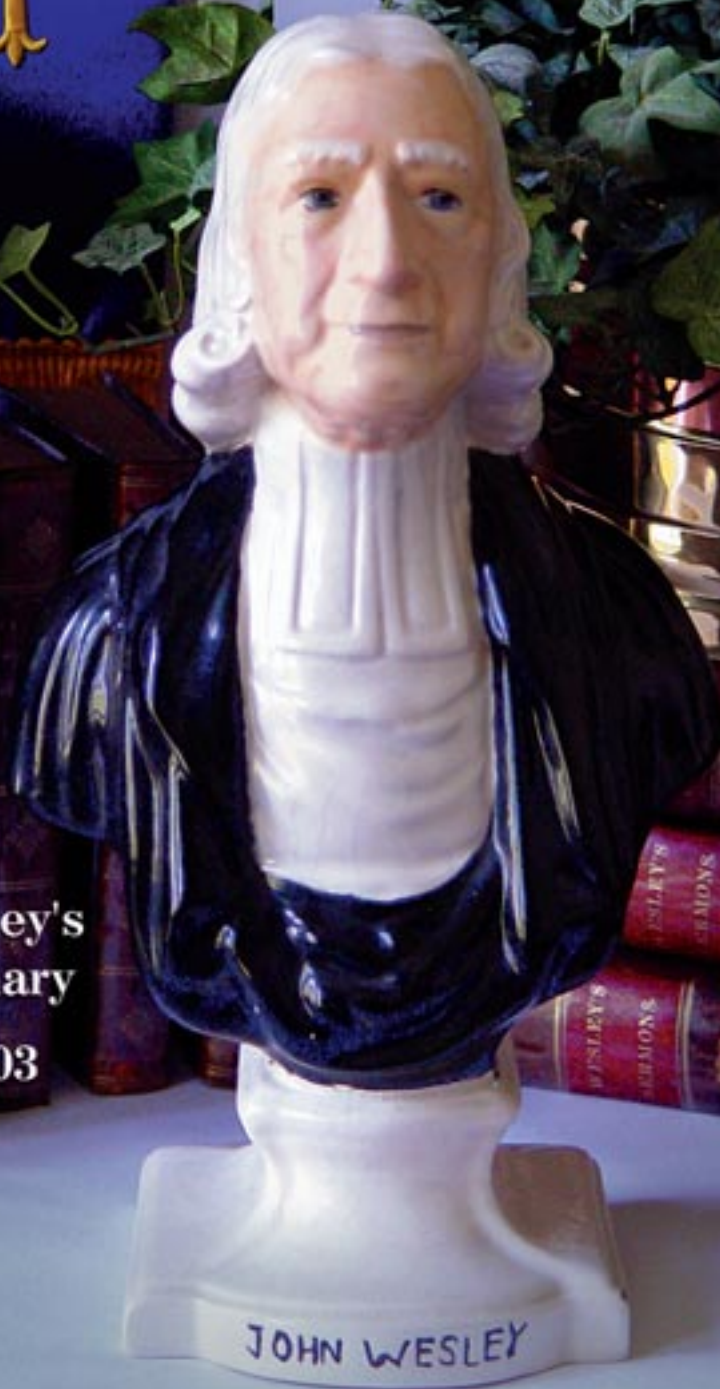


GOD'S REVIVALIST

September 2003

and Bible Advocate



**John Wesley's
Tercentenary**

1703-2003

introduction

CELEBRATING THE WESLEYAN TRICENTENARY

In soaring cathedrals and clapboard chapels John Wesley's children are celebrating the 300th anniversary of his birth. This issue of *God's Revivalist* is our part in this worldwide Wesleyan Tercentenary commemoration. To holiness people, Wesley's name is still a household term, for as we gratefully acknowledge, he was the master-builder whom God used to lay the foundations of our movement.

In honoring him, we honor first his message. For it is the message which is most important, especially since Wesley's message was God's message, clearly set forth in Scripture. Centered in God's purpose to make us like Himself, this is still the touchstone of all that we confess and practice. For we insist, as did Wesley, "that true Christianity consists, not in a set of opinions, or of forms and ceremonies, but in holiness of heart and life."

Continually the Spirit breathes new life upon His people, calling holy men to lead them to renewal and reform. In the fourth century He raised up Athanasius to recall the Church to its original confession of Christ's true deity. In the 16th, He raised up Luther to recall it to its original proclamation of justification by faith. In the 18th, He raised up John Wesley to recall it to its original call to scriptural holiness.

That's why he always will be esteemed as a great hero in Christ's Church. Some have overdone this, of course, exalting him as a sort of spiritual King Arthur of super-human proportions. In reaction to this unreal, mythical Wesley, our "historical revisionists" have reacted, pointing to his personal weaknesses, unhappy marriage, and quaint personal opinions.

John Wesley was as subject to human foibles as any of us, as he himself would quickly have said. Yet he was a scholar and a saint—"in learning and sincere piety scarcely inferior to any; in zeal, ministerial labors and extensive usefulness, superior perhaps to all men, since the days of St. Paul," as his friends wrote in the chancel tablet at City Road.

Under God he also is our founder and our mentor. Most of what is right among us still descends from his Biblical example and instruction, and most of what is wrong comes from our ignoring them. By rediscovering John Wesley and reclaiming him for our own, the holiness moment will find affirmation for its central theme, but it will also find serious correctives which we may not like but which we need.

If this issue creates renewed interest in the man, we hope it also creates renewed interest in the message. Humbly and prayerfully we present it to you as our part of the worldwide celebration of the Wesleyan Tercentenary. ■

—Larry D. Smith, Editor

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God's Revivalist and Bible Advocate (ISSN 0745-0788) is published nine times a year for \$10.00 per year (\$11.50 in Canada and foreign countries) by the Revivalist Press of God's Bible School, College and Missionary Training Home, 1810 Young Street, Cincinnati, Ohio 45202. Periodical postage paid at Cincinnati, Ohio, and at additional mailing offices. **POSTMASTER: send address changes to *God's Revivalist and Bible Advocate*, 1810 Young Street, Cincinnati, Ohio 45202.**

God's Revivalist and Bible Advocate, the official organ of God's Bible School, is a magazine founded by Martin Wells Knapp in July of 1888. We seek to proclaim the good news of salvation; to stir a revival spirit among Christians; to stimulate Christian growth and responsible Christian living; to present the happenings and interests of God's Bible School.

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the president's page

ARRIVAL THEOLOGY

by Michael R. Avery, president

One of the great legacies handed down to the Church by the father of Methodism was a passionate pursuit of God resulting in personal holiness. Wesley taught that salvation was a journey marked by crisis or moments of “actualization”—in particular, two crises, regeneration and entire sanctification. Wesley stressed a real conversion experience. He was also instrumental in reviving the Church’s teaching on full sanctification as a second work of grace, attainable now by faith. Nevertheless, he insisted that every crisis was preceded and followed by the gradual and constant work of the Holy Spirit. To Wesley, the pursuit and transformation never ended.

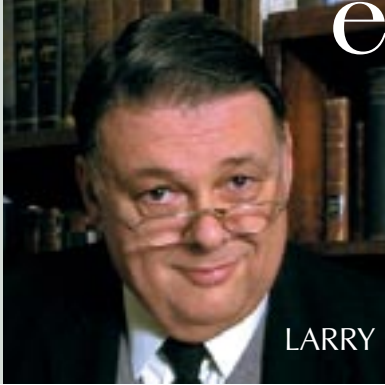
Wesley’s renewed emphasis on these crisis experiences led to great revival and thousands of transformed lives. However, this same emphasis also created a problem. He addressed the situation formally at his conference of 1770, when he wrote: “Does not talking, without proper caution, of a justified or sanctified state, tend to mislead men; most naturally, leading them to trust in what was done in one moment? Whereas, we are every moment pleasing or displeasing to God, according to our works; according to the whole of our present inward temper and outward behavior.” Wesley was seeking to warn those who were falling victim to what might be called “arrival theology.” This false sense of “having made it” was breeding a spiritual pride in the ranks of Methodism and undermining further spiritual growth.

