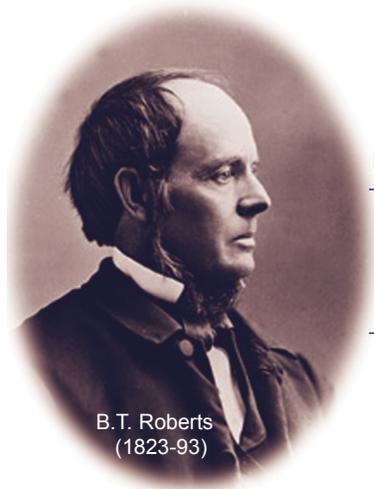


FREE METHODIST HISTORICAL SOCIETY

# Newsletter

WINTER 2013 — Volume 13, No. 2



B.T. Roberts  
(1823-93)

Published by the  
**Marston Memorial  
Historical Center**  
ISSN 1546-4199

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## First-Ever FM Male Quartet Convention

Growing interest in the ministry of male quartets in Free Methodist history has led to a new venture: The first-ever FM Male Quartet Convention. The event will be held in Indianapolis on May 17-18 (Friday and Saturday), 2013. It will be hosted by the Marston Memorial Historical Center in cooperation with a local FM church.

This will be a great time of singing and celebration. Reflection on the history of male quartet singing in the twentieth century and on FM musical traditions will be presented, building on the article “Remembering the Male Quartets,” by Marvin Zahniser, in the Spring 2012 issue of the *Newsletter*.

A very capable team with considerable quartet experience is at work planning this event. The team includes Ron Robart, Bill Cryderman, Marvin Zahniser, John Hendricks, Ward Sipes, Cathy Fortner, and several others.

The Quartet Convention will begin with registration at 10:00 a.m. on Friday. The sessions will include singing by the whole group and by invited quartets, as well as being a time of personal



The Kingsmen Quartet (Left to Right: Robert Caulkins, John Baker, Don Joy and Forest Van Valin), Asbury Seminary, 1952

and historical perspective. Music will include both traditional and contemporary songs.

Registration will include a set of CDs of Light and Life Hour Quartet music for each family or individual registrant. The convention will end at 3:00 o'clock Saturday afternoon.

More information will be coming shortly and will be available on the denominational website. □

## FM Historical Committee Report

The Committee on Free Methodist History and Archives met at the World Ministries Center on October 1. A few highlights:

Planning and fund-raising are continuing toward the renovation and expansion of the Historical Center and its fuller integration into the life of the World Ministries Center in Indianapolis.

Digitizing of Free Methodist documents and of sound recordings and films continues. (See *News & Notes*.)

T-shirts sporting “Top Ten Reasons to be a Free Methodist” are in the works. We hope to have them available for major FM youth events and for purchase at the Historical Center.

Creating a Book Prize in FM History and Biography was discussed. Books published through this initiative might also include important new works relating to theology and mission that relate to our church and tradition.

Going online in a variety of (*Cont. on p. 3*)

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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.

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# Free Pews in England!

I went for a walk in Bristol, England, where Jan and I are spending the fall. We are residing at Trinity College, Bristol, an evangelical theological seminary with a strategic role in training men and women for ministry in the Church of England.

Bristol, in the southwest of England, is the place where John Wesley first preached out of doors, in the spring of 1739. During World War II it was within easy reach of Nazi bombers, and parts of the city suffered extensive damage.

As I meandered among Bristol's streets, I noticed a tall spire reaching above the houses and apartment buildings. A church spire? I wasn't sure; it was dull gray, a thin aluminum finger pointing upward.

Perhaps an Anglican church building that had been bombed and then rebuilt after World War II? As it turned out—yes. I went to see it.

## All Saints' Church, Clifton

This is All Saints' Church, in the Clifton area of Bristol. It advertises itself as a Catholic Anglican Church. So different from the Free Methodist Church in America! Yet I found a surprising parallel having to do with free pews.

The time was the 1860s. About the same time the Free Methodist Church was founded in the U.S., many Anglican churches were adopting the pew-rental system for financing church expenses—just as larger Methodist Episcopal churches were doing in America.

A group of Anglican Christians in Bristol had precisely the same concern that B. T. Roberts had. *Renting pews excluded the poor*. It was wrong. It violated the gospel and betrayed Christ.

What to do? These Anglican believers decided to start a new church in the Clifton area, mainly for the poor. The church's history records, "In 1862 a committee was formed with the objective of providing a large church in which all the sittings should be free and unappropriated." At this time there was "hardly any room at all for poorer people" in the nearby Anglican churches.

But here's the twist. This was not an evangelical Anglican church, but an Anglo-Catholic one. It emphasized (and still does) liturgy, sacraments, creeds, and the Catholic tradition in general.

