

Newsletter

Historical Society of the Church of God (Anderson, Indiana)

Vol. 1, No. 1

Fall 2000

Some Charter
Members of the
Historical Society
(Photos by Fred
Shively)

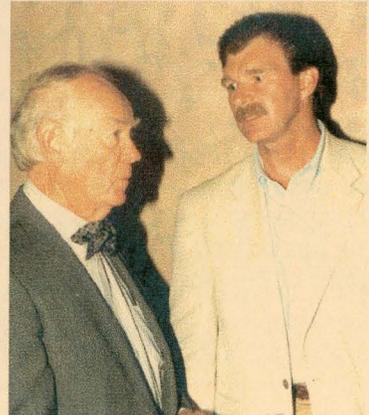
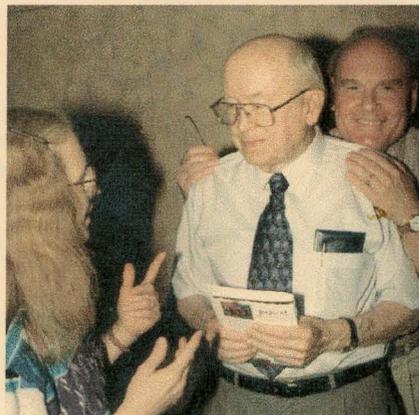
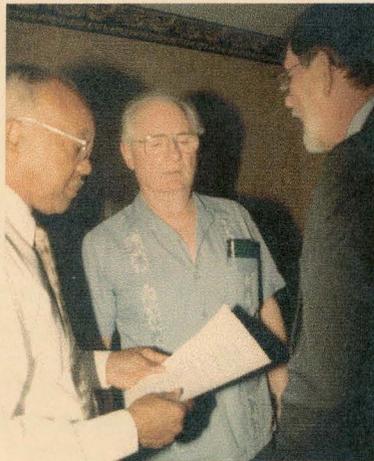
Clockwise from
the top right:

(1) Walter Froese
and James Earl
Massey;

(2) Merle Stregre
Robert Reardon

(3) Harold Phillips,
Kathleen Buehler,
David Liverett

(4) Wilfred Jordan,
Douglas Welch,
Barry Callen



NEWSLETTER
of the Historical Society of
the Church of God (Anderson, Indiana)
Volume 1, Number 1, Fall 2000

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

All correspondence should be addressed to: The Editor, Historical Society of the Church of God, 1612 E. 10th Street, Anderson, IN 46012. Email wilfredjordan@iquest.net.

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

NEW EDITOR

Recently, due to a work overload brought about by his appointment as Editor of the newly established Anderson University Press, Dr. Barry Callen resigned as Editor of the newsletter of this Society. The Executive Committee then asked Dr. Wilfred Jordan to complete Dr. Callen's two-year term of office. So the editor of this edition of the *Newsletter* is Wilfred Jordan, not Barry Callen as you may have expected.

Dr. Jordan is eminently qualified for this assignment, having been editor of *Shining Light* for many years—a position from which he retired earlier this year. He is noted for his artistic and creative talents. We are pleased that he has agreed to work with us to further the goals of this Society.

—Merle D. Strege, President

From the Editor

A Christmas Prayer

O Christ of this day we call Christmas—the Lord of all life, thank Thee for the meaning of this day we celebrate. That God was in Thee to reconcile the world unto Himself and now Thou hast given unto us—yes, even unto me—the ministry of reconciliation. Help me to fulfill this ministry faithfully, for Thou art faithful in all that Thou hast done for me, and do.

I thank Thee for this Christ of Faith and this Jesus of History—Very God and Very man. This is my credo—my creed. I believe that Jesus is the Messiah, not a madman. I believe He is love and the expressed image of Thy person. I believe that He has come and is come as Thy Son that I might become one too—His brother.

I believe in the salvation which Thou doth make possible and available through the forgiveness of my sins. I believe, God, in Thy healing power and the empowerment of the Holy Spirit who indwells all of those who qualify for His infilling.

I believe in the Church, which is the extension of the Christ-life in the earth. I believe in the mission of Thy Church, holding it to be the same as that of her Lord: reconciliation.

Oh God, I believe also in Thy Son's resurrection and second coming. I believe that apart from Him all are lost—I am lost—so let my belief, yea, even my faith, be translated into that holy life worthy of Thy name. I believe, yes, I know, that faith without works is dead, so let me be committed to obedience to Thy Word. Jesus is that Word and I love him.

Help Thou my unbelief and my unfaith. Help me. Forgive me when I am unfaithful. Amen.

—Wilfred Jordan



Remember . . .