We face the same problem today. Darius Salter in his excellent book, *Prophetic Priestly Ministry*, says that arrival theology comes from thinking that “entrance into the Christian fold is more akin to arrival than it is to the beginning of a pursuit.” Salter goes on to say, “Strangling the church’s health is the belief that one’s past spiritual experience guarantees today’s Christian vitality. Though only a few within evangelicalism’s broad spectrum of theology overtly espouse eternal security, most have adopted it. The result is a sterile faith that knows little of the thirst that is absolutely essential to find spiritual nourishment.”

I believe this problem arises out of embracing a non-Wesleyan view of salvation—a view that makes salvation a thing that God gives us and that cannot be taken away (giving salvation an existence in itself apart from the active presence of Christ). The Bible knows of no salvation apart from the Saviour. Salvation is the result of the active presence of God at work in one’s life. Paul said it was “Christ in you the hope of glory.”

(continued on page 14) ➡

SEPTEMBER 2003



LARRY D. SMITH

LIGHT THE CANDLES ON HIS CAKE!

John Wesley was almost Uncle John to “p.k.’s” like me, reared a half-century ago in an old-time Free Methodist parsonage. He had been dead for generations, but his presence never seemed far away. Our pastors quoted from his sermons; our bishops pointed to his piety; and our periodical displayed his portrait. It was no accident that I revered John Wesley.

I still revere John Wesley. As we celebrate the 300th anniversary of his birth, it is my utter joy to light a candle on his cake and invite you to do the same. It’s not that we idolize the venerable founder of Methodism, or even agree with every opinion that he expressed. But we do highly honor him, since God Himself has so obviously done the same. After all it was God who made John Wesley the leader of the greatest revival of spiritual life since the days of the New Testament.

As a youngster, I used to climb up to my father’s study in the tower of our church, pull down Steven’s *History of Methodism*, and pour over the accounts of that vast awakening. I still read those kind of books, but I understand better now that both in its depth and in its breadth, the Wesleyan Revival is unique in Christian history. In depth, its penetrating message was “scriptural holiness”—personal in actualizing experience, to be sure, but cosmic in expanding power. And in breadth, that revival transformed the soul of Britain, shaped the opening American frontier, and changed the course of history.

Tears glisten in my eyes, as they did in my father’s study. For I am as deeply stirred now as I was then by that 18th-century saint and scholar who was determined to be a “real Christian,” as Dr. Collins has reminded us, and then to make a real Christian of everyone he met. It is no wonder that the American poet Richard Watson Gilder saluted John Wesley as the

“very soul that over England flamed! / Deep, pure, intense . . . convicting men of sin,” and by the power of divine grace, “...creating God again in human hearts.”

*Let not that image fade . . .
In youth, in eager manhood, age extreme—
Driven on forever, back and forth the world,
By that divine, omnipotent desire,
The hunger and the passion for men’s souls!*

Many of you know he experienced God in saving power that memorable night of May 24, 1738, then took that saving power to his dying culture. When the churches closed against him, he strode out to the open fields; preached there with faithfulness and fervor; looked drunken mobs fearlessly in the face; endured rotten eggs, vicious lies, and raging bishops; led thousands of weeping sinners to the cross; and then nurtured them in a system of spiritual formation which the Spirit used to transform them into saints.

Every bit of this is our legacy as Methodists, and every bit of it is true. Nor is that legacy merely a crumbling relic, for as we know, the secret of our past is also the secret to our future. Yet it is no secret at all—or if it is, it is an open one, which simply put it this: *God can change human nature! God can deal radically and victoriously with sin! God can remake us in the likeness of Jesus Christ His Son.* Moreover, what He can do with each of us, He can do with all of us; and indeed the whole world is the platform of His redemptive work. For in His time, all the groaning creation “shall be delivered from the bondage of corruption unto the glorious liberty of the children of God” (Rom 8:21).

This bright “optimism of grace” was Wesley’s springboard to his holiness message. For if we ever are to be holy, God must make us so! Our record of sin and failure is so dismal that there is no ground at all for hope of self-renewal. But then Christianity is not about human effort but about divine triumph—though, of course, as we Wesleyans insist, our will must affirm His will and submit absolutely to it. True, the raw materials we offer Him are unpromising, at best; but if we will give them all to Him, He will make of us what we never thought we could become. All this is based upon the Biblical assertion that there are no limits to what grace can do. This is what we still teach as the central purpose of the gospel, and this is why we are the holiness movement.

What we have neglected, however, is the splendid framework of counter-balanced truth which Wesley erected to solidify and perpetuate his message. (p22) ➡





JOHN WESLEY, THEOLOGIAN

Wesley is not remembered as a “systematic theologian” who wrote scholarly volumes setting forth and explaining a carefully-nuanced structure of Christian dogmatics. Yet his constant attention to theological truth underscored his entire life and ministry, and he was careful to put his movement on a Biblical foundation. He was intensely loyal to the old doctrines of classical Christianity and proclaimed them with creativity and freshness in the power of the Holy Spirit. Thus, there were no new Methodist doctrines, but there were distinctive Methodist emphases. These were *repentance, faith, and holiness*, as Wesley declared. Repentance is the “porch to religion,” for it is a steadfast turning from sin to godliness. Faith is the “door to religion,” for it lays hold of God’s promised mercy through Christ for personal salvation. Holiness is “religion itself,” for holiness is God’s central purpose in freeing us from the power of sin and renewing us in His own likeness. “Scriptural holiness” was Wesley’s passion, and it was the keynote of the movement which he founded. ■

ENTIRE SANCTIFICATION

ACCORDING TO JOHN WESLEY

Entire Sanctification or “Christian Perfection,” as Wesley often called it, was a central focus of early Methodist teaching. Indeed, he referred to this as the “Grand Depositum” which God had committed to his followers. In 1764, according to his own words, he “wrote down the sum of what I had observed” concerning this essential doctrine “in the following short propositions”:

1. **There is such a thing as perfection**, for it is again and again mentioned in Scripture.
2. **It is not so early as justification**, for justified persons are to “go on unto perfection,” Heb. 6:1.
3. **It is not so late as death**, for St. Paul speaks of living men that were perfect, Phil. 3:15.
4. **It is not absolute**. Absolute perfection belongs not to man, nor to angels, but to God alone.
5. **It does not make any man infallible**. None is infallible while he remains in the body.
6. **Is it sinless? It is not worthwhile to contend for a term**. It is “salvation from sin.”
7. **It is “perfect love,”** I John 4:18. This is the essence of it. Its properties or inseparable fruits are rejoicing evermore, praying without ceasing, and in everything giving thanks, I Thes. 5:16.
8. **It is improvable**. It is so far from being incapable of increase that one perfected in love may grow in grace far swifter than he did before.
9. **It is amissable, capable of being lost**, of which we have numerous instances.
10. **It is constantly both preceded and followed by a gradual work**.
11. **But is it in itself instantaneous or not?** In examining this, let us go on step by step.

An instantaneous change has been wrought in some believers. None deny this. Since that change, they enjoy perfect love; they feel this, and this alone; they “rejoice evermore, pray without ceasing, and in everything give thanks.” Now this is all I mean by the perfection which I preach.

“*But in some this change was not instantaneous,*” [as some may say]. They did not perceive the instant when it was wrought. It is often difficult to perceive the instant when a man dies; yet there is an instant in which life ceases. And if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

“*But this doctrine has been much abused.*” So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine.

“*But those who think they are saved from sin say they have no need of the merits of Christ.*” They say just the contrary. Their language is—

*Every moment, Lord, I want,
The merit of Thy death!*

They never before had so deep, so unspeakable conviction of the need of Christ in all His offices, as they have now.

Therefore, all our preachers should make a point of preaching perfection to believers constantly, strongly, and implicitly; and all believers should mind this one thing and continually agonize for it.” ■

—Abridged by the editor from the Plain Account of Christian Perfection.

JOHN WESLEY'S

ADVICE TO SANCTIFIED BELIEVERS

1. **Watch and pray continually against pride.** If God has cast it out, see that it enter no more. Let "there be in you that lowly mind which was in Christ Jesus." And "be ye likewise clothed with humility." Let it not only fill, but cover you all over. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes. Be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it.

2. **Beware of that daughter of pride, enthusiasm [fanaticism].** Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, or revelations to be from God. Try all things by the written Word, and let all bow before it. You are in danger of enthusiasm every hour if you depart ever so little from Scripture, yea, or from the plain meaning of any text, taken in connection with the context.

