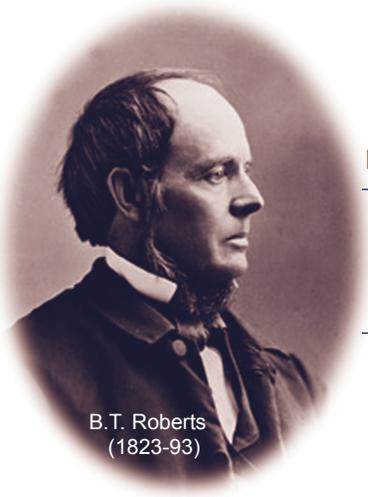


FREE METHODIST HISTORICAL SOCIETY

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Singing Our Living History: Male Quartet Convention

On May 17-18, FM male quartet members sang, praised, and shared memories together in Indianapolis. The Marston Memorial Historical Center sponsored the event to showcase this important part of Free Methodist living history.

Here is Bishop Emeritus Donald Bastian's eloquent summary of the convention (somewhat condensed):

Forty-nine men from across the continent, including Canada, converged on the FM World Ministries Center in Indianapolis for two days of singing and remembering. A first for the Free Methodist Church: A Male Quartet Convention!

To attend, our only requirement was that at some earlier time we had sung in a male quartet—either during college or on the Light and Life Hour, or even with a home-grown quartet from a local church. Men were there who had sung in college quartets as far back as 1942.

The Nomads from Greenville, Illinois, five singing men, added variety to the event by harmonizing for us twice. And in the foyer of John Wesley Church where we later convened, enlarged mounted pictures showed some of our faces in younger days, and also how male quartets of former years dressed—matched suits, ties all knotted alike, pocket handkerchiefs each displaying four peaks, even the same haircuts.

The idea for the event originated in the mind of Marvin Zahniser, retired history professor from Ohio State University. Retired conference superintendent Bill Cryderman formed the men into a massed choir, David Anderson of Roberts Wesleyan College presided at the piano, Jo Ann



Note: CDs and DVDs of the convention will soon be available from the Historical Center. CDs (10 songs) are \$12.50 and the DVDs \$15.00 each, or \$25.00 if ordered together. The price includes postage.

Noble, emeritus professor from Greenville College, added organ interludes, and retired pastor Ron Robart kept the gathering on schedule.

We sang, and we sang. But not without a break at which Professor Zahniser presented a fully researched and fascinating paper on the many stages of male quartet singing throughout American history.

As our two days together progressed, the sanctuary of John Wesley Church rang with music produced by nearly fifty male voices. For example, the rollicking “I Want to Be There When We Crown Him King of Kings”; then the solemn “Remember Me, O Mighty One” and the moving “Jesus, What a Friend of Sinners.”

By the afternoon of the second day this choir's voices filled the sanctuary with refined cadences, both robust and rich. The 29 women who had come along with their men were the first audience to hear this music. On one occasion as they sang, my wife passed a Kleenex to a friend nearby, as her tears flowed. □

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.

The Story of JOHN WESLEY SEMINARY FOUNDATION

— BY DONALD E. DEMARAY —

In the school year 1946-47 Bishop L. R. Marston came visiting the Biblical Seminary in New York. There he interviewed those of us who were Free Methodist students, providing information about the new denominational seminary program at Asbury Theological Seminary in Wilmore, Kentucky.

Wanting to cooperate with my church, I enrolled the next fall at Asbury. Before that first term in the new adventure Bishop Charles V. Fairbairn, who invested himself in committee work on ministerial preparation, told me W. Curry Mavis would preside as director of our church's John Wesley Seminary Foundation (JWSF), the vehicle in which FM seminarians would travel toward the goal of ordained Christian ministry. The bishop told me to keep the information about Dr. Mavis and the JWSF under my hat. Not every one approved of the Asbury program.

My Grandfather, Allen Vore, a retired FM pastor in Michigan said, when I told him of the Asbury program, "Why are we associating with the Methodists?" His tone was anything but affirming—liberalism and all that. My friend Paul Ellis, with his own set of concerns and who would later become an FM bishop, stood firm from the first that we should have our own seminary. If alive today, he would welcome the two FM seminaries created by Roberts Wesleyan College and Seattle Pacific University.

Despite the arguments on both sides, the John Wesley Seminary Foundation started at Asbury, persisted and spread. Today the Foundation has representation in six seminaries: Asbury Theological Seminary (both the Kentucky and Florida campuses); Azusa Pacific University's Graduate School of Theology in California; George Fox Evangelical Seminary, associated with George Fox University, in Portland, Oregon; Northeastern Seminary at Roberts Wesleyan College, Rochester, New York; Seattle Pacific Seminary at Seattle Pacific University; and Wesley Biblical Seminary in Jackson, Mississippi.