Robert Wuthnow, the fine sociologist of religion, describes two fundamentally different forms of spirituality in American religious history. One of these he terms a “spirituality of dwelling” and the other a “spirituality of negotiation.”*

The former associates spirituality with special *places*. God is thought to occupy a settled place in the universe and God's presence created a sacred place available to humans as their spiritual dwelling place.

On the other hand, a spirituality of negotiation emphasizes the human search for *sacred moments*. Accordingly, a dominant metaphor in this latter form of spirituality is pilgrimage. Wuthnow thinks that American Christians increasingly favor the spirituality of negotiation and that over the last half-century it has been replacing the spirituality of dwelling.

The Church of God movement might fairly be described as having lived in the tension between these two spiritualities. In its earliest decades the movement practiced the spirituality of negotiation. The idea of a sacred place scarcely occurred to the saints of the Gospel Trumpet Company; they were too

busy packing and unpacking after yet another relocation. The idea of pilgrimage may never have been more appropriately applied to a group.

Eventually, however, the movement settled down and Anderson, Indiana soon became “Mecca,” the place where people came to experience the special religious and spiritual fervor of Campmeeting. I remember hearing the opinion that people hadn't really experienced the Church of God until they had attended Anderson Campmeeting (and that they hadn't really attended Campmeeting until they heard _____ preach). Fill in the blank with the name of just about any famous preacher in the movement. In recent years and for several reasons the Church of God movement appears to be shifting back towards a spirituality of negotiation.

These terms offer useful ways of thinking about recent changes in our common life—from new worship styles to reorganization. Neither form of spirituality is wrong; neither is right. What is called for is an appreciation of their different emphases and influences. Such an appreciation may enable additional discoveries and interpretations of historic contributions of the thought and practices of the Church of God movement, particularly at the point of embracing our differences.

—Merle D. Strege
Historian

* Robert Wuthnow, *After Heaven: Spirituality in America Since the 1950s* (Berkeley: University of California Press, 1998).

Did You Know . . .?

You can do an online search of titles and authors of Church of God books and pamphlets in Church of God Archives yourself? Here is the web address for Nicholson Library: <http://bones.anderson>. Then click on “Library Catalogue” (or WebCat).

New Press . . .

Anderson University

Press

and the

Historical Society of the Church of
God

(Anderson, Indiana)



Something new and very important is being born this year on the Anderson University campus. It is the *Anderson University Press*. Under active study since 1995, it has now been decided that this is the year to give birth to a publishing arm of the University.

The mission of the Press will be "to publish materials designed to inform, enlighten, and empower the community of Christian believers generally and the Church of God movement (Anderson) particularly. Further, "Through thoughtful communication, the intent is to demonstrate mutually beneficial relationships between Christian faith and the university functions of teaching, research, and service."

In order to assist with decisions on what to publish, two priority concerns have been identified by the newly named Editorial Committee. They are, reflecting the title of Dr. John W.V. Smith's 1980 history of the Church of God Movement (*The Quest for Holiness and Unity*): (1) *Holiness* (wholeness, integrity); and (2) *Unity* (inclusiveness, reconciliation).

Anderson University President James L. Edwards has appointed Barry L. Callen as Editor of the new Press. Callen and other members of the Editorial Committee he now chairs have been busy working out positive relationships with Church of God Ministries (North America) and Warner Press. There is to be no duplication or competition, only full cooperation and mutual benefit.

Further, and of special interest to readers of this newsletter, discussion has begun about the possibility of an early publishing project of the new Press that would be a joint effort of the Press and the Historical Society of the Church of God (Anderson, Indiana). We will certainly be hearing more about this in the year ahead.

Since the Press will be very sensitive to the needs of preserving and analyzing carefully the heritage of the Church of God movement, and since service and not profit is the motive, the need of an endowment fund is obvious. Publishing will happen only when appropriate quality material is available and the necessary funds can be found. Anyone interested in assisting should contact Dr. Callen at Anderson University. His email address is as follows: bcallen@anderson.edu.

Leaf in the Wind

An interesting new book combining personal history and a first-hand look at Church of God missions in 1953-54. Written by Charles R. Hawkins, long-time Church of God pastor. This is a "travelogue" with a difference. It may be obtained directly from Brother Hawkins at the following address: 5255 Hoover Road, Barryton Michigan 49305.

GOSPEL TRUMPET CONVERSION PROJECT

A little more than a year ago, Nicholson Library at Anderson University was given, as part of a School of Theology grant from the Lilly Foundation, some funds to begin a project to digitize early Church of God and University materials. The project had two major purposes. The most important purpose was to *preserve our Church of God heritage* as written in the *Gospel Trumpet*. The early voice of the Church was gradually being lost through the deterioration of the paper and the fading of the ink on the newsprint. Even with careful handling, pages were being torn and edges were crumbling. By digitizing the journal we would have it available as text on the computer, in CD format, and on microfilm. The original copies could then be stored for safekeeping.

