

CHURCHES OF GOD,  
GENERAL CONFERENCE

# Historical Society

CGGC  
ARCHIVES MUSEUM  
NEWS MAGAZINE



Carl and Catherine Binkley in the  
early 2000's.

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Number 2

THE BINKLEY'S ANSWER THE CALL THROUGH THE GENERATIONS - PART II

## MUSEUM NEWS AND PICTURES

MYSTERY IN THE ARCHIVES: THE SCRAPBOOK HISTORIAN

by Rebekah Montgomery and Tregg Binkley

In 1965, Carl and Catherine accepted the challenge of establishing a mission church in Freeport, Illinois. During his 8 years as pastor, the new Laurel Street Church of God was built along with a new parsonage.

Feeling that their work in Freeport was completed, Carl answered a call from the Idaville Church of God in central Indiana. After three years at Idaville, they retired to a now owned house in Markle, Indiana, near some of their children.

After several months of rest, they agreed to take a part-time pastorate of a Brethren church in nearby Markle for 5 years.

On August 26, 1979, Catherine was finally ordained by the Churches of God General Conference at Indiana's Zanesville Church of God. Thus, her 1938 goal was finally reached after some 40 years.

In their declining years, they attended the Zanesville Church of God, where Carl taught Sunday school, and Catherine led a women's Bible study.

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**CHURCH OF GOD INVOLVEMENT OF  
CARL AND CATHERINE BINKLEY'S  
OFFSPRING AND THIER SPOUSES**



**Top row (Left to Right):**  
**Rebekah, Rose Mary, Catherine, wives Carol,**  
**Rosie, Barbara, Charlotte and Ruth Ann Binkley.**  
**Bottom row (Left to Right),** Tim, Rev. Carl, Vic,  
Dave, Mark, Jonathan and Steve Binkley.  
- December, 1964.

surgery in Hawaii and served two years as a captain in the U.S. Army, including one year in Vietnam.

After this, Vic was ready to be utilized by the Lord and help fulfill his calling. In 1974, he established a surgical ward at the Church of God Hospital in Bogra, Bangladesh.

In 1977, he helped the Churches of God establish a medical clinic in Pierre Payen, Haiti, 50 miles north of Port-au-Prince.

Beginning in 1991, Vic and Donna spent six years full time in Haiti designing, building, and staffing a modern 22-bed hospital and surgery facility at the Pierre Payen clinic.

In 1997, Vic and Donna worked part-time at the clinic and hospital in Haiti. They returned frequently to earn their own support at his surgical practice in Bluffton, Indiana. This enabled them to be completely self-supporting in their medical work in Haiti.

Additionally, Vic was an active member of the Zanesville Church of God for nearly 40 years and served as an elder, Sunday school teacher and worship leader.

**Donna Toepfer Binkley**  
*(October 1958)*



Donna grew up in the Pleasant Valley Church of God in northwest Illinois. Her first trip to Haiti was in 1979 on a youth work team. At that time, she felt a call to missions. In early 1980, she heard of the need for

**Dr. Victor William Binkley**

*(June 7, 1939—February 12, 2010)*



At age 12, Victor Binkley knew what he was supposed to do with his life: God was calling him to be a medical missionary. For the remainder of his days, that conviction was unwavering.

Vic graduated from Rockford High School, Ohio, in 1957; then Findlay College in 1961; and earned his M.D. from Ohio State in 1965. He then completed his residency in general

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a nurse in Haiti at the Church of God mission. Upon finishing her nursing degree, she flew to Pierre Payen for 1 year, which was later extended to 2+ years. She worked in the pharmacy at the clinic and then became the supervisor of the nutritional centers.

In 1983, Donna returned to Haiti for a year to fill a gap in staffing. Donna married Victor Binkley in 1985. The couple investigated mission work in Costa Rica and Nicaragua but decided Haiti needed them the most. They became full-time in 1991.

Since Victor's death from pancreatic cancer in 2010, Donna has continued to go to Haiti with various work teams. She has remained involved in the hospital Victor helped start and is working with her sister-in-law Rebekah Binkley Montgomery to open a cancer center there.

### **Jonathan Binkley**

*(December 18, 1940 - November 22, 2022)*



After graduating from high school Jonathan moved forward with his journey and attended Findlay College earning a degree in education. Upon finishing he relocated to Toledo, Ohio and continued to be an

active member of the CGGC.

For 28 years, Jonathan served as the chairman of the Churches of God General Conference Historical Society and led the expansion of the CGGC Archives Museum. In addition, he also edited the CGGC Historical Society Magazine.

He did lengthy research and contacted several individuals over the years to help him write content for the biannual periodical.

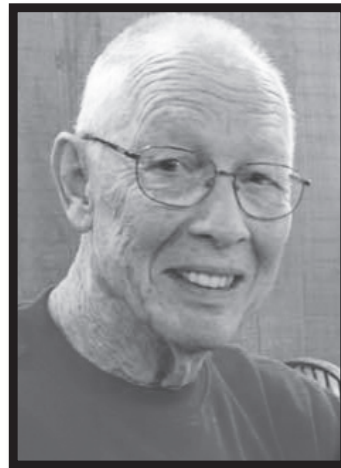
In the 1980's he served as a dean, and his wife Barbara as his assistant, on several occasions at Camp Otyokwah during the summers off from teaching.

