

Fall 2014

Special points of interest:

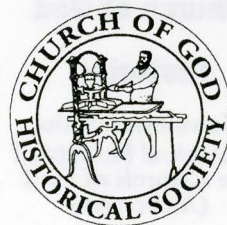
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**Newsletter of the
Historical Society of
the Church of God
(Anderson)**

The Church of God Historian



"The Kingdom work of Education" *opening thoughts by David Neidert, editor*

It has been an honor to serve 37 years in Christian higher education within the Church of God. It has been a privilege to engage with students following the call of God on their lives for ministry via this learning experience.

It is easy to forget or not consider at all, that education *is* kingdom work. As the church is mandated to make disciples "teaching them," we forget that Christian educational institutions are partners with the wider church in this charge.

This issue focuses on Christian higher educational institutions founded by the Church of God outside the United States. We are familiar with this ministry in North America, but may not be as aware of the schools the Church has birthed internationally.

The articles in this issue have been contributed by those who know the schools personally, either

more recently or in previous decades. They give us a glimpse of the more recent history of the Church of God, which can get lost in an attempt to document only the long past. (*As a side note, this wonder about the more recent past has birthed a science called 'garbology,' where archaeologists are digging in the garbage dumps of major cities. What they are discovering about us sociologically from what we throw away has been illuminating.*)

The newsletter opens with Gregory Robertson's article on the pattern of education transferred from the US to international locations. As Robertson notes, the challenge is to help these schools grow in autonomy and curricular structures that speak to their own contexts, both now and into the future.

Other articles in this newsletter give us pictures of a few of our international schools. This newsletter cannot contain stories

of all the Church of God schools across the world. I hope the few here give representation (and spark your interest) to learn about the Church of God and its work globally.

This issue of the *Historian* is rounded out with articles focusing on some new and revisited items that add to our understanding of the Church. Dale Stultz continues to find pieces of the past which develop the breath of our history. These pieces, coming from unexpected places, are essential

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Church of God Historian

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

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Fall 2014

This newsletter is published three times a year: Fall; Winter; and Spring. It is published by the Society on behalf of its members. Printed in Anderson, Indiana.

The Historical Society Purpose

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

The Changing Face of Theological Education by Dr. Gregory Robertson

For those who serve the church in educational ministries in North America, it is clear that theological education is in flux. Changing demographics, lukewarm support from the broader Church of God (Anderson) constituency, and skyrocketing student debt means that adjustments in theological education can no longer be avoided. What do such changes in North America suggest about the role and models of theological education internationally?

Initially, models of theological education in foreign settings primarily replicated models of education and formation that were predominant in the North American movement.¹ Accordingly, the initial educational experiences paralleled those evident in the early Church of God (Anderson): formation and discipleship were neither centralized nor uniform, but instead followed the model of personal training by individuals and couples or in

“mission houses” established in cities outside of the United States of America.² Formal education was viewed as an essentially human attempt to control that which only the Spirit might impart, which was a fervent and authentic faith that compelled a holy life evident in unity with all true believers.

This pattern held until 1917 when with the formation of the Anderson Bible Training School a

more intentional approach to leadership development was established. This development was by no means universally agreed to as a positive benefit by those affiliated with the

Church of God (Anderson), but its influence cannot be denied. Not surprisingly, as changes occurred in the sending congregations, theological education outside the USA became more intentional. In parallel to changes in the USA, theological education outside the USA

came to be focused on more formal theological education similar to that found in its mother church. Thus, one finds that theological institutions were founded, buildings constructed, and often missionaries were commissioned to both teach as well as oversee these newly minted bible schools and colleges. This led to oversight and funding being controlled by those in and from the USA, with the result that institutions looked more like institutions in the USA rather than indigenous institutions.

More recently, concern has arisen around how to assist foreign centers for leadership development and training that can become self-supporting and self-governing. While this is an absolutely necessary development, it constitutes a goal not yet achieved. Going forward, training centers must not be dependent upon North American support or governance, but should be encouraged to develop in a manner that local leaders deem appropriate (this applies to curriculum, teaching methods, etc.).

Continued Page Three



Organizationally, there have been a rising number of associations and affiliations that view their *raison d'être* as strengthening and supporting theological education internationally. For example, the *International Council for Evangelical Theological Education* lists two Church of God (Anderson) institutions among its members, though both are affiliated members.³

The commitment to theological education in the Church of God, while certainly not an initial impetus to the development of the movement and in some sense contrary to some of its original orientation, nevertheless came to figure prominently in the ongoing development of the movement in the USA and overseas, both in the past and in our present day. As noted at the beginning, however, changes are happening in the Church of God and wider faith community. It

Latin American Schools *by José Cárdenas*

Although Mexico and Argentina, like most of Latin America, share a common language, the story of how the Bible Schools in these countries came to be is different from beginning to end. While one was funded by American missionaries the other was funded by Europeans. Covering these stories would require many more pages, but I will try to cover the most important events always remembering names and places will need to be left out of the story and considered for another time or article.

