



# GOD'S REVIVALIST

October 2008

*and Bible Advocate*

*We Salute  
You, Pastor!*



# the editor's view



LARRY D. SMITH

*We must save our holiness heritage, not as a bee perfectly embalmed in amber, but as a trusted signpost pointing to our future. This demands, first, that we reconsider what our treasure really is, as we emphasized last month. But there are two other steps that we must also take.*

## BEES IN AMBER Part II

### II. WE MUST RECONNOITER

To reconnoiter is to survey an enemy's operations for military purposes. Let us now candidly make that attempt, for in order to preserve our heritage we must identify those forces threatening to take it from us.

**1. Historical Drift.** Remember the old repeated sequence: *man, movement, machinery, monument*. God calls a prophet to forge a new movement to bring renewal to His Church. But in a generation or two, that movement forgets its originating purpose, waters down its commitments, and spends most of its energy on organizational machinery. Despite official denials, the old focus is gone, and the old force is spent.

This is "historical drift." We recognize its ravages, first, in the Methodist Episcopal Church, the great-grandmother of us all, and then in the original holiness movement which our forebears established to preserve their own spiritual birthright. That noble coalition, once centered in the National Holiness Association, is now in such dire collapse that its own pioneers would hardly recognize the denominations that they founded.

Now in the sixth decade of its existence, the Conservative Holiness Movement is increasingly tempted to follow the same sad and familiar path. This is why we should listen to those insistent voices within our ranks that warn of deteriorating vision, decreasing commitment, and declining fervor.

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# the president's page



## PASTOR, REMEMBER YOUR SABBATH DAY!

*by Michael R. Avery, President*

A large number of America's pastors live on the edge of emotional and physical collapse. Many of the pastors I talk with are battling a frustrating fatigue that vacations and off-days won't cure. Few seem to be able to diagnose the problem, much less prescribe a cure.

Are the clergy just a special class of workers whose occupation demands so much of them that burnout is inevitable? I don't think so. Many accountants, nurses and farmers regularly put in 70-hour weeks. What about the single mom who works two jobs to meet the needs of her struggling family, surviving on just a few

hours of sleep each night? To isolate the clergy as a special class of "over-worked" professionals would neither be fair nor accurate.

However, the ministry does carry with it certain occupational hazards. The local church is often a place of imbedded opinions, unique doctrinal views, carnal ownership and wounded feelings. Not to mention dysfunctionalisms of varying degrees in many, if not all, of the families that make up the local congregation. These problems demand long counseling sessions, special prayer times, and well-crafted sermons. In addition, the pastor or his wife may function as the janitor, groundskeeper, and secretarial staff. Couple this workload with unfair comparisons to the church across town or the speaking talent of a nationally-known radio preacher, and it comes as no surprise that most pastors suffer with feelings of inadequacy and failure from the outset! Nevertheless, these factors are rarely at the core of burnout.

The key to understanding the fatigue factor among pastors lies in understanding that there is a clear distinction between the ministry and all other professions. Spiritual work is vastly different from selling cars, building houses, or planting crops. The builder or farmer may work a twelve-hour day, retire exhausted, but awake refreshed both mentally and physically. If more rest is needed, then a relaxing weekend, a round of golf, a good book, or a game of checkers might be the answer.

The minister's work is taxing both mentally and physically, but it is more. His work happens in the spiritual realm, and it draws on his inner spiritual resources. These resources are not renewed simply by a night of rest, a trip to the lake, or family time at the zoo. Replenishing them requires a time of solitude where one can engage the means of grace in an unhurried way with God. A life without such a time easily becomes destructive.

When one is left to do spiritual work with just human resources, doing becomes more important than being, and results become more important than the people we serve. The pastor who possesses a dynamic personality or who has a great deal of natural giftedness may hide this deficit for some time; but in the end it will shrivel his soul, fray his emotions, and exhaust him physically. The least that can happen is burnout—the worst is ministerial failure.

Is there an answer? Yes! First, ministers need to commit to a time of vigorous exercise to support both physical and emotional health. Second, they need to commit to creative time that stimulates the mind and lifts the spirit. If all a pastor ever does is what he or she has to do, then stagnation sets in and meaninglessness is the result. (p12)➡







# THE **unbusy** PASTOR



How can I persuade a person to live by faith and not by works if I have to juggle my schedule constantly to make everything fit into place?

by Eugene H. Peterson

**T**he one piece of mail certain to go unread into my wastebasket is the letter addressed to the “busy pastor.” Not that the phrase doesn’t describe me at times, but I refuse to give my attention to someone who encourages what is worst in me.

