



Free Methodist Historical Society

Newsletter

S U M M E R 2 0 0 1 — V o l u m e 2 , N o . 1

B. T. Roberts' Supporting Cast

Rev. William C. Kendall (1822-1858)

First in a series about those who were closest to Roberts in the founding era of the Free Methodist Church.

A small gravestone in the rural community cemetery of Covington, Wyoming County, New York, about 35 miles southwest of Rochester, marks the grave of William C. Kendall, one of the closest friends and companions in ministry of Benjamin T. Roberts.

A native of Wyoming County, Kendall first met Roberts as an academy classmate at Genesee Wesleyan Seminary in Lima, New York. From there, the two were classmates at Wesleyan University, both graduating in the Class of 1848.

Like Roberts, Kendall took an appointment in the Genesee Conference of the Methodist Episcopal Church. Kendall served at Cambria in Niagara County and Roberts at Caryville in Genesee County. Over the next nine years Kendall served at Royalton, Pike (where he followed Roberts), Covington, Albion (where he preceded Roberts), Brockport and Chili.

Each place Kendall served saw revival, as he preached holiness, an experience that he had sought and obtained during his days at Wesleyan University and that he lived in word and action.

At the 1857 Genesee Conference charges of "unchristian and immoral conduct" were brought against Roberts and charges of "inacceptability" against Kendall. Roberts was convicted, but still given an appointment in the country village of Pe-kin. Conference ended without taking action on

Kendall, and he was sent to the "starvation" ap-
pointment of West Falls. There the support would not provide a home and he was left to live from house to house among the people.

Kendall, blessed with a beautiful voice, led singing schools and preached holiness. Blazing revival came to West Falls in just a few months. But in January of 1858, Kendall was taken ill with a fever and died shortly thereafter at the age of 35. At the Genesee Conference in 1858, rather than a trial on the charges brought the year before, Kendall was honored with a memorial service. The conference selected Roberts to preach the memorial sermon even though the same conference would later expel him.

At his death those who loved Kendall and shared in his preaching of holiness accorded him respect as one of the most godly and successful soul winners. Even those who had unfairly treated and charged him falsely could not deny the truth of his Christian character and his devotion to preaching salvation and holiness.

— Charles Canon, Roberts Wesleyan College
[Sources on Kendall include a biographical sketch by B. T. Roberts in *Elias Bowen*, History of the Origin of the Free Methodist Church (1871), 325-33; *Wilson T. Hogue*, History of the Free Methodist Church (1915), and *Francis W. Conable*, History of the Genesee Annual Conference of the Methodist Episcopal Church, 1810-1872 (1876).]



Published by the
**Marston Memorial
Historical Center**

Cathy Fortner, Director
Kate McGinn, Archivist

World Ministries Center
Box 535002
770 N High School Road
Indianapolis, IN 46253-5002
(800) 342-5531

E-mail: history@fmcna.org

Website:
www.freemethodistchurch.org
(Select "About Us," then click
on Marston Historical Center)

Editorial Committee

Howard Snyder, Editor
Cathy Fortner
David Bundy
Kate McGinn

Layout & Design

Andrea Anibal

The Mission of the Free Methodist Historical Society is to preserve Free Methodist heritage and transmit it faithfully to each generation in order to assist the Free Methodist Church in fulfilling its mission.



John Wesley Haley

PROPHET AND APOSTLE

(1878 - 1951)

by Gerald Bates

Somewhere there should be a statue of John Wesley Haley with a Bible in one hand and the other hand shading his eyes and looking northward. A great part of his career was going northward, into Burundi, northward into Rwanda.

Haley was the principal founder of arguably the greatest mission initiative in Free Methodist history in terms of fruitfulness. A large and growing harvest continues to this day. In this brief article I review the remarkable story of his pioneer work in central Africa. It is a worthy piece of Free Methodist missionary history.

John Wesley Haley had the gifts of both a prophet and an apostle. Apostles are evaluated by faithfulness to their commission and calling; prophets are validated (or not) by history as their vision works out (or fails to do so). Haley excels positively on both dimensions. He lived personally by a strong sense of history, seeing himself at times as extending the work of the great explorer Livingstone, and always taking the long view. At thirty years of age, as a missionary in South Africa, Haley wrote: "Foundations though hidden are very essential. Where they are prepared for a great structure the work is tedious and slow. Years must pass before the wisdom of the faithful foundation builders can be fully appreciated."

With this in mind, Haley always built carefully. He learned to make burnt bricks and tiles so that his buildings would withstand the assaults of tropical storms. He worked with equal care in forming a self-supporting, self-propagating church, built on principles of stewardship and national leader development. His insistence on relying on local resources was sometimes slow and often discouraging to his African co-workers. Pastor Matayo Myiruko, Haley's servant as a boy, taught to read by him and promoted to catechist/teacher (later to become pastor and superintendent), tells this story:

One time we came back to Bgana (Mister) Haley discouraged and determined to give up our work as village

teachers. I and some others brought our attendance notebooks and presented them to Bgana Haley. "We are quitting," we said. "The work is too hard."