Mexico's story can be traced to 1892 when American missionaries Benjamin and Georgina Elliot went from Santa Barbara (CA) to Ensenada (Baja California). Their missionary efforts in this region were impacted by the beginning of the Mexican Revolution in 1909 forcing them to return to North America.¹

It would be in 1932 that Alfredo Velez became the first Mexican minister ordained by the Church of God in San Diego (CA). He moved to Saltillo, Coahuila (in Northern Mexico) where he began his ministry, estab-

lishing the first Church of God congregation in 1933. However, it was not until 1954 that La Buena Tierra (meaning 'The good earth') Bible Institute was established under the leadership of missionaries Maurice and Dondeena Caldwell.²

The training in the school included the teaching of classes needed at both the primary and secondary educational levels for students. Bible classes were taught in addition to these courses. La Buena Tierra had only five classrooms and a small bakery at the beginning. The school had almost one acre of land purchased by the Board of Home Missions (Anderson).³

The school began their work with only nine students.⁴ Sixty years later, La Buena Tierra, the church at the compound and its graduates, remain faithful to their ministry callings throughout Northeast Mexico.

Argentina's history follows the events of WWII and the German and Russian immigrations to South Brazil. Some immigrants, however, would flee to Northern Argentina due to

the Brazilian government's persecution.⁵ Among these immigrants were Church of God German missionaries Joseph Krebs, Adolf Weidman, and Carlos and Martha Lantz. These individuals brought their culture and traditions to the town of Alem, located in the Misiones' province.

The first Hispanic ministry couple to work along with them were Floreal and Elvira Lopez in 1950.⁶ The Bible Institute (in Argentina) was established in Alem in 1953. While this ministry was located in Alem, its services were in German until 1970 when they had their first Spanish service.⁷

These changes advanced the Church's work and reach into the community as well as into new regions. New works were being established in Northern Argentina and Southern Paraguay. Argentinian missionaries Waldermar and Emmi Oberman establish the first church in Obligado, Paraguay in 1975. They served there until Martin and Tabitha Kurre took its pastoral leadership in 1977.⁸

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Latin America continued from Page Three

Today the Instituto Superior Cristiano Daniel Warner (Daniel Warner Christian Superior Institute) is located in Posadas, the capital city of Misiones which is considered one of the most cosmopolitan cities in Argentina.

The students of this school are working hard to establish connections between the church and the community by participating with non-profits, and serving on mission trips with other churches in both cities and villages. The Bible Institute adds to the diversity of Posadas by not only serving the Church

of God but also students from other denominations and the neighboring countries of Paraguay and Brazil. Recently, the school hosted exchange students and guest professors from Germany and Mexico. These experiences not only add to the spiritual and cultural growth of those connected to the Bible Institute but also enhance their learning experiences.

The Church of God is serving in Latin America through its many schools, only two which are featured here. We are excited for the

continued growth and work of these Institutes as they share throughout the regions.

¹ Maurice Caldwell, *Planting in Saltillo* (Anderson, IN: Chinaberry House, 2004), 11. This is an essential book for understanding the Church of God in Northern Mexico. Also, *Celebrate the Journey: Hispanics in the Church of God*, by Ernest R. Lopez, is important reading. (Warner Press, 2004).

² Caldwell, 15, 21.

³ Caldwell, 35.

⁴ Caldwell, 33.

⁵ Joseph Cookston, *Beginnings of a Movement* (Lectures in Posadas, Misiones, AR: Instituto Superior Cristiano Daniel Warner), September 24, 2013.

⁶ Ibid

⁷ Ibid

⁸ Ibid

José Cárdenas is from Mexico and a graduate of the AU School of Theology. He served an internship at the Instituto Superior Cristiano Daniel Warner. Cárdenas, also a dentist by profession, is currently in private practice (Mexico) and volunteering with medical teams throughout Latin America.



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is yet to be understood how these shifts will impact the educational ministries of the Church within the US and internationally. The story is being written as to how the Church of God will respond to the biblical mandate of discipling through its educational enterprises worldwide in these challenging times.

Dr. Gregory Robertson is Associate Professor of Christian Theology at the AU School of Theology. He and his family were also the directors of the

Church of God school in Quito, Ecuador.

¹ This finds an interesting parallel in the initial missional push within the Church of God (Anderson), in which individuals or couples felt moved by God to journey to foreign lands to share the message of holiness and unity. It was not until 1910 that the Missionary Board of the Church of God initially met after being formed at the annual campmeeting in 1909. Lester A., Crose, Cheryl Johnson Barton, Donald D. Johnson, *Into All the Word: a Century of Church of God Missions* (Anderson, IN: Warner Press, 2009), 18-29.