Another ground of these and a thousand mistakes is the not considering deeply that love is the highest gift of God: humble, gentle, patient love; that all visions, revelations, manifestations whatever, are all little compared to love. It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "Have you received this or that blessings?" if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart that from the moment God has saved you from all sin, you are to aim at nothing more but more of that love described in the thirteenth chapter of the Corinthians. You can go no higher than this til you are carried into Abraham's bosom.

3. **Beware of Antinomianism—"making void the law" or any part of it "through faith."** Let this be our voice: "I prize thy commandments above gold or precious stones. Oh, what love have I unto thy law." Beware of self-indulgence; laughing at self-denial and taking up the cross daily, at fasting or abstinence. Beware of censoriousness, thinking or calling them that any ways oppose you—whether in judgment or practice—blind, dead, fallen, or "enemies of the work." Enjoying the favor or suffering the displeasure of God greatly depends on every single act of obedience or disobedience.

4. **Beware of sins of omission.** Lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety or mercy. Do all the good you possibly can to the bodies and souls of men. Give no place to indolence or sloth. Be always employed. Lose no shred of time. Gather up the fragments that nothing be lost. Be "slow to speak" and wary in speaking. Do not talk much, neither long at a time. Few can converse profitably above an hour.

5. **Beware of desiring anything but God.** Now you desire nothing else; every other desire is driven out; see that none enter again. Be patterns to all of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God; nor regard any pain which does; that you simply aim at pleasing Him, whether by doing or suffering; that the constant language of your heart with regard to pleasure or pain, honor or dishonor, riches or poverty (p14) ➡



JOHN WESLEY,
FIELD PREACHER

Wesley scandalized proper high churchmen by his preaching in the open fields. His first open-air sermon was preached to the coal miners near Bristol, England, on April 2, 1739. This was at the request of his friend George Whitefield, who had already been proclaiming the Word in this unconventional method. Wesley never really liked field preaching, much preferring the order and dignity of Anglican worship to the confusion and frequent disorder of out-of-doors services. But for decades he took his pulpit in the open fields, first, because the churches were closed against him, second, because the masses did not go to the churches, and third, even if they had, the churches could not have held them. Probably field-preaching was the single most successful method Wesley used to evangelize the lost. Wesley is said to have preached approximately 42,000 sermons during his more than half-century of public ministry. ■

SEPTEMBER 2003



PILGRIMAGE TO CITY ROAD



By Larry D. Smith

"I should like to be buried here, and on the morning of the Resurrection rise with all my children round me." John Wesley spoke these words as he watched workmen erecting his new chapel on City Road, London. He died 12 years later on March 2, 1791; and a week later, his funeral was held at the chapel with "no hearse, no coach, no escutcheon,



no pomp, except the tears of those that loved me," as he had instructed. His coffin was carried by "six poor men" to the grave site he had selected. There it was lowered into the brick vault which he had prepared, and there—surrounded by his friends and colleagues—John Wesley awaits the Last Trump.

Twice I have visited that hallowed spot. On November 1, 1978, in the company of an IHC group led by H.E. Schmul and surrounded by hundreds of other Methodists from around the world, I attended ceremonies reopening the chapel following its thorough renovation. Nearly 25 years later, I returned to City Road on July 7, this summer, with the Rev. Barry Mander, pastor of the Independent Methodist Church, Portadown, North Ireland; his son Mark, a ministerial student at God's Bible School and College; and Chip Bullock, a 2003 ministerial graduate from GBS and former dean of men who now serves as an assistant pastor in Cedar Springs, Michigan.

Almost a week earlier, Chip and I had arrived in Portadown, where I was to deliver six sermons during the Independent Methodist Church's commemoration of the 300th anniversary of John Wesley's birth and the 25th of its own establishment. The final service was held Sunday evening, July 6; and the next morning we flew to London. Pastor Mander was our gracious host and efficient guide who led us through the mysteries of the "Underground" to the heart of the vast metropolis which once ruled the greatest empire the world has ever known. We stopped at St. Paul's Cathedral, then walked to Aldersgate Street to the site where Wesley's heart "strangely warmed." Then we crossed to City Road, where first we visited Bunhill Fields, an historic cemetery where Susannah Wesley, John Bunyan, and Isaac Watts lie buried.

Immediately across the street we glimpsed Wesley's house and chapel. The complex is a serene and lovely bit of 18th century England squeezed between the sprawling business houses of the 21st. As we walked through the great iron gates, we were confronted by a bronze statue of Wesley, who in one hand is holding his Bible for field preaching and who with the other seems to be blessing those around him. On the pedestal is carved "The world is my parish."

To our right was the narrow brick house which he built at the same time as the "new chapel," and there he lived among the busy coming and going of preachers and guests, and there he worked, prayed, and died. It is simple, but elegant, built as is the chapel in the popular Georgian style of his times; and it contains much of the fascinating memorabilia of his crowded life. His long-case clock, made in 1693, still ticks away the hours; and his preaching robe, bands, and three-cornered hat seem to await his next journey to Bristol or Newcastle. Visitors even see his silver baby rattle and the fierce-looking "electrical machine" he used to "cure" patients' ills in his dispensary. We were especially moved to stand in the tiny prayer room—the "Power House of Methodism"—where Wesley wrestled with God in the early hours of the day.

His chapel is known as the "mother church of Methodism," and we entered it with a sense of awe. In its great mahogany pulpit—now five feet lower than at the first—not only the Wesley brothers, but other great luminaries of early British Methodism declared the Word. In the apse behind is the communion table and original railing where Wesley and his friends regularly administered the Lord's Supper to eager multitudes. Above the holy table rises the classical reredos with the Apostles' Creed, words from the Lord Jesus, and in gold letters, the words of the Sanctus: "Holy, Holy, Holy." It is clear that Wesley meant this as a classic Christian church, where Word and Sacrament were both faithfully administered.

On either side of the chancel are memorial tablets dedicated to John Wesley, John Fletcher, Joseph Benson, Thomas Coke, and Adam Clarke. On Wesley's tablet is carved a globe resting on a Bible, a winged trumpet to sound the gospel, a shepherd's crook to guide the faithful, and his dying words, "The best of all is God is with us." On his brother Charles' memorial is a lyre, (p17)➡



JOHN WESLEY, POET AND MUSICIAN

Although Charles Wesley is regarded as the "sweet singer of Methodism" and probably the greatest hymn writer of our language, his older brother John also wrote hymns and translated others, particularly from the corpus of German pietist music. Perhaps the most famous of these is "Jesus, Thy Blood and Righteousness," originally penned by the Moravian, Count Nicholas L. von Zinzendorf. Wesley is particularly remembered as the editor of his brother's hymns, pruning away terms that he felt were theologically questionable or too sentimental in reference to the Deity. His famous hymnbook of 1780 contained 525 hymns which helped form and propagate the theological consciousness of early Methodism. ■



valued at about \$30,00 for the beginning and intermediate bands.

2. *New science lab for the high school department.* Part of this equipment will be installed immediately, while the rest will remain in storage until it is placed in the science area to be created next summer in GBS's new high school quar-

ters. This will be located in the area now occupied by the *Revivalist* offices and printing area.

3. *New Revivalist offices.* After occupying its present location in the Revivalist Memorial Building for more than 80 years, the offices of *God's Revivalist* will be relocated to the east end of the third floor of the Administration Building. Two faculty apartments have been

NEW IMPROVEMENTS UPGRADE CAMPUS

Current improvements and renovations at GBS include the following:

1. *New mobile computer lab for the elementary department.* This is a cart containing a computer server and 24 laptops connected by a wireless system. It is easily rolled from one classroom to another and will be used as a classroom content tool and also to teach basic computer literacy to elementary students. Other additions to the elementary department include new equipment



BUDDY ROGERS MUSIC DELIVERS \$30,000 WORTH OF NEW BAND INSTRUMENTS

REVIVALIST FAMILY

On these pages, we feature items about GBS alumni, vital statistics, significant events scheduled throughout the "Revivalist family," and brief news notes from across the holiness movement. An item for inclusion in the "Revivalist Family" must be submitted within four months of the event which it reports and should be addressed to the Editorial Office, 1810 Young Street, Cincinnati, Ohio 45202; or revivalist@gbs.edu.



BIRTHS

To **Shane and Brenda (Fox) Gardner**, a daughter **Allison Marie**, born April 26, 2003, Anderson, Indiana. Brenda is a GBS alumna.

