel

Although nature had been particularly kind to the Hollow Rock site with its majestic shade trees, babbling creek and cool, pure springs, travel to the grounds in the 1800s was difficult and life itself was primitive. Most early attendees came by foot, horseback or buggy, exerting tremendous effort before even arriving on the grounds.

The construction of the first railroad through the Ohio Valley in 1852, though, made the camp accessible to a much greater number of people. The station at Yellow Creek in particular opened the way to those from Cleveland and Pittsburgh. Then at the turn of the century, the latest mode of transportation, the electric trolley line, was built from Steubenville to Beaver, Pennsylvania again improving transportation to the camp. Also available from Yellow Creek station was a horse-drawn taxi or "hack" which would transport worshippers from Yellow Creek to the meeting grounds for 25 cents with a 50 pound limit for baggage. Board member Audry Whitcomb remembered driving the hack as a very young man. He stated that before the creek was rerouted, the road followed the creek bed which had to be forded seven times before reaching the campground. The poorly graded road was impassable during wet weather and dusty during summer's dry days. At times, worshippers got stranded at camp and were forced to wait until the water level receded before traveling the narrow, muddy road. Much to the delight of the campers, Jefferson County surfaced the road in 1948.



Yellow Creek stop on the Steubenville Traction Line and horse drawn hack to Camp.



Carriage lot, 1903

The Hollow Rock Camp Meeting Association charged a grounds entrance fee in the early years to cover camp expenses. This necessitated enclosing the camp with fencing and a gate. In 1881, the gate fee was \$1 for a family season ticket, 50 cents per person season ticket, 20 cents for one horse and wagon or buggy, 10 cents for one person per day. These fees remained virtually the same for over 40 years. A poster from 1926 states no gate fee, but in 1927 the charge appears again at the original rates, except for an increase to \$1.25 for the family season ticket, and the addition of a 50 cent charge for an automobile. The 1933 poster shows a gate fee on Sunday only. By 1934, this practice was completely abandoned.



Parking lot, late 1920s

1881-1906

Ephraim Cooper, *Third President*



Ephraim Cooper
1834-1917

Ephraim Cooper, born in Port Homer, Ohio in 1834, was a charter member and an organizer of the Hollow Rock Camp Meeting Association before becoming president by 1881. A prosperous landowner and gentleman farmer, he was elected Justice of the Peace at age 31. It is interesting to note that all the early legal documents of Hollow Rock were written in Cooper's hand. He held the office until 1906 and in 1908 it was written of him, "Perhaps he is responsible more than any man living today for a holiness camp meeting at Hollow Rock" (1908 Bulletin).

Under Cooper's leadership, Hollow Rock hosted some evangelists of national prominence. One such personality of that era was Dr. C. J. Fowler, then president of the National Association for the Promotion of Holiness. He wrote an account of Hollow Rock in the September 1897 edition of *Christian Witness and Advocate of Bible Holiness*, noting, "From the opening service (1875) to the last one this season, God has set his seal upon it. Hollow Rock has had notoriety in all its section of the country and from that time has been a place of genuine and extended spiritual influence."

Another notable servant, C.E. Laughlin, appeared as an evangelist several times between 1881-1885. Laughlin, a well-known author, served as editor of the *Christian Witness* which was published in Chicago.

The Rev. B.S. Taylor, a warhorse for holiness, was in charge of the Hollow Rock meeting several times during the 1880s and 1890s. Also gracing Hollow Rock meetings was William Taylor, the great missionary bishop whose mission field embraced six continents.

Rev. John Harris and wife, Margaret, from Evanston, Illinois, were evidently Hollow Rock favorites for they appeared here no less than 25 different years, from 1881 to 1912, almost always as a team. They soon became well known as hymn writers and composers. Their compositions appeared in Nazarene hymnals and rang out in the holiness camp meetings of the time. Among the titles are, *The Old Time Religion, Triumph, I've Pitched My Tent in Beulah Land* and *I Will Praise Him*. They still appear in hymnals and song books today.

In 1890, the board actively sought construction bids for a bigger and better dormitory facility which was to include a dining hall and store. Bids were \$890, \$1,258 and \$1,280. The latter figure reflected the contractors privilege of using materials from the old dormitory. The Dennis Dormitory, dedicated in honor of George Dennis, first camp president, was completed in 1890 at the foot of the hill, out of reach of the creek flood plain. Sisters Nanny and Letty Brown ran the store and, generous as usual, the Taylor family supplied milk to the boarding house. When they ran short, board member Wesley Taylor would just go home and milk the cows.

The Ferris wheel is introduced at the World's Fair in Chicago, Illinois
1893

Wright Brothers make their first flight
1903

A.K. Householder becomes 4th President of H.R.
1906

Church of Christ in Christian Union organized
1909

1892
Ellis Island opened to receive immigrants

1897
The first Boston Marathon is held

1905
Einstein's theory of relativity declared

1914
World War I begins

The Hollow Rock Camp Meeting Association faced an expiring lease in 1895 when they agreed to purchase the 24-acre campground from Wesley and William Taylor for \$1,200, or \$50 per acre. The details of this contract merit examination. The Taylors reserved the right to pass through the grounds with a wagon, but agreed always to keep the gate closed. They also retained the right to pasture the land throughout the year, except for the month of August. A stipulation notes that if the land ever ceases to be used for religious purposes, the Taylors have the privilege of repurchasing it at a price not to exceed the original purchase cost. A survey of the land done in May, 1895, however, shows the grounds as being 22 acres, instead of the original 24. Another survey conducted in December 1958, confirms this data. It is possible that some acreage was lost in the rerouting of Hollow Rock Run and the building of the road. In any case, a few days after the purchase transaction, the Hollow Rock Camp Meeting Association officially became incorporated as a nonprofit body.

*The Harrises -
Rev. John M. and
Rev. Margaret J.,
in the 1890
(New Dennis dormitory
in the background)*



The white robed choir led by the Harrises

The first few years of the 20th century found Hollow Rock still under the leadership of President Cooper, with nationally acclaimed evangelists from far and wide still gracing her tabernacle. Among these were Henry Clay Morrison, founder and editor of the *Pentecostal Herald*, president of Asbury College from 1910-1925, and founder of Asbury Theological Seminary in 1923. A copy of Morrison's 1903 book, *Life Sketches and Sermons*, is exhibited in the camp Historical Room. Statesman William Jennings Bryan, U.S. Secretary of State (1913-1916), once said that Morrison was the greatest pulpit orator in the United States. At Dr. Morrison's death in 1942, at the age of 85, it was written of him, "A tall tree has fallen in the forest, but it went down with a great shout of victory. He died as he lived, in the midst of a campaign for souls."

Another famous evangelist appearing on the grounds was Beverly Carradine, a prolific author noted especially for, *Sanctification*, *Graphic Scenes*, *Heart Talks*, *The Old Man*, and *Pastoral Sketches*. Other Hollow Rock evangelists of this period, many of whom were outstanding preachers, scholars and authors included: Bud Robinson, W.H. Huff, A.S. Hunter, W.B. Huckabee, C.W. Ruth, E.F. Walker, J.A. Parsons, E.P. Ellison, Amanda Smith, Clara Boyd, Lizzie Boyd, J.M. Thoburn, Sheridan Baker, D.B. Updegraff, E.I.D. Pepper, Joseph Smith, McKendrie Reiley, Simon Elliot, G.W. Ball, James Mills, John Williams, G.F. Oliver, M.D. Collins, G.W. Stockton, E.F. Walker, Lida Kennedy and G.W. Wilson.



Beverly Carradine

By this point, camp meetings were beginning to add special children's meetings to their schedules and Hollow Rock was no exception. Some of the early children's workers included: M. Eyerick (1904), Ida Dodson (1905) and Stella McNutt (1906).



Before the turn of the century, worshippers at Hollow Rock attended services in a 40 by 60 foot tent, which was generally large enough to accommodate the crowds, except on Sabbath days (Photograph taken in 1898). At the meeting in 1899, board member Tom Hamilton asked President Cooper for permission to raise funds to build a permanent tabernacle because the tent was worn and leaking and subjected those attending meetings to the mercy of the elements. Cooper was reluctant to give permission, as there had never been a collection of any kind taken on the grounds. At that time, the gate fee and the boarding hall profits were the sole source of income to cover camp expenses. Yet on the last Sunday of the meeting, Cooper gave Hamilton the "go ahead" to begin his plan. As Hamilton

tells it, "A very plain statement of conditions and the need of a tabernacle was presented. They had a 'march around' and \$500 in cash was laid on the stand to pay for the tabernacle." The following year, 1900, the tabernacle was completed, paid for and dedicated. Today, worship is conducted in the same structure, although modified.

1906-1935

Averill K. Householder, *Fourth President*

Averill Kennard Householder claims the distinction of serving as president of the Hollow Rock Camp Meeting Association for 28 years. Born in Port Homer, Ohio, he was a lifetime member of the Empire Methodist Protestant Church. He became a Hollow Rock board member in 1896, followed by election as secretary in 1898, and as president in 1906. Householder indeed proved himself to be an outstanding leader. It was supremely important to “Avie,” as he was affectionately known, to bring the finest holiness evangelists in the land to preach on Hollow Rock’s platform. Being a wise and godly man, he put tasks of spiritual consequence first, knowing then that all other matters would fall in order, and so they did. It was under his guidance that the camp experienced its greatest growth.

There were a great many excellent evangelists from which to choose during this period. Relatively early in his term, President Householder invited Rev. John Brasher, then president of John H. Sneade Seminary, to Hollow Rock for the first time. There was an immediate attraction between Dr. Brasher and Hollow Rock, which spawned a love affair lasting from 1909 through the end of his earthly life in 1971. Jon Tal Murphree noted in his 1969 Brasher biography, “Of all the camp meetings Dr. Brasher has served in the past 68 years, he has come to love none of them more than Hollow Rock.” In the words of Gordon Rainey, “Dr. Brasher was a Man of the Hour for the modern holiness movement in its Golden Era, and there were giants in those days. He had a serene and native dignity that sat as naturally upon him as a crown on the head of royalty. He was a holy man. I have never known a man who walked more consistently than he” (*Glad Tidings*, July 1971).

Dr. Brasher preached for 81 years, once stating that he ran neck-to-neck with the holiness movement all its life. He preached at Hollow Rock 20 different years. Even after time robbed him of his physical strength, he did not forget the pilgrims of Hollow Rock. Dr. Brasher began the practice of sending annual letters to the camp which were read from the platform each year with deep joy and nostalgia. One of his last epistles to the Hollow Rock congregation read:

What is your present task? To get people converted, reclaimed, sanctified, settled in the faith. What a glorious work! You have no other. Nothing is equal to it. Tell the trees, the hills, the rambling little creek, the bubbling springs, that the old preacher loves them very much; they are like music in my memory.