² As Smith and Strege observe, "The years from 1888 to 1909 marked a period of the movement's spontaneous, unstructured expansion to a worldwide proportions." John W. V. Smith and Merle D. Strege, *The Quest for Holiness and Unity*, 2nd Edition (Anderson, IN: Warner Press, 2009), 99. As would be expected, the initial influence of the nascent work beyond the USA was first evidenced through the Gospel Trumpet in Canada and subsequently in Mexico, although work also spread to England, Germany, India and Egypt. Cf. Smith and Strege 99-122. For an account of the development in Germany and Eastern Europe, see Walter Froese, *People*

of Faith in Turbulent Times: the Church of God in Eastern Europe (Prestonberg, KY: Walter Froese, 2010).

³ Cf. the *International Council for Evangelical Theological Education's* website identifies both Mediterranean Bible College of Lebanon (<http://www.icete-edu.org/directory/index.htm>) and KIMA International School of Theology in Kenya (<http://www.icete-edu.org/directory/MiddleEastNorthAfrica.htm>) as affiliate members (both sites accessed on September 10, 2014).

Fritzlar Bible School by Daniel J. Kibm, *Global Missions*

The story of the reconstituted German Church is really the story of Fritzlar Bible School. After the Church of God was established in Germany (in 1894 or 1895¹), two world wars happened. By around² 1930,³ the German Church had begun a Bible Training School in Kassel,⁴ but that was nullified by the mid-1940's.⁵

Obviously, Germany had to undergo a major rebuilding phase. That included the Church. After the second World War, the Church of God in Germany was reorganized. Planning for long-term sustainability of the German Church, it was deemed necessary for there to be a new training school. And so the *Fritzlar Bible School* was started in 1948 by Ernst Kersten.⁶ Although the lion's share of the costs was covered by Germans, the Missionary Board sent *some* funds to aid in this re-start.⁷ However, most of *the labor* was provided by the first class of students (who graduated in 1952).⁸

As the first World Conference of the Church of God was hosted in Fritzlar in 1955, "it astonished the delegates to see what the Church in Germany had been able to accomplish in ten years by extreme sacrifice and plain hard labor."⁹ From the very beginning, the pastoral vitality of the German Church has been intrinsi-

cally linked with the Fritzlar Bible School. Writing in 1972, Willi Krenz boasts: "Most of the pastors of today are graduates of the Fritzlar Bible School."¹⁰ Amazingly, forty-two years later, that same claim can be made! According to current Principal Rainer Klinner, twenty-four of the twenty-eight congregations of the German Church are currently pastored by alumni of Fritzlar!¹¹ Indeed, "Fritzlar Bible College...has educated many of its leaders and given them a strong sense of what it means to be Church of God."¹²

Stated in 1987, "the Bible School's objective is to train young people as pastors, evangelists and for other ministerial work. Others receive the training for practical church work."¹³ As of 2014, Fritzlar has educated 544 men and women, of whom 168 have served as full-time Pastors.¹⁴ The current President of the Board of Elders for the German Church, Hans-Ulrich Linke, identifies the Fritzlar Bible School as a major asset of the Church. Its strength lies in its diversity. Fritzlar has attracted students from all over, "including from ecumenical or international church groups."¹⁵ Pastor Steve Rennick remarks: "The biggest strength of Fritzlar is the long-term commitment of the German Church to raise up a school for Germany, but also to be open to students from the whole world."¹⁶

So intertwined are the Church

and School that Fritzlar trains and equips pastors for the Church, and two-thirds of the students' tuition is paid for by the German Church!¹⁷ Principal Klinner says, "This is what we want by purpose—that we are dependent upon praying churches because we want to be an integral part of the Church of God in Germany."¹⁸

Presently, the education at Fritzlar is conducted by Rainer Klinner (Principal), Eckhard Bewernick (former Principal), Mark Piertrzik (Dean), Pascal Bewernick, Hans-Ulrich Linke, Jürgen Muller, Jürgen Oppenheim, Manuel Kilisch, Steve Rennick (USA) and Steve Lewis (USA). The school still meets in the building that was constructed in 1948.

An aim of the curriculum is to expose students to history and theology, of course. But also, to expose them to the rich history and experience of the global Church. To this end, experiential learning takes place in partnership with the Churches of God in Switzerland, Italy (Ostia), Holland and the United Kingdom. "We really aim to teach the students to have a European and even a global view. Because out of our history I think it is important that we never fall back into nationalism, just seeing ourselves as a nation, but to see that the *kingdom of God* is growing in all nations and to be a part of this process."¹⁹

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Fritzlar continued from Page Five

Patrick Nachtigall, Regional Coordinator for missionary work in Europe, writes: "The Church of God in Germany is in good hands and has been for a long time."²⁰ Indeed, Fritzlar Bible School is a shining star in the educational cap of the Church of God, not just the German Church. It has been built for a purpose, and it has diligently achieved its purpose. It presents a fine example of how a Church-related school can interact positively with a changing Church environment. The ebb and flow of religious life in a secular environment requires partnership, and Fritzlar and its supporting Church have a positive future!