Haley did not protest or argue but accepted the notebooks and said, "All right, but before you go let's pray together." We all got down on our knees and Haley prayed.

I asked Pastor Matayo what happened next. He said, shyly, "We picked up our notebooks and went back to work."

Haley had a nearly awesome spiritual authority. As the Africans knew he was a great pray-er. One time when a missionary colleague was causing him problems he said, "I must double my prayer time." His prayers and counsel healed a serious rift in a neighboring mission and church. He walked with God and talked with God. A few African leaders are still living who worked with him. They uniformly speak of him with near reverence and great affection.

Haley came to central Africa after three decades of effective missionary service in South Africa and Mozambique. Nevertheless, a vision for pioneering in central Africa grew in his heart. In 1926 he was sure God had given him the words of Deuteronomy 2:3, "Ye have compassed this mountain long enough. Turn you northward."

The Great Depression had North America in its grip. Funds were short. Mis-



sion leaders saw no way to approve new ventures. Meanwhile, Haley continued his tireless gathering of information on central Africa, praying earnestly, searching for funds, urging his burden on all who would listen. Finally, in 1931 he received official approval to go. At nearly 56 years of age he began immediately the long preparations. On May 16, 1932, he wrote in his journal:

I am deadly in earnest for the salvation of those who have never heard. . . . Jesus calls me and I am going where he opens up the way. We can live in a mud house, and if we let the young church do its part, we will not need much more money than we get now. My soul is afire and I am making all preparations trusting the Lord to supply our needs. Amen!

Just two days before writing those words he had deposited his life insurance policy with the Standard Bank as a guarantee for the necessary visas to enter Belgian territory.

In 1934, after an earlier exploratory trip, Haley arrived to begin work. Within a few years he established five mission stations. He came first alone but was soon followed, in May 1935, by Mrs. Haley and two daughters Peace and Dorothy. Mrs. Haley (Jennie Hamilton whom he married in 1905) soon became an honorary mother to a growing missionary staff. Peace started the "Morning Glory Clinic" at Muyebe, a small dispensary. Dorothy became proficient in the Kirundi language and often served as her father's interpreter. Both daughters later served with their husbands as missionaries in Burundi, Peace with her husband Oddvar Berg and Dorothy with hers, Burton McCready. In the midst of all his activity, Haley was an affectionate, even indulgent, father. One of his sayings of his daughters was "Fine feathers make fine birds."

At age 62 (I was told by Pastor Myiruko) Haley stood on the escarpment overlooking the Ruzizi River valley with a view across into Congo. He told his companions that God had given him a vision northward toward Rwanda and across into the Congo mountains. A year later, when he arrived in Rwanda, standing in a field of grass on a high promontory overlooking Lake Kivu, Haley laid out his vision for a great work – a network of churches, a hospital and a missionary retreat camp. He wrote these dreams down the day the first missionaries, the Adamsons, came to begin the work in February 1942.

Every part of those various visions came to pass – the great hospital at Kibogora, the missionary retreat center at Kumbya, a na-

tion-wide church now numbering 125,000, and, too late for him to see, the entry into Congo and the great church there of nearly 100,000.

Today more than half of the world's Free Methodists live in central and east Africa. The apostolic impulse to expand into new territory, characteristic of Haley, still marks the church. Congo reaches a thousand miles west to the capital city, Kinshasa, and the church has opened work the whole length of Tanzania. Burundi founded the



Mrs. Haley, Dorothy and Peace arrive in Usumbura, Urundi, 1935

Kenya conference which in turn is now reaching into Uganda. The area has known troubles and wars but the vision is still there.

Haley laid sound foundations – of self-support, dignity, and leadership empowerment from the very outset – and a personal model of passion joined to prayer and action. He set a standard never forgotten by those who knew him. It is still carried on by his spiritual children, grandchildren and even great grandchildren.

A few years ago I arranged a meeting of central African church leaders. A part of the program was a review of the central Africa

Free Methodist history with an emphasis on Haley's work. This was for the benefit of the younger generation of leaders and the newcomers who had joined our vision. Several older leaders contributed memories and stories.

Pastor Matayo presided as elder statesman. His eyes became misty as he told of camping in lion country with Haley as they started Kayo station, and how they would tie the dog inside so the leopards wouldn't get it. Another pastor as a boy had been part of the advance party to start work in Rwanda.

There was a hush as, one by one, these veterans told the stories of those pioneer days and an indomitable missionary with a vision.

Out of the group, from a young man, came the question, "Had Haley no faults?"

"Oh, I suppose so," Pastor Matayo replied. "I am sure he was human. But, let me tell you, there has never been another like him."