During his 102 years of life, Dr. Brasher held a myriad of titles to his credit including: veteran camp meeting preacher, seminary president, college president, editor, poet, author, pastor and evangelist. Definitely a “preacher extraordinaire,” he won the hearts of the Hollow Rock worshippers, who expressed their admiration by dedicating the Brasher Memorial in his honor in 1951.

Other outstanding evangelists were also engaged during Householder’s term as president and these included: John Owen, who endeared himself to the people and is said to have reminded them of John the Baptist; Tony Anderson, noted Bible and theology teacher who preached at the great Asbury College revival in 1950; Paul Rees, famous Bible



Averill K. Householder
1862-1943

Dr. John Lakin Brasher. "A man of humanity, humor, holiness and humility. As a public figure he was, above all else, a preacher extraordinary."

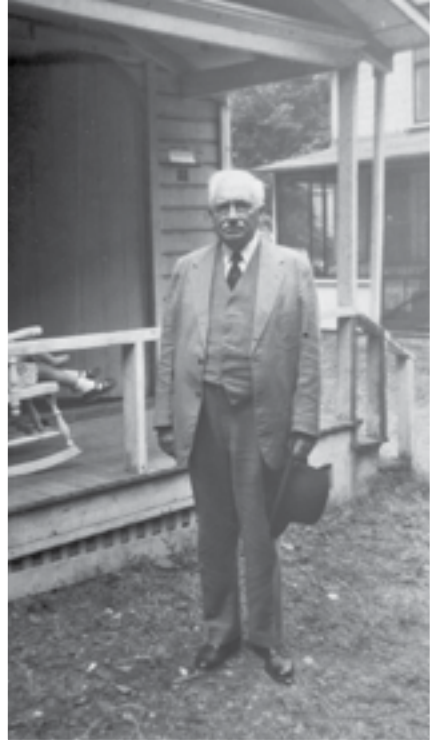
~Paul S. Reese

"Dr. Brasher brought to the camp meeting movement both a dignity and a saneness which helped shape the direction the movement would take."

~Jon Tal Murphree

"No greater glory ever came to men than the privilege of preaching the Gospel radiant as the dawn and as glorious as the sunset and as abiding as the everlasting hills."

~Dr. John Brasher



Dr. John Brasher

expositor and author; and C.W. Butler, leader in the National Holiness Association, college president, and editor of the periodical, *Christian Witness*. Also appearing were: Joseph Owen, D.A. Hill, William Fisher, C.M. Dunaway, H.G. Trumbauer, T.C. Henderson, L.J. Miller, W.H. Huggins, J.B. McBride, Arthur Zipp, John Thomas, David Anderson, C.C. Chatfield, Thomas Henderson, Andrew Johnston, Peter Wiseman, C.H. Babcock, Howard Sweeten, Floyd Nease, Raymond Browning, E.W. Petticord, F. Lincicome, J.H. James, and E.T. Adams.

Under the guidance of Householder, special meetings organized solely for children continued to be an active part of the Hollow Rock program. Children's workers during this time included: Mrs. W.L. Murphy, Anna McGhie, Mrs. T.V. Talbot, Mrs. R.B. Griffith, and Miss Edith Mackey. The year 1918 marked the first time that the youth had separate meetings from the children. Anna McGhie ministered to the older group while Edith Mackey taught the younger children. Later, Sadie Mishey took over the responsibilities



Edith Mackey photographing the Hollow Rock children, 1919



Hollow Rock attendees on cottage porch

of working with both groups, although separately, and in 1928 was succeeded by Rev. J.N. Furbay.

It was 1929 when Reverend Janie Bradford first came to Hollow Rock as the youth evangelist. Although she did not have a high school education, she was ordained in the Methodist Church early in life and later in the Ohio Yearly Meeting of the Friends Church. God had given her a brilliant mind and a personal magnetism that endeared her to young people as a gifted preacher.

Music remained an integral part of the Hollow Rock worship services and the campground attracted a wide variety of composers and singers. Those involved with music at the camp during Householder's term included: Prof. and Mrs. A.H. Johnston, the Rev. and Mrs. C.C. Rinebarger, the Rev. and Mrs. Haldor Lillenas, the Rev. and Mrs. R.A. Shank, Kenneth and Eunice Wells, Prof. James Campbell, Prof. and Mrs. L.J. Phillips, Miss Edwina Wilson, Samuel Walter, Bona Fleming and Prof. N.B. Vandell, a fine composer who wrote the *Hollow Rock Campground* song in 1937— which is still sung annually.

During this era, more crowds than ever flocked to hear the message of the Lord at the campground. For lack of accommodations, campers slept wherever a spot presented itself, often settling for the straw floor of the tabernacle itself. Cottage owners were encouraged to share their quarters with those less fortunate and provisions were made wherever they could be found. With the need for space so evident, the Association enlarged Dennis Dormitory again in 1918, and also built the 30-room Anderson Dormitory that same year, with much of the work done by the hands of President Householder himself. A builder by trade, he also built many of the cottages on the grounds, some of which are still standing.

One of these cottages which was at the time built and rented by the Hollow Rock Camp Meeting Association, was dedicated to the memory of Dick and Tille Albright. Tille, with her tambourine, was a part of Hollow Rock for over 50 years. As a colorful and spiritual leader of ring meetings, she had no equal. (Ring meetings were outdoor gatherings with song, prayer and testimony so named because the participants usually stood in a circle.)

The crowds soon became such that it was necessary for the Association to schedule a second preaching site in the parking area, for the tabernacle was all too often filled to overflowing. There were times, especially on the weekends, when there would be more than 5,000 people on the grounds. The problems of insufficient accommodations persisted into the 1920s and resulted in the construction of still another dormitory, the Cooper. In the same year of 1925, the tabernacle was enlarged to increase its capacity to 1,200 worshippers. By 1926, 80 cottages and three large dormitories stood on the grounds. All the rooms were reserved for the following year the day after camp was over. By 1931, the number had increased to 89 cottages. The year 1934 marked an end to the term of President Householder, although he continued to remain active in the workings of the camp and never stopped praying for Hollow Rock. Despite all his activity in the actual construction and development of Hollow Rock, a building was never dedicated in his honor, although the porch of the Brookes/Johnston Memorial was dedicated in his memory in 1992. An exceptional leader and organizer, A.K. Householder loved Hollow Rock passionately and lived to serve God through her.



Tille Albright

1935-1958

Henry Cox, *Fifth President*



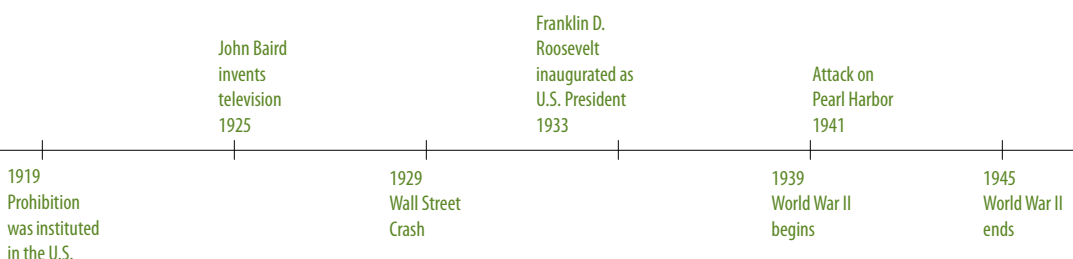
Henry Cox
1895-1974

Henry Cox succeeded A.K. Householder as the fifth president of the Hollow Rock Camp Meeting Association, beginning his term in 1935 and remaining in office for 24 years. Cox joined the board in 1934 and left in 1958 to become missionary superintendent.

Experienced with book sales as the proprietor of the World Wide Book and Bible House in East Liverpool, he managed the Hollow Rock bookstore for many years and in 1956 became the business manager for the Pentecostal Publishing Company. Early in the Cox term, missionary offerings were meager. For instance, in 1939, total gifts for missions amounted to a mere \$148. After the death of his wife Dorothea in 1943, President Cox became passionately involved in missions, eventually leading Hollow Rock into a great missionary program which continues to this day. As

the Rev. M. Ray Smith once wrote of Cox, “He is one of the greatest missionary spirits that ever walked the grounds of Hollow Rock Camp. (Dr. Brasher would most certainly be added to that list.) By 1950, the Hollow Rock missionary budget exceeded \$5,000 and by the end of the Cox term in office, total missionary receipts exceeded \$19,000. The missions thrust begun by President Cox did not fade with his passing. Even today, Hollow Rock continues to support missionary projects worldwide. The fifth president’s passion for souls throughout the world lived on through the work of his son, William Cox and his wife Ruth, who were missionaries to Africa for 35 years and were supported by Hollow Rock Camp through the World Gospel Mission.

From 1935 to 1958, some of those influential personalities introduced previously in this narrative continued to labor at Hollow Rock including: C.W. Butler, Paul Rees, J.L. Brasher, Tony Anderson, Howard Sweeten, H.C. Morrison, Janie Bradford, Jack Vandall, and Edith Mackey Smith. New workers who joined the ranks of Hollow Rock during these years were evangelists Elmer McKay, Howard Jerrett, C.E. Zike (dubbed “The Little Giant of the Holiness Movement”), Warren McIntire, H.M. Couchenour, Lawrence Reed, William Kirby, L.S. Hoover, John Church (a prolific author who wrote 22 books), W.L. Mullet, J.W. Pickett, David Wilson, Harry Jessop, Brenton Bradley, E.W. Petticord, E.H. Overly, I. Lloyd McQueen, Lloyd Nixon, C.I. Armstrong, Henry Screws, Peter Wiseman, E.W. Martin, Donald Snow, Lon Woodrum, Harry Denman, Raymond Browning, O.T. King, Russell Delong, John Paul, J. Harold Loman, Charles Williams, V.C. Crabtree, Miller Lydick, Delbert Rose and Morton Dorsey. Youth and children’s workers during this time included: Eva Clausen, Sylvia Pipkin, Jean Mackey Smith, Mrs. Wesley Miller, Rex Moon, Mamie Headland, Elaine Francis, Virginia Peck, Clyde Serrott and Jane Huff.



In 1953, President Cox was in search of a music coordinator who would come to the campground full-time and start a choir. Prof. Marvin Dean of Asbury College met the criteria and definitely became full-time, for he returned to Hollow Rock for 30 years. A Hollow Rock favorite, he became known for his musical packages, his choir medleys and his traditional solo on the last night of camp. Other laborers in music during the time were: Leah Mackey Dunlevy, Samuel Walters, Hilman Barnard, Prof. and Mrs. E. Clay Milby, William Cox, Ruby Taylor, Edwina Wilson Ward, Irene Wiseman, William Parrish, Evelyn Cosand, Prof. and Mrs. Ira Wood, J. Byron Crouse, Ailene Crouse, Ellen Brantingham, Woodward Poole and Lynn Smith. Ray Snyder was organist at Hollow Rock most of the years from 1957 to 1973. A traditional song he played was *Master, The Tempest is Raging*. He would produce the sounds of a major storm from the old Hammond organ. It became an annual trademark for one of the offertories.