## The Oxford Movement

All Saints' was the outgrowth of the Oxford Movement, which began at Oxford University in the 1830s. It was also known as the Tractarian Movement due to a series of "Tracts for the Times" published between 1833 and 1841 by key figures such as Edward Pusey, John Keble and John Henry Newman. (Newman eventually became a Roman Catholic and was made a



All Saints Church

Cardinal in the church.)

As one source put it, the Tractarians "argued for the reinstatement of lost Christian traditions of faith and their inclusion into Anglican liturgy and theology."

The Oxford Movement was a genuine movement of renewal that brought a measure of new life to the Church of England. All Saints' Clifton is one example. The movement was controversial, however, because of its very High Church theology and practice—its Anglo-Catholicism.

## Bombing and Rebuilding

The All Saints' church edifice was consecrated in 1868. It was designed by the distinguished Victorian architect, George

Edmund Street. It embodied the traditional Neo-Gothic style, with a nave accommodating 800 people. Other additions were made later.

But disaster came in December, 1940. On the night of December 2, incendiary bombs from Nazi attacks destroyed most of the building. As the building burned, boys from nearby Clifton College rescued many of the church's furnishings.

A church brochure notes, "By some miracle, the narthex (now the St. Richard Chapel), the sacristy and the lower part of the tower, were little damaged."

It took two decades, but finally a new, modernistic nave was built in the 1960s, joining together what remained of the original building. The rebuilt edifice with its "striking modern design" was consecrated in 1967.

Though the rebuilt edifice presents a somewhat unsettling clash of styles, it now serves both as a place of worship and as a witness to the congregation's resilience over time. The modern aluminum spire stands atop the remains of the original tower.

God moves in mysterious ways, through a mix of movements that may be quite different from each other. B. T. Roberts said the mission of the Free Methodist Church "is twofold—to maintain the Bible standard of Christianity, and to preach the Gospel to the poor." Christians through time have varied in what they understand to be "the Bible standard of Christianity." But almost invariably when God's Spirit has moved to renew the church, there is renewed emphasis on the gospel for the poor.

The founders of All Saints' Clifton saw this clearly. □

#### FOLLOW FREE METHODIST HISTORY AT:

<http://fmcusa.org/historical/>

<http://www.facebook.com/groups/55806589022/>

## FM Historical Committee Report (continued)

ways continues, as the Historical Center expands its ministries. The *Marston Memorial Historical Center Group* on Facebook now has over 600 members, and other FM-related online groups continue to grow.

One highlight of the recent meeting was the attendance of Prof. Alan Guenther of Saskatchewan, giving the Historical Center a Canadian representative (Free Methodist Church in Canada) for the first time in many years. Dr. Guenther is assistant professor of history at Briercrest College in Caronport, Saskatchewan.

The meeting was chaired by Vice-Chair Mindi Greiser Cromwell in the absence of Howard Snyder, who has been spending the fall term at Trinity College, Bristol, England. □

## New Research on Black FM Evangelist Emma Ray

Prof. Priscilla Pope-Levison of Seattle Pacific University has published two articles on Emma Ray (1859-1930), an African American evangelist who served for a time in the Free Methodist Church.

Pope-Levison published "Methodist Interracial Cooperation in the Progressive Era: Amanda Berry Smith and Emma Ray" in *Methodist History* 49:2 (Jan. 2011), 68-85 (available at <http://archives.gcah.org/xmlui/handle/10516/1384>).

More recently she had an article on Ray in the *Pacific Northwest Quarterly*, "Emma Ray in Black and White: The Intersection of Race, Region, and Religion" (*PNQ* 102:3 [Summer 2011], 107-16).

The *FMHS Newsletter* previously told some of Emma Ray's fascinating story in "Early African American Leaders in the Free Methodist Church," 6:3 (Spring 2006), 2-3, with a photo of Emma and her husband. □

▷ PLEASE NOTE the enclosed letter. The Marston Memorial Historical Center is at a very critical go/no-go stage right now regarding much-needed expansion. Please help, and pass the word along!

▷ NEW ON OUR WEBSITE! Missionary films and denominational history films have been added. You can view two classic Victor Macy films: *Beauty for Ashes* and *Zuiko*. Also *Landmarks of Free Methodism, It Took a Miracle* (pioneering Free Methodist work in Shreveport, Louisiana), by Glen Williamson, and *Benjamin Titus Roberts: Founder of Free Methodism*.

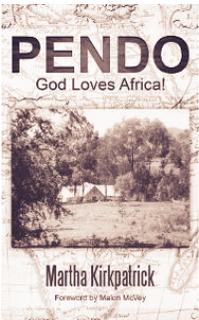
▷ HEAR SINGING FREE METHODISTS — New audio files of more than 20 *Light and Life Hour* Choir songs from the 1970s are also posted on the MMHC website and YouTube. These are the fruit of our ongoing major digitizing project, preserving the sounds of the 1970s and earlier. These recordings can be great teaching tools. (Do your children and grandchildren know?)