I’m not arguing the accuracy of the adjective; I am, though, contesting the way it’s used to flatter and express sympathy.

“The poor man,” we say. “He’s so devoted to his flock; the work is endless, and he sacrifices himself unstintingly.” But the word *busy* is

the symptom not of commitment but of betrayal. It is not devotion but defection. The adjective *busy* set as a modifier to *pastor* should sound to our ears like *adulterous* to characterize a wife or *embezzling* to describe a banker. It is an outrageous scandal, a blasphemous affront.

Hilary of Tours diagnosed our pastoral busyness as *irreligiosa sollicitudo pro Deo*, a blasphemous anxiety to do God’s work for him.

I (and most pastors, I believe) become busy for two reasons; both are ignoble.

*I am busy because I am vain.* I want to appear important. Significant. What better way than to be busy? The incredible hours, the crowded schedule, and the heavy demands on my time are proof to myself—and to all who will notice—that I am important. If I go into a doctor’s office and find there is no one waiting, and I see through a half-open door the doctor reading a book, I wonder if he’s any good. A good doctor will have people lined up waiting to see him; a good doctor will not have time to read a book. Although I grumble

OCTOBER 2008



**HAROLD MONROE**

Graduated 1943 | 50 Years in Ministry

“He was an exceptionally gifted pastor.”



**LEVI WHISNER**

Graduated 1949 | 60 Years in Ministry

“He’s been a true and faithful friend who loves God supremely.”

about waiting my turn in a busy doctor's office, I am also impressed with his importance.

Such experiences affect me. I live in a society in which crowded schedules and harassed conditions are evidence of importance, so I develop a crowded schedule and harassed conditions. When others notice, they acknowledge my significance, and my vanity is fed.

*I am busy because I am lazy.* I indolently let others decide what I will do instead of resolutely deciding myself. I let people who do not understand the work of the pastor write the agenda for my day's work because I am too slipshod to write it myself. The pastor is a shadow figure in these people's minds, a marginal person vaguely connected with matters of God and good will. Anything remotely religious or somehow well-intentioned can be properly assigned to the pastor.

Because these assignments to pastoral service are made sincerely, I go along with them. It takes effort to refuse, and besides, there's always the danger that the refusal will be interpreted as a rebuff, a betrayal of religion and a calloused disregard for people in need.

It was a favorite theme of C.S. Lewis that only lazy people work hard. By lazily abdicating the essential work of deciding and directing,

establishing values and setting goals, other people do it for us; then we find ourselves frantically, at the last minute, trying to satisfy a half-dozen different demands on our time, none of which is essential to our vocation, to stave off the disaster of disappointing someone.

But if I vainly crowd my day with conspicuous activity or let others fill my day with imperious demands, I don't have time to do my proper work, the work to which I have been called. How can I lead people into the quiet place beside the still waters if I am in perpetual motion? How can I persuade a person to live by faith and not by works if I have to juggle my schedule constantly to make everything fit into place?

### MUCH ADO ABOUT THE SIGNIFICANT

If I'm not busy making my mark in the world or doing what everyone expects me to do, what do I do? What is my proper work? What does it mean to be a pastor? If no one asked me to do anything, what would I do?

Three things.

*I can be a pastor who prays.* I want to cultivate my relationship with God. I want all of life to be intimate—sometimes consciously, sometimes unconsciously—with the God who made, directs, and loves me. And I want to waken others to the nature and centrality of prayer. I want to be a person in this community to whom others can come without hesitation, without wondering if it is appropriate, to get direction in prayer and praying. I want to do the original work of being in deepening conversation with the God who reveals himself to me and addresses me by name. I don't want to dispense mimeographed hand-outs that describe God's business: I want to witness out of my own experience. I don't want to live as a parasite on the

first-hand spiritual life of others, but to be personally involved with all my senses, tasting and seeing that the Lord is good.

I know it takes time to develop a life of prayer: set-aside, disciplined, deliberate time. It isn't accomplished on the run, nor by offering prayers from a pulpit or at a hospital bedside. I know I can't be busy and pray at the same time. I can be active and pray; I can work and pray; but I cannot be busy and pray. I cannot be inwardly rushed, distracted, or dispersed. In order to pray I have to be paying more attention to God than to what people are saying to me; to God than to my clamoring ego. Usually, for that to happen, there must be a deliberate withdrawal from the noise of the day, a disciplined detachment from the insatiable self.

