

Newsletter

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B.T. Roberts
(1823-93)

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Celebrating
150
years

of Free Methodism
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The Bishop's Dream Fulfilled

A few years before the one hundredth anniversary of the Free Methodist Church, Bishop L. R. Marston was asked to write the church's history.

The bishop had always been captivated by history. He had traced his Marston heritage to the famous Marston Moor in England, where a definitive battle had been fought. He was also a student of John Wesley, the father of Methodism. So in spite of a serious illness, losing a kidney to cancer, Bishop Marston persevered, feeling he had been spared to complete this major project; to inspire the present generation and many more to come.

Marston's book, *From Age to Age a Living Witness*, starting with John Wesley, became an interpretive history, not just a recital of events and facts. The book established Marston as Free Methodism's premier historian, as well as a leading bishop.

Upon Marston's retirement in 1964, the General Conference voted "that a General Conference Historical Committee be elected to collect all available historical materials of the Free Methodist Church and that a suitable place be provided at World Headquarters for the preservation and exhibition of historical documents." Bishop Marston was named to head this new initiative. Soon a small room in the headquarters building at Winona Lake, Indiana, was designated as the Historical Center. With the help of the committee and the part-time services of a secretary/librarian, a collection of books, records, and historical artifacts began to come together.

Bishop Marston had for years collected books by and about Wesley and early Methodism. He haunted used bookstores in England and America, finding many valuable first-edition and other significant books on early Methodism. All this he donated to the Center. This collection became the nucleus of the Center's current extensive library, which has been highly commended by Methodist scholars for its invaluable Wesleyan holdings.



Left to Right: Marston Memorial Historical Center; Bishop L. R. Marston in the Historical Center, 1974

MARSTON'S FARSIGHTED VISION

In 1970 Marston wrote his rationale for the collection to be built. He said, in part:

Some may view the Historical Collection only as a museum of more or less interesting antiques. But such would be a gross misrepresentation. What relevance has the collection for the Free Methodist Church as it enters its 110th year?

In the mid-19th century issues of great moment led to the founding of the Free Methodist Church. These issues were not matters of secondary importance such as church polity, mode of baptism, or millennial specifics, but in a vital way they concerned Bible doctrine, Christian experience, freedom of the Spirit in worship, self-discipline in life, and consecrated stewardship.

All these are still relevant issues, but they now appear in varied contexts which present complexities undreamed of by our founders, to which, were they living today, they would address themselves with the same courage, sacrifice and devotion with which they

(Continued on page 3)

WHY *James Hudson Taylor* BECAME FREE METHODIST

Why would the grandson of Hudson Taylor leave the China Inland Mission in 1919 to join the Free Methodists? It seemed strange.

James Hudson Taylor II—the grandson, not son, of Hudson Taylor—in 1919 was working in a China Inland Mission hospital. He was twenty-four. His parents, Mr. and Mrs. Herbert Hudson Taylor, were also CIM missionaries. By this time James' grandfather, Hudson Taylor (1832-1905), was world famous as a missionary statesman and CIM's founder.

Most of James Taylor's life was spent in China. Though born in Scotland, he went to China as a baby with his missionary parents. He came to know Chinese language and culture intimately.

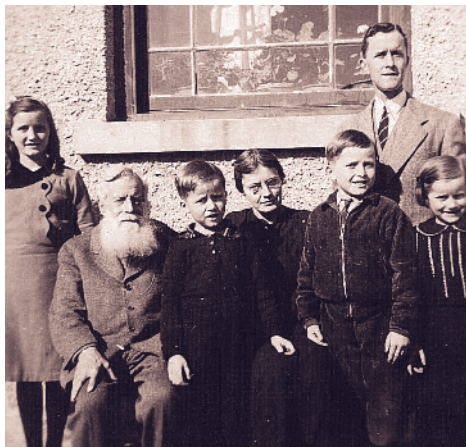
THE FREE METHODIST CONNECTION

As young James Taylor served with the CIM, he made friends with Free Methodist missionaries in the area—particularly Edwin P. and Harriet Ashcraft. Edwin Ashcraft had received his missionary call during a remarkable revival at the Hermon FM Church in Los Angeles several years earlier. The Ashcrafts emphasized the cleansing, sanctifying work of the Holy Spirit. Young James “was impressed with the message of Christian holiness which he saw reflected in their lives,” his daughter Mary later wrote. James sensed his own need for this deeper work of God.