For up-to-date information, please visit Fritzlar's website: www.cb-f.de



Daniel J. Kihm and his wife Christie are the Global Missions Representative to the Netherlands. For more information visit, www.cbogmissions.org

¹ Lester A Crose, Cheryl Johnson Barton & Donald D. Johnson, *Into All the World: A*

Century of Church of God Missions (Anderson, Ind.: Warner Press, 2009), 2 and 293. Conflicting information given.

² The next two footnotes by Krenz claim conflicting information, too. One source indicates 1928 as the origin, while the other cites 1932.



³ Willi Krenz, ed., *Church of God Europe and the Near East, including the German Churches of North America 1987* (Homburg/Efze, W. Germany, 1987), 24.

⁴ Willi Krenz, ed., *Church of God in Europe 1972/73* (Wickenburg Printing: Essen, W. Germany, 1973), 62.

⁵ Crose, Barton & Johnson, *Into All the World: A Century of Church of God Missions*, 48.

⁶ Ibid., 80.

⁷ Ibid., 72.

⁸ Krenz, ed., *Church of God in Europe 1972/73*, 62.

⁹ Crose, Barton & Johnson, *Into All the World: A Century of Church of God Missions*, 80.

¹⁰ Krenz, ed. *Church of God in Europe 1972/73*, 48.

¹¹ Rainer Klinner, interview with author, 06 October, 2014.

¹² Patrick Nachtigall, *Mosaic: A Journey across the Church of God* (Anderson, Ind.: Warner Press, 2010), 80.

¹³ Krenz, *Church of God Europe and the Near East, including the German Churches of North America 1987*, 24.

¹⁴ Rainer Klinner, interview with author, 06 October, 2014.

¹⁵ Hans-Ulrich Linke, interview with author, 05 October, 2014.

¹⁶ Steve Rennick, interview with author, 04 Oc-

tober, 2014.

¹⁷ Rainer Klinner, interview with author, 07 August, 2014.

¹⁸ Rainer Klinner, interview with author, 06 October, 2014.

¹⁹ Rainer Klinner, interview with author, 06 October, 2014.

²⁰ Nachtigall, *Mosaic: A Journey across the Church of God*, 79.

The photo is of the Fritzlar Market/Square.

Nichols-Roy Bible College, India *by Rev. Dr. Bakyrmen Nongpluh, Principal*

The Nichols-Roy Bible College (NBC) located at Sohryngkham, close to Shillong, Meghalaya, India, is owned and sponsored by the Church of God (Meghalaya & Assam). The current school was started in June 1992 at Qualapatty, Shillong by the Rev. Dr. Leaderwell Pohsngap, who served as its founding Principal.

The College is named in honour of Rev. James Joy Mohon Nichols-Roy, one of the pioneers of the Church of God in India

who worked together with Rev. John Alla-Udin Khan to establish the Church of God in the country in 1902. As early as 1920, Nichols-Roy identified the need for theological instruction regarding workers of the Church in Khasi-Jaintia Hills, Meghalaya. The vision, however, could not be realized because of funding, but the dream was planted.

It was during the 1970s that Rev. Dr. Borman Roy Sohkhia started informal theological training through the encouragement of the late Rev. Moore Welson Laloo,

the senior leader of the church in Meghalaya at that time. Two enrolled in the program with one currently an ordained minister.

A well respected lay leader, Mr. Rowland Franklin, who was then the superintendent of the Sunday School of the Church of God Qualapatty, urged the implementation of Nichols-

the potential in the church and the opportunities for upgrading the Bible **School** to a Bible **College** in order to address these changes. As a result the Bible School was closed in 1990, opening a season of reflection, evaluation, and planning concerning the Church's efforts in the field of theological training for young people called to

Wate on June 12, 1992. Rev. Dr. Pohsngap was appointed the college's Principal.

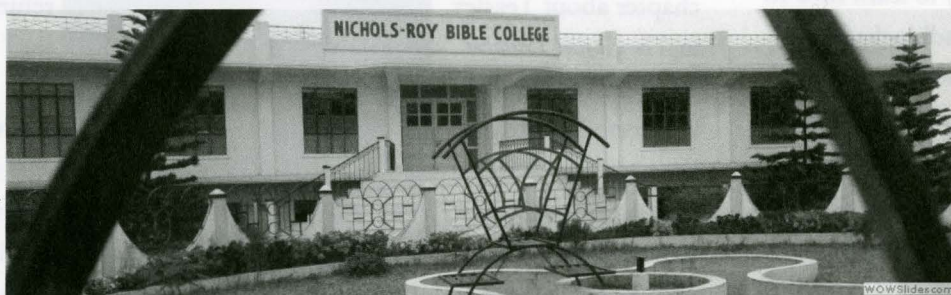
In time, the college would move from the Church compound at Qualapatty to the permanent seven acres campus at Sohryngkham, a village east of Shillong. The

land for the College was donated by Sister Binola Kharmujai, from the Sohryngkham congregation.