Free Methodists at Asbury Seminary

The affiliation with Asbury, beginning in the school year 1947-48, from the first saw a healthy presence of Free Methodists. Not only students, but also faculty. George Turner, English Bible scholar, taught at Asbury, as did W. Curry Mavis. In another year Harold Mason would teach Christian Education. G. Herbert Livingston, a classmate of mine, went on to earn his doctorate at Drew University with a thesis on Jeremiah, and returned to Asbury Seminary to be professor of Old Testament.

My classmate Ernie Morrison became a pastor and missionary teacher; Harry (Bud) Ansted served as military chaplain; Byron Jacobson invested himself in pastoral ministry and established an archive of Free Methodist memorabilia housed in the state of Oregon; James Mannoia, Sr. pastored churches and taught at Spring Arbor, Asbury Seminary, and at our FM seminary in Brazil (where he served also as president).



Hugh Wayman became an eager and enthusiastic pastor; Joan Williams spent her life, with her husband, doing pastoral work. Bart Fletcher, whose father was an FM pastor, attended Asbury, met a beautiful young lady and married her in Larabee-Morris Hall, Dr. Mavis officiating. These names and others call up theological formation moments during deeply meaningful study days and symbolize something of the ongoing influence of the JWSF.

In addition to teaching and administrative responsibilities, Dr. Mavis gave leadership to FM Sunday evening worship, which first took place in the Foundation House on Lexington Avenue. The worship service grew and met next in Room 204 of the Seminary's Administration Building, filling fifty or sixty chairs each Sunday evening. In time, this nucleus grew into the Wilmore Free Methodist Church, thriving over the years under the pastoral leadership of ATS grads such as Clyde Van Valin, Arthur Brown, Gary Walsh, Dean Cook, and now Daryl Diddle.

With the passage of time, more FM students came and graduated, then moved into places of ministry. Some examples:

- David McKenna earned a Ph.D. and became president of Spring Arbor College (now University), later Seattle Pacific University, then Asbury Seminary. David became a leader in global Methodism (Vice President of the World Methodist

Conference at one point) and helped make Asbury perhaps the leading Wesleyan theological school in the world.

- Donald Bastian's early ministerial training took place in his native Canada; later he did graduate work at Asbury. He became known for preaching as well as pastoral care, which he made into a model for others. He served in New Westminster, Canada, and as college church pastor in Greenville, Illinois. Later the denomination elected him bishop.
- Bud Ansted had a fruitful life in military chaplaincy, as did Dean Cook, the one in the Army, the other in the Navy. These men represent a long line of FM chaplains, some in the armed forces, others in a hospital or hospice setting, and other venues. (See Dean Cook, *Chaplaincy, Being God's Presence in Closed Communities: A Free Methodist History 1935-2010*.)

Many other graduates invested themselves in mission work, education, and a multitude of ministries. Our denomination and ATS stand proud of the substantive Christian service of faithful graduates of the denomination's seminary program.

A representative list of Free Methodist faculty and staff in our seminary programs includes Herbert Livingston, Old Testament; David Bauer, New Testament; Donald Demaray, homiletics, spiritual formation and healing; W. Curry Mavis, pastoral care; Wayne McCown, Biblical studies and founder of Northeastern Seminary; Bryan Blankenship, finance; Paul Livermore, theology; James Manioia, counseling; Gilbert James, Church and Society; Donald Joy, prolific author whose discipline was Christian Education; Catherine Stonehouse, also an author, also a teacher of Christian Education.

How It Began

Antecedents of the Free Methodist seminary program reveal the dynamics behind the founding of the John Wesley Seminary Foundation. Early on, people across the denomination called for a better educated clergy. By the fall of 1944 a consortium of FM colleges recommended a seminary to the Board of Administration. Then followed exploration among our American FM churches of 50 members or more, along with superintendents, as to the desirability of graduate theological education and a method of financing. A large majority of both pastors and superintendents voted favorably.

The crucial next step came in 1945 when the Commission on Christian Education recommended founding a seminary. The Board of Administration approved and set 1947 for its opening. An assigned thirty cents per church member, with the option of appropriations from various other sources, augured a definite beginning.

A Seminary Executive Board was organized with Bishop Leslie R. Marston, chair, Bishop Charles V. Fairbairn, vice chair, and Arthur W. Secord, secretary. Ten other members made up the full board. The board organized four subcommittees: Building and Finance, Curriculum and Personnel, Library, and Publicity.

\$4,783 RAISED SO FAR IN STAFF-SUPPORT APPEAL

As the Newsletter goes to press, the Historical Center has received \$4,783.19 toward its goal of \$35,989 for increasing staff hours in 2014. To date 106 persons have responded with their checks of \$17.14 or more. Contributions may still be sent by check or by online payment. fmcusa.org/historical

Careful thought is reflected in the Board's Guiding Principles:

1. The Seminary shall aim to meet the standards set up by the American Association of Theological schools;
2. The A. B. or its equivalent shall be required for entrance;
3. The curriculum shall be three school years in length; shall cover the prescribed four fields of instruction (Biblical, historical, theological, practical); shall lead to the degree of Bachelor of Divinity [changed in the 1960s to Master of Divinity];
4. The emphasis of the institution shall be placed upon training for the gospel ministry rather than upon technical excellence in scholarship.