He also served as the Churches of God Ohio Conference president for 4 years helping to forward the denomination and its interests.

Then finally he was an active member of the Pathway Community Church for 50+ years. A branch of the Churches of God General Conference in the Toledo area. He regularly attended board meetings and was a trustee handling many of the responsibilities Pathway and its next door parsonage required.

### **Steve Binkley**

*(April 26, 1942)*



After graduating from Rockford High School in Ohio, Steve was accepted into Fort Wayne Bible College. At the same time, he became the director of Youth For Christ for Mercer and Auglaize Counties from 1961-1963. As director, he oversaw

the YFC clubs that met in school as well as the monthly rallies.

From 1963-1964, he became the interim pastor of North Ridgewater Church of God, Pioneer, Ohio.

From 1965-1968, Auburn Church of God called Steve to be a pastor.

From 1968-1973, he served Anthony Wayne Church of God in Fort Wayne as minister of Christian Education.

Beginning in 1974, Steve spent the next 32 years at Markle Medical Center as a marriage, family, and personal counselor. During this time, he was licensed through the Churches of God, Indiana Conference, as minister on special assignment.

### **Char (Miller) Binkley**

*(December 7, 1942)*



In 1973, Char, Steve's wife, became an instructor at Fort Wayne Bible College.

In 1976 Char became the voice of Christian radio in the Fort Wayne area for the next 35 years on WBCL.

### **Joe Lampton**

*(January 15, 1944)*



From 1967-1969, Joe was pastor of Roann Church of God in Roann, Indiana.

In 1969, he received a call to be the pastor of the Zanesville Church of God in Indiana. He recognized the musical talent of the combined youth groups of the Church of God



**ABOVE:** The New Youth Singers getting ready for their departure from Zanesville, Indiana. They were heading to Findlay and then on to Pennsylvania. This was the start of their tour.

and United Methodist Church and formed the New Youth Singers. At that time, the Church of God Youth Advance (CGYA) held a talent contest at the Findlay summer seminar. The New Youth Singers won second prize and were chosen to travel and perform at various churches and camps under the directorship of his sister-in-law Ruth Ann Binkley Whatley (March 13, 1950). Ruth also was in charge of the youth talent contest for some time after. He was pastor at Zanesville Church of God until 1973.

### **Rose Mary (Binkley) Lampton**

*(January 23, 1946)*



Joe's wife, Rose Mary Binkley Lampton taught children's church from 1972-2003 at the Zanesville Church of God. Additionally, she taught release time Christian education for the Fort Wayne Ministerial Association until the

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ACLU shut it down. Joe was called to pastor the Prospect United Methodist from 1998 to 2003.

He has been the pastor of the Etna Green United Methodist from 2003 to the present.

**Rebekah (Binkley) Montgomery**

*(August 27, 1952)*

Rebekah was 13 years old in 1965 when her parents undertook the challenge of starting Laurel Street Church of God. She taught both children's church and Weekday Bible School while also playing the organ for the church services. In 1969, she



was interim pastor for Anderson Bethel Church of God and Neptune Church of God. In 1970, she became the full-time pastor of Neptune Church of God. From 1972-1984, she was children's pastor of Grace Missionary Church.

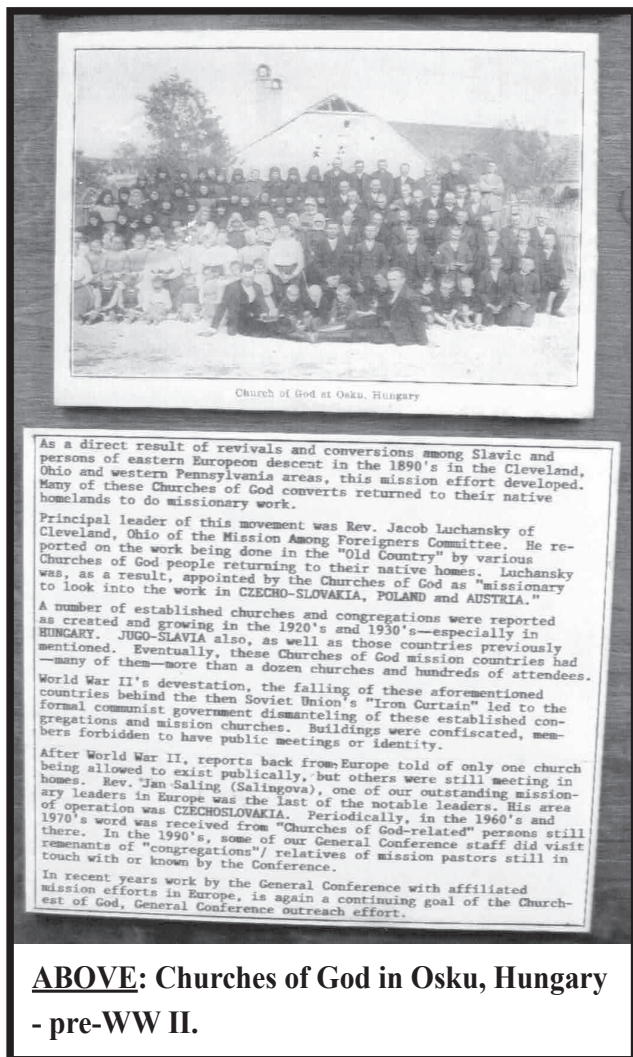
Rebekah and her husband John Montgomery (June 24, 1951) and two children, Mary Montgomery Byer and John Joel Montgomery, have been involved with the Church of God's Project Help in Haiti, participating in work teams. Rebekah helped spearhead health education programs for women and children. Presently, she is working on getting a cancer center started in Haiti.