NBC has been accredited

since 1995 by The Board of Theological Education of the Asian Theological Association (ATA) of India (Bangalore). NBC offers a Diploma in Theology, the Bachelor of Theology, and will be approved to offer the Master of Divinity (in 2017) after the library, teaching staff and housing facilities are updated.

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Roy's vision. After much discussion and planning, a Bible school was founded in 1982. Rev. M. W. Laloo inaugurated the J.J.M.N-R Bible School on September 15, 1982. Most of the graduates of the Nichols-Roy Bible School are working as missionaries, evangelists, and ordained ministers in the Church today.

Within the first decade of the Bible school's ministry, many changes took place in India and Asia regarding the needs of evangelization and theological training. Many leaders saw

ministry.

Believing it was God's leading, many Church leaders including Rev. Dr. Borman Roy Sohkhia, Rev. Dr. Leaderwell Pohsngap, Rev. N. Sterling Iangrai, began planning, setting objectives, and the practical steps necessary for a College to function. The proposal was accepted to upgrade the Bible School to a Bible College and change the name to **NICHOLS-ROY BIBLE COLLEGE**. The College was inaugurated by the well known and respected Christian leader of India, Rev. Dr. I. Ben

History's Mysteries: Revisiting D.O. Teasley *by David Neidert, Historian editor*

I was set ablaze recently while attending the 2014 Midwest Roots Genealogy and Historical Research Conference in Indianapolis. Hosted bi-annually since 2000 by The Indiana Historical Society, this program offers history 'geeks' an opportunity to hear from experts about research and methods for uncovering history's mysteries.

I attended the conference wearing three hats: 1) to learn how to get through some roadblocks in my own genealogy research, 2) to learn about the tools that might assist us at the Historical Society, and 3) to provide insights that I might pass along to my university students as we study ancient history. During two very full days, all three objectives were accomplished.

One point offered by a private investigator turned genealogy researcher (for hire, that is) was that no one can live off the grid, so to speak. Every person has some source documents tied directly to them. These are not the stories that are handed down as legend within a family (or institution), but are the primary sources that verify and authenticate facts about someone's life. For historians, primary sources are the bread and butter of our work. While it may seem they do not exist, if we look long enough, we may uncover these documents that complete the story.

Second, I learned we have to have the right tools. This is a given in archaeology; and so a given in uncovering original source documents.

Once these two elements are combined (along with time and effort), a story hidden may get a fresh look. Such is the case with D.O. Teasley.

I wrote a chapter about Teasley in *The Gospel Trumpet Years* (2011). While I uncovered a better time line for his departure from the Gospel Trumpet, the Church of God and Anderson Indiana on June 17, 1919, there still remained some mystery related to certain segments of his life until his death in 1942. Since attending the conference and combining new research methods, here is what we can now add to his story.

Teasley served Madison County (IN) as the Federal Food Administrator for the war time effort, "Meatless Mondays and Wheatless Wednesdays."¹ This national program was meant to reduce the amount of meat and wheat consumed by US citizens so it could be funneled to WWI soldiers and the people of Europe. Teasley was responsible to follow up on violations regarding not conserving these commodities. In one article,

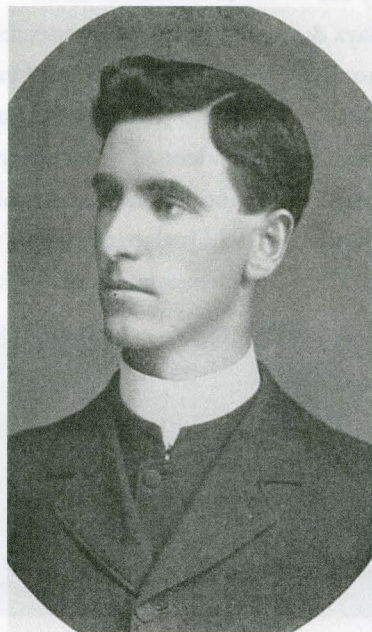
Teasley reports to Harry A. Barnard, the administrator of Indiana, the violation and confiscation of 1900 pounds of flour from A. B. Proctor (of El-

wood) because he falsely represented himself to a mill in order to get access to this coveted commodity. The flour was sold appropriately, and proceeds minus expenses returned to Mr. Proctor.²

Teasley was in fact the general manager of the Anderson Herald newspaper. While in the previous work this could not be verified, I now have

the article as it appeared in the *Indianapolis News*.³ The article also provides a fact we did not know. Teasley went to Lincoln (NE) following his resignation and then returned to become the paper's general manager.⁴

Finally, Teasley served a significant leadership role in the building of Anderson's Community Hospital. Again, the *Indianapolis News* reports that Teasley was named a trustee of a group that "represented churches, lodges, patriotic societies and social clubs" who saw the need for a "community institution" to help the sick.⁵



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Nichols-Roy from Page Seven

Presently 39 students (from various denominations across India, Bangladesh, Myanmar, and South Korea) are in both programs. By 2015, NBC hopes to accommodate 70 students in its newly built residences.