*I can be a pastor who preaches.* I want to speak the Word of God that is Scripture in the language and rhythms of the people with whom I live. I am given an honored and protected time each week to do that. The pulpit is a great gift, and I want to use it well.

I have no interest in "delivering sermons," challenging people to face the needs of the day or giving bright, inspirational messages. With the help provided by scholars and editors, I can prepare a fairly respectable sermon of either sort in a few hours each week, a sermon that will pass muster with most congregations. They might not think it the greatest sermon, but they would accept it.

But what I want to do can't be done that way. I need a drenching in Scripture; I require an immersion in biblical studies. I need reflective hours over the pages of Scripture as well as personal struggles with the meaning of Scripture. That takes far more time than it takes to prepare a sermon.

I want the people who come to worship in my congregation each Sunday to hear the Word of God



## GOD'S REVIVALIST and BIBLE ADVOCATE

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**PAUL RINES**

Graduated 1954 | 54 Years in Ministry

*"A faithful servant, committed to the Word."*



**GLEN REIFF**

Graduated 1957 | 51 Years in Ministry

*"He has a heart to win souls and train leaders."*



preached in such a way that they hear its distinctive note of authority as God's Word, and to know that their own lives are being addressed on their home territory. A sound outline and snappy illustrations don't make that happen.

This kind of preaching is a creative act that requires quietness and solitude, concentration, and intensity. "All speech that moves men," contends R.E.C. Browne, "was minted when some man's mind was poised and still." I can't do that when I'm busy.

*I can be a pastor who listens.* A lot of people approach me through the week to tell me what's going on in their lives. I want to have the energy and time to really listen to them so that when they're through, they know at least one other person has some inkling of what they're feeling and thinking.

Listening is in short supply in the world today; people aren't used to being listened to. I know how easy it is to avoid the tough intense work of listening by being busy—as when I let a hospital patient know there are ten more people I have to see. (Have to? I'm not indispensable to any of them, and I am here with this one.) Too much of pastoral visitation is punching the clock, assuring people we're on the job, being busy, earning our pay.

Pastoral listening requires unhurried leisure, even if it's only for five minutes. Leisure is a quality of spirit, not a quantity of time. Only in that ambiance of leisure do persons know they are listened to with absolute seriousness, treated with dignity and importance. Speaking to people does not have the same personal intensity as listening to them. The question I put to myself is not, "How many people have you spoken to about Christ this week?" but "How many people have you listened to in Christ this week?" The number of

persons listened to must necessarily be less than the number spoken to. Listening to a story always takes more time than delivering a message, so I must discard my compulsion to count, to compile the statistics that will justify my existence.

I can't listen if I'm busy. When my schedule is crowded, I'm not free to listen: I have to keep my next appointment; I have to get to the next meeting. But if I provide margins to my day, there is ample time to listen.

### THE MEANS TO THE MARGINS

"Yes, but how?" The appointment calendar is the tool with which to get unbusy. It's a gift of the Holy Ghost (unlisted by St. Paul, but a gift nonetheless) that provides the pastor with the means to get time and acquire leisure for praying, preaching, and listening. It is more effective than a protective secretary; it is less expensive than a retreat house. It is the one thing everyone in our society accepts without cavil as authoritative. The authority once given to Scripture is now ascribed to the appointment calendar. The dogma of verbal inerrancy has not been discarded, only re-assigned.

When I appeal to my appointment calendar, I am beyond criticism. If someone approaches me and asks me to pronounce the invocation at an event and I say, "I don't think I should do that; I was planning to use that time to pray," the response will be, "Well, I'm sure you can find another time to do that." But if I say, "My appointment calendar will not permit it," no further questions are asked. If someone asks me to attend a committee meeting and I say, "I was thinking of taking my wife out to dinner that night," the response will be, "But you are very much needed at this meeting; couldn't you arrange another evening with your wife?" But if I say, "The appoint-

ment calendar will not permit it," there is no further discussion.

The trick, of course, is to get to the calendar before anyone else does. I mark out the time for prayer, for reading, for leisure, for the silence and solitude out of which creative work—prayer, preaching, and listening—can issue.