To **Charles P. (HS '91) and Kimberly (Lavy) (HS '89) Marshall**, Franklin, Ohio, twins, **Ean Williston** and **Abigail Elizabeth** born May 8.



To **Tim (BRE '92) and Holly (Weingard) (1989-92) Miller**, Fisher, Pennsylvania, twin daughters, **Melody Rose** and **Moriah Joy**, born May 18.

To **Jonathan and Rebecca (Fay) (AA in Sec Sci '99) Ramsey**, a daughter, **Clarinda Fay**, born June 27, 2003, Napanee, Ontario.

removed due to fire code regulations, and the space has been converted to office and classroom use. Since the actual printing of *God's Revivalist* is now outsourced to Country Pines, Inc., Shoals, Indiana, the publication's new quarters will include only business, editorial, and layout/design offices. Adjacent and across the hall will be two small conference rooms which will double as classrooms, as well as two small areas which will become faculty offices.

4. *Roof Replacement.* The McNeill Music Hall has received a new roof of attractive architectural shingles. Contractor was Ed Durham, who with his wife, the former Heather Holden, attended GBS in the 1970's and served several terms of missionary service in Kiev, Ukraine. Their daughter Alisha will be a GBS student this fall.

5. *Fire Alarm Installation.* An integrated fire alarm system monitored by an off-campus service has been installed throughout the Knapp Memorial Building.



THE JON PLANK FAMILY

JON PLANK RELOCATES OFFICE IN PENNSYLVANIA

Jon Plank, on staff at God's Bible School and College since 1999, has relocated with his wife Alicia and his daughter Ashley to Selinsgrove, Pennsylvania, where he continues as graphic designer for GBS. He also maintains the college website at www.gbs.edu as well as the *Revivalist* website at www.godsrevivalist.com. Under the terms of his current GBS contract, Plank is accepting freelance work and can be contacted by phone at

570-743-4576 and by e-mail at jplank@gbs.edu. His address is 24 Lost Creek Drive, Selinsgrove, Pennsylvania 17870.

WHAT'S DIFFERENT ABOUT THE DINING HALL?

Returning students were surprised to see the newly-renovated dining hall with its new paint, ceramic tile, and carpet. The former snack bar area is now divided by a fixed wall into two areas, one providing a presidential dining room, and the other containing a "student cyber cafe" with tables, booths, and other comfortable seating. A wireless connection to the GBS computer network will allow students to do research and check their email here and in the adjacent outdoor patio.

Also this year we have signed a contract with Hallmark Management Service to handle all meals, manage the stack bar area, and supervise the vending machines. At the noon and supper meals, students will be offered the following options: (1) "Heartland," the main (p12)➡



DEATHS

Susanna E. (McNeill) Westhafer, 85, died June 17, Anderson, Indiana. The daughter of Prof. Robert E. McNeill, founder of the GBS's Gospel Conservatory of Music, and his wife Emma (Atkinson) McNeill, she attended GBS, graduating with a Bible certificate in 1937. She was married to the Rev. Dexter Westhafer in 1940 and served with him in Church of the Nazarene pas-



torates in Canada, Ohio, and Indiana. She was a homemaker, taught Sunday school for more than 50 years, and loved to teach music, especially to young people. She is survived by her husband; three children, Jane, Chuck, and Debbie; one sister, Roberta; six grandchildren; and eight great-grandchildren. Funeral services and burial were in Anderson.

Mrs. Westhafer was a delightful and gracious lady with deep roots at

GBS. Her presence at the dedication of GBS's music hall in memory of her father during the GBS Centenary in 2000 was especially memorable. We cherish her memory and extend sympathy to her family.—Editor

Ila R. Heer, 95, died April 27, at Overland Park, Kansas. A native of Kansas, she attended Jabbok Bible School in Oklahoma and later moved to California, where she attended Beulah College. For many years she worked either as a maid or as a cook, retiring in 1973. In the late 1970's she did volunteer work for Wesleyan Indian Ministries, Hot Springs, South Dakota. (p12)➡

➡(p11) course area with the usual menu of meat, vegetables, and potatoes; (2) "Little Italy," with pizza and other forms of pasta; (3) "Deli," with cold cuts for sandwiches; and (4) "Grain Bin," with bagels, English muffins, breads, and cereals. Also available will be an extensive salad bar, an ice cream machine, and soda fountains. Hallmark begins service at GBS with a record of satisfied customers at such institutions as Centerville Bible College in Ohio and Vennard College in Iowa. —*Dr. Kenneth Farmer, Vice President for Student Affairs*

NEW STAFF AND FACULTY APPOINTMENTS ANNOUNCED

God's Bible School announces the following appointments to its staff and faculty for the 2003–2004 school year:

STAFF APPOINTMENTS

Paul Alexander will supervise the R.G. Flexon Library in addition

to his duties as Spanish instructor in college and high school. Assisting will be **Elisabeth (Schafer) Tyler**, who will give oversight to the library's technical functions. A 2002 GBS graduate, she has worked for four years in the Flexon library and has begun work on a graduate degree in library science. Missing will be Mrs. Judie Burton, who served for eight years as assistant librarian but who has resigned to give personal care needed in her immediate family.

Erin Center (GBS 2003 AA in Office Adm) has accepted the position of Cashier in the GBS business office.

Jennifer Fikes (GBS 2003 BA in Elem Ed), will assist in the Office of Student Recruitment.



Brenda (England) Herring, former GBS student ('97-'98) and former secretary to the Vice President for Academic Affairs, returns to campus as secretary to the President. She is married to former GBS student Aaron Herring and has experience as office administrator in a private firm.



Chris Lambeth, formerly head campus librarian, has assumed the full-time position of registrar, replacing Rodney Sones, now on sabbatical to pursue a doctorate at Southern Baptist Seminary, Louisville.



Jonathan A. ("Andy") Parriman, a 2003 GBS ministerial graduate, will serve as Dean of Men, replacing Chip Bullock, also a '03 GBS graduate, who is now assistant pastor of the Pilgrim Bible Church, Cedar Springs, Michigan.



REVIVALIST FAMILY

continued

➡(p11) Funeral Services were in Overland Park, with burial in Merriam, Kansas.

Dr. Armor D. Peisker, 95, Marion, Indiana, died June 8, 2003. He served for over 50 years in ministry in the Pilgrim Holiness and Wesleyan denominations. He was president of Colorado Springs Bible School and served 41 years in world headquarters positions, including General Editor, Assistant General Secretary of Foreign Missions, Editor of the *Wesleyan Advocate*, Editor of Sunday School Literature; and Executive Editor of Local Church Curriculum. Dr. Armor also con-

tributed to various books on Biblical knowledge and theology and completed his memoirs at the age of 90. Survivors include two children, Carolyn and Don; five grandchildren; and eight great-grandchildren.

Rev. Francis A. Taylor, 85, died July 7, Frankfort, Indiana. He earned a bachelor of theology degree at GBS and later a master's degree from Chicago Divinity School. He served as pastor of various congregations, as well as president and professor at College Chapel, Colorado Springs, Colorado, and as missionary to Haiti and Guyana. He is survived by wife,

the former Bessie M. Carroll, whom he married on June 16, 1947, and three daughters, Becky, Carol, and Marlina; 10 grandchildren; and two great-granddaughters. Funeral and burial were in Frankfort, the Rev. Earnest Batman officiating.

Ruth D. (Hoover) Taylor, 85, died July 6, 2003, at Raytown, Missouri. She graduated from GBS in 1941 with the BA degree. In the same year she was married to Bruce T. Taylor with whom she served as partner in ministry during his pastorates in Canada and the U.S., his tenure as a Nazarene district superintendent, and after their retirement

COLLEGE FACULTY APPOINTMENTS

Philip Bishop (GBS 2000 BA Mus Ed) who has just completed the degree Master of Church Music at Southern Baptist Theological Seminary, Louisville, returns to the Hilltop to teach in the Division of Music. His wife **Dorcus (Arnold) Bishop** will serve as secretary to the divisional chair, Garen Wolf.



Tim Crater, already on the faculty, will assume increased responsibilities in the Division of Music.



Michael Kelley, financial analyst for Fifth Third Bank, will serve as adjunct professor for the business program. He holds the degrees Bachelor of Science in Business Administration from Indiana University



of Pennsylvania and Master of Business Administration from Indiana University's Kelley School of Business (Bloomington).