Today, NBC is focusing on the construction of a permanent library as well as enlarging the number of books, enlarging the dining hall, expanding the boys' hostels, building the Principal's quarters, and adding space for a chapel. Additionally, several teachers are working on their scholarship credentials in Bangalore. NBC, its staff, administrators and students covet your prayers for the future of this ministry in India and Asia.



Rev. Dr. Bakyrmen Nongpluh (DMN Anderson University School of Theology) is the new Principal of NBC effective November 1, 2014

<http://www.chogmai.org/nbc/>

Kima International School of Theology

by Dr. MaryAnn Hawkins

Kima International School of Theology (KIST) was birthed in 1995 as a joint effort of the Churches of God in Kenya (where the school is housed) Tanzania, Uganda, Germany, Western Canada, and the United States. The Churches of God in Germany and Western Canada graciously provided some start-up funds but felt they could not participate in financial support of the school for the long term. The Church of God in Kenya deeded the property to the school. The first class began in September 1995 with Dr. Steven Renick serving as Principal. Over the last 19 years, KIST has graduated hundreds of students who are serving across East, Central and South East African nations. Many of these graduates have now become the primary leaders of the Church of God in their countries. It is hard to over-estimate the impact of this school on the Continent of Africa.

One story of impact surrounds three leaders: Kiboi, Chongin, and Esta.

Both Kiboi and Chongin come from Mt. Elgon, the area above Chaptais. They are of the Sabaot tribe: the Mountain Masai. Kiboi became a Christian when he was young and came down the mountain to go to school among the Luhya people close to Kima. On school breaks he went back up the mountain but didn't have a lot of encouragement except from the Wycliff Bible Translators who were working in the area. When he became of age to go to college, he entered Kima Theological College (KTC) even though it was not an accredited school. This ultimately led to pastoring and more education and a teaching position at the College.

Kiboi had significant influence on Chongin and encouraged him to work with the Wycliff Bible Translators. A seed was deeply planted. Their impact was so great that when Chongin became a Christian, he took the name Wycliff as his Christian name. Chongin was a student when I came to teach at KTC in 1990. In 1991, he left for a year-long internship where he was to plant a new church in the Chaptais area.

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We may not be able to solve all history's mysteries, but with a growing list of questions, utilizing the available tools, and hard work, it may be possible to move stories from folk lore to factual narratives concerning our past.

¹ *The Indianapolis News*, 20 April, 1918. p 2.

² Ibid.

³ *Indianapolis News*, 14 August, 1919. p 18.

⁴ Ibid.

⁵ *The Indianapolis News*, 29 December 1920. p 15.

Useful resources for historical work:

- Google Earth Maps
- Ancestry.com
- Fold3.com (military records)
- Newspapers.com

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Kima International Continued from Page Nine

Since I was his field supervisor I, with my husband and another teacher, went up to check on Wycliff in the midst of the final term of his

group of students would come to “the mountain” (Mount Elgon) to preach each evening and have casual conversations with people during the

day. The KIST faculty discussed it and decided that if there were 8-10 students that wanted to go, Kiboi and missionary, Tammy Tregellas,

about 2,000 prayed that night to ask Jesus to become Savior of their lives.

Christianity is growing on Mt. Elgon. People still talk about wanting to be in relationship with Esta’s God – the Lord Jesus Christ. Esta is back in Tanzania: she is the Chaplain at our Church of God flagship K-12 boarding school “Aldersgate,” which is located at Babati, Tanzania.



internship. Wycliff had not only planted a thriving church, but he had also planted ten new preaching points up to fifteen kilometers away from Chaptais. Numbers were small, but seeds were being planted. Chongin became the “overseer” of the area for the Church of God when he graduated.

In 1996, Esta came as a new student to Kima International School of Theology. Esta was from Tanzania. Since she did not have an “O” level Secondary School Diploma, she was enrolled in the three-year certificate program. It did not take long for everyone, including Kiboi who was on faculty, to realize that Esta could preach! In 1998, Chongin asked if a

were willing to go with them. They decided on a two-week stay. Students did NOT push for decisions, but people were invited to the evening services at which an invitation to talk to students afterwards was given. No response!