(Quoted from the Report of the Chairman of the Executive Board of John Wesley Seminary to the 1947 FM General Conference, p. 4.)

As early as 1945 Asbury Seminary sent out feelers to the Free Methodists about lodging their seminary program in Wilmore, Kentucky. The JWS Executive Board showed some interest but needed a firm and detailed proposal. This came soon through the leadership of President J. C. McPheeters, and pleased the Executive Board.

The John Wesley Seminary program began at Asbury in September, 1947. FM leaders felt themselves in the comfort zone, there being a hearty welcome from ATS, yet no undue restrictions. Asbury Seminary even provided a Free Methodist Center house for living arrangements and activities, with only modest rent.

Asbury went further, promising a professor to teach courses in FM history, polity, and doctrine, with the proviso that the JWSF cover the administrative costs. The Seminary offered also to house a library specifically designed for FMers within its library.

The Seminary invited the JWSF Executive to nominate someone for membership on Asbury's Board of Trustees, and Bishop L. R. Marston was subsequently elected.

Thus began the John Wesley Seminary Foundation, setting in motion a great stream of educated and Spirit-filled clergy ministering in a multitude of ways around the world. □

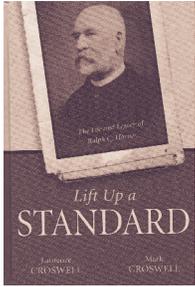
▷ NEW ARCHIVES ROOM OPERATIONAL (pictured right) – The extensive and growing denominational archives have now been transferred to the Historical Center's new and expanded Archives Room.

▷ Former *Light & Life* editor G. Roger Schoenhals has published a series of e-books reflecting on Scripture and life experiences. Roger has kindly donated paper copies to the MMHC, increasing the Center's collection of works by FM authors. Among the ten titles: *In the Psalms Day-by-Day*, *Deeper in the Lord's Prayer*, and *Dogs, Camping, and Other Candid Tales*. For more information, visit www.papathree.com.



Book Review

Lift Up a Standard: The Life and Legacy of Ralph C. Horner, by Laurence Croswell and Mark Croswell (2012; no publisher listed). 468 pp (hardbound), with photos, appendices.



Ralph Horner (1853-1921) is one of the most significant figures in Canadian church history, and perhaps the most significant figure in the Canadian holiness movement. He founded two denominations, the Holiness Movement Church (HMC) and the Standard Church of America (SCA). His ministry bore much fruit, particularly in Eastern Ontario, though its reach extended to other parts of Canada,

the Northern U.S., Egypt, and China.

Despite his importance, Horner has received relatively little attention over the years. Laurence and Mark Croswell have done the church a great service in writing this engaging full-scale biography. Though not an academic book, it is responsibly researched and fills an important void in Wesleyan historical literature.

The book deals with Horner's entire life, beginning with his birth and early years on the family farm near Shawville, Quebec. He was converted at a Methodist camp meeting in 1876, and began his ministry in the Methodist Church of Canada.

Horner came into conflict with the Methodist Conference, however, because he believed he was called to be a "mass evangelist," travelling freely without the responsibility for a circuit. This led to his expulsion in 1894. Along with other likeminded Wesleyans, Horner went on to form the Holiness Movement

Church in 1897. The HMC made significant progress, mainly in small communities, and is remembered for its fervent camp meetings.

A schism in 1916 led to the formation of the Standard Church, with Horner serving as Bishop. The Croswells note that this schism drained some of the life out of the burgeoning Hornerite movement. Indeed, while they celebrate the successes of both the HMC and the SCA, the authors (who have deep SCA roots) also note how clericalized decision-making, creeping legalism, and entrenchment in rural contexts all worked against the two denominations as the twentieth century progressed.

The later chapters of *Lift Up a Standard* focus on the continuing ministry of the SCA after Horner's death, up to the merger with the Wesleyan Church in 2003. Horner's other spiritual descendants, the HMC, merged with the Free Methodist Church in 1958. Thus, although the institutional bodies Horner founded no longer exist, the fruits of his ministry can still be seen today.

Horner's story is a compelling one, and *Lift Up a Standard* does a good job of retelling it for a contemporary audience.

— James Pedlar, Tyndale Seminary, Toronto

LETTERS

Rev. David Yardy forwarded to me the 1924 report of the General Missionary Secretary from the Historical Center. It is a revelation. W. B. Olmstead was at least fifty years ahead in his thinking of missions. I am pleasantly surprised to know that FMCNA had sent out missionaries to China, Japan, India and many other countries. What a vision to go and make disciples of all Nations!!

— Bishop Narendra John, Free Methodist Church of India

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