HIGH SCHOOL APPOINTMENTS

P.D. Wolf, a junior in the GBS ministerial division, will teach Bible in high school. He has worked as budget director for the University of Cincinnati nursing program and has recently become associate pastor at the Christian Nation Holiness Church, Cozaddale, Ohio.



ELEMENTARY APPOINTMENTS

Crystal Reece (GBS 2000 BA Children's Min), returns to teach in our elementary department, where she served one year before leaving to pursue the degree Master of Education, which she has now completed at



Converse College, South Carolina.

Dixie Downing (GBS 2003 BA in Mus Ed) will teach elementary music classes and be in charge of two elementary-level bands. The program will be strengthened by the reinstating of a beginning violin program by Deanna Wolf and Erika Center.



Martha Hedstrom and Erika Center, both 2003 graduates from the GBS Division of Christian Education, will be instructors in the elementary program, where both have had student teaching experience. Increased enrollment and changes in staffing have made necessary the acquisition of new elementary teachers.



Leaving the elementary faculty are Cassandra Leathermon to prepare for her upcoming wedding, and Marianne Brown who will teach in the college program on a part-time basis. ■



in 1986, in overseas assignments in South Africa, Germany, and Nigeria. She is survived by her husband, and their four children, Lynn, Francine, T. Jay, and R. Loraine, and six grandchildren. Funeral services and burial were in Kansas City, Missouri.

MARRIAGES

Donald Lee Jackson to Julie Elizabeth Bowman, August 9, 2003, Schenectady, New York.

ALUMNI INTEREST

Dr. Mark Eckart ('83 BRE) was elected June 10 as superintendent

of the Indiana South District of The Wesleyan Church, succeeding the Rev. Marvin Hughes. Dr. Eckart, who has served as Vice-President for Student Affairs and as professor of Bible and theology at GBS, will give oversight to 95 churches and their pastors. He, his wife Debbie (Jones) ('83), and their three children, now reside on the district campgrounds and may be addressed at P.O. Box 174, Orleans, Indiana 47452; email meckart@blueriver.net, with phone number (812)865-3979.

David (BA '02) and Sarah (Wolf) (BA 2000) Fry, both GBS alumni,

and their daughter Kala now live in Brent, Alabama, where David serves as pastor of the Bible Methodist Church. He also is a full-time student at Wesley Biblical Seminary, Jackson, Mississippi.

Rachel Arndt (BA 2001) completed the degree Master of Education at the University of Cincinnati, August 2003.

Brenda Smith (BA 2001) graduated August 9, 2003, from Indiana Wesleyan University with the degree Bachelor of Science in Nursing (BSN). She is scheduled to teach for one year at Tenwek School of Nursing in Kenya, Africa. ■



JOHN WESLEY, WRITER AND PUBLISHER

No one ever used the printing press more effectively than John Wesley. He was determined to educate his growing number of converts in the Christian faith, as well as to challenge the general public with the claims of the gospel. To do this he and his brother Charles wrote about 500 books and pamphlets, most of them penned by John. He dealt with subjects as diverse as apologetics, spiritual formation, history, and the practical application of Christian morals. He issued a 50-volume *Christian Library*, which included the writings of Christians from various traditions, including the church fathers. He wrote pamphlets denouncing slavery, drunkenness, and worldliness, and also published English, French, Greek, and Hebrew grammars, and an English dictionary. One of his most famous works was *Primitive Physick*, a manual on home medical remedies. Wesley earned a fortune through his publications, but gave all of it away in the cause of Christ's kingdom. ■

ADVICE TO SANCTIFIED BELIEVERS continued

➡(continued from page 7)

is "All alike to me, so I / In my Lord may live and die."

6. **Beware of schism, of making a rent in the Church of Christ.** That inward disunion, the members ceasing to have a reciprocal love "one for another" (1 Cor. 12:25), is the very root of all contention, and every outward separation. Beware of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, or that this or that opinion is essential to the work. Do not condemn or think hardly of those who cannot see just as you see or who judge it their duty to

contradict you. Give no offense which can possibly be avoided. See that your practice be in all things suitable to your profession, adorning the doctrine of God our Saviour.

7. **Be exemplary in all things, particularly in outward things** (as in dress), in little things, in the laying out of your money (avoiding every needless expense), in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So shall you be "a light shining in a dark place." So shall you daily grow in grace," til "an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ." ■

—Abridged by the editor from the Plain Account of Christian Perfection.

JOHN WESLEY'S PERSONAL MOTTO

"If we see God in all things and do all for Him, then all things are easy," Wesley once remarked. He lived constantly to "do all things" for God, and implemented that purpose by following this famous motto:

Do all the good you can, by all the means you can, in all the ways you can, in all the places you can, in all the times you can, to all the people you can, as long as ever you can.

THE PRESIDENT'S PAGE continued

➡(continued from page 3)

The Bible clearly teaches that lives can be radically and instantly changed through regeneration and entire sanctification, but it never teaches that those are stopping points. Our spiritual life is indeed a lifetime journey. Regeneration and entire sanctification are critical crossroads on that journey, but neither experience will put us on a

plateau of self-congratulatory ease. One introduces and the other intensifies a relationship with the Saviour. Salvation will both satisfy and intensify your spiritual hunger. Keeping this tension in your spiritual journey will place you in the company of great saints. It will certainly be key to your ultimate arrival in heaven. ■

WHAT IS *W*ESLEYANISM?

BY DR. RICHARD S. TAYLOR, holiness educator, writer and theologian



The simple answer would be to say that Wesleyanism is a religious movement committed to the teachings of John Wesley. Thus, the movement takes its name from a man, just as Lutheranism takes its name from Martin Luther.

Honoring the memory of John Wesley would be nothing to be ashamed of, for few men in history have influenced the world for good as he did. The temptation is to plunge into a recital of his incredible achievements. But in so doing we would miss the real answer to the question, “What is Wesleyanism?”

FUNDAMENTALLY A MESSAGE

Wesleyanism is fundamentally a message, and Wesleyans are bearers of the message. Too often, Wesleyans have been diverted by rabbit tracks.

Much has been said in recent years about the so-called Wesleyan Quadrilateral—Scripture, reason, experience, and tradition. This is not Wesleyanism. It is rather the four strands of evidence on which Wesley relied to shape and then validate his teaching.

Neither is Wesleyanism the spirit of tolerance which Wesley manifested in his famous sermon, “The Catholic Spirit,” based on II Kings 10:15: “Is thine heart right, as my heart is right with thy heart?...If it be, give me thine hand.”¹ Some have seized upon this as the most distinctive mark of Wesleyanism, and as the justification for their own doctrinal wanderings. They forget that this tolerance in Wesley had its well-marked limits—as they would understand if they read the entire sermon.

With some, Wesley was tolerant as a personal friend, but intolerant of their doctrine—George Whitefield’s hyper-Calvinism, for instance. He was equally intolerant of John Taylor’s Pelagianism. Respecting the doctrine of original sin, he declared, “Allow this, and you are so far a Christian. Deny it, and you are but an heathen still.”² Obviously, his tolerance had boundaries. In fact, he made a rule that no one could preach in Methodist chapels who was not in full harmony with Methodist doctrines.³ He would not look with favor on using his sermon “The Catholic Spirit” as justification for unbridled doctrinal pluralism.

A DOCTRINE OF SALVATION

Wesleyanism is a soteriological theology. This means that it is primarily a doctrine of salvation. While developed within the matrix of historic orthodoxy, it has a special and clearly identifiable focus: the salvation of sinners

and the sanctification of believers.

That this was his lifelong-undeviating focus has been established too many times by such researchers as Harald Linstrom, George Croft Cell, Leo Cox, and many others, for the affirmation to need proof at this point. That would be like reinventing the wheel.

It was this focus which made him an itinerant evangelist and, at the same time, an intense and faithful nurturer. Out of this focus came most of his theological writing, and the continuous flow of faith-building literature. Out of it came the class meetings, the bands, lay preaching, system, and the Wesley chapels.

This means (to repeat) that Wesleyanism is fundamentally a message. That is, it is a body of doctrine which is essentially good news, which needs to be preached, and which has to do with the eternal destiny of every living person. Therefore, we cannot separate Wesleyanism’s doctrinal tenets from the urgency of their communication.