The final evening Esta preached. She closed with an invitation for dialogue. All was still until an old man got up and walked up to Esta and began to talk. Soon many were crowding around the students and faculty. Estimates were that

Dr. Mary Ann Hawkins is Associate Dean; Director, Doctor of Ministry Studies Program; Professor of Intercultural Studies at the Anderson University School of Theology. Before coming to the AUSOT, Hawkins was Academic Dean at KIST. She is pictured here with her husband, Jim (2010).



Ongoing Discoveries *by Dale Stultz with David Neidert*

Primary source documents are important to historical (and archaeological) work. It is easy to rely on shared stories, but the discoveries that add to our historical understanding often come when letters or other artifacts surface. Such is the case of these letters regarding the purchase of property in Allegan, Michigan in 1892.

In these letters, Warner writes to Brother Fred Bowles concerning money needed to purchase land

for a campground. It appears this may be the request for a loan, as the letters refer to having the "camp meeting pay the interest on this year and next the crop (as with tenant farming) will pay it." This picture of Grand Junction in 1892 might serve as an image for what the camp ground may have

looked like if purchased.

These letters came to Stultz through Rev. Larry Vaughn, pastor of the First

Church of God in Cadillac, Michigan. Vaughn

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Stultz Digital



THE GOSPEL TRUMPET
An Antislavery Religious Journal.
Sample Copies Free.

THE SHINING LIGHT

Edited by E. E. Hyman.
An illustrated religious paper for the children, and the "sunday school." Published semi-monthly at Grand Junction, Mich.
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Grand Junction, Mich. Jan 21, 1892

Dear Bro. Fred Bowles

God bless you, your father & all the saints there.

Your letter, informing us that your father will give his influence for \$200. on the C. ground is read.

Bro. Butler is here, he & I & Bro. Bangsman have authorized a letter to the parties stating that the land is bargained for, & the business will be consummated in a few days.

Could your father find \$200. in that vicinity that he could get, that would save him a trip to Allegan. If not tell him he is ready to go to Allegan, the last of this week or the first of next, & attend to the mail so that you will be get the notice what day we will

go to Allegan. Our plan is to buy the ground, & let out fields to different parties to clear it up for the first crop, so much of it is soon rid up. We will have the camp meeting pay the interest on the money this year, & next the crops will pay it. I have written Bro. Palmer & think he will go in with us.

Yours Bro. D. S. Warner.

A Noble Educational Effort: The Southern Bible Institute¹ by Dr. Merle Strege

Despite some early prejudice against education, the decade between 1910 and 1920 witnessed a flurry of new educational ventures in the Church of God. No fewer than four Bible institutes and one academy were founded in less than ten years. Missionary homes in New York and Kansas City sponsored Bible institutes, and a third opened at Spokane, Washington. The Scandinavian-American congregation at St. Paul Park, Minnesota opened a Bible academy, and last but not least, in 1917 Anderson Bible Training School opened its doors. In 1925 he achieved independence from the Gospel Trumpet Company and was re-charted as Anderson Bible School and Seminary.

Race and ministerial training were on the mind of the General Ministerial Assembly when it assigned ABSS responsibility for a school for African-American pastors in the South. The project also enjoyed the personal support of both John Morrison and Russell Olt, but was a short-lived venture. The Southern institute began offering courses in Augusta, Georgia in 1925 under the leadership of ABTS alumnus Mack M. Caldwell. The institute was an extension program of ABSS. SBI operations were governed by a managing committee named by ABSS trustees,² who included Black ministers on the oversight committee. Throughout its brief life, the Institute struggled under severe disadvantages. On average no more

than eight students attended during the first year. The budget for 1926-27 was a mere \$4,697, but the Institute operated at a loss of \$2,000. ABSS trustees frequently discussed SBI problems and in 1927 asked trustee chairman J. T. Wilson, along with A. T. Rowe and Caldwell, to meet again with black ministers to discuss SBI's future. The Institute's decline continued through 1928, when expenses were reduced to \$1,126 but receipts totaled only \$96. Caldwell named poverty, poor education, and even illiteracy as major factors in the school's struggle. He also believed that few African-Americans read the *Gospel Trumpet*, the SBI's chief means of advertising, and thus were largely unaware even of its existence. Finally, Caldwell contended that low standards for the ministry suggested that education was unimportant. He believed strongly that SBI needed to continue, but it was overwhelmed by numerous liabilities. In 1929 the Institute disappeared from the ABSS budget.³

The demise of Southern Bible Institute cannot be reduced to racism or anything of the kind. While ABSS struggled to keep the Southern Institute alive, John Morrison was also warning Church of God ministers away from the revived Ku Klux Klan. He feared that the movement's anti-Catholicism would lead ministers to join the Klan, which was also militantly anti-Catholic. In fact, some Church of God ministers were Klan members.