The Binkley family has had a multigenerational connection to the Churches of God General Conference. They have committed themselves to serving God and the denomination and they hope to continue serving for many years to come.



**ABOVE:** Rev. Carl and Catherine's 40th Wedding Anniversary in 1978. One year before Catherine was ordained by the Churches of God General Conference in Zanesville, Indiana.

## THE PRE-WORLD WAR II CGGC MISSION EFFORTS IN EUROPE 1890's - 1990's



returning to their native homes. Luchansky was, as a result, appointed by the Churches of God as "missionary to look into the work in CZECHOSLOVAKIA, POLAND and AUSTRIA."

A number of established churches and congregations were reported as created and growing in the 1920's and 1930's—especially in HUNGARY. JUGO-SLAVIA also, as well as those countries previously mentioned. Eventually, these Churches of God mission countries had—many of them—more than a dozen churches and hundreds of attendees.

World War II's devastation, the falling of these aforementioned countries behind the then Soviet Union's "Iron Curtain" led to the formal communist government dismantling of these established congregations and mission churches. Buildings were confiscated, members forbidden to have public meetings or identity.

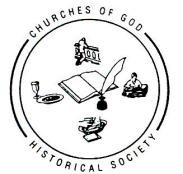
After World War II, reports back from Europe told of only one church being allowed to exist publically, but others were still meeting in homes. Rev. Jan Saling (Salingova), one of our outstanding missionary leaders in Europe was the last of the notable leaders. His area of operation was CZECHOSLOVAKIA. Periodically, in the 1960's and 1970's word was received from "Churches of God-related" persons still there. In the 1990's, some of our General Conference staff did visit remnants of "congregations"/ relatives of the mission pastors still in touch with or known by the Conference.

In recent years work by the General Conference with affiliated mission efforts in Europe, is again a continuing goal of the Churches of God, General Conference outreach effort."

### The caption below the picture reads:

*"As a direct result of revivals and conversions among Slavic and persons of eastern European descent in the 1890's in the Cleveland, Ohio and western Pennsylvania areas, this mission effort developed. Many of these Churches of God converts returned to their native homelands to do missionary work.*

*Principal leader of this movement was Rev. Jacob Luchansky of Cleveland, Ohio of the Mission Among Foreigners Committee. He reported on the work being done in the "Old Country" by various Churches of God people*



**Enlargement of the Churches of God in Osku, Hungary.**

**REGIONAL "ADMINISTRATORS" FIRST TRIED BY THE GENERAL ELDERSHIP 1947-1952**

**The caption below the picture reads:**

*"At the 1947 General Eldership, that organization first attempted Regional Field Secretaries. (From 1917 to 1929, Rev. Joseph L. Updegraph had been General Field Secretary. And, from 1929 to 19-- Rev. John W. Whisler had been also. They both covered the continental U.S. However, it was thought that with the termination of the national position, regional field secretaries would be able to spend time on localized issues as well as be more effective for the General Eldership. These regional positions lasted from 1947 to 1952, by which time most of the secretaries had ended their services.)"*

*Chosen in 1947, were four veteran pastors as Regional Field Secretaries: REV. ARTHUR E. EAKIN (Tri-State Region), REV. T.M.TUCKER (Central U.S. Region), REV. RAYMOND A. KRUZAN (Western U.S. Region), and REV. ELSA BERRY (Eastern U.S. Region).*

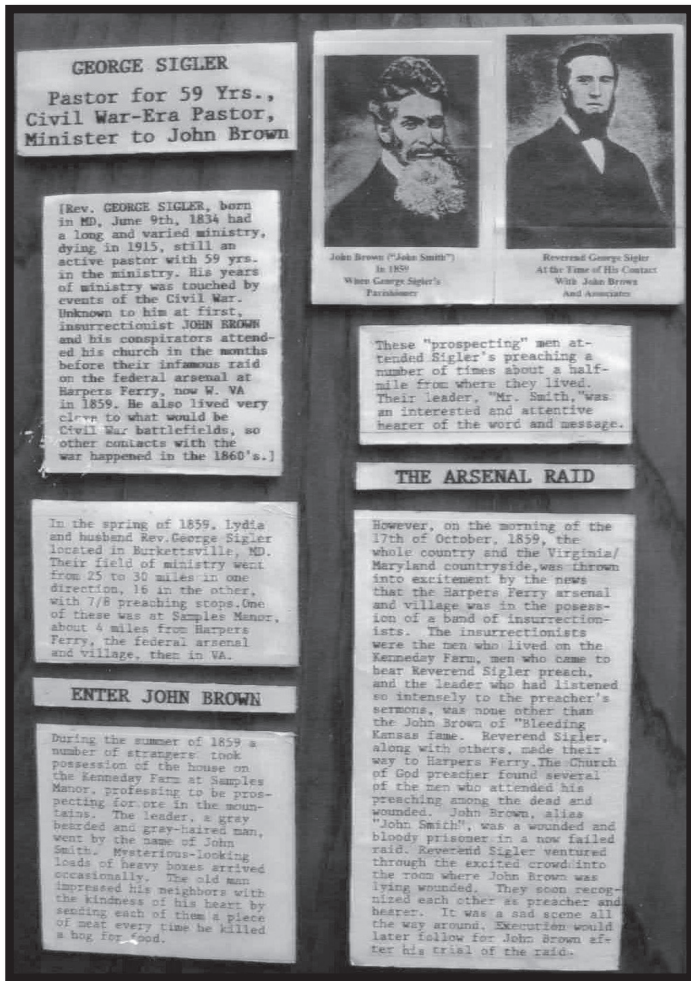
*The expense and results of having four pastors in the field did not result in the desired returns. It would be in 1970 that a General Eldership Administrator for the whole denomination would be chosen."*