Wesleyanism, then, is not just a position; it is a passion. Without the passion, what is left is less than authentic Wesleyanism. True Wesleyans are consumed with a desire to communicate this message to persuade men and women to accept it. The doctrines minus the urgency can too easily become objects of mere nostalgia and archival tradition, which we take out once in awhile for learned discussion.

LIFE-AND-DEATH URGENCIES

It was this driving burden to see sinners come to Jesus and to help believers, struggling with their inbred sin, find full deliverance, which made Wesley an evangelist first and a theologian second. Not that true doctrine was of secondary importance in his mind—far from it. But his theologizing was prompted by his evangelistic concerns. It was forged in the hot fires of controversy and on the anvil of the immediate demands of practical Christianity. It was not an ivory tower pastime.

The passion that was and is Wesleyan’s dynamic is far more than intellectual ardor. It is rather a conviction that this message must become personal experience. The true Wesleyan, therefore, is gripped by life-and-death urgencies, for at the heart of the message is the belief that without the saving grace of Christ, men and women are lost.

The experiential core of Wesleyanism set it apart from much of the assumption of Wesley’s day, viz., that our ultimate destiny was hidden in God’s sovereignty and that no person could know for sure whether (p19)➡

Phone-a-thon 2003

September 29–October 2

October 6–8

October 13–16

For 103 years GBS has been marked by its open door to needy students. Many alumni testify to receiving their education on the Hilltop as a work student. Today that tradition continues. A number of students receive aid through the student work program, institutional scholarships or other assistance. The annual student phone-a-thon is an effort to raise the money needed to fund these programs.

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2003 Goal — \$120,000

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NAME

TELEPHONE

ADDRESS

➡(p9) reminding us of his immortal hymns. On the tablet for Thomas Coke, early Methodism's inexhaustible missionary statesman, an African native points to the text, "Ethiopia shall soon stretch out her hands unto God."

Above us rose the galleries, supported by polished jasper pillars, given by Methodists from around the world to replace the ship masts which Wesley had received from King George III for that purpose. In like manner, the chapel has been adorned in later years by marble memorial busts and inscriptions, stained glass windows, and now a newer communion area before the pulpit with a rail given by Lady Margaret Thatcher. It was at that rail that we knelt down to pray where for generations so many prayers have ascended to the Father. Before we left, I paused at the font from Madley parish church, where holy John Fletcher had baptized many little ones in the name of the Triune God.

Through a side door we passed into the cemetery where not only Wesley but over 5,000 of those old Methodist forebears of ours were laid to rest. In Wesley's own crypt are buried his sister Martha and seven of his preachers, including Dr. John Whitehead, who also was his physician and biographer. Adam Clarke, the famous commentator, awaits the Resurrection in a grave next to Wesley's; and also buried around him are Joseph Benson, scholar, pulpit orator, and commentator; Richard Watson, Methodism's first systematic theologian; and Jabez Bunting, four times president of the British conference whose burial in 1858 was the last at City Road.

Barry Mander, Mark, Chip, and I were soon to thrust our way back into the sights and sounds of modern, secularized society—a society so very different from that which John Wesley faced, yet also a society in so many ways the same. But here in his chapel and at his tomb, we knelt again, giving God praise for His servant who by his faith and courage had changed his world and who left us a legacy which shall endure for eternity. We were only a handful of the many thousands of his sons and daughters from the farflung Methodist family who have come on pilgrimage to City Road. But like so many of them, we walked back out through the great iron gates, more committed than ever to the great message of scriptural holiness to which John Wesley gave his life. Behind us we left him, where as he wished, he will rise on the morning of the Resurrection, surrounded by his friends and colleagues. ■



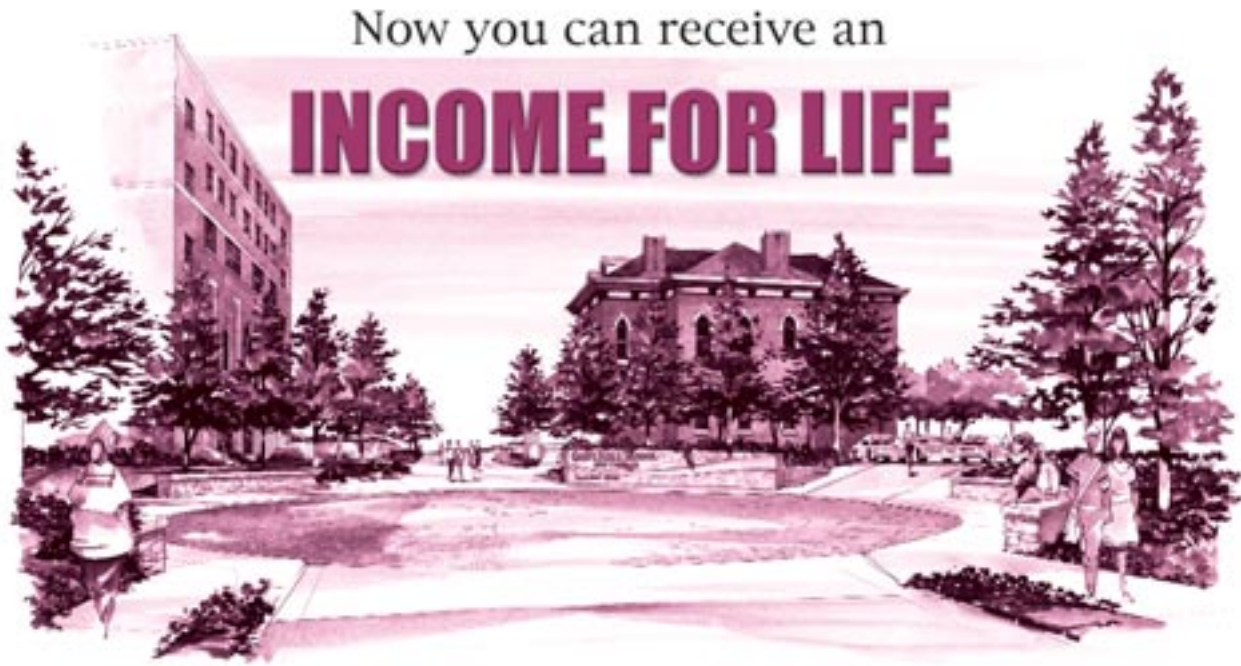
Wesley's Chapel

(Used by kind permission of the curator of Wesley's Chapel Museum, London, England)



JOHN WESLEY, TRAVELER

London, Bristol, and Newcastle-on-Tyne were the principal cities which formed the triangular pattern of early Methodist circuit life in England. "Circuits" were groups of connected preaching points, supplied often by lay preachers appointed each year by Wesley in his annual conference. To oversee the growing work Wesley was a tireless traveler, for over 52 years covering approximately 250,000 miles by horseback, and in later years, using a horsedrawn carriage given by his friends. He set the pattern for the Methodist "itineracy," the system of pastoral appointment which was used so effectively both in England and in America. ■



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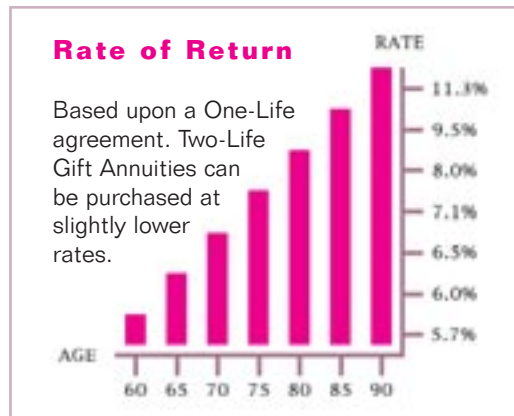
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➡(p15) he was among the elect. Wesley repudiated this crippling uncertainty and insisted that we could know we were saved and also know we were sanctified wholly. The inward witness of the Spirit was every person's blood-brought privilege.

EXPERIENCE TESTED BY SCRIPTURE

Herein do we have the key to the proper understanding of the Wesleyan Quadrilateral. The critical term is "experience." Not that our personal experience becomes the primary authority. That, for Wesley, was the Scripture. But Wesley believed that what he found in the Scripture was a teaching which could and must be validated in experience. He observed sinners being changed and Christians coming into a deeper work of grace. He believed that what the people around him were experiencing matched what the Bible taught. He found further that this kind of experience was reasonable and that it had strong roots in tradition. It was not, therefore, a purely subjective kind of religious experience which could not stand rigorous examination by objective standards. Experience that could not be validated by the Scripture was illusory and false.