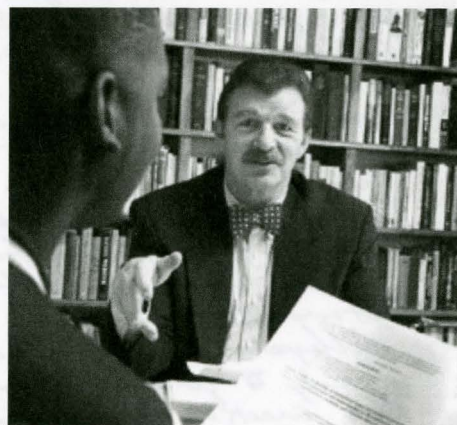
Morrison was no lover of the Catholic church, but he had no sympathies at all with racists. Neither did Russell Olt, who made the elevation of African-Americans one of his three life-long commitments. The Southern Bible Institute was a noble experiment that failed for the reasons that Mack Caldwell identified. The institute was simply too far ahead of its time.

¹ Portions of this essay are taken from my forthcoming history of Anderson University.

² Along with Caldwell, original committee members included A. T. Rowe, W. H. DeLaine, R. L. Taylor, and J. H. Greene.

³ Summarized from ABSS trustees minutes, 1925 to 1929, Anderson University Archives

Dr. Merle D. Strege, Professor of Historical Theology at Anderson University and Historian of the Church of God.



Ongoing Discoveries continued from Page Eleven

received the letters directly from Miss Marie Alice Towers of Cadillac. Vaughn found the letters in the bottom of a barrel (literally) given to him by Towers. It is uncertain how Towers, born in 1904, came into possession of these letters.

As this newsletter has reminded its audience over the years, history is pieced together one item at a time. Like a puzzle, each piece gives us more and clearer understandings of our heritage and those many unnamed people who played roles in the Church of God's beginnings.

ingredients for telling the "untold stories," those stories that while not famous, show how the church is everyone's work.

This issue, then, is a celebration of the partnerships that have existed between the Church and academy throughout the 20th century. While not always recognized, both the Church and the academy are better for this collaborative Kingdom work of 'teaching them.'

A bit of business.....

The executive committee of the Historical Society met in July to discuss

important matters of themes for the newsletter and the logistics of keeping the *Historian* a vital tool of this enterprise. The cost of printing and mailing this newsletter was a central part of the time together.

After reviewing the costs involved with this venture, the team examined the overall paid membership fees. The committee determined that while the membership role is large and all receive the newsletter, not all individuals are sending in their dues. In order to keep this newsletter as a viable service to the Society, the Committee determined that in the fu-

ture, only dues paying members will receive the newsletter. For a little detail of this, see the back cover. This is the only fair way to keep costs in line with the resources received.

If you have not paid your dues for 2013-14, please send them to the address on the back cover by December 31, 2014. You may also send multiple years as Sadie Evans (Secretary-Treasurer) does track any multiyear payments. Thank you for helping keep the *Historian* in print for all the membership.

Photos for Related Articles



A young Rev. James Joy Mohon Nichols-Roy, pioneer Church of God leader in India.



Another view of a camp meeting.

This is Grand Junction Camp Meeting in 1985.

The Historical Society of the Church of God

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Church of God Historian is managed by the Executive Committee of the Society.

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Society Membership

Membership to the Society is open to all who are vitally interested in what the Society desires to accomplish as stated in its purpose. Membership dues are \$15 per year (\$10 for students.) Checks should be made payable to: The Historical Society of the Church of God and sent to the Society's address listed under correspondence.

www.choghistoricalociety.org

Expanding Readership....help us help the Society. The long term viability of the *Historian* counts on increased readership. Help us tell the story by sharing the newsletter with friends, relatives, your church and others.

Your Response Needed, Please

The Historical Society needs your help. With the rising costs of print and postage, the Society is becoming more dependent on your membership.

The Society hopes that you will send in your membership fees by December 31, 2014. This will ensure you receive your future spring and summer *Historian* newsletter. The Society will have to make adjustments in the future based on its available resources related to sending newsletters to those not current with Society dues.

The Society is also exploring the delivery of the *Historian*

electronically. This is a new avenue available that did not exist a few years ago. This method permits sharing internet links and photographs in color (when available).

If you are interested in receiving the newsletter electronically in the future, please let us know. **Again, this is just in the exploration phase.**

Finally, the Society would be interested in feedback concerning the development of a closed Facebook group. This group would be **available to Society members only who have paid current memberships.** This closed group would provide an opportuni-

ty to post information regularly, share stories in real time, and invite discussion. Again, if you are interested in this opportunity, please let us know by contacting Dr. Merle Strege or the editor of the *Historian*.

Thank you for your support and ongoing interest in the Society and the newsletter. Help us continue to deliver a quality product at a reasonable cost.