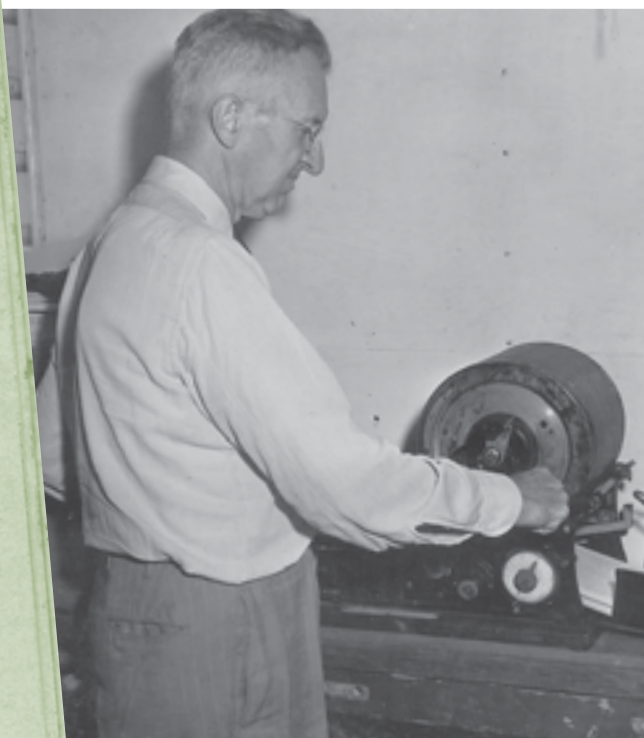
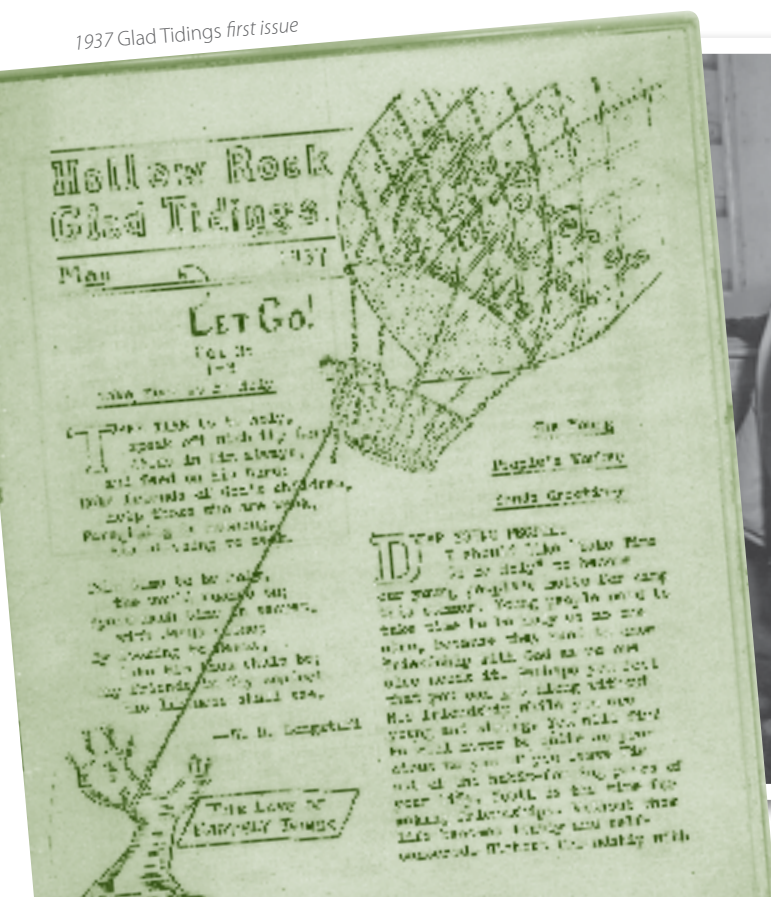
The Birth of the *Glad Tidings*

A significant milestone occurred during the Cox presidency in 1937 when the Rev L. Chester Lewis, a long-time faithful Hollow Rock friend, wrote, mimeographed and distributed a small booklet which he called *Glad Tidings*. Rev. Lewis performed a great service to Hollow Rock, for his continuing publication has proven to be an invaluable vehicle in recording camp history and chronicling news over the years in addition to providing an abundance of inspirational reading. It has been in the hands of a number of editors over the years:

Rev. L. Chester Lewis, 1937-1942
 Rev. L.O. Douds, 1942 -1944
 Rev L. Chester Lewis, 1944 -1961
 Oral McGown, 1962 -1967
 Rev. L. Chester Lewis, 1968 -1970
 F. Peck, 1971

Rev. M. Ray Smith, 1972 -1977
 Rev. Raymond Jones, 1977 -1984
 Dr. Burnam Reynolds, 1985 - 1986
 Rev. Melvin Truex, 1987 - to date
 Linda Liptak, assistant - to date

1937 Glad Tidings first issue



Chester Lewis at the mimeograph machine

The need for more accommodations during the Cox term was confirmed in an interesting article in the 1938 *Glad Tidings*. It tells of a Big Tent Dorm on the Hollow Rock landscape for the session. It housed lodging cots for 50 people. The Finley Methodist Episcopal Church generously loaned the facility for the duration of the meeting.

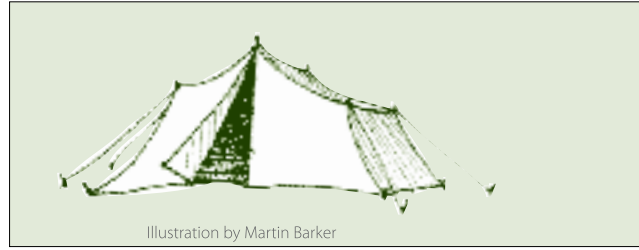


Illustration by Martin Barker

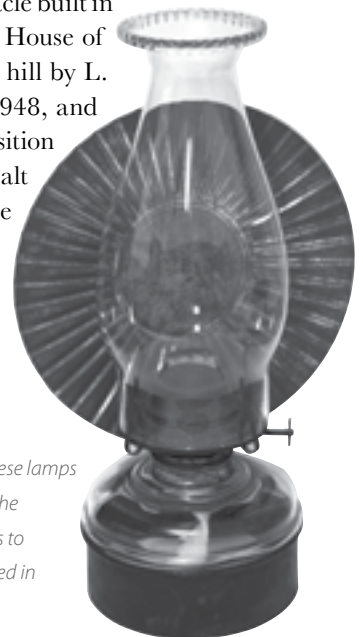
The decades of the 1940s and 1950s brought mixed blessings to Hollow Rock and fostered both good and bad years for its worshippers. World War II saw shortages in materials such as gasoline and rubber, and by 1945, the camp came very close to being cancelled. This would have been the first cancellation in her history, but the leaders of Hollow Rock found that other camps were planning to be in session despite the prevalent hardships, and they also decided to hold camp at Hollow Rock. In 1950, though, disaster struck in the form of a fire which burned the Dennis Dormitory and Dining Hall to the ground. Although efforts to save the structure were futile, the flames were fortunately prevented from spreading to other buildings. The Dennis burned the Sunday before camp was to begin. A tent was erected to serve as a dining hall for that year and camp went on as usual. The Brasher Building, a replacement for Dennis, was completed by the camp during the following year.

On the other hand, this era saw many improvements taking place. Although the power of God had undoubtedly been present on the campground from its beginnings, it was not until 1940 that the power of modern utilities caught up with Hollow Rock.



The House of Prayer built by L. Chester Lewis in 1948

Before 1940, the camp boasted a diesel-operated generator which served some of the main buildings. In the following year, though, electric power was made available to all cottage owners. Modern plumbing came to Hollow Rock in 1944, in the form of the central water system which is still in use today. This time period also saw a spurt in building with the construction of the O'Brien Dormitory and Office built in 1941 in honor of Sarah O'Brien, the Children's and Youth Tabernacle built in 1945-46, the stone House of Prayer built on the hill by L. Chester Lewis in 1948, and in 1958 the transition from straw to asphalt on the floor of the main tabernacle.



Authentic Hollow Rock oil lamp, circa 1890. These lamps were used in the cottages and then carried to the evening service where they were hung on posts to illuminate the tabernacle. (This lamp is exhibited in the Hollow Rock Historical Room.)

1959-1977

Paul Brookes, *Sixth President*

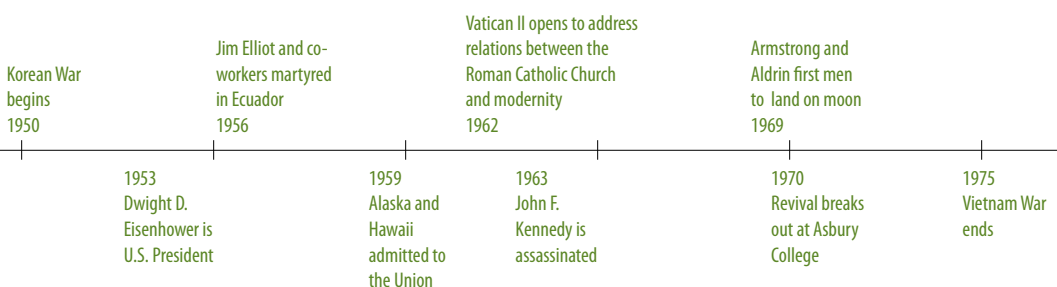
The sixth president of the Hollow Rock Camp Meeting Association, Paul Brookes, first came to Hollow Rock in 1939. He became a board member in 1949, and then held the positions of youth superintendent and treasurer prior to becoming president from 1959 to 1977. As a lay minister, he pastored the Emmanuel Mission near Chester, West Virginia, for 30 years and the Chestnut Grove Church in Irondale, Ohio, for seven years. President Brookes was greatly respected by those who attended Hollow Rock and his successor as president, Melvin Truex, once called him “Mister Hollow Rock, the man in whom the spiritual fiber of the camp was woven carefully through a veil of tears and on the loom of a burdened heart.”