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## THE CHURCH OF GOD MINISTER TO INSURRECTIONIST JOHN BROWN



conspirators attended his church in the months before their infamous raid on the federal arsenal at Harpers Ferry, now W. VA in 1859. He also lived very close to what would be Civil War battlefields, so other contacts with the war happened in the 1860's.

In the spring of 1859, Lydia and husband Rev. George Sigler located in Burkettsville, MD. Their field of ministry went from 25 to 30 miles in one direction, 16 in the other, with 7/8 preaching stops. One of these was at Samples Manor, about 4 miles from Harpers Ferry, the federal arsenal and village, then in VA.

### ENTER JOHN BROWN

During the summer of 1859 a number of strangers took possession of the house on the Kennedy Farm at Samples Manor, professing to be prospecting for ore in the mountains. The leader, a gray-haired old man, went by the name of John Smith. Mysterious-looking loads of heavy boxes arrived occasionally. The old man impressed his neighbors with the kindness of his heart by sending each of them a piece of meat every time he killed a hog for food.

These "prospecting" men attended Sigler's preaching a number of times about a half mile from where they lived. Their leader, "Mr. Smith", was an interested and attentive hearer of the word and message.

### THE ARSENAL RAID

However, on the morning of the 17th of October, 1859, the whole country and the Virginia/Maryland countryside, was thrown into excitement by the news that the Harpers Ferry

The captions below the pictures read:

### "CHURCH OF GOD MINISTER TO INSURRECTIONIST JOHN BROWN

#### GEORGE SIGLER

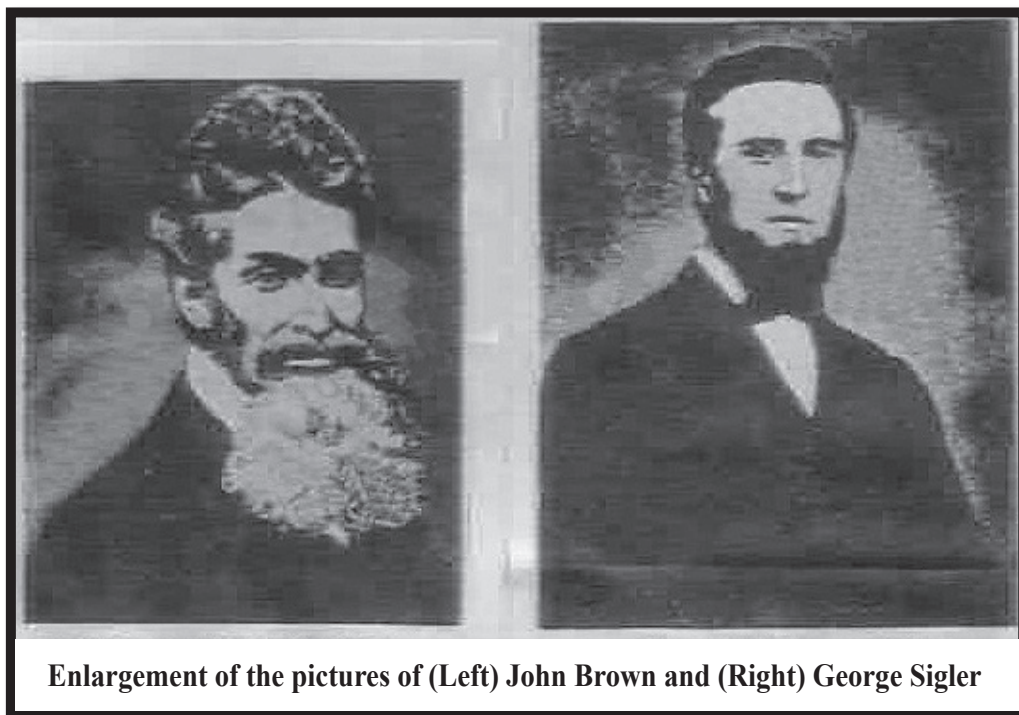
*Pastor for 59 Yrs., Civil War-Era Pastor, Minister to John Brown*

*Rev. GEORGE SIGLER, born in MD, June 9th, 1834 had a long and varied ministry, dying in 1915, still an active pastor with 59 yrs. in the ministry. His years of ministry was touched by events of the Civil War. Unknown to him at first, insurrectionist JOHN BROWN and his*