While on summer holidays at Kikung Mountain in 1918, the Ashcrafts opened their cottage “on Sunday afternoons for a holiness testimony and praise service,” E. P. Ashcraft reported. “The Lord was pleased to bless us with a good attendance, the house being filled to capacity nearly every Sunday. Several prayed through to victory.” It was through such informal gatherings that the holiness message was caught as much as taught.

Early in 1919—apparently in Kaifeng, Honan Province, where the Ashcrafts were stationed—James Taylor experienced this deeper work of the Spirit for himself. E. P. Ashcraft reported in April, 1919, “Our hearts have rejoiced to see two missionaries outside of our work seek and find holiness during the past few weeks. One of these is a grandson of J. Hudson Taylor, founder of the China Inland Mission.”

James now faced a dilemma, because the deeper work of holiness was not emphasized in the CIM. He traveled to Shanghai to talk with CIM leaders. He told them he planned to leave CIM and join



Top to Bottom: James H. Taylor II talking with the Chinese; James H. and Alice Taylor family, with Grandpa Herbert H. Taylor.

the Free Methodists. The leaders said CIM had a work in Hunan where holiness as the Free Methodists understood it was preached. James decided to investigate this before finalizing his decision, but soon did in fact join the FM Church. E. P. Ashcraft wrote, “Because of his family connections, it is quite a blow to the CIM to lose him. He is a real Free Methodist at heart and is going through that experience which some other Free Methodists have come [through] as regards change of church relations.”

BECOMING A FREE METHODIST MISSIONARY

James continued working with the CIM in Kaifeng for awhile, but applied to be an FM missionary. The FM Missionary Band in China endorsed this, writing to the General Missionary Board in Chicago in August, 1921: “Mr. Taylor has lived in Kaifeng during the past three and a half years, being engaged as chemist and chief business manager of the CIM hospital there, and consequently our workers have become quite well acquainted with him. His convictions in regard to entire sanctification and his experiences in obtaining this second work of grace in his heart are the same as our own.” Though reluctant to receive workers from other missions, the Free Methodists wrote, “We would not feel justified in refusing a hearty welcome to one whose convictions impelled him to join our ranks. Mr. Taylor

is a man of rare gifts and is already well qualified to fill many places of responsibility on the mission field.”

Since James had not completed his education, the FM Missionary Board arranged for him to attend Greenville College in Illinois. He wrote to Missionary Secretary Olmstead on September 20, 1921, as he was beginning his first year at Greenville, “The Lord makes me feel at home amongst the Free Methodists; and the welcome that I find amongst them is encouraging, nevertheless I value even more than this the presence of God's Holy Spirit manifested.”

James spent three years at Greenville. There he met the vivacious Alice Hayes, a Free Methodist student from Pennsylvania. In 1924 James and Alice were married, and the following year both completed their college degrees at George Washington University. James pastored the FM Church in Culpepper, Virginia, while awaiting their missionary appointment.

James and Alice were sent as FM missionaries to China in

1926. In 1929 he became principal of Kaifeng Bible School. Later, when Japanese armies invaded China and began a prolonged war, the Taylors moved farther inland and founded Northwest Bible Institute, in cooperation with the CIM, in Shensi Province. During World War II four of the Taylor children, who had been attending a missionary children's school in Cheefoo, were imprisoned in a Japanese concentration camp for five and a half years.

“BACK TO JERUSALEM”

Both schools the Taylors headed were highly missions-focused. In fact, it was among students at Northwest Bible Institute and a few other places that the “Back to Jerusalem” vision was born. Today's Back to Jerusalem movement—with its vision of evangelizing the great Buddhist, Muslim, and Hindu populations from western China to the Middle East—had its roots among young Chinese students in the 1940s.

The Taylor family had to leave China in 1946 and were not able to return due to the Communist takeover. They spent about six years in Spring Arbor, Michigan. Then James and Alice were sent to Taiwan in 1953 as the FM Church began mission work there. In 1955 the Taylors founded Holy Light Bible Seminary in Kaohsiung, Taiwan.

The story continues today. James and Alice's son James Taylor III

for years directed Overseas Missionary Fellowship, as the CIM was later named. Today James Hudson Taylor IV serves in this same mission his great great grandfather founded. Currently James (Jamie) is completing D.Min. research at Asbury Theological Seminary, studying the Back to Jerusalem and other movements and seeking sensitive strategies through which OMF can assist and serve the Back to Jerusalem vision.