The second purpose of the project was to *provide a format to allow readers to search the materials*. Most of the early Church of God materials have no index. Therefore, finding specific information is like a game of "hide-and-seek." One just scans issues page by page until the desired information is found.

By digitizing the material and running it through an OCR program, it becomes searchable. A patron can enter a name, place, or subject and receive a list of the issues and articles that contain the needed information. This will be a major boost for those doing research and historical writing about the Church of God.

We began the project by trying to gather all the issues we could of the *Gospel Trumpet*. We used issues from the Nicholson Library, Church of God Archives, and from individual collectors in order to identify the best copy available. Over a period of several months, all the issues of the *Gospel Trumpet* available to us have been processed. All have now

been returned to the Library and loaded onto a computer workstation.

Now the slow process of editing the text version has begun. As expected, those 120-year-old issues on yellowing newsprint did not scan very well. There is much editing to do on the early years to make searching easier. Currently we have three students putting a total of 30-35 hours per week to correct the text. Though many of the later years scanned very nicely, this process will take time because we are dealing with approximately 65,000 printed pages, many in large format.

The completed *Gospel Trumpet* project will not be available for public searching in the near future, but our plan is to have enough completed that Library personnel can try request-ed searches by the beginning of the second semester [that is, January 2001]. We hope this will be a great help to undergraduate and graduate students and the church at large as we strive to preserve these important resources and make them available to all who are interested.

—Trish Janutolo
Periodicals Librarian
Anderson University



Avik Battacharya, a student from India, who has worked on the project from the beginning.

ORGANIZATIONAL DECISIONS

In our Annual meeting this past June, those members of the Historical Society who were gathered in Anderson at Convention time made the following decisions:

1. It was agreed that the Steering Committee's recommendation that the Church of God Historian (elected by the General Assembly of the Church of God) should serve as the President of this Society be accepted. Thus, Dr. Merle Strege will serve as President of this Society as long as the Annual Meeting shall choose.

2. Dr. David Markle, who is a professor at Warner Pacific College, was elected as Vice-President for a one-year term. Dr. Douglas Welch, Director of Church of God Archives, was elected as Secretary-Treasurer for a two-year term. Dr. Barry Callen, professor at Anderson University, was elected Editor of the newsletter, also for a two-year term.

3. The Society's newsletter is to be published three times a year. Generally, this will be Fall, Winter, and Spring.

4. The words "Anderson, Indiana" are to be inserted into the name of this Society, "for the sake of clarification." Thus, the full name of this Society is to be, *The Historical Society of the Church of God (Anderson, Indiana)*.

IMPORTANT NOTICE TO MEMBERS!

IF YOU HAVE NOT PAID YOUR DUES FOR THE CURRENT YEAR (2000-2001) WE URGE YOU TO SEND IN YOUR CHECK. DUES ARE \$25 A YEAR. THE MEMBERSHIP YEAR RUNS FROM ANNUAL MEETING TO ANNUAL MEETING. AND TELL A FRIEND ABOUT THE SOCIETY!

Church of God Archives

Jottings

Quite frequently, as I work with those who are doing archival research (most of the requests we receive for historical information come by mail, telephone, or email, by the way), I find myself writing notes to myself. About what? About interesting tidbits of historical information I want to follow up on; about historical materials we do not have and need to see if we can find somewhere; about fuzzy historical insights (which are legion) needing clarification; or about biographical or other kinds of information that may alter the way we in the Church of God (Anderson, Indiana) think about our collective history.

In each issue of this newsletter, I'll share some of these jottings with you. Many will be in the form of questions, not answers. Reflect with me and, if you feel so inclined, share your insights with me. Perhaps together we can find some answers to some questions.

● Sometime around 1915, George P. Tasker published (most likely in India) a small book entitled *The Church in its Scriptural Senses*. It was circulated in North America—although probably in a very limited way. We have been unable to locate this book. Anyone have one?

● Whatever happened to Sarah Keller Warner, D.S. Warner's second wife? She has been vilified, blamed, judged, and ignored in Church of God writings. Was her judgment fair, or was she the victim of a highly-charged negative bias? Are we mature enough now as a fellowship to attempt to set the record straight?

D.E. Welch
Archivist

BOOK REVIEW

Saint Sebastian, by Wayne Warner

Reviewed by Wilfred Jordan

In English poet Sir Thomas Gray's (1716-1771) poem, "Elegy Written in a Country Churchyard" appear these lines:

*Full many a flower is born to blush unseen
And waste its sweetness on the desert air.*

Wayne M. Warner, in his recent book, *Saint Sebastian*, gives his readers an "overview" of the life and ministry of one of D.S. Warner's contemporaries named Sebastian Michels. The author—who is not related to D.S. Warner—describes Sebastian as "a tall black-bearded immigrant, a Canadian-born German. Wayne Warner goes on to comment about Michels:

This man's influence upon later generations of the Church of God Reformation Movement has remained overlooked and largely unnoticed for too long. Without him, D.S. Warner's dream of a world reached for Christ would have gone about as far as the good intentions of the newly converted Saul, when he first tried to tell Christian believers he was now one of them (Chapter One).