**REGIONAL “ADMINISTRATORS” • INSURRECTIONIST JOHN BROWN AND REV. GEORGE SIGLER**

*arsenal and village was in the possession of a band of insurrectionists. The insurrectionists were the men who lived on the Kenneday Farm, men who came to hear Reverend Sigler preach, and the leader who had listened so intensely to the preacher’s sermons, was none other than the John Brown of “Bleeding Kansas” fame. Reverend Sigler, along with others, made their way to Harpers Ferry. The Church of God preacher found several of the men who attended his preaching among the dead and wounded. John Brown, alias “John Smith”, was a wounded and bloody prisoner in a now failed raid. Reverend Sigler ventured through the excited crowd into the room where John Brown was lying wounded. They soon recognized each other as preacher and hearer. It was a sad scene all the way around. Execution would later follow for John Brown after his trial of the raid.”*



# The Historical Society Featured Museum Displays and Past Activity



**ABOVE:** One of two oak cases featuring CGGC churches, spiritual anniversaries and celebrations in dishware. The other end of the oak shelving has a similar display. The shelving was made by the Archives Museum chairman Jonathan Binkley in the 50's and donated in the early 2000's.



**ABOVE:** Part of the Archives Museum office display of historical and CGGC triennial logos in it's main office to celebrate church history and the "march of time". The current logos have also been added to the display.



**ABOVE:** CGGC Archives / Museum Oversight Committee Chairman Jonathan Binkley of Toledo, Ohio helps lead the September 25th, 2018 "Historical Society Manual Review Committee" updating the same. Also involved were CGGC Executive Director J. Lance Finley, Vice Chairman Barbara Eakin Meyers, Sally Green, Margaret Hirschy and Curator Jim Marckel.

## MYSTERY IN THE ARCHIVES: THE SCRAPBOOK HISTORIAN

By Jacob Clagg

On an innocuous shelf in the Churches of God, General Conference (CGGC) Archives Museum rest a multitude of dusty photo albums, journals, manila envelopes, and large white boxes filled with an assortment of scraps, files, and photographs. More than anything else though are piles of scrapbooks, stacked loosely and precariously, and entirely unorganized. One might suspect that given the varied sizes, shapes, and colors of the scrapbooks, that they represent the work of a fair number of different authors and compilers, but this isn't true. The vast majority of the scrapbooks, 33 of them, belong to a single compiler, and on the outside of each scrapbook you will find her initials, E.G.L. The compiler, whose tendency is to leave an introduction written on a typewriter, laid out her purpose and intention to compile a whole series of scrapbooks about the different missionaries of the CGGC, and at the bottom named herself, Elma Grose Loach.

A 34th scrapbook would eventually be dug out of the archive, hidden in a box elsewhere. Two additional scrapbooks were found at the University of Findlay Archive, donated by E.G.L. before her death, and 11 more were donated to the local Hancock Historical Museum, although these 11 were lost. Finally, an interview with the local newspaper, the Findlay Courier, records that E.G.L. had compiled more than 50 scrapbooks in all by 1973. Given that E.G.L. lived for another 10 years, it's not unreasonable to suppose that she may have continued compiling more after this interview.

Perhaps most startling is the fact that, outside of the scrapbooks themselves, there is almost

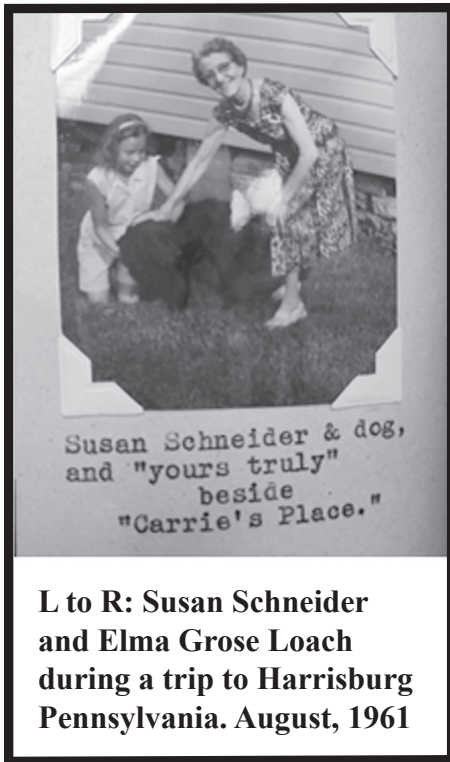
no historical mention of E.G.L. Findlay Hancock County Library, the Hancock Historical Museum, and more, now a part of E.G.L.'s story can be told.



**33 of E.G.L.'s scrapbooks laid out in the Archives Museum, Findlay Ohio.**

### WHO IS E.G.L.?

Born Elma Grace Grose was born in Hancock County, Ohio, on September 12, 1891, and lived in Northwest Ohio seemingly all her life. She graduated at the top of her small rural high school as the Valedictorian in 1908, graduated from Findlay College in 1910 with a normal degree, married James Leroy Loach on July 2nd, 1912, and began teaching English at the Hagerty School in Liberty township the same year. After the closing of the Hagerty School, her only recorded profession is that of a seamstress for a local small business. Together, Elma and James had three sons, Leland, Robert, and Richard, and James unfortunately passed away sometime before 1940, according to census data of that year. E.G.L. would continue to live in Findlay, Ohio for much of her life, alone in an apartment, on 208 ½ Sandusky St. until she died on March 21st, 1983, at the age of 91 years old. She was buried in Benton