▷ NEW ACQUISITIONS: First Free Methodist Church, Indianapolis donated a DVD of their recent Centennial Celebration. Some other items: Photos from the Washington, Genesee, Susquehanna, Oil City, Centenary and Pittsburgh Annual Conferences (1920s through the 1960s); Lighthouse Christian Camp 75th anniversary book (2012).

▷ DAVID L. MCKENNA has published a significant new work: *Christ-Centered Higher Education: Memory, Meaning, and Momentum for the Twenty-First Century* (Cascade Books, 2012, 184 pp.). A copy is being added to the Historical Center collection.

# Book Review

***Pendo, God Loves Africa!*** By Martha Kirkpatrick.  
Foreword by Malon McVey (Bloomington, Ind.:  
AuthorHouse, 2012). 264 pp. (paper).



Martha Fruth was born on a farm in Ohio. She accepted Christ at age five while attending a camp meeting where she also declared her wish to go to Africa as a missionary.

After schooling at Mt. Carmel high school in Kentucky, Martha attended Kentucky Mountain Bible Institute. There she met a fellow student named Jim Kirkpatrick. Born in Kenya, Jim was the son of pioneer missionary parents, Virgil and Faye Kirkpatrick. The elder Kirkpatricks served in central

Africa for fifty years, 1929-1979. For their first twenty-five years in Africa they planted and built churches. During the last twenty-five years of his service Virgil was a traveling evangelist.

Jim Kirkpatrick was already preparing for the mission field when he met Martha. They were married while both were students at Asbury College, from which they graduated in 1961.

Jim and Martha spent forty-two years as missionaries in Africa, serving in Kenya, Congo, Rwanda, Burundi and Nigeria from 1965 to 2004.

*Pendo* chronicles those years. It comes alive through stories, simply and vividly told. Here the great beauty and richness of the African nations comes into focus. Extreme poverty, religious beliefs, political turmoil, and lack of education were all issues the Kirkpatricks had to face. Yet we see God at the center of everything—guiding, directing, protecting. Food, shelter, transportation, and medical care often were daily challenges. But Martha and Jim persisted in bringing the gospel message to people in great need.

Twice, in the 1970s and again in the 1990s, genocide and massacres killed thousands of people in Burundi. Tutsi and Hutu tribes were in murderous conflict. As power shifted from one side to the other, people close to the Kirkpatricks disappeared. Children were hauled away from school in trucks and killed by gunshot or clubbing. Missionaries themselves were sometimes imprisoned and tortured.

Miraculously, the Kirkpatricks survived. One evening their home in Burundi was circled for hours by angry, aggressive tribal members. But instead of trashing and burning the Kirkpatricks' home, the crowd finally dispersed without harming them.

In spite of turmoil, churches were planted and schools developed. Free Methodist missionaries initiated and nurtured this growth. Even in refugee camps many came to Christ as they received food, shelter and education.

*Pendo, God Loves Africa!* reminds us that God's plan is moving forward everywhere and always, despite setbacks and tragedies. The long and continuing presence of the Free Methodist Church in Africa, whatever the political climate, continues growing today.

*Pendo* is Swahili for *love*. This is what Martha's African friends called her; her nickname. And love is the spirit that animates this book.

— Marguerite Brude, member of Wilmore FMC

## the QUOTABLE Roberts

It is impossible to estimate the extent to which humanity has suffered by the unreasonable and unscriptural restrictions which have been put upon women in the churches of Jesus Christ. Had they been given, since the days of the first Apostles, the same rights as men, this would be quite another world. Not only would the Gospel have been more generally diffused among mankind, but its influence, where its truth is acknowledged, would have been inconceivably greater. Our so-called Christian nations would have been more in harmony with the teachings of Christ, in their laws, their institutions and their practices.

— B. T. Roberts, *Ordaining Women* (1891), Chap. 12.

## SPECIAL APPEAL



The Marston Memorial Historical Center needs help to meet the growing demands on its part-time staff as the Center receives more and more calls for services. Requests for information, research and genealogical assistance, and the processing and digitizing of historical materials, are all growing. The work flow

has increased by about 30% over the past few years.

Will you help? We need an additional \$600 month-by-month in order to increase staff time for our Director,

Archivist, and Digital Librarian—all very strategic positions.

Help us keep up with demands by supporting the staff cost center with your special year-end gift, or monthly pledge. Thank you!

### Contributions may be sent to:

Marston Memorial Historical Center  
770 N. High School Road  
Indianapolis, IN 46214

### Or give online at:

<https://give.fmcusa.org/sslpage.aspx?pid=1282>

**Mark your gift Staff Hours Appeal.**