I find that when these central needs are met, there is plenty of time for everything else. And there is much else, for the pastor is not, and should not be, exempt from the hundred menial tasks or the administrative humdrum. These also are pastoral ministry. But the only way I have found to accomplish them without resentment and anxiety is to first take care of the priorities. If there is no time to nurture these essentials, I become a busy pastor, harassed and anxious, a whining compulsive Martha instead of a contemplative Mary.

A number of years ago I was a busy pastor and had some back trouble that required therapy. I went for one hour sessions three times a week, and no one minded that I wasn't available for those three hours. Because the three hours had the authority of an appointment calendar behind them, they were sacrosanct.

On the analogy of that experience, I venture to prescribe appointments for myself to take care of the needs not only of my body, but also of my mind and emotions, my spirit and imagination. One week, in addition to daily half-hour conferences with St. Paul, my calendar reserved a two-hour block of time with Fyodor Dostoevsky. My spirit needed that as much as my body ten years ago needed the physical therapist. If nobody is going to prescribe it for me, I will prescribe it for myself. ■

*Eugene Peterson*, The Contemplative Pastor  
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**PAUL MILLS**

Graduated 1953 | 50 Years in Ministry

"His care and concern and compassion for the youth and his interest in them are what stand out to me."



**AMOS TILLIS**

Graduated 1959 | 49 Years in Ministry

"A faithful man of God who has shepherded many flocks."

# How to Care for Your Pastor and His Family



by Jim Olsen, CPA

GOD'S REVIVALIST and BIBLE ADVOCATE

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## JACK BIMBER

Graduated 1963 | 48 Years in Ministry

*"He is not a 'plastic person,' performing some pastoral role in a perfunctory manner. He is real!"*



## ALVIN DOWNS

Graduated 1966 | 42 Years in Ministry

*"He often goes beyond the call of duty to meet spiritual needs of patients and families."*



I am sharing my concern about the way many churches treat—or (should I say more accurately) mistreat—their pastor and his family.

While at God's Bible School last fall, speaking at a conference on leadership, I picked up a booklet entitled *The Pastor's Advocate Series: Ministering to the Needs of Your Minister*, written by H.B. London, Jr., and published by Focus on the Family. I would encourage each church to obtain enough copies of that little booklet for each family in that congregation, or as a minimum, one for each member of its board.

There are various topics treated in that booklet, including: (1) "Time for Restoration and Relaxation"; (2) "The Right to Privacy"; (3) "Prayer, Love and Encouragement"; (4) "Congregational Participation"; (5) "Permission to Dream and Lead"; and (6) "Realistic Expectations." There is also a section about providing for the pastor through salary and retirement benefits.

This has inspired me to share some thoughts taken not only from that booklet but also drawn from my own observations as a layman for the past 40-plus years. Let me share them with you.

**1. If a pastor is working full-time for a church, he ought to be given compensation equal to the pay received by the people he serves.** If he is provided with a parsonage and utilities, then that should be taken into consideration. For example, if the annual salary of the average layman in a congregation is around \$40,000 a year, and the rental value and utility payments for the parsonage is around \$12,000 a year (\$1,000 per month), then the cash salary of the pastor should be approximately \$28,000 in order to equal the \$40,000 annual salary of his average lay member.

**2. Many lay members have health insurance benefits and retirement plans provided by their employers. A congregation should consider doing the same for its pastor.** Unfortunately, I have seen those who have given their lives to ministry come down to retirement with only a small Social Security check to live on. Annual contributions to a Roth IRA for the pastor will go a long way in providing some financial assistance for him at retirement.

**3. Pastors incur many expenses in their ministry that laymen do not incur in their employment.** These expenses would include such

**A full-time pastor should receive compensation equal to that received by the people he serves.**

items as mileage in fulfilling their duties (this year the IRS allows 50.5 cents per mile from January to June and 58.5 cents per mile from July to December), providing meals for those who need encouragement, purchasing books and materials to assist in sermon preparation, etc. It is to the pastor's advantage both financially and tax-wise to be reimbursed for these expenses. If the church is not able to reimburse all of the above in addition to his salary, then reimburse the pastor for his ministry expenses and adjust his

salary so that the gross amount paid is the same, and he will at least benefit tax-wise.

**4. If the church is growing and/or people are giving more, then an increase in the pastor's salary and/or benefits should be given priority.** As a minimum, cost-of-living increases should be given every year. Otherwise, the pastor is actually making less for each year that no increase is given.