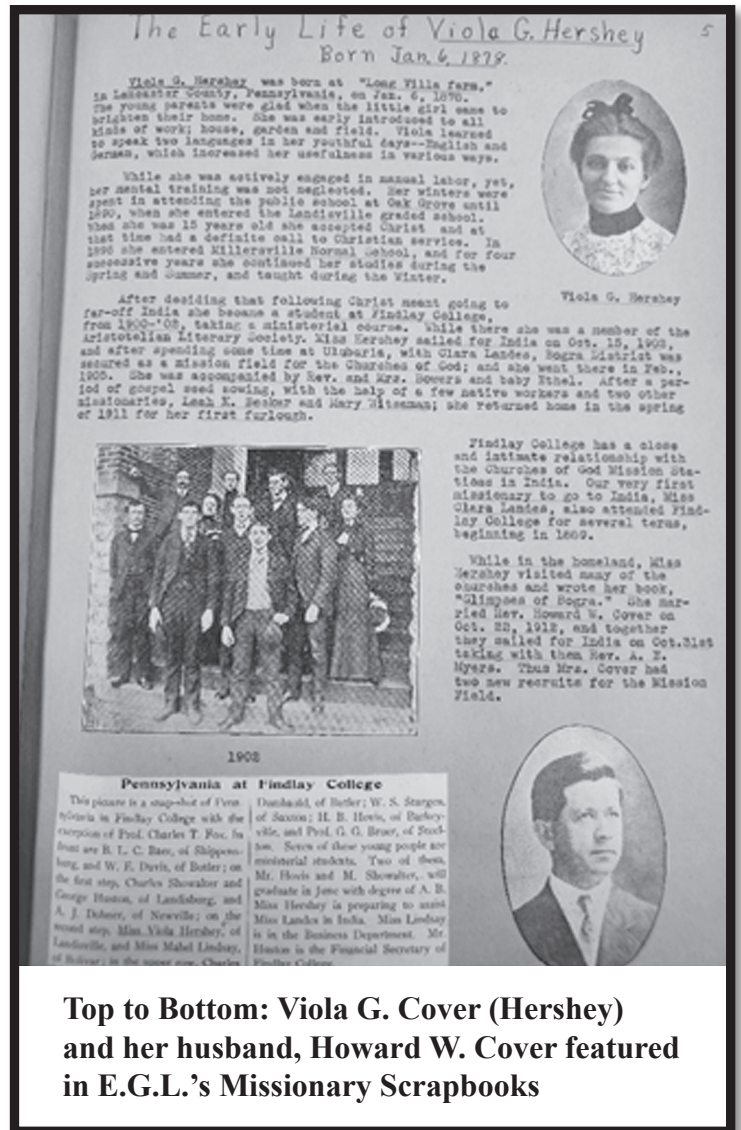


**L to R: Susan Schneider and Elma Grose Loach during a trip to Harrisburg Pennsylvania. August, 1961**

Cemetery, only a few short miles from her childhood home.

E.G.L.'s interest in church missionary endeavors can be readily explained by three key things. First, her attendance at Findlay College, a college founded and established by the Churches of God in North America, a protestant denomination. Second, her active involvement with College First Church of God of the same denomination. And third, her involvement with a number of church auxiliary groups, most of which were formed by and for women, such as the Women's Christian Service Council (WCSC), and the Women's Christian Temperance Union (WCTU). All four of these organizations gave agency to women, and at least three of them recognized women's role in ministry, and regularly published written material by women. Many of E.G.L.'s scrapbooks contain material directly from works published by the CGGC, namely The Church Advocate, a regularly published newspaper, and The Sunday-School Gem, a magazine.

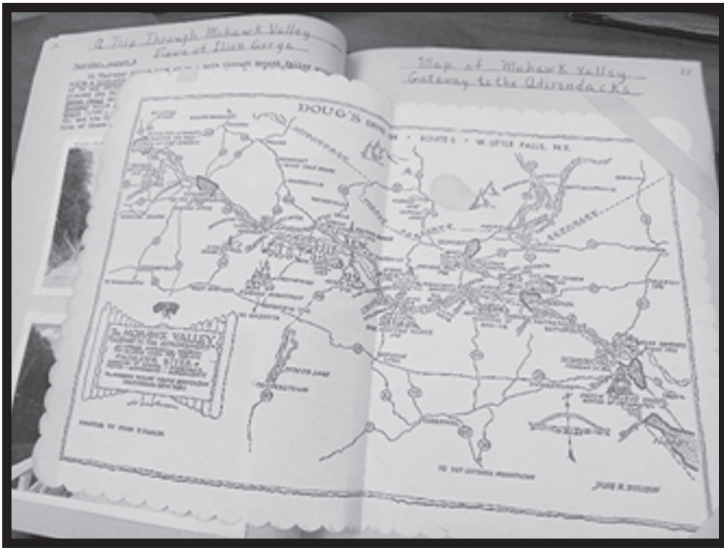
## THE SCRAPBOOK JOURNEY BEGINS



**Top to Bottom: Viola G. Cover (Hershey) and her husband, Howard W. Cover featured in E.G.L.'s Missionary Scrapbooks**

Of the subjects that E.G.L. might have been inspired by, one stands above all. Viola G. Cover (Hershey), was the patron, subject, and author of most of the content within E.G.L.'s scrapbooks, and owner of the vast majority of the material she used. Viola was a missionary who, after a mere 2 years of study at Findlay College, immediately set out for India to spread the gospel in 1902. As the second missionary of the CGGC, Viola was a pioneer, a woman with a profoundly adventurous spirit, a talented writer, and would become rather famous within the CGGC. Viola would spend