Wayne Warner refers to Michels as "one of the Saints." In fact, this is the title of the first chapter of the book.

Wayne Warner likens Michels' early relationship with D.S. Warner to Barnabas' relationship to Saul (Paul) at the time of the latter's conversion. Paul was befriended by Barnabas, who introduced him to the Apostles. The author believes that after D.S.

Warner became a sought-after evangelist, it was Michels who promoted D.S. Warner's ministry. "Without Saint Sebastian," writes the author, D.S. Warner could easily have remained just another itinerant evangelist" (p.2.). Sebastian opened doors that allowed the visionary Daniel to walk through as the spiritual leader of a youthful, but intensely idealistic band of religious reformers" (p.3).

Wayne Warner believes that "Had D.S. Warner been the Apostle Paul, the Saint, Sebastian Michels would have been Barnabas" (p.11). His "thesis," if there is one, would have been that Michels definitely helped to craft D.S. Warner into the leader he became.

The book speaks of Michels personal life style, various ministries in which he engaged, his vigorous work ethic, creativity, and Christian example. His contributions to the Church of God and the Kingdom included his strong and impressive witness as an authentic, born-again Christian Gospel worker and builder. He involved himself with the work of the *Gospel Trumpet*. In fact, his name was featured on the *Trumpet's* masthead for a period of time.

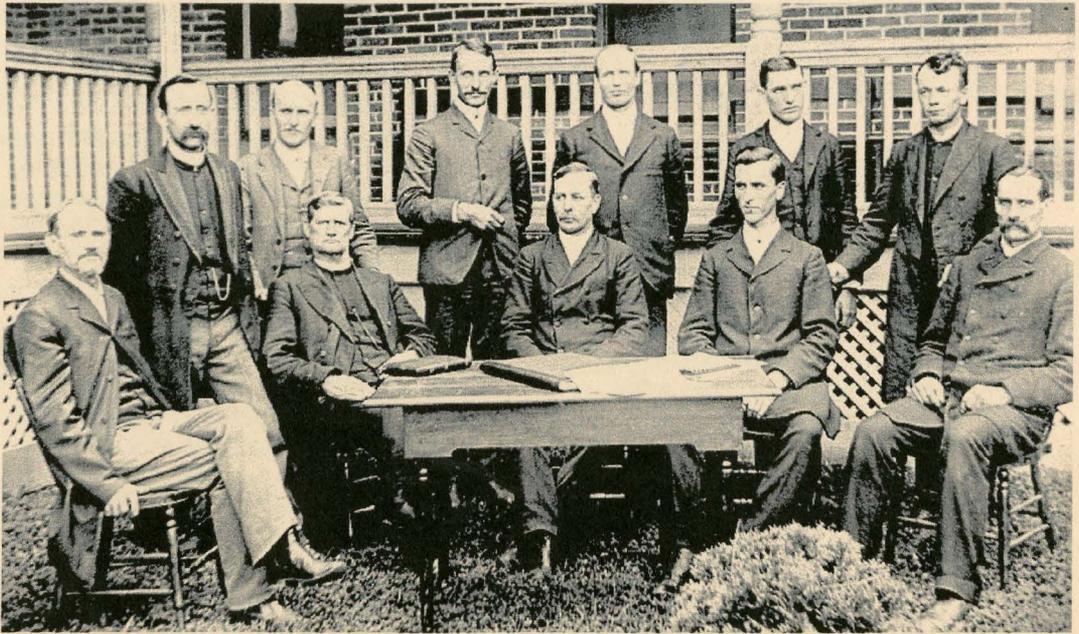
For interesting reading, gaze into a bit of Church of God background. Acquaint yourself with the life and ministry of Saint Sebastian! Follow this pioneer across the ages of the past. You'll be grateful for the great heritage of the church.

To obtain this book, write or call the author at:

**43 New England Avenue
Battle Creek MI 49014
(Phone 616-963-8866)
(Email: Kitway@aol.com)**

Or contact

**Warner Memorial Camp
60 55th Street
Grand Junction MI 49056**



Gospel Trumpet Board, Moundsville, W.V., 1903

Standing (left to right): George Cole, Noah Byrum, A.J. Byers, J.B. Martin, (?). H.M. Riggle. Seated (left to right): A.B. Palmer, A.J. Kilpatrick, E.E. Byrum, D. O. Teasley, J.N. Howard. (Who is standing to H.M Riggle's right? Anyone know?)

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