Paul Brookes
1920-1979

Paul Brookes was an exceptionally gifted man who used his talents faithfully to serve God and Hollow Rock for close to 40 years. His time as president marked physical as well as spiritual growth in the camp, accented by the construction of two youth dormitories; Bradford Hall was completed in 1964 in honor of Janie Bradford and Eckleberry Memorial in 1975 was dedicated to the memory of board member Alvin W. Eckleberry. One anecdote which underscores President Brookes’ gentle but firm approach in dealing with the growing youth population of Hollow Rock came after the usual problems of channeling the robust energy of the camp youth. Brookes is said to have remarked, not altogether facetiously, “We allow you to do two things here at night, sleep and pray.”

During President Brookes’ term in office, he was successful in persuading many preachers from the Cox era to return to the platform in addition to some new faces. In fact, due to a total of five cancellations in 1975, just prior to camp time, there was a shortage of evangelists. After much persuasion from the board members, Brookes agreed to fill the pulpit. It was generally agreed that a better substitute or a stronger preacher could not have been found. Newcomers to Hollow Rock during this time included: Dr. J.C. McPheeters, preacher, author, editor of the *Herald* and president of the Asbury Theological Seminary. Other newcomers included: Andrew Gallman, James Lentz, H. Gilbert Williams, J.P. Trueblood, Jimmy Gibson, Lawrence Hicks, Andrew Miller, Paul Uhrig, O.C. Weigle, Kenneth Fraser, Donald Humble, Ora Lovell, Jack Wilhite, Melvin Snyder, Lawrence Stevens, C.J. Shrier, William Arnett, Amos Henry, F.E. Washburn, Thomas Hermiz and Carl Coulliette. Additional workers with the camp young people during this time included: Emily Moore, Mrs. Earl Kelbaugh, Lavetta Serrott, Clyde Serrott, Ann Snyder, Peter Drazich, Lois Ann Wilson Creed, C.R. Creed, Dorothy Meadows and Darla Diehl. Also, 1975 was Jeff Capehart’s first year at Hollow Rock’s Hammond organ. Paul Brookes served Hollow Rock long and well and we continue to be nourished through his memory and the legacy of his fine writings. He loved this camp and as her leader considered himself the guardian of her traditions and the caretaker of her spiritual heritage.



1977 and counting

Melvin Truex, *Seventh President*



Melvin Truex
1937-

Hollow Rock's seventh president, Rev. Melvin Truex, came to the camp in 1962 and served as youth superintendent from 1972-1976, before becoming president in 1977. His term as president has spanned that of six U.S. presidents: Carter, Reagan, H.W. Bush, Clinton, G.W. Bush and Obama and exceeds in years the time of any other leader in the history of Hollow Rock Camp Meeting. When taking office in October of 1977, he commented, "Hollow Rock is God's camp. We only work here as we share the privilege of service. Let us labor in oneness in Him."

An ordained minister in the Church of Christ in Christian Union, Rev. Truex served in the Little Country Church in Waynesburg, Ohio, for 25 years. Subsequently, he accepted an appointment as Senior Pastor to Faith Memorial Church in Lancaster, Ohio, from 1987 to 2006. Then in 2009, he rejoined the staff at FMC as Member Care Minister.

The maternal ancestors of the Melvin Truex family (the Welkers) began attending camp in the mid-1930s. In 1955, Mary Welker purchased a cottage. Because of their love of Jesus and Hollow Rock, the descendants and spouses of this family have made a major contribution in service to the camp over the years. They have been involved in the tape ministry, cafeteria management/labor, youth ministry, children's ministry, store labor and youth music ministry. Family member, Zack Motts has been called to missions in Japan. In leadership, there are board members and, of course, the presidency since 1977. The fifth generation of this family is presently attending camp.

There have been many changes in the camp in both personnel and facilities during the history of the lengthy Truex term.

1979

- New pump house erected with the upper level intended for tools and mowers.

1981

- Dave and Niki Jackson hired as new caretakers following Vi and Everett Wells retirement.

- The board members' wives auxiliary formed with the purpose of filling specific camp needs.
- Walk-in cooler installed in the dining hall.

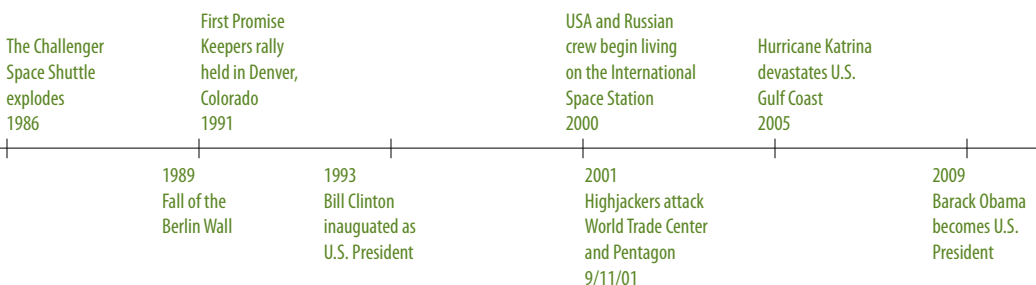
1983

- The Brookes/Johnston building completed and dedicated.

- Grand celebration to honor Marvin Dean's 30 years as music coordinator.
- Edith Turner Clark honored for 35 years of faithful service as camp nurse.

1984

- Mary Ann Hanlin accepts the position as camp nurse.



1985

- New youth tabernacle built and dedicated on August 9th.
- The historic tabernacle, built in 1900, was “topped out” with a new roof.

1987

- Earl and Linda Talbott join the labor force as caretakers.

1988

- Lynn Smith “retires” after 32 years as pianist, although she has played many times since.

1989

- Air conditioning installed in the dining hall.

1990

- Wayne Moore joins Harold McMillen as sound system tech and has managed the system since.
- Charlene Moore accepts the position as camp nurse and continues in that role.

1992

- The laundry facility completed courtesy of a love gift from Laura Downs.
- The Brookes/Johnston porch dedicated in memory of A.K. Householder.

1996

- Seventy-one-year-old Cooper Dormitory was razed. Campers used it until its last year.

2000

- Yamaha Clavinovas purchased to replace the grand piano and organ.

2002

- The first golf cart appears courtesy of Martin Steiner.

2003

- Rev. Kurt Landerholm accepts the position as Financial Secretary. The Boyds “retire.”

2004

- The new camp sign erected and the ancient sign removed.
- Burnam and Machel Reynolds assume bookstore management.

2005

- Playground equipment provided by the Phil Arledge family. Adirondack chairs follow.
- Phil Carney arrives as caretaker, Cindy and Marshall followed in 2006.

2010

- Commercial dishwasher/tray system installed, saving the landfill from “tons” of styrofoam.

2011

- Second story added to Bradford Girls’ Dormitory

There were many new additions to the Hollow Rock platform during the Truex term and these included evangelists: Maurice Stevens, Dennis Kinlaw (president of Asbury College), David Lattimer, Jonathan Sutherland Logan, Harry W. Blackburn, Gary Case, John Kunkle, Denis Appleby, William Coker, Jon Tal Murphree, Leon Chambers, Ross Hayslip, James Hosey, Max Morgan, Victor Hamilton, Lee DeSaunier, Richard Strickland, John Oswalt, Leon Chambers, Lane Loman, Stephen Manley, James Hord, Billy Key, Roy Lauter, Paul Uhrig, James Harriman, Jack Stone, Ron Smith, William Ury, Jonathan Morgan, Tony Salvatori, Mark Weeter, Charles Lake, Paul Rader, Wes Humble, Steve Schellin, David Gallimore, James Mellish, Nelson Perdue, Norman Wilson, J. Eldon Neihof, Ryan Bash, and Jerry Beers. New workers with the youth program during this time include: Steve Sokola, C. Donovan Blankenship, Cary Wilson, Billie Sue Dunn, Rev. and Mrs. Paul White, Steve Schellin, Steve McGuire, Jon Truex, Charles Rispress, Franco Salvatori, Summer Graham, Jake Lee, Charlie Alcock, Aaron Duvall, Ben Kendrew and Jim Schroeder.

Additionally, the camp invites college groups to work with the youth, ministering to them through music, counseling and personal testimony. Teams from either Kentucky Mountain Bible College, Ohio Christian University, Indiana Wesleyan University or Asbury University serve every year.

In addition to the five dormitories, 101 individual cottages now stand on the grounds. The largest additions have been a new youth tabernacle in 1985, and the Brookes/Johnston Memorial Building which gave a “new look” to the campground. Shortly after the death of two prominent board members, former President Paul Brookes and George Johnston, memorial funds were received. The project was devised and completed in 1983.

Today the Brookes/Johnston Memorial Building houses three comfortable second floor rooms used to accommodate visiting evangelists, and a spacious, restful historical room where the characters and information presented in this history come alive through video, periodicals, original documents, artifacts, tapes, exhibits and photographs. Here one can listen to a sermon of Dr. Brasher and other fine evangelists of bygone days, or ponder the faces of the early greats of the holiness movement. For “on-the spot” listening, the library includes tapes of sermons and music. This tape collection is made possible through the efforts of Dick and Betty Harkins, Harold McMillen, Howard Diehl, Audrey Moran and Wayne Moore. Wayne began working with the sound system in 1990. He has faithfully produced tapes and now CDs for purchase of every camp sermon preached over the years. He also provides an additional worthy service to the camp every year by adorning the grounds with beautiful hanging flower baskets. These can be purchased, with all of the proceeds of CDs and flowers going to missions. Profits in 2010 exceeded \$4,000.

In 1985, it took less than five minutes for the Hollow Rock family to respond to President Truex’s appeal to raise \$3,500 in pledges to replace the main tabernacle roof. So much extra money was pledged that there was enough to replace the girls’ dormitory roof as well.

A noteworthy event took place in 1992 in the form of the dedication service for the Brookes/Johnston front porch. The porch was made possible by a gift from the Ted Draa family in memory of A.K. Householder, former Hollow Rock president. Another addition in 1992 was the new laundromat. Hollow Rock is indebted to Laura Downs for funding this long-desired facility. It was installed by board members Dale Oyer, Jim DeWalt, Fred Kane, Chuck Leasure and Mark Hoobler.

With the continued increase in youth attendance, a need arose for additional accommodations. Therefore a second story was added to the Janie Bradford Girls’ Dormitory, doubling the sleeping and bathroom facilities for teen girls. It is proposed that the same measures be taken for the Alvin Eckleberry Boys’ Dormitory in 2012.