44 ½ years as a foreign missionary, much of it with her husband Howard Cover. During that time, she would also write at least three books, “Glimpses of Bogra” in 1912, “Things as They are in Bogra” in 1937, and another short picture book. In combination with her journals, published correspondence, and occasional written material for other publications, Viola was a prolific writer, and a talented storyteller. In a written letter found in the archive, Viola recounts how she came into contact with a few of E.G.L.’s scrapbooks, and how she immediately recognized them as “made by an expert, they are real works of art. Where will I find the artist?”



E.G.L. tells her own account of the fortuitous encounter saying that, “Mrs. Cover took a special fancy to them and sought to contact the owner... she then took the chance of a lifetime... I could not refuse, and succumbed, no doubt partly from a desire to please, but most likely from my own inclination for that work; and offered my services.”

What Viola did with the scrapbooks also paints a picture of her and Elma’s aims. Viola first came into contact with Elma’s scrapbooks at a church conference where they were on display. Once Elma began making bespoke scrapbooks

for Viola, this pattern continued. Provided the correspondence between the pair is accurate, Viola made it her mission to show and demonstrate the scrapbooks to as many people as possible and in a variety of churches, schools, homes, and conferences as education tools. One whimsical piece written by Viola typifies this. Titled “The Travels of Three Missionary Scrap Books of the Churches of God” and found in Elma’s sectional notes, the piece details the journey the scrapbooks took to thirteen different places across Pennsylvania, Ohio, and Indiana. As an extra creative flair, the piece is written entirely from the perspective of the 3 scrapbooks themselves, in first person. The personified scrapbooks quip, joke, and impress upon the reader the great distances they travel, and how much they are enjoyed wherever they go. One-part notes that “Many of the delegates took a glance at us and admired us, but had very little time to read much as they were kept busy with other meetings,” while another says that “no reward was offered for Scrap Books, but we are told that if rewards had been offered, we three would have taken first place.”

## DISSECTING THE SCRAPBOOKS

E.G.L.’s scrapbooks generally cover the chronological history of the CGGC’s missionary endeavors, but some of her scrapbooks break the mold and cover tangential but related topics, such as a historical overview of India, or a scrapbook on the first and second world wars, and even one that recounts her travels from Findlay, Ohio to Landisville, PA to meet with Viola.

A key feature of each E.G.L. scrapbook is that they are almost all chronological. It is simple to deduce merely by the subject matter that

E.G.L. has a bent towards historical work, and therefore, a strict chronology makes sense. We do see, also, a penchant for accurate historical information, even when it means correcting one of her own sources. Not infrequently can we find places where E.G.L. has crossed out and replaced a word by Viola, or by another missionary who got a name, date, or other detail wrong.



As for their development, the scrapbooks do have a meaningful qualitative progression from the earliest to the latest. Finer materials are used in later scrapbooks, and a preference for books with thicker covers, stronger bindings, and sturdier pages is demonstrated. Likewise, accessibility is a considered factor. Early scrapbooks simply jump right into the content after a colored pencil title. But very quickly, E.G.L. develops an indexing system which allows for a clear table of contents, page numbers, and categories for ease of perusing. Given that these books are ostensibly to be used for research, this addition is most welcome.

While all of this is impressive, especially when compared to other scrapbooks of the time, what really sets E.G.L.'s scrapbooks apart are the sheer variety of material choices on display

in each and every one. Many contemporaneous scrapbooks contain little more than cut and glued newspaper articles, often ripped wholesale from the page, a few pictures, and perhaps the occasional artistic flourish. Likewise, it is not uncommon for a scrapbook to be largely of one particular material type, either almost entirely pictures with some captions, resembling a modern photo album, or entirely made of newspaper articles, and typically all from the same newspaper source.

In sharp contrast, E.G.L.'s scrapbooks contain newspaper clippings (as is traditional), but they also contain letters, both handwritten originals and typed copies and often with the original envelope, both color and black and white pictures, iconography, both hand drawn and printed maps, poetry, biographies, physical artifacts like church bulletins, post cards, travel itineraries, dining menus, cloth fabric, citations of sources, references between scrapbooks, an index, underlines and highlighting, additions, corrections, and crossed out text, and lastly E.G.L. often inserts large sections of her own original prose to flesh out a section. The point here is to stress that in almost every conceivable way, E.G.L.'s scrapbooks stand out, either by their quantity or their quality, and doubly so when considered together.