The point is that Wesley was never content simply to build a theological castle out of the three strands of Scripture, reason, and tradition. What the Bible required and promised must be enjoyed personally and individually. If it was not experientially realizable and it did not "work," then in Wesley's mind either the Scripture had been misinterpreted or the people had failed to come to the Scripture on its terms and do the repenting, consecrating, and believing the Scripture required.

THE GRAND DEPOSITUM

Wesleyanism, then, is a message; Wesleyans are bearers of the message. How are we doing? Are we being diverted from our main task, which is to spread scriptural holiness over the land? Perhaps we need again to be reminded of what Wesley said to preachers, "You have nothing to do but to save souls."⁴ But he meant not only initial salvation in the new birth but also full salvation in entire sanctification. "This doctrine," he says in a letter to Robert Carr Brackenbury, "is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, He appears to have raised us up."⁵

But really now—was it not with the same conviction that the different holiness denominations of our day were founded. Then to the extent that we mute or ignore or abandon this teaching, to that extent we betray our divine commission and cease to be Wesleyan.

If we see the centrality of heart holiness in the Scripture and in human need, we will never allow holiness doctrine to become negotiable in the interests of church growth or any other form of human success. Recently, a young pastor commented to a friend, "The doctrine of entire sanctification does not fit this age; it is not the need of the hour." What should have concerned him was, "Is the doctrine true?" If it is not true, it is not the need of the hour in any age. But if it is true, then it remains the desperate need of the church—now.

Again—Wesleyanism is a message; Wesleyans are the bearers of the message. How are we doing? ■

1. *Wesley's Standard Sermons*, ed. Edward H. Sugden (Grand Rapids: Francis Asbury Press of Zondervan, reprint of 1955 ed.), 1:126.
2. "Original Sin," *Standard Sermons*, 2:223.
3. Model Deed, prepared by Wesley in 1763. Cited by *History of American Methodism*, ed. Emory Burke (Abingdon, 1969), 1:239.
4. *Works*, 8:310.
5. *Ibid.*, 13:154.



JOHN WESLEY, ORGANIZER AND DISCIPLINARIAN

He was one of those men who seemed naturally to assume a role of leadership in almost any group of which he was a part. His special gift was organization, which he used with great effectiveness in the shaping and advancement of Methodism. He demanded obedience from his preachers and assistants and exercised strict discipline in his societies, expelling those who would not obey its rules. Yet he was loving and accepting of those who repented and applied for readmission. At his annual conferences, he allowed his "assistants" to express themselves freely, but he insisted on making the final edicts issued by the conference. Keep in mind that the uneducated young preachers serving under him needed such discipline or Methodism never would have endured. His friend George Whitefield paid tribute to Wesley's policy of conserving his evangelistic work through organized structure—especially his "classes," while as Whitefield admitted, he himself had not done so and thus had built upon a "rope of sand." ■

1703 John Wesley was born June 17 in Epworth, England, the son of Samuel and Susanna Wesley. His brother Charles, Methodism's great hymn writer, was born four years later.



SUSANNA WESLEY

1707 Saved from a fire which destroyed the family's parsonage home. Afterwards,

books convinced Wesley that there was no such thing as being half a Christian.

1728 Ordained a priest or presbyter in the Church of England.

1729 Became leader of the "Holy Club," a group of earnest young men which his brother Charles had started at Oxford University to study the Bible, pray, fast, visit the prisons, assist the suffering, and regularly attend the Holy Communion. In derision they were called "Methodists," because of their systematic and methodical approach to Christianity.

1735 Left for Georgia, where he was to act as a missionary to the Indians and as pastor to the colonists. His efforts ended in failure.

1738 Returned to England, deeply aware of his own spiritual crisis. Through the influence of the Moravian Peter Bohler he learned that personal salvation comes through faith alone, and he began to preach instantaneous conversion. On May 24 he had his famous Aldersgate experience, feeling his heart

were converted, and Wesley was encouraged to continue his unconventional evangelistic work. He built his first Methodist chapel, the "New Room" in Bristol.

1740 Established the first Methodist society in the world at London. After withdrawing from the Moravians because of their preoccupation with an unhealthy mysticism called "stillness," he organized a society in the Foundry, an old cannon factory which he turned into a chapel, a school room, a medical dispensary, and a loan society. Remember that most Methodists were members of the Church of England, and many, including Wesley, never left it. But their leader's intention was to form the Methodist societies as a permanent reform movement within the church. In this year Wesley and his friend George Whitefield divided over Whitefield's strident Calvinism which Wesley opposed.

1741 Wesley reluctantly approved the beginning of preaching by laymen. The first

A BASIC TIMELINE OF

he regarded himself as a "brand plucked from the burning."

1714 Enrolled as a pupil at a private school for boys, the Charterhouse, London, on a scholarship provided by a nobleman.

1720 Enrolled as an undergraduate student at Christ Church College, Oxford University.

1724 Graduated with the degree Bachelor of Arts and continued his studies for the M.A. at Lincoln College.

1725 Ordained a deacon in the Church of England. During this year he was impacted greatly by Bishop Taylor's *Rules and Exercises for Holy Living and Dying* and began a careful inventory of his life.

1726 Became a fellow or lecturer at Lincoln College, Oxford. He also read Thomas `a Kempis' devotional classic *The Imitation of Christ* and determined to seek for inward holiness.

1727 Received the degree Master of Arts and also read William Law's *Christian Perfection* and a *Serious Call*. These

"strangely warmed," as he wrote. This is regarded as Wesley's evangelical conversion and the turning point in his life. Charles had a similar experience.



PREACHING IN A FIELD IN IRELAND

1739 On April 2, Wesley preached for the first time in the open fields. This was at Bristol, a city west of London, and in a sense this marks the beginning of the great Wesleyan Revival. Thousands

Methodist lay preacher was Thomas Maxfield. Lay preaching became an integral part of Methodism.

1742 Wesley and Whitefield were personally reconciled, though they were never to agree on their doctrinal differences. On June 6 of this year Wesley preached on his father's tombstone in Epworth when the pastor refused him the use of the parish church. The Wesley brothers established an orphanage and Sunday school.

1743 Published the *General Rules of the United Society*, a sort of official founding document for the Methodist societies. Those wishing to join the Methodists had to show evidence of a desire "to flee the wrath to come" and "be saved from their sins," obey the General Rules, and submit to the direction of their leader in the weekly class meeting.

1744 Met with his preachers in the first annual conference ever held in Methodism. Everywhere the work was expanding, and the conference was necessary to give cohesion and order to the movement.

1746 Published his first volume of sermons. In time his principal sermons came to



PREACHERS' ROOM, BRISTOL WESLEY'S CHAPEL



JOHN WESLEY,
PHILANTHROPIST

be regarded as the part of the doctrinal standards of Methodism, along with his *Explanatory Notes Upon the New Testament*.

- 1747 Visited Ireland for the first time and began Methodism there. Wesley had a particular love for Ireland and visited it 21 times.
- 1751 Married Mollie Vazeille, the widow of a mer-

- 1769 Sent two Methodist missionaries to America. Already the work had begun unofficially in Maryland and New York. The new missionaries were to assist and advance the growing movement.
- 1771 Sent Francis Asbury to America to help superintend the work. Asbury was the only Methodist missionary to remain here during

Wesley was concerned first about the souls of needy men and women, but he was also concerned about their bodies. His culture generally ignored the misery of the poor and disenfranchised, a group which was quickly growing due to the inequities and dislocation of the Industrial Revolution. Wesley's chapels often served as community centers, including schools, free medical dispensaries, and food and clothing distribution. He operated prison ministries, a "poor house," a widow's home, a hospital for unwed and destitute mothers, and a small business loan fund. The poor always had a true friend in John Wesley. ■

JOHN WESLEY'S LIFE



BRISTOL CHAPEL

chant. The marriage was an unhappy one, and Mrs. Wesley finally left her husband.

- 1766 Offered his famous *Plain Account of Christian Perfection*. His insistence on "present perfection" or entire sanctification brought rigorous opposition but to the end of his life he exhorted his Methodists to "go on to perfection."

the Revolution and went on to become the great pioneer Methodist bishop in America.