Second story addition to the Bradford Girls’ Dormitory, 2011

The inventory of the camp store in the “olden days” is quite a contrast to today’s fare. One will not find lamp oil, oats for horse feed or kettles cooking sandwich meats. What is available today are a variety of cold cuts, bread, milk, ice, beverages, snacks, ice cream and perhaps even a toothbrush. And where else would one find a nickel ice cream cone on a hot summer afternoon? The expression “a kid in a candy store,” is a reality at Hollow Rock. A youngster can still plunk down a dime and select ten pieces of penny candy from a delightful assortment of tasty sweets. In the evening, the store has become noted for its barbecue sandwiches and incomparable slaw dogs (a hot dog smothered in barbecue sauce and coleslaw). Loren Griffin began helping Harry Logan and Bill Kelley in the store in 1972. Soon his wife, Beverly, joined Wanda Diehl selling candy and in the 1980s the



Camp store, Bill Kelley (L), Loren Griffin (R)



Griffins moved into full management and have remained in charge to date. Presently, the labors of the Griffins and a host of volunteers make all this possible at the old and yet new “company store.”

Golf Cart History

In 2001, Martin Steiner became aware of a lady who had to leave camp after one day, simply because she could not manage to get to the tabernacle from her room in the Anderson Dormitory. He vowed to make certain that would not happen again and arranged for a golf cart in 2002. Heavy demand soon warranted two carts which have been used ever since. The rest of the story is that Martin has made provisions in his will for the payment of golf cart rental at Hollow Rock for the next 10 years after his death.

Hollow Rock’s Commitment to Missions



The people of Hollow Rock have not been content to minister only to those who sit in their tabernacle. Under the tenure of President Truex, the camp has continued a global outreach. Missionaries from World Gospel Mission, One Mission (OMS) and Go International are presently supported. They minister in Japan, Kenya, Mexico, Indonesia, Mozambique, Spain, Ecuador, Haiti, Columbia, China, Ukraine, Paraguay, Bolivia, and to American Indians in the southwest United States.

Then there are those dedicated souls who have been nurtured for years at Hollow Rock and called to serve as missionaries. Among them are: Billie Sue Dunn, Paula Leasure, John Muelheisen, Zack Motts, Laura Lea Sims, Harry Flinner, Wes and Summer Graham and Mark Hoobler. The second Thursday of the camp meeting is customarily reserved as “Missionary Day” and devoted to allowing missionaries to personally share information and inspiration about their work. The camp continues its tradition of generous missionary giving. Missionary Superintendent Rev. Stuart Smith reports contributions exceeding \$50,000 for 2010.

Hollow Rock’s seventh and current president leads with a Godly spirit and an excellent platform presence. A man of many talents, President Truex also carries on the voice of the camp as the editor of the *Glad Tidings* assisted by Linda Liptak and staff. Consequently, since her beginnings in 1818, Hollow Rock’s heart still beats for the glory of God. All those camp meetings predating 1818 have vanished, granting Hollow Rock the distinction of being the oldest camp meeting in existence. “Those who love her pray for the evangelists to come with their baskets loaded with the bread of life” (Dr. Brasher).

HOLLOW ROCK FAITHFULS IN STUDENT EDUCATION



Edith Mackey Smith, (1892-1970) Twenty-five years as children's minister

The year 1918, was the beginning of what was to be 25 years of service for Edith Mackey Smith as teacher of the Hollow Rock children. 1918 also marked the first year that the youth had meetings separate from the children. Anna McGhie, of Sugar Grove Methodist Church, ministered to the older group while Edith taught the younger children. A true Hollow Rock family, the Mackeys attended Hollow Rock all of their lives. Father, John C. Mackey, was a board member and sister, Leah, was camp pianist for many years. The Mackey sisters, Edith and Jean, were nationally known evangelistic singers in the holiness movement. They traveled extensively throughout the United States and Canada always making an effort to avoid a conflict with the Hollow Rock schedule. After marrying the Smith brothers, Homer and Ray, the four of them appeared frequently at camp as the Smith/Mackey Quartet. Edith and Homer had three boys, Mark, Myron and Theron, who continued to carry on the family tradition at Hollow Rock.



Darla Diehl Richard, Twenty-four years as children's worker

Darla Diehl began working with the camp children in 1976, watching many of them grow from childhood to adulthood. Inspired by former children's worker, Mamie Headland, Darla developed her own ministry using puppets to teach Biblical truths. Darla was saved at Hollow Rock at the age of eight, thus is convinced of the value of children's ministries. She administered the children's program from 1976 through 2002, missing only 1983 and 2000. Her higher education includes an Associate's Degree in Christian Education from Vennard College and a Bachelor of Science Degree in Elementary Education from Malone College. Introduced to Hollow Rock at the tender age of six weeks, she continues to attend annually. Continuing as an educator, Darla, now Mrs. John Richard, is a kindergarten teacher at Heritage Christian School in Canton, Ohio. Her father, Howard, was a Hollow Rock board member and served as manager of the cafeteria for many years.



Stephanie Schellin, Twenty-two years and counting as a children's worker

Stephanie Schellin began teaching the children in 1988, team teaching with Darla Diehl initially. In the years between 1988 and 2011 she missed only 1997. Stephanie earned her Bachelor's Degree from Circleville Bible College and her Master's Degree from Trinity Lutheran Seminary. She has directed the children's ministry of World Gospel Mission Celebration of Missions and is presently the elementary principal of Greenwood Christian Academy in Greenwood, Indiana. Husband, Steve, has served God at Hollow Rock as director of youth and as an evangelist. The Schellin's two children, Meredith and Landon, are proud to be lifelong Hollow Rockers. Wendy Truex Hanks has been team teaching with Stephanie since 2004 and Michelle Lutz began assisting with memory work and crafts in 2008.



Janie Bradford, (1890-1988) Nearly 30 years of service

In 1929, a gifted youth evangelist named Janie Bradford won the hearts of Hollow Rock. She returned to the camp often for almost 30 years and was told by the board in 1946 that she was engaged for life. Her passion for souls, her Godly life, and her rapid-fire messages made her one of America's favorites. She is still kept in mind at camp, as the girls' dormitory is dedicated to the memory of "Miss Janie." It has been said that when Janie was the speaker, it was often difficult to keep the adults out of the youth tabernacle. Through the working of the Holy Spirit she brought countless souls into the kingdom of God and helped many to develop a deeper Christian life.

Cottage Owners' Association

About 1929, the Hollow Rock Improvement Association was organized by A.F. Sutherin of Empire, Ohio as president and Sanford Almy of East Liverpool as vice-president. Under their leadership the members were urged to give funds and labor for improvement projects on the grounds. Later, it became the Cottage Holders' Association and presently the Cottage Owners' Association.

Today, camp improvements and maintenance fall under the format of work weeks, one in spring and one in autumn. Cottage owners, board members and anyone who is willing, join together in daily labor and enjoy delicious homemade meals. Some come for the whole week, others for a day or two. Caretaker Phil Carney and Trustee Errett Allison prioritize the projects for the week, but also personally labor year around as needs arise. The Cottage Owners' Association meets annually on the first Saturday of the Camp Meeting, currently under the leadership of Rev. Theron Smith.



Presently, 101 cottages grace these sacred grounds, some more than 100 years old. Cottage number

12 (above left and right) on the square, for instance, was built in the early 1900s by Charles Thomas and has since been occupied by four family generations. Granddaughter, Lois Johnston, of Sugar Grove U.M., born in 1930, has attended camp all her life and served the camp in many capacities including Glad Tidings staffer and children's pianist. A.K. Houesholder was her great uncle. The cottage is much the same as it was a century ago.

In contrast, cottage number 95 (below left and right), occupied by the Martin Barker family, and built in the late 1900s is contemporary in design and interior. Occupants Juliana Smith Barker and daughters Erin and Megan are also lifetime "Hollow Rockers." Martin has attended camp since his marriage in 1983. His parents, grandparents, and aunt and uncle, all misionaries, have been supported by Hollow Rock.



HOLLOW ROCK MUSICAL FAITHFULS



Lynn Smith, certainly among the camp's most talented and faithful musicians, first graced the Hollow Rock piano in 1956. In 1988, after 32 years of service, she retired. But "retirement" became significantly less than complete as Lynn has since returned to the platform full or part time on many occasions still thrilling campers with her magnificent instrumental solos and accompaniment. Professor Charles Sims said, "Lynn is a blessing to all who hear her ministry, whether accompanying the choir, the congregation or as a soloist."

Jeff Capehart's first year at the camp organ was in 1975. In the decades to follow he has seldom missed his annual return to the platform and easily converted to the new Yamaha Clavinova in 2001. (The first Clavinova was purchased in spring of 2000, the second in autumn of the same year.) In heartfelt respect for Jeff and his musical talent, Lynn Smith states, "He has a soothing technique on the keyboard and has a great interpretation of Gospel songs and hymns. His ability makes a difference in every service."



Marvin Dean, 30-year veteran song evangelist at Hollow Rock, graduated with a degree in music from Michigan State and a Master's Degree in voice from the American Conservatory of Music in Chicago. His first year at Hollow Rock was in 1953, when he was a professor of music at Asbury College. President Cox made known what he was looking for in a song evangelist. In response, Dean made known that his choir would need to meet for practice before the service and would need special song books. Hollow Rock complied and thus began 30 years of a delightful union. The closing Friday night of the 1983 camp was declared "Marvin Dean Night" as a way of thanking him for his unique musical ministry.

Jeff Capehart,
Lynn Smith,
and Marvin Dean
circa 1970



Rev. Margaret Harris (1865-1919) first appeared at Hollow Rock in 1881 as an evangelist. This role was most unusual for a woman at that time. From 1881 to 1912, Rev. John and Margaret Harris came to Hollow Rock no less than 25 different years usually as music directors, although they were known to break into preaching while leading the music. The pair, from Evanston, Illinois, became famous for their white-robed choir as well as the gospel hymns and songs they composed. Probably their best known hymn, "I Will Praise Him," still rings out over these sacred grounds. Margaret died at age 56, just seven years after their last Hollow Rock appearance.



J. M. HARRIS.



M. J. HARRIS.



The Penny Postcard

In the early 20th century, picture postcards became a craze. By 1907, it was the greatest collectible hobby that the world had known. From 1907-08, the U.S. Post Office handled over 677,000,000 postcards each year. At the time the U.S. population was only 88,700,000. It was declared a "public addiction" and Hollow Rock Camp joined the ranks of the golden age of the postcard. The white border style came about in an effort to save ink.



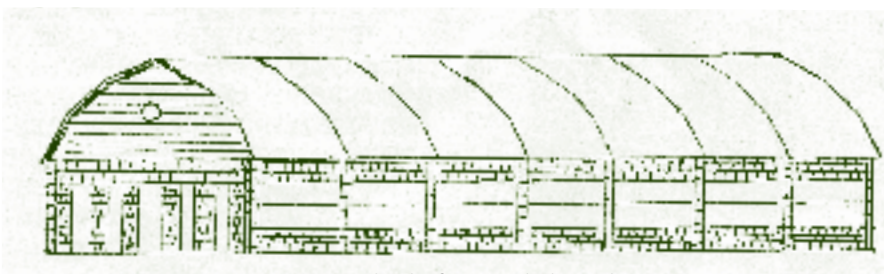
This personal business postcard was handwritten by Ephraim W. Cooper in 1913. Cooper was Hollow Rock president, 1881-1906. It was a simpler time when one didn't need a zip code or even a house number to send a postcard. Until March 1, 1907, writing anything other than the address, was not permitted on the back of postcards. The "Penny Postcard" was so named because the required postage was a one-cent stamp.