Bibliographic Note: A more complete account of Haley's life and career in central Africa may be found in *Soul Afire* by Gerald E. Bates (Winona Lake: Light and Life Press, 1981 and second edition, rev., 1993). An early example of Haley's writing is given in *Our Free Methodist Missions in Africa, to 1907*, Chloe Anna Sanford Brodhead, ed. (Pittsburgh: The Aldine Printing Co., 1908). Missionary Secretary Byron S. Lamson gives insightful attention to Haley in his books *Lights in the World* (1951), *Venture* (1960), and *To Catch the Tide* (1963), all published by Light and Life Press, Winona Lake, Indiana.

News

O t e s

- THE CHAPEL at the World Ministries Center in Indianapolis has been moved out of the Marston Memorial Historical Center and relocated off the main corridor where it is more accessible to staff and to the conference rooms. This was done at the request of the Committee on Free Methodist History and Archives. The space freed up by this relocation is being converted into archives storage area.
- THREE NEW MEMBERS have been added to the Committee on Free Methodist History and Archives: Bill Mulwee from Detroit, David Shigekawa from Monterey Park, California, and Stan Ingersol,

archivist for the Church of the Nazarene.

- Mary Previde, DAUGHTER OF FREE METHODIST MISSIONARIES to China, James and Alice Taylor, was featured Good Housekeeping magazine's May 2001 issue, p. 85.
- EXTRA COPIES of the Newsletter free of charge are available upon request (up to ten copies to one address). You can make your request for current or back issues by email at History@fmcna.org.
- In COMING ISSUES: Profiles of Mary Schlosser, Loren Stiles, Harmon A. Baldwin, and others. Also: the history of Deaconess Hospital and the Home of Redeeming Love.

Book Review

Historical Dictionary of the Holiness Movement, edited by William C. Kostlevy (Lanham, MD: Scarecrow Press, 2001). xxvi, 307 pages. ISBN: 08108-3955-5.

The publication of the 900-page *Dictionary of Pentecostal and Charismatic Movements* in 1988 underscored the fact that there has never been a historical dictionary of the Holiness Movement, despite excellent bibliographic work by Charles Jones, Donald Dayton, and others. Now this gap has been partially met with the publication of Kostlevy's *Historical Dictionary of the Holiness Movement*. The book makes a good companion to Kostlevy's earlier *Holiness Manuscripts: A Guide to Sources Documenting the Wesleyan Holiness Movement in the United States and Canada* (1994). Both works are the fruit of the Wesleyan Holiness Studies Project at Asbury Theological Seminary. Kostlevy is Special Collections Librarian at the seminary.

The dictionary "seeks to give basic information about important personalities and institutions" connected with the Holiness Movement. Most of the nearly 600 entries concern particular people, though one finds articles as well on such topics as "Camp Meeting in the Holiness Tradition," "Oberlin Perfectionism," "Sweet Radical Holiness," and "Wesleyan Quadrilateral." Somewhat longer articles sketch various denominations, organizations, and educational institutions.

As one would expect, major articles are devoted to Charles Finney

(one and a half pages), Phoebe Palmer (two and a half pages), John Wesley (two and a half pages), and Hannah Whitall Smith (two pages). There is no separate entry on John Fletcher.

The Free Methodist Church is extensively represented, making this volume an essential resource for Free Methodists. There are articles, for example, on Harmon Baldwin, George Coleman, Sarah Cooke, Harriet ("Auntie") Coon, Vivian Dake, Charles Fairbairn, Leslie R. Marston, B. T. Roberts, E. E. Shelhamer, and George A. Turner (but none on E. P. Hart, Byron Lamson, or Myron Boyd). Kostlevy chose to include a number of living figures associated with the Holiness Movement; in the case of the FMC these include Donald Demaray, David McKenna, and Wesley Duewel. Kostlevy does not state explicitly his criteria for these selections, but he appears to have chosen figures whose contributions have included writing.

For Free Methodists, one of the values of this book is that it places the Free Methodist Church in its historical context in relation to the Holiness Movement.

The book will be most useful, no doubt, in helping students identify particular people and organizations associated with the Holiness Movement. It must be used with a bit of caution and cross-referencing, however; there are occasional errors, particularly in dates. Unfortunately, throughout the book the Pentecost Bands organized by Vivian Dake are referred to as "Pentecostal Bands."

While this is a welcome and useful book, due to its limited size it is more representative and selective than comprehensive. It meets an immediate need (I have already found it helpful in my research), but one would hope for, eventually, a more exhaustive historical dictionary. This work is an excellent and welcome start.

— Howard A. Snyder

Non-Profit Organization
U.S. Postage
PAID
Indianapolis, IN
Permit No. 8783

Free Methodist Historical Society
Box 535002
Indianapolis, IN 46253-5002
(800) 342-5531