James Hudson Taylor II died in 1978, and Alice in 1987. James H. Taylor III passed away on March 20, 2009, at age seventy-nine. Yet by God's grace the Taylor missionary witness continues. Today's growing Back to Jerusalem Movement is one part of the legacy. — *Howard A. Snyder*

PERSONAL AND Social

I do not know but we are too much taken up with our own personal salvation, and fail in taking as deep an interest as we should in the affairs of the day.

— B. T. Roberts,
Letter to his wife Ellen,
June, 1864.

The Bishop's Dream Fulfilled (Continued)

attacked the problems of their generation.

[We] look back to Methodism's and Free Methodism's origins and early days, not so much for antiques to be displayed in a denominational museum as for clarification of principles by which to interpret the church's place and mission in a new age. Reviewing what our heritage cost our founding fathers and to what profit they invested that heritage will help us recover and maintain the values we should conserve and invest in our generation for the profit of the next.

Sir Winston Churchill once said, “The farther backward you can look, the farther forward you are likely to see.” The Historical Committee has officially approved this declaration as the motivating slogan of its program.

The values of the past for our church lie not in reviving old methods so much as in recapturing the enduring principles and ideals that inspired generations of devout living, self-sacrificing service, and undying loyalty to a holy cause.

Only as the past lives in its continuing present, will the Free Methodist Church succeed in being relevant. Apart from those principles for which our forefathers stood, we have little to offer in the exceedingly competitive church world of America. Without those distinctives we shall rapidly lose our distinctiveness—and rapidly become irrelevant indeed.

Soon after Bishop Marston's death in 1979, the Board of Administration named the Historical Center the Marston Memorial Historical Center. A later name change signaled a further advance in the bishop's dream when the Historical Committee was named the Committee on Free Methodist History and Archives. The Center subsequently has truly become an archive!

GROWTH OF THE CENTER

The Center's first room was just nine by thirteen feet. Only \$300 was allocated for the year, including travel and wages. Now the Center includes a large reception area with exhibits; a beautifully

equipped library with thousands of books; most publications of the church from the beginning to the present; archives from the General and Annual Conferences; and much, much more. There also are work rooms, a large museum area with artifacts from bishops, missionaries, chaplains, Light & Life Press, and recordings from the “Light and Life Hour.” Modern technology is being used—many important documents and photographs have been or are being digitized and can be viewed on the Center's website at <http://marston.freemethodistchurch.org>.

Other developments are the growing Free Methodist Historical Society with 131 members and counting, plus the historical Newsletter. Occasionally seminars and study groups are sponsored, promoted by Committee member Bishop Emeritus Gerald Bates. Financial help is available for pastors and students who wish to do research at the Center. Significantly, a professional archivist, Kate McGinn, is on staff, assisting Center Director Cathy Fortner.

Has the Bishop's dream been fulfilled? The facilities, staff, collections and technology have gone way beyond his dream. Yet the “principles for which our forefathers stood” and “their central message,” as Bishop Marston put it, are being preserved for present and future use. — *Evelyn Marston Mottweiler*

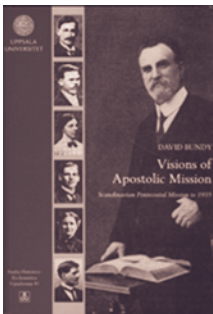
▷ PASTORS' SABBATICAL PROGRAM applications are now available. Contact the Historical Center for information.

▷ NEWLY RENOVATED STAGECOACH INN in North Chili, N.Y., has its first tenants. Office space has been leased to a psychotherapist and a licensed clinical social worker. The building is the old tavern that B.T. Roberts purchased when he was founding Chili Seminary (Roberts Wesleyan College) in the 1860s.

News
Notes

Book Review

Visions of Apostolic Mission: Scandinavian Pentecostal Mission to 1935, by David Bundy (Uppsala, Sweden: Studia Historico-Ecclesiastica Upsaliensia 45, 2009). 563 pp. ISBN 978-91-554-7413-3 (paper). \$125.



Through this exhaustive study, David Bundy (Fuller Seminary) documents the global origins of Pentecostalism. Rejecting the idea that Pentecostalism is an American export, Bundy demonstrates how Scandinavian churches in the Holiness, Baptist and Pietist traditions created cultural space for the emergence of Pentecostalism.