Did you know . . .

that in 1958, the Hollow Rock Camp Meeting Association deemed it, "Imperative that a new tabernacle be built"? It was concluded the sheathing on the roof was so rotted that it was dangerous to walk on and impossible to nail on new roofing. A proposed design sketch was published in the *Glad Tidings* and financial pledges were sought. The proposal was soon abandoned and, indeed, in 1985 the old roof was replaced with a complete new roof, including a modified roof line.

... And so the priceless 1900 historic structure was preserved for worship to this day.



1958 Sketch of proposed tabernacle

Where's the Rock?

The Native Americans trusted the instincts of the forest creatures, elk, bear, deer, etc. for establishing footpaths through the wilderness. Some of the roads existing today can be traced to these early game trails which eased over grades down to watercourses. The first road constructed by Europeans from Hales Meeting House on Sugar Grove Ridge to Yellow Creek, ran along the east side of Hollow Rock Run (creek). The thick forest was cleared and by 1804 the "path" was suitable for travel by horse, wagon and then stagecoach.

At the advent of the stagecoach, this "highway" became the first established route through what was then Knox Township for carrying passengers, freight and mail.

With increased travel came the need for accommodations. In 1814, The Black Bear Tavern (Inn) was built about two miles south of the campground property on a ledge overlooking the road and creek. It was of red brick construction (locally "burned brick") with a sign down at the roadside hitching post which read:

BLACK BEAR TAVERN

By Authority of Tavern
Henry Miller

The wide-open fireplace could easily accommodate six-foot logs to heat the large front room. Tradition has it that the tavern was named from the fact that a large black bear had been killed at a den or hollow rock formation just south of the inn (Schilling, The Yellow Creek Stories).

This hollow rock, which is a natural geologic formation of the sedimentary rock, sandstone, is large enough to hold about 8 people. As travelers journeyed on this main road from Sugar Grove Ridge to Yellow Creek and up to the Tuscarawas River in the 1800s, the rock which was only about 100 yards from the inn, was in full view of all who passed by. This rock was of such prominence that it led to the naming of the valley, creek and camp meeting.

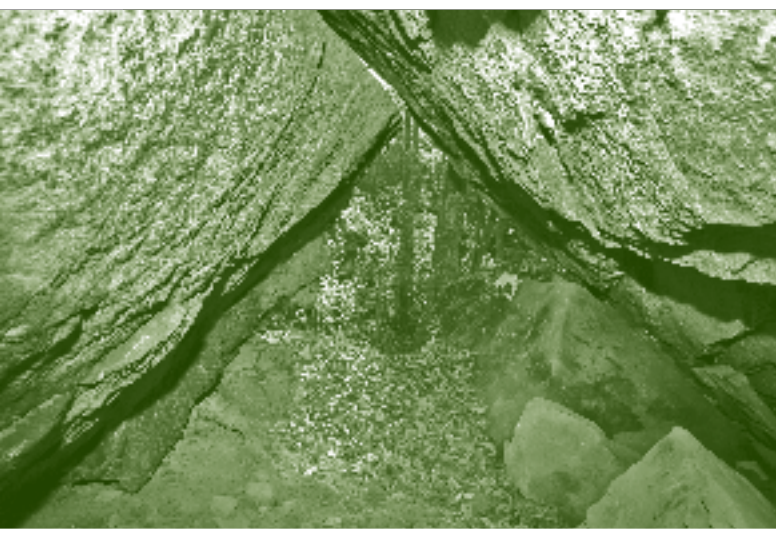
Today, the road is rerouted to the west side of the creek, but the Hollow Rock still stands frozen in time in its privately-owned pristine setting.* Once again it is seen by few

with the exception of the wildlife that run the forest trails of the valley. It is interesting that in 2009 a black bear and her cub were sighted and photographed not far from the original site of the Black Bear Tavern.

*The property on which this rock stands is owned by Robert and Connie Van Dyke, local Sugar Grove residents, who have extended every courtesy with accompanied trips to the rock for specimens, photography and observation.

An exhibit in the Hollow Rock Camp historical room features a specimen of the sandstone, an original 1814 brick from the inn, a model of the inn and photographs of the Hollow Rock.

Robert Van Dyke
in the hollow rock



View from in the hollow rock



Serving God through Hollow Rock

Hollow Rock has been a blessing to thousands of souls. Much of the blessing results from the selfless work of scores of unsung heroes who carry the load of labor and prayer behind the scenes as well as front and center.

There is Lester Boyd who after 25 years of service as Financial Secretary resigned in 2003. Assisted by his wife Marjory, Lester maintained high standards in accounting and promptness in processing offerings, mailing receipts and tending to the business of God's work. Immediately following Lester's resignation, Rev. Kurt Landerholm agreed to fill the position. Kurt and his wife, Nancy, had been assisting the Boyds for two years and now continue to maintain exacting accounting standards. This position requires attention throughout the year as well as minding the office for the duration of the camp meeting. So presently the roles are reversed, the Boyds are assisting the Landerholms in this labor-intensive responsibility.

Over the years, the bookstore has been under the management of a number of laborers including Henry Cox, M. Ray Smith, Paul and Margaret Rohr, Paul Haering and beginning in 2004, Burnam and Machel Reynolds. Since presently the entire inventory is donated, 100% of the proceeds go to the missionary budget. Recently that figure has been in the range of \$5,000. Hollow Rock is in deep appreciation of the Reynolds for the sacrifice of hauling the inventory to and from camp and minding the store throughout the meeting.

Hollow Rock is grateful to Linda Liptak and staff, Marjory Boyd, Nancy Landerholm and June Leisure, for producing the daily Glad Tidings, to John Keenan for tending to room accommodations, to Wayne Moore for running the sound system and CD production and sales, and to Charlene Moore, recently assisted by Cora Arledge, for providing health care and golf cart transportation to services and meals.

The leadership and responsibility for over 130 energetic youth is challenging, but Jon Truex has assumed the role for 15 years and counting. His wife, Jodie is director of the youth choir. It is the prayer of many that Hollow Rock Camp Meeting will be a place that teens hear and respond to the much needed Gospel of Jesus Christ. Hollow Rock is thankful also for the children's workers, Stephanie Schellin and Wendy Truex Hanks, assisted by Michelle Lutz, for ministering to the precious young ones. Then there are the prayer warriors who are faithfully in place at 7:30 a.m. and continue in prayer during the camp day and night.

Of course, there are innumerable duties and responsibilities attended to by President Truex. He directs three services daily from the platform as well as the leadership tasks throughout the year. When asked what it is like to be the president of Hollow Rock, Rev. Truex replied, "It's like being the mayor of a small town."

Preparing well over 4,000 meals in 10 days takes an enormous labor force as well as a very capable manager. Robert Montgomery managed for many years. Then, Howard Diehl worked in the camp cafeteria for years assisting William Kelley, before taking over as manager in 1973. In 1978, Randy Motts began helping out and took full responsibility from 1996 through 2007. Among others, the Welker, Diehl and Motts families pitched in during these years. From 2008 - 2010, Nancy Butler took charge of the dining hall responsibilities, with Sally Holland staying on as cook and Rhonda Brown and Holly Adkins assisting. A host of volunteers, including the camp youth, faithfully toil before, during and after every meal. Art and Nancy Butler are Hollow Rock's own missionaries to American Indians through World Gospel Mission.



Kitchen crew, 2009

Terry Mantos of Bloomingdale, Ohio took charge of the cafeteria in 2011 assisted by Rhonda Brown, Sue Oyer, Holly Adkins and Angela Van Dyke.

Remembered warmly are the caretakers of the years gone by: the Jordans, Doris and Wilma Taylor, the Okie Tices, Vi and Everett Wells, Dave and Niki Jackson, Earl and Linda Talbott, Fred and Rudelle Fisher, Mike and Rhonda Quinn. What a significant role they hold in the life of the camp as stated by President Truex, "Hollow Rock's grounds are considered sacred because they are dedicated to the preaching of holiness as the lifestyle of Christians. The facilities have been maintained throughout its history by dedicated persons who cherished our doctrine and sensed a holy dedication to maintain this endeared site. Presently, caretakers Phil and Cindy Carney wholly embrace and represent the rich heritage of Hollow Rock Camp Meeting. Their commitment to its 'message' is demonstrated by their loving care of these dedicated grounds."

It takes a multitude of faithful laborers to perpetuate Hollow Rock Camp Meeting each year. This serves as a reminder that service and devotion to Jesus are never wasted.

The Hollow Rock Camp Meeting Association has been in existence since 1875 when the camp transitioned from a Methodist to an nondenominational meeting. Association leaders meet regularly, governing the camp's concerns including finances, physical facilities and spiritual matters. As President Truex wrote, "There is a great legacy from the memories of the past camps, but there is also great promise from the camps to come. Our task is to continue the program which was begun nearly two centuries ago."

2011 Board Members

<i>President, Melvin Truex</i>	<i>Ryan Adkins</i>	<i>Otis Essex</i>	<i>Dale Oyer</i>
<i>Vice-President, Winston Smith</i>	<i>Errett Allison</i>	<i>Fred Kane</i>	<i>Doug Pinkerton</i>
<i>Secretary, Burnam Reynolds</i>	<i>Dave Barnhouse</i>	<i>John Keenan</i>	<i>Dan Skidmore</i>
<i>Treasurer, Charles Leedy</i>	<i>Lester Boyd</i>	<i>Chuck Leasure</i>	<i>Myron Smith</i>
<i>Financial Secretary, Kurt Landerholm</i>	<i>Phil Carney</i>	<i>Wayne Moore</i>	<i>Stuart Smith</i>
	<i>Bill Carter</i>	<i>Randy Motts</i>	<i>Jon Truex</i>



2011 Hollow Rock Camp Meeting Association Board Members. (L to R) Front row: Phil Carney, Dan Skidmore, Errett Allison, Burnam Reynolds, Doug Pinkerton, Bill Carter, Otis Essex, Stuart Smith. Back Row: Winston Smith, Mel Truex, Dale Oyer, Jon Truex, Charles Leedy, Wayne Moore. Not pictured: Kurt Landerholm, Ryan Adkins, Dave Barnhouse, Lester Boyd, Fred Kane, John Keenan, Chuck Leasure, Randy Motts, Myron Smith.