- 1778 Began publishing the Methodist periodical, *The Arminian Magazine*.
- 1780 Published his famous hymnal, *A Collection of Hymns for the Use of the People Called Methodists*.
- 1784 Executed the Deed of Declaration which gave legal incorporation to the Methodist Conference. Named Francis Asbury and Thomas Coke as superintendents of the new Methodist Episcopal Church in America, sent plans for the new denomination, and provided a prayer book for its use.
- 1788 His brother Charles, the greatest hymn writer in the English language and the author of over 6,000 hymns, died at the age of 79.
- 1791 Died at his house on City Road, London, after a long, vigorous, and successful ministry. Among his last words were "The best of all is, God is with us," and "farewell."

Compiled by the editor from various sources, including a chronology prepared by Dr. Allan P. Brown. Photographs used by kind permission of the curators of Wesley's Chapel museums in London and Bristol.

Annual Missionary Convention

at God's Bible School & College

featuring various missionaries
and missions organizations

hosted by Rev. Dan Glick
and the GBS Division of
Intercultural Studies and
World Missions

October
21-23



➡(p4) For grace and holiness were not simply preached, but they were woven creatively into a careful system of theological understanding set forth in Scripture and anchored in classical Christian orthodoxy. For this reason, Dr. George Failing reminds us that Wesley “could not be accused, as can many of us, of holding only one corner of the truth...*None of the structural timbers are missing from his foundation of Biblical theology, and no cardinal truths were neglected in his sermons.*”

But, alas, some of those structural timbers have disappeared—or at least they have been obscured—in our presentation of our faith. That is why the Wesleyan Tercentenary offers a splendid opportunity to review the creative system of counterpoised truths which our founder wove into such a sound and splendid synthesis. Consider some of the most crucial of them.

(1) *Personal and Corporate*. Each of us must know Jesus by the Spirit, and nothing is more basic to our witness. So it was to Wesley’s. Yet he insisted that the culture of our souls must be advanced within the Church, the community of the faithful to which we must all be responsible and obedient. Our tendency has been to emphasize the personal relationship and neglect the corporate.

(2) *Heart and Head*. Though the heart must be renewed in grace and disciplined by “habituated

virtue,” Wesley demanded intellectual discipline, especially of his preachers, the reading of books, and balanced theological method. We’ve stressed the heart—though we’re not too enthusiastic about “habituated virtue”—but unfortunately we’ve underestimated the value of godly education, intellectual preparation, and mental discipline.

(3) *Emotion and Will*. Early Methodists were often known for their emotional expression, but beyond this, they demanded the continual “bending of the will” in uncompromising obedience to truth. Modern evangelicalism is more concerned about “warm fuzzies” and “fulfilling” emotions than about deliberate and sober purpose to do right because it is right.

(4) *Law and Grace*. Wesley’s “optimism of grace” was foundational to the holiness message which he proclaimed. Yet he insisted upon the “uses of the Law,” insisting that it was the Law which the Spirit uses to awaken sinners and then instruct believers to their moral responsibility. We desperately need sensible Bible-based preaching on both the demands of the Law and the comforts of the Gospel.

(5) *Outreach and Nurture*. As an evangelist, Wesley pointed thousands to the Kingdom, but he immediately enrolled his converts in small support groups which met weekly for affirmation and accountability. We gave up

that system long ago, and most of our churches are woefully inadequate at discipling or disciplining new Christians.

(6) *Word and Sacrament*. Always, the Bible was the touchstone in Wesley's preaching. Yet he insisted that public worship was incomplete without the frequent and regular administration of the Lord's Supper. For the sacrament was "food for the journey," and early Methodists would never have understood how we may go for months without obeying the Saviour's command to remember Him in the bread and wine.

(7) *Instantaneous and Progressive*. Our spiritual life demands both moments of "actualization" in the New Birth and in entire sanctification, but as Wesley also taught, these "works of grace" are set within the movement of God's progressive work. Traditionally, the holiness movement has stressed the instantaneous to the neglect of the progressive. On the other hand, in our "mainline" churches there is dwindling emphasis on either instantaneous conversion or the crisis work of full sanctification.

(8) *Piety and Witness*. Wesley declared that both are essential, for personal holiness must be complemented by social holiness. Too often, however, we have chosen an ingrown privatized religion which ignores the broader implications of our faith, withdrawn from the public forum, and have made ourselves irrelevant to the world in which we live.

"Reader, if thou art constrained to bless the instrument, give God the glory." These words are carved on Wesley's tomb. He would have liked that, for though he could be an autocrat—as any general must be who leads his troops in combat—he despised all arrogance and pomp. So as we celebrate the amazing accomplishments of his life, we remember that he points us to heaven and not to himself. But it is still our utter joy to light one of the 300 candles on his cake. It's not that we idolize the venerable founder of Methodism, but we do highly honor him, since God Himself has done the same. After all, it was God who made John Wesley the leader of the greatest revival of spiritual life since the days of the New Testament. ■



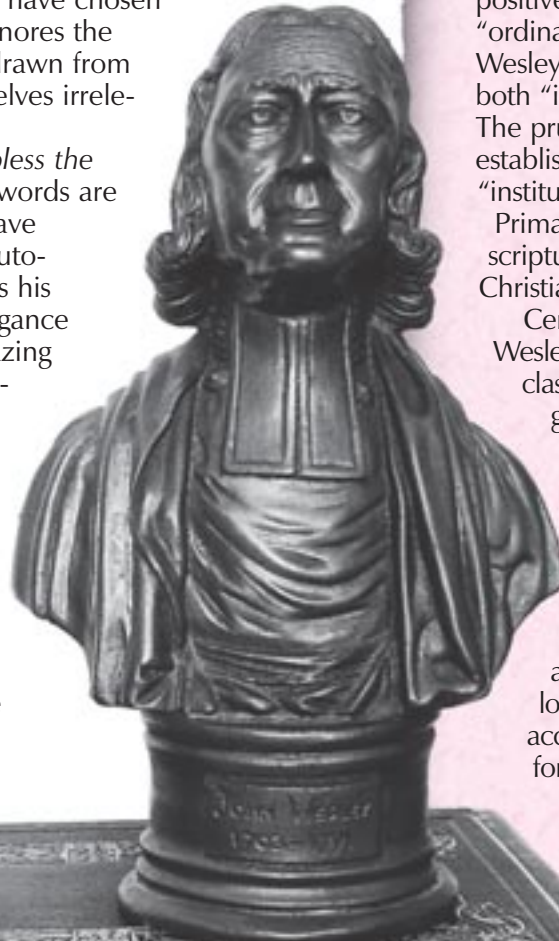
JOHN WESLEY, LEADER IN SPIRITUAL FORMATION

Today John Wesley is regarded as a master of spiritual formation. Not content merely to

win men and women to Jesus, he immediately placed them in small cell groups where they "watched over one another in love." The whole system was governed by the *General Rules of the United Societies* which required all who wished to join the Methodist societies to make three commitments: (1) renounce all known sin; (2) fill their lives with all positive good; and (3) attend all the "ordinances of God," by which Wesley meant the "means of grace," both "instituted" and "prudential." The prudential means were established by the church, and the "instituted" set forth in scripture.

Primarily these were prayer, scripture, the Lord's Supper, Christian fellowship, and fasting.

Centerpiece of the system of Wesleyan spiritual formation was the class meeting, which was a weekly gathering of about ten to twelve persons under the direction of a "leader." After prayer and testimonies, the leader would address pointed questions to the members of his class, inquiring as to "how their soul prospered," all within an atmosphere of loving affirmation and strict accountability. The system lasted for over a hundred years and produced the staunch and steadfast piety so characteristic of early Methodism. Thus new Christians were disciplined and disciplined and older ones encouraged and nudged on towards "perfection." ■





Homecoming 2003

October 10 and 11



Friday: 7:00 PM – Keynote Concert featuring GBS musical groups;
8:30 PM – Dessert Reception, Homefest



Saturday: 8:00 AM – Breakfast; **9:00 AM** – Annual Alumni Elections and Corporation Meeting; **10:00 AM** – Reunion and Reflection, honoring graduates of 1953 and 1978; **12:00 noon** – Buffet Luncheon; **1:00 PM** – Meet the Administration and Faculty, Campus Tours, Open Dorms, and Fellowship Time