Bundy reviews the major studies that locate Pentecostal origins in North America, a bias that has blinded them toward the significant role of other geographic areas. Through extensive research in primary sources, mostly in Scandinavian libraries and archives, Bundy opens up a new way of seeing early Pentecostal development.

Bundy demonstrates the dependence of Scandinavian Pentecostal missions on the Pietist, Methodist, Baptist and Holiness movements for models of theory and practice. These movements created “cultural space,” ideas and practices embedded within the Nordic churches prior to the emergence of Pentecostalism. Early Pentecostalism fed on these multiple streams of piety.

Readers may find special interest in the sections on Methodists John Wesley, Thomas Coke, and Lorenzo Dow. But perhaps Bundy’s strongest contribution is the section on “Holiness Models of Mission,” which includes substantial material on Bishop William Taylor, the Salvation Army, and James Hudson Taylor of the China Inland Mission. William Taylor’s model for self-supporting missions became the paradigm for Scandinavian Pentecostalism, especially under the leadership of Thomas Ball Barratt (1862-1940).

Bundy closely examines the transatlantic revivalism of the Holiness Movement, including the Welsh Revival. Major figures include Lord Radstock, William and Mary Boardman and Elsa Borg. The Holiness Movement sought to renew churches, emphasizing holiness, healing and justice. Moreover, it established “a network of clergy and laity, a language and literature of spirituality centered on holiness described as ‘baptism of the Holy Spirit’ and an eschatological expectation of a more definitive revival of spirituality on a world-wide basis” before the return of Christ (p. 131).

There is a Free Methodist connection here, Bundy notes (pp. 90-94). Sivert and Lillian Ulness were Pentecost Band missionaries in Norway, sent out by Free Methodist Vivian Dake, founder of the Bands. In 1892 Sivert Ulness began a popular magazine that emphasized Spirit baptism.

Bundy documents the key role Scandinavian Pentecostalism played in spreading Pentecostalism during the movement’s first decade and explains the mission theory that sustained it. Barratt, the most important leader in Scandinavian Pentecostalism, originally went to Norway as a missionary of the U.S. Methodist Episcopal Church. He and his colleague Erik A. Nordquelle exploited the social networks established in the wake of holiness missions. Barratt’s congregation at Kristiania was especially strategic in establishing and spreading Pentecostalism.

In Chapter 6, Bundy analyzes the people, places and sources brought to light through available periodical literature and other archival material—a process he calls “cultural mapping.” The periodicals reveal the importance of the existing holiness networks for the spread of Pentecostalism across Europe. Over time, Scandinavian Pentecostal churches produced competing models of mission, however, that threatened to divide them.

In later chapters Bundy narrates the establishment and development of Pentecostal mission structures in Norway and Sweden and shows how Pentecostal organizations began to embrace a modern board structure. He argues that Thomas Barratt and Lewi Pethrus “reclaimed the early vision of Pentecostal mission and theology” against this “institutionalizing tendency that threatened the transformative ministry of the Pentecostal Revival” (p. 476). Bundy shows why this struggle was justified, and how the apostolic model fostered the emergence of global Pentecostalism.

In his substantial conclusion, Bundy summarizes his major insights into Pentecostal historiography and “the intellectual and cultural framework of the Pentecostal Movement.” He argues that the history of Scandinavian Pentecostal missions partakes of a particularity that is not shared by other world regions. The local histories of other areas might share some, but not all, of these elements. Bundy thus refutes any notion that the history of global Pentecostal missions is monolithic. Each world area has a distinctive history that requires its own cultural mapping.

An expensive paperback monograph, *Visions of Apostolic Faith* is well worth the price. Anyone interested in the Holiness and Pentecostal movements, as well as the history and theory of missions, would do well to read this definitive study carefully.

— Barry W. Hamilton
Northeastern Seminary, Rochester, N.Y.

UNDERWRITE FREE METHODIST LEGACY THROUGH PLANNED GIVING

You are needed to help preserve Free Methodist history and mission. Consider leaving a legacy through gift planning. Include the Marston Historical Center in your estate planning as well as current giving.

Contact the Free Methodist Foundation at 800-325-8975, or visit the FMF website at www.fmfoundation.org. A wide variety of giving options is available, ranging from gifts and bequests to annuities, trusts, and family foundations.