1901 and 2010 Floods

The topography of Hollow Rock Run Valley causes natural susceptibility to flooding during periods of exceptionally heavy rain. It is simply unavoidable. A flood event occurred, once again, in the spring of 2010. There was considerable damage to the camp as the result of fallen trees and high water, but after much effort and labor the grounds were restored before camp meeting started in July.

It seems that the "granddaddy" of these natural disasters occurred over a century ago in the spring of 1901. In his account to Clifford Runyon, Rev. L.O. Douds describes the event as follows.

"History of the Hollow Rock Flood: On June 6th of 1901, a cloud burst storm filled the valley with water, about 40 ft. deep in the east branch stream. It was like a great river. The west branch demolished the stable at the foot of the hill. That stream carried six horses and a colt out of the pasture, down the stream to the campgrounds. On the east branch stream there were about six large sycamore trees carried on the crest of it and deposited below the campground. It played havoc with the row of cottages next to the road. Two were entirely demolished. Four were deposited in the lower part of the campground. Several cottages were tossed about. One broke a hole in the tabernacle. It took much work to get the grounds and cottages in good shape for the coming camp in August." Now we can only speculate when the next cloud burst storm will strike the Hollow Rock Valley and the historic campground. It might be next year or another century.



2010 Flood:
North end of Hollow
Rock grounds with
Bradford Dormitory
on right (left).
View of Hollow Rock
Road (below).
Photography by
Cindy Carney



The Place of the Camp Meeting Today by Mark Lynn Smith

We have described the long and thrilling history of Hollow Rock Camp, have heard again in our minds the shouts of victory filling the tabernacle and echoing from the hills of summers past. But one asks, "Are we only perpetuating a relic from a better day, a tradition out-dated in this frantic age of television and nuclear threat?" We answer with a resounding, "Not so." We believe that it is God's will to continue to use these consecrated grounds for His glory, to mightily bless His people here.

Hollow Rock has a Message

It is a repository and proclaimer of an eternal truth, that of the necessity and possibility of "Holiness unto the Lord." It is a message whose time has come. Throughout history, God has moved in a sovereign way with the rediscovery of truths which have always been present in His Word. He raised up a Luther with the forgotten word of personal salvation by grace through faith in Jesus Christ the Savior. More than two centuries later, with John Wesley, He called a worldly, weakened church to a heart-warming experience of the new birth, and to holiness of life by the cleansing power of the indwelling Holy Spirit. A century ago, the Welsh and Pentecostal Revivals brought much of Europe and America to its knees, and empowered the modern missionary movement. Recent decades have seen a great renewal in many of the "mainline" churches, with a rediscovery of praise, and the power of the Holy Spirit. But it may have missed, in large part, the call to purity by that same Spirit, which our world so desperately needs. Yes, it is a true message, a vital word which the Body of Christ must now hear, that it may live a life of victory over sin through a heart made pure in love. Our beloved camp must continue to call the Church to "Be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness."

Hollow Rock has a Mission

As advances in communications and transportation have shrunk planet earth even while its population has exploded, God has entrusted this camp meeting with a vision almost unique, one that reaches beyond Yellow Creek and Ohio, to send the gospel of salvation and scriptural holiness into Asia, Africa, South America and the far corners of the earth. For this God has especially blessed her and will continue to do so until He sends His Son again to claim His Bride. He says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that publisheth salvation, that saith unto Zion, Thy God reigneth!"

Hollow Rock has a Ministry as a Place Apart

Where nearly two centuries ago our forefathers gathered from their scattered homesteads for a time of fellowship, we now leave our crowded cities, our busy schedules and withdraw to these grounds for 10 days of blessed communion and refreshing. In doing so we may be responding to the invitation of Jesus to "Come with me by yourselves to a quiet place and get some rest" (Mark 6:31 NIV). Here in the hollow beside the creek, from the rising bell to the silence at night, life is different, apart. Yes, there is still the fellowship of old friends, of family, of the Body of Christ coming together and more. After we have added our voices of praise to the great singing, our prayers at the tabernacle altar, our laughter and tears in the dining hall, dormitories, and cottages, we will scatter to our homes praising God that we have once again been refreshed by a "Little foretaste of Heaven," at old Hollow Rock. It must be that God yet has precious souls to be born of His Spirit, believers to be sanctified at her altars who will join the hosts before them in thanking Him for Hollow Rock Campground. May He keep her true to her high calling, until He comes again, holding aloft the banner of "Holiness Unto the Lord."

Index of Hollow Rock Camp Workers though the Years

Instrumentalists

Abersole, Doris - 1956	Dunlevy, Leah Mackey - 1930s, 1940	Snyder, Ray - 1956, 1958, 1959, 1960, 1963-1973
Bailey, Ben - 2000	Hanks, Mrs. Charles - 1938	Stewart, Judy - 1992, 1994, 1995, 1999, 2009
Beers, Julie - 2009	Jewett, Trisha - 2002	Rogers, Holly - 2010
Brantingham, Ellen - 1955	Johnston, Mrs. A.H. - 1916, 1917	Walter, Samuel - 1934, 1937, 1954
Capehart, Jeff - 1975 through 2009+	Lillenas, Bertha - 1919	Wells, Kenneth - 1925, 1927, 1928
Cook, Beth Ann - 1998, 2008, 2011	Mathias, Ginger - 1989	Wilson, Edwina - 1926 through 1931
Cosand, Evelyn - <1949, 1950	Milby, Mrs. Clay - 1939, 1942, 1943	Wiseman, Irene - 1943, through 1953
Creed, Lois Ann - 1997	Poling, Barbara - 2004, 2006, 2007	Wood, Mrs. Ira - 1948, 1949
Crouse, Ailene - 1952, 1955	Rinebarger, Mrs. C.C. - 1922	Woodruff, Sheron - 2010
Dean, Mary - 1953, 1954 (Wife of Marvin Dean)	Showalter, Patty - 1996, 2005	
Donahue, Mark - 1994, 1995, 2003	Smith, Lynn - 1956 through 1988, plus many additional years full and part time	

Children's workers

Barker, Juliana - 1997	Hanks, Wendy Truex - 2004 through 2011	McNutt, Stella - 1906, 1914 +
Creed, Lois Ann - 1973 through 1976	Headland, Mamie - 1950, 1952, 1953, 1962, 1963, 1964, 1965, 1967, 1970-76	Miller, Mrs. Wesley - 1941
Diehl, Darla - 1976 through 2002 (except 1983 and 2000)	Huff, Jane - 1953, 1955, 1956, 1957, 1958, 1960	Mishey, Sadie B. - 1925, 1927
Dodson, Ida M. - 1905	Lutz, Michelle - 2008 through 2011 (assistant)	Mook, Jessey - 2007 (recreation)
Dunn, Billie Sue - 1983, 1984, 1987	Mackey, Edith - 25 years during 1918 through early 50s	Murphy, Mrs. W.G. - 1907
Eyerick, M. - 1904	Mackey, Jean*	Schellin, Stephanie - 1988 through 2011 (except 1997)
Frances, Elaine - 1954, 1955	McGhie, Anna - 1904 +	Talbot, T.V. - 1916
Furbay, J.N. - 1928		Wiseman, Irene - 1947 through 1952 +
Griffith, R.B. - 1917		

Song Evangelists

Abersole, William - 1956	Johnston, A.H. - 1916, 1917	Russell, Mike - 2000, 2002, 2004, 2006
Barnhouse, Brock - 2007, 2011	Jones, Charles - 1973	Sewell, Hamp - 1914
Crouse, Byron - 1951	Lillenas, Haldor and Bertha - 1919	Shank, R.A. - 1920
Crouse, Joe - 1952, 1955	Mathias, John - 1989	Showalter, Keith - 1996, 2005
Campbell, James - 1931	McPherson, Scott - 1993, 1997, 2008	Sims, Charles - 1982, 1984, 1985, 1986, 1987, 1990, 1991
Dean, Marvin - 1953 nearly through 1983	Milby, E. Clay - 1939, 1942 through 1945	Stewart, Harry - 1992, 1994, 1995, 1999, 2009
Dautermann, Charles - 1998	Moseley, Lee - 1988	Vandall, N.B. - 1938, 1941
Grout, David - 2001, 2003	Parrish, William F. - 1946, 1947	Wood, Ira - 1948, 1949
Harris, J.M. and M.J. - 1882 through 1912	Phillips, L.J. and Mrs L.J. - 1933, 1934	
Ingo, Gary - 2010	Pool, Woodward - 1957	
Jewett, Larry - 2002	Rinebarger, C.C. - 1922	

Youth Workers

<i>Bradford, Janie - 1929 (most years) through 1962 (evangelist)</i>	<i>Lee, Jake - 2006 (evangelist)</i>	<i>Respress, Charles - 2000 (evangelist)</i>
<i>Blankenship, G. Donovan - 1979</i>	<i>McGhie, Anna - 1918 +</i>	<i>Salvatori, Franco - 2004 (evangelist)</i>
<i>Clausen, Eva - 1937, 1938</i>	<i>McQueen, Lloyd - 1946</i>	<i>Schellin, Steve - 1986, 1990, 1993, 1994 (director)</i>
<i>Creed, C.R. - 1973 through 1977 (director)</i>	<i>McGuire, Steve - 1993 (director) 1994-6 (evangelist)</i>	<i>Schroeder, Jim - 2003 (evangelist)</i>
<i>Drazich, Peter - 1971 (director)</i>	<i>Meadows, Dorothy - 1974 through 1981 (evangelist)</i>	<i>Serrott, Clyde - 1954, 1955, 1963 (teacher/counselor)</i>
<i>Duvall, Aaron - 2009 (evangelist)</i>	<i>Mishey, Sadie B. - 1925, 1926, 1927</i>	<i>Serrott, Lavetta - 1962 through 1966, 1989, 1994 (Bible teacher)</i>
<i>Furbay, J.N. - 1928</i>	<i>Mook, Jessey - 2008 through 2011</i>	<i>Snyder, Ann Patrick - 1956, 1957, 1958, 1966, 1967, 1970, 1971, 1972 (evangelist)</i>
<i>Galligher, Edith - 1943 (song leader) 1970 (evangelist)</i>	<i>Moon, Rex J. - 1947 (evangelist)</i>	<i>Truex, Jon - 1995 to date (director)</i>
<i>Gardner, Bart - 1990 (director)</i>	<i>Moore, Emily - 1961</i>	<i>White, Paul - 1983, 1985 (director/evangelist)</i>
<i>Graham, Summer - 2005</i>	<i>Peck, Virginia (Mix) - 1953, 1954 +</i>	<i>Wilson, Gary L. - 1980 (Bible teacher)</i>
<i>Hill, Howard - (evangelist)</i>	<i>Nightengale, Mr. and Mrs. Rich - 1988 (evangelists)</i>	
<i>Jones, Bert - 1991 (director)</i>	<i>Pipkin, Sylvia M. - 1939, 1940, 1942 (evangelist)</i>	
<i>Kendrew, Ben - 2010 (evangelist)</i>		