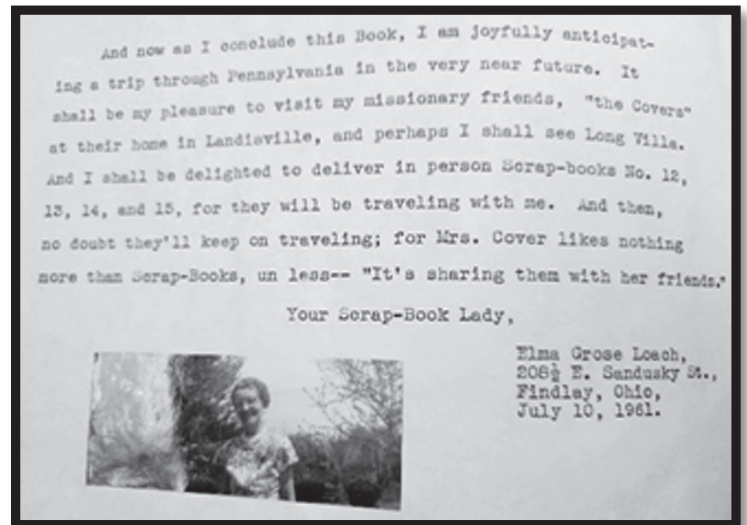
Given that E.G.L.'s scrapbooks are inherently historical in their approach and design, that she chose such a difficult medium to preserve, and which are prone to falling apart and to limited longevity, is an interesting, paradoxical, oxymoronic twist. Scrapbooks routinely threaten to fall apart when picked up, and pages deteriorate simply by moving them. It's rare to find a scrapbook made with high quality materials that were built to last. The glue rarely holds together, the pages are thin and brittle, the bindings are fickle, sometimes

literally made of string, although occasionally made of metal screws when you are lucky. Simultaneously, their irregular shape and contents have meant that small archives are not equipped or prepared to sort them and maintain them. At other times, even well-constructed, high-quality materials are still worn down through use, as a key feature of scrapbooks is their potentially interactive nature. Pictures, maps, and letters can be peeled or pulled out and stuck back in, resulting in tears, or frayed corners.

Not only are scrapbooks mechanical nightmares for archivists, but their mechanical problems, archivists are unlikely to see value in their rhetoric anyway, and may refuse to preserve them or accept them into an archive. Material choices then become part of the determining factor of what gets preserved. We are lucky then to have found E.G.L.'s historical scrapbooks in a suitable state, for the most part.

Taken together, it can confidently be said that E.G.L. was a church historian, and her medium was scrapbooks. Where other historians are prone to writing their own prose, E.G.L. preferred generally to incorporate her sources more directly. In doing so, E.G.L. invites her readers to experience the past from firsthand accounts, primary sources, and genuine historical materials. This also means that E.G.L.'s historical scrapbooks are themselves artifacts of history, containing within them a multitude of artifacts. Her compiled works are, in many ways, as detailed and authentic as any Church historian's but are also often more artistic and playful. An account of a missionary's travel may be placed alongside a map and a lunch menu from the ship. This invites the reader to not only learn the history, but to trace the map with their finger, or to consider what

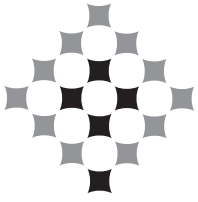
they might have had for lunch that day. While E.G.L.'s scrapbooks may not tell as clear a narrative, this kind of historical approach may instead situate the reader deeply in the historical lived experience. When viewed alongside other historical works, E.G.L.'s scrapbooks may supplement otherwise cold and distant historical texts with real texture.



“And now as I conclude this Book, I am joyfully anticipating a trip through Pennsylvania in the very near future. It shall be my pleasure to visit my missionary friends, “the Covers”, at their home in Landisville, and perhaps I shall see Long Villa. And I shall be delighted to deliver in person Scrap-books No. 12, 13, 14, and 15, for they will be traveling with me. And then, no doubt they’ll keep on traveling; for Mrs. Cover likes nothing more than Scrap-Books, unless—’It’s sharing them with her friends.’

Your Scrap-Book Lady,  
Elma Grose Loach,”





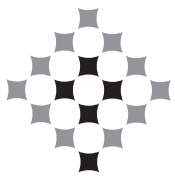
CHURCHES OF GOD, GENERAL CONFERENCE  
**Historical Society**  
 CGGC ARCHIVES MUSEUM

Churches of God, General Conference  
 700 E. Melrose Avenue, P.O. Box 926  
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**2022-2025 CGGC Archives Museum Committee**

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- Curator / Photographer  
**Jim Marckel**
- News Magazine Editors  
**Curator and Committee**
- Graphic Design Editor  
**Tregg Binkley**
- General Review Editing  
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- Web Tech Assistant  
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- Member: **K'Etta Curry**
- Member: **Mary Lehman**
- Member: **Margaret Hirschy**
- Member Emeritus: **Dr. Rob Guy, Jr.**

Visit our Website at [cogmuseum.org](http://cogmuseum.org)

The screenshot shows the website for the Churches of God, General Conference Archives Museum. The header includes the logo and contact information: CGGC ARCHIVES MUSEUM - 700 EAST MELROSE AVENUE, P.O. BOX 926 - FINDLAY, OHIO 45839, JIM MARCKEL, CURATOR - 419-428-1969 9139. The navigation menu has links for HOME, ABOUT US, GET INVOLVED, SELF GUIDED TOUR, MUSEUM ROOMS, and RESEARCH. The main content area features a banner image of the museum interior, a mission statement, and three call-to-action boxes for FINANCIAL SUPPORT, MEMBERSHIP, and VOLUNTEER. A 'BROWSE OUR PHOTO ARCHIVE' button is also present. At the bottom, there are two video thumbnails: 'CGGC Archives Museum / Historical Society' and 'General Conference Video 2013'.