Evangelists

<i>Adams, E.T. - 1925</i>	<i>Case, Gary - 1981</i>	<i>Gallman, Andrew - 1960</i>
<i>Adams, Michael - 2011</i>	<i>Chambers, Leon - 1984, 1991, 1995</i>	<i>Gibson, James - 1962, 1975, 1977</i>
<i>Albright, A.E. - 1914</i>	<i>Chatfield, C.C. - 1922</i>	<i>Hames, J.M. - 1934</i>
<i>Anderson, David - 1922</i>	<i>Church, John - 1939, 1952, 1953, 1961, 1963, 1965</i>	<i>Hamilton, Victor - 1990</i>
<i>Anderson, Tony M. - 1920, 1952, 1953, 1954, 1955, 1958, 1966</i>	<i>Coker, William - 1983, 2010</i>	<i>Hargett, I.M. - 1997</i>
<i>Appleby, Denis - 1982, 1991, 1996, 2001</i>	<i>Collins, M.D.*</i>	<i>Harriman, James - 1998, 2002</i>
<i>Armstrong, C.I. - 1947, 1954</i>	<i>Conchenour, H.W. - 1939, 1942, 1959</i>	<i>Hayslip, Ross Wayne - 1986</i>
<i>Arnett, William - 1971</i>	<i>Coulliette, J. Carl - 1977, 1980, 1981, 1985</i>	<i>Henderson, T.C. - 1916, 1918, 1920</i>
<i>Babcock, C.H. - 1927, 1931, 1933</i>	<i>Crabtree, V.C. - 1956</i>	<i>Henry, Amos - 1969</i>
<i>Baker, Sheridan*</i>	<i>Deasley, Alex - 2007</i>	<i>Hermiz, Thomas - 1976, 1985, 1989, 1994, 1999, 2007</i>
<i>Ball, G.W.*</i>	<i>DeLong, Russell V. - 1953</i>	<i>Hicks, Lawrence - 1963</i>
<i>Bash, Ryan - 2009, 2010</i>	<i>Denman, Harry - 1950, 1955, 1959, 1961</i>	<i>Hill, D.A. - 1908</i>
<i>Beers, Jerry - 2010</i>	<i>Dennis, G.W. - 1907</i>	<i>Hill, Howard - 1970</i>
<i>Blackburn, Harry - 1980, 1982</i>	<i>DeSaunier, Lee - 1990</i>	<i>Holley, George - 2007</i>
<i>Boyd, Clara*</i>	<i>Dorsey, Morton W. - 1958, 1982</i>	<i>Hord, James - 1992</i>
<i>Boyd, Lizzie*</i>	<i>Dunaway, Charles M. - 1911, 1934</i>	<i>Hosey, James - 1987, 2000</i>
<i>Bradley, Brenton*</i>	<i>Elliot, Simon*</i>	<i>Hotle, Marlon - 1999, 2002</i>
<i>Brasher, John Lakin - 1910, 1914, 1918, 1926, 1937, 1940, 1941, 1945, 1949, 1950, 1952, 1954</i>	<i>Ellison, E.P.*</i>	<i>Hoover, L.S.*</i>
<i>Browning, Raymond - 1928, 1952</i>	<i>Fisher, William - 1907</i>	<i>Huckabee, W.B. - 1905, 1906</i>
<i>Bryan, William Jennings*</i>	<i>Fleming, Bona - 1925, 1929, 1948</i>	<i>Huddleston, Billy - 2009</i>
<i>Butler, C.W. - 1927, 1931, 1933, 1937, 38, 39, 1942, 1947, 1950s</i>	<i>Fleming, John - 1929</i>	<i>Huff, Will - 1905, 1916*</i>
<i>Case, David - 2003</i>	<i>Fowler, C.J.*</i>	<i>Huggins, W.H. - 1917</i>
	<i>Fraser, Kenneth - 1965, 1971</i>	<i>Humble, Don - 1966, 1973, 1984</i>
	<i>Gallimore, David - 2005, 2010</i>	<i>Humble, Wes - 2005</i>

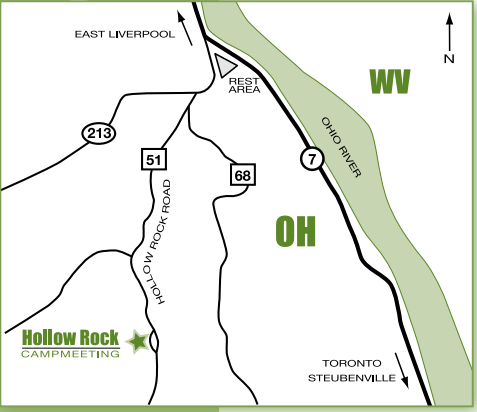
Hunter, A.S.*
 Isaacs, Robert - 1996
 James, J.H.*
 Jarette, Howard W. - 1937, 1938
 Jefferies, A.G. - 1906
 Jessap, Harry - 1944, 1950, 1951
 Johnston, Andrew - 1920
 Jones, Bert - 2007
 Kennedy, Lida*
 Key, Billy - 1993, 1995
 Kinlaw, Dennis - 1979, 1996
 King, O.T. - 1952
 Kirby, William - 1941, 1942, 1946, 1948
 Kunkle, John - 1981, 1987
 Isaacs, Robert - 1996
 Lake, Charles - 2004, 2007
 Lattimer, David - 1979
 Lauter, Roy - 1994, 1998, 2003
 Laughlin, G.E. - 1881-1885
 Lincicome, F. - 1933*
 Lentz, James - 1954, 1960, 1964, 1972, 1984, 1986, 1989, 1993
 Logan, Jonathan Sutherland - 1978, 1981, 1983, 1987
 Loman, Harold - 1955-6, 1960, 1962, 1964, 1966, 1968, 1970, 1972, 1974, 1978, 1985, 1988, 1995, 1999
 Loman, Lane - 1992
 Lovell, Ora - 1968, 1970, 1972, 1973
 Lydeck, Miller - 1957
 Manley, Stephen - 1992, 2001, 2010
 Martin, E.W. - 1948, 1965
 McBride, J.B. - 1919
 McIntire, Warren C. - 1939, 1940+
 McKay, Elmer - 1936
 McKendrie, Reiley*
 McPheeters, J.C. - 1965
 McQueen, J. Lloyd*
 Mellish, James - 2005, 2009
 Miller, Andrew - 1977, 1982, 1986, 1993, 1998, 2003
 Miller, L.J. - 1917, 1919
 Mills, James*
 Morgan, Johnathan - 2000
 Morgan, Max - 1990
 Morrison, Henry Clay - early 1900s, 1940
 Mullett, W.L. - 1943
 Murphree, Jon Tal - 1984
 Nease, Floyd W. - 1928
 Neihof, J. Eldon - 2008
 Nixon, Lloyd - 1946
 Oliver, G.F.*
 Oswald, John - 1991, 2001
 Overly, E.R. - 1945
 Owen, John F. - 1910, 1911, 1917, 1925+
 Owen, Joseph - 1911, 1941
 Parrish, William F. - 1947
 Parsons, J.A. - 1904
 Parsons, Roger - 2004
 Paul, John - 1953, 1957
 Pepper, E.I.D.*
 Perdue, Nelson - 2006, 2011
 Petticord, E.W. - 1931, 1945
 Pickett, J.W.*
 Rader, Paul - 2004
 Reed, Lawrence*
 Rees, Paul - 1926, 1936, 1937, 1941, 1950s, 1988
 Ridout - 1914
 Robinson, Bud - 1905*
 Rose, Delbert - 1958
 Ruth, C.W. - 1904, 1927
 Salvatori, Tony - 2002, 2004
 Schellin, Steve - 2005
 Schroeder, Jim - 2008
 Screws, Henry A. - 1947, 1949
 Shrier, C.J. - 1971
 Smith, Amanda*
 Smith, Joseph*
 Smith, Ron - 2000
 Snow, Donald E. - 1949
 Snyder, Melvin - 1969, 1971, 1976
 Stevens, Lawrence*
 Stevens, Maurice - 1969, 1978
 Stone, Jack - 1999
 Stockton, G.W.*
 Strickland, Richard - 1991
 Sweeten, Howard - 1927, 1928, 1931, 1946, 1951, 1957
 Taylor, B.S. - 1880s, 1890s, 1904
 Taylor, William*
 Thoburn, J.M.*
 Thomas, John - 1922
 Tronten, Edsel R. - 1997
 Trueblood, Percy - 1962, 1968, 1974, 1978
 Trumbauer, H.G. - 1916
 Uhrig, Paul - 1963, 1969, 1975, 1994
 Updegraff, D.B.*
 Ury, William - 2000, 2006, 2011
 Walker, E.F. - 1904
 Washburn, F.E. - 1975
 Weeter, Mark - 2003, 2008
 Weigel, O.C. - 1956, 1965
 Weiss, Jack - 1987
 Welch, Reuben - 1989
 Wellington, Sam - 1906
 Wilhite, Jack - 1967, 1983
 Whitecotten, Jesse - 1937
 Williams, Charles - 1955, 1959, 1961, 1966, 1973, 1976, 1980
 Williams, H. Gilbert - 1961, 1967, 1970
 Williams, John*
 Willis, Aron - 2008
 Wilson, David E. - 1944
 Wilson, G.W.*
 Wilson, Norman - 1997, 2002, 2006, 2009
 Wiseman, Peter - 1926, 1947, 1948, 1955
 Woodrum, Lon - 1950
 Zepp, Arthur C. - 1919
 Zike, C.E. - 1938, 1940

*Indicates insufficient data available for exact years, especially 1875 through the early 20th century.

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HOLLOW ROCK CAMP

Toronto, Ohio



■ cottages

HOLLOW ROCK : A History

chronicles the history of the holiness camp meeting movement and the oldest camp meeting in existence. Hollow Rock Camp is nestled in the foothills of the Appalachian Mountains near Toronto, Ohio.



HOLLOW ROCK IS . . .

Hollow Rock is people, all kinds and conditions of people. The young, the old, the weak, the strong, the deeply spiritual, the shallow surface kind, the sinner, the saint. Some would want it to be all-saint: but oh, how we long to see the hungry, thirsty the sin-shackled soul, the burdened heart, coming to seek and find Him, "The mighty to save," at Hollow Rock. While Hollow Rock is certainly no resort where the world would come to seek pleasure. Neither is it an exclusive club, where the spiritually elite may sit about comparing themselves with themselves. May it be an open door for all who will, to come and find whatever the heart may need. Let them come, all of them. God give us people at Hollow Rock.

~Paul Brookes