**5. If your pastor is working on the side because you are not paying him enough to live on, how do you expect the church to grow since he can't serve it full-time?** Challenge him and challenge yourselves to make the necessary salary adjustments so that he can devote his full time to ministry. One of the biggest reasons pastors take up some type of side employment is either to survive financially today or to provide for their future survival upon retirement.

**6. Every church board should make the physical and financial well-being of its church's pastor and his family its most most important priority**—next, of course, to helping him maintain the level of spiritual life that he must cultivate as shepherd of the flock.

**7. A committee should be appointed by the church board to determine the proper level of salaries and benefits of the pastor and other staff members, keeping in mind the various points noted above.** This committee should annually evaluate these salaries and benefits, giving consideration to such matters as the needs of the pastor and his family, the growth (or lack thereof) of the church, and the evidence of the pastor's dedication to his ministry. This committee should consist of lay members who have (p12) ➔



**ROGER ELLERS**

Graduated 1965 | 42 Years in Ministry

"He is kind, considerate, and a man of true integrity."



**ROBERT VANCISE**

Graduated 1967 | 41 Years in Ministry

"The joy of the Lord is ever present in his preaching and personal interactions with the congregation."



**NEW ACADEMIC YEAR OPENS WITH CONVOCATION SERVICES**

Morning convocation services in the Adcock Memorial Chapel, Sunday, August 24, opened the 2008–09 academic year at God’s Bible School and College, with President Michael Avery, presiding. Speaker was the Rev. John F. Case (GBS ’67), long-term pastor in Grand Cayman, Cayman Islands, who urged students and faculty to a renewed sense of Christian service. At evening services President Avery

preached on the work of the Spirit molding us into Christ’s likeness.

As is customary, students were called forward to receive a variety of scholarships and then congratulated by the chairs of the school’s five academic divisions. Specific information about scholarships will appear in the November *Revivalist*.

**TRAVIS JOHNSON EVANGELIST AT FALL REVIVAL**

Rev. Travis Johnson, youth pastor from Frankfort, Indiana, was guest speaker at the GBS fall revival, August 27–31. At both morning and evening services, he presented timely scriptural truth especially relevant to the needs of young people. There was a rich sense of the Spirit’s convicting and establishing work as stu-



**GBS SCHOLARSHIP RECIPIENTS**

**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](mailto:revivalist@gbs.edu).*

**BIRTHS**



To Rob (GBS ’99) and Stephanie (Thompson) (GBS ’99) Ryan, a daughter **Jessica Grace Ryan**, born June 26, 2008, Cincinnati, Ohio. Jessica joins two sisters, Samantha, 5, and Kristin, 3.



To Stephen (GBS ’02 BA) and Jessica (Flick) Smith, a son **Isaac Stephen Smith**, born June 30, 2008, Park Ridge, Illinois. Stephen and Jessica presently live in Wheeling, Illinois, while Stephen is pursuing a PhD in Theological Studies with a concentration in New Testament Exegesis and Theology at Trinity Evangelical Divinity School.

**MARRIAGES**



**Faith McManaman** (GBS ’05) to **Joshua Avery** (GBS HS ’00; AA ’03), July 19, 2008, Pilgrim Holiness Church, Schenectady, New York, the Rev. Michael Avery and the Rev. Donald Myers officiating. Josh is the son of Rev. and Mrs. Michael and Ruth Avery.

**Lavina Ugul** (GBS ’99–’01) to **Darrell White**, August 9, 2008, Canton, Ohio, the Rev. Archie White, officiating, assisted by the Rev. Kevin Spriggs.

**Andrea Whiteman** to **Ryan Colson**, August 30, 2008, Cincinnati, Ohio. Both bride and groom are GBS alumni.





dents earnestly sought His purpose in their lives. In the evening service, August 28, a large number flocked to the altar, where they spent time in earnest prayer and later in testimony. Brother Johnson's faithful and anointed ministry was deeply appreciated. He is also enrolled as a student in the GBS Aldersgate Distance Education Program (ADEP). ■

## SCHEDULE FOR GBS MISSIONARY CONVENTION

Don Richardson, well-known missiologist and conference speaker, will be featured at the annual GBS Missionary Convention, held on the Cincinnati campus, October 19–21. "The Power of the Gospel to Transform Lives" is the convention theme. Below is the schedule released by Dr. Dan Glick, chair of the Division of Intercultural Studies and World Missions:

### **Sunday, October 19**

7:00 PM Opening Service, Don Richardson

### **Monday, October 20**

8:30–9:00 AM Prayer Time for the Harvest

9:10–9:50 AM Stories of Conversion from Islam  
(Video Presentation)

10:00–10:45 AM Ukrainian Conversion Stories, Dan Glick

11:00–12:00 AM Eleven Years in Romania, Andrea Whiteman Colson

7:00 PM Evening Service, Don Richardson

### **Tuesday, October 21**

8:30–9:00 AM Prayer Time for the Harvest

9:10–9:50 AM Conversion Stories from Islam

10:00–10:45 AM Missions: The Future (Panel Discussion)

11:00–12:00 AM Closing Address, Don Richardson

## DEATHS

**Rev. Edward Adkins, 77**, Columbus, Ohio, died August 10, 2008. After graduating from God's Bible School, he served in the ministry as an evangelist and pastor for over 50 years. He founded the Bible Community Church in 1972, where he served as a faithful shepherd for 36 years. He is survived by his wife, Dorinda; his children Robert, Michael, Sandra, Cindy, Sherry, Beth, and Angela; 21 grandchildren and eight great-grandchildren. Funeral services were held at the Bible Community Church, Evangelist Randy Perry and Pastor Thom Barker, officiating.

**Dora May Gerald, 82**, New London, Michigan, died June 8, 2008. A friend of God's Bible School, she attended the Bible Missionary Church in Mount Pleasant and enjoyed reading the Bible and traveling. She is survived by her husband Earl Gerald and other relatives. Officiating at funeral services was the Rev. Paul Miller.

**Carroll E. Fortress, 92**, Jackson, Michigan, died June 1, 2008. A public school teacher and administrator, he held responsible leadership positions in the Free Methodist Church and served in General Conferences. In 1941 he was married to Phyllis Palmer, who survives. Funeral services were held at Spring Arbor, Michigan, Rev. John Hendricks and Rev. Mark Van Valin, officiating.

*Carroll Fortress had a deep love for Church history and its classic hymns. His letters to me in response to my editorials were perceptive and inspiring. —LDS*



**Marie Elizabeth (Todd) Mason, 84**, Sugarcreek, Ohio, died May 29, 2008. Converted as a child, she attended GBS from 1949–1951. Here she met James Mason, a fellow student, to whom she was later married. As he testifies, she became his greatest asset in his pastoral ministry in Kentucky and Ohio over many years. In addition to her husband, she is survived by her children Jeannie, Brenda, J. Leonard, Dwight, and 11 grandchildren.

Funeral services were held at Dover, Ohio.

**Daniel Everette Wildgoose**, the infant son and first child of Rev. Demetrius and Mrs. Donnalee Wildgoose, both graduates of God's Bible School and College, was born August 7, 2008, at Freeport, Grand Bahama Island, Bahamas, and died the same day. Funeral services were conducted by Rev. John C. Wildgoose III.



**Marvin E. Wilson, 78**, Fairgrove, Michigan, died March 7, 2008, at his winter home in Bradenton, Florida. He is survived by Audrey, his wife of 58 years; two sons Jonathan and Daniel; one daughter Rebecca; and many grandchildren and great-grandchildren. He attended high school at GBS 1952–53. Funeral services were held at the Vassar Church of the Nazarene. ■

## HOW TO CARE FOR YOUR PASTOR continued

➡(p9) been successful financially and who are committed to treating their pastor and his family as they should be treated. They may or may not be members of the church board; but after their process of careful evaluation, they would make their recommendations to the board.

An excellent book dealing with the right way to structure a salary and benefit package to meet IRS regulations is the *Minister's Tax and Financial Guide* by Dan Busby, a Wesleyan CPA. It can be ordered through [www.zondervan.com](http://www.zondervan.com) or [www.amazon.com](http://www.amazon.com). Every church treasurer should have a copy for reference purposes.

In conclusion, I believe if church members would treat their pastor and his family like they want their employers to treat them, the Lord would bless that church, the pastor would respond positively and work harder to see the church grow, and fewer pastors would be dropping out of the ministry to pursue other work to meet their financial needs. ■

*Jim Olsen, a Christian CPA who has served the Conservative Holiness Movement for many years, lives in Hobe Sound, Florida. "If you have questions about the above or questions about church finances in general," he invites, "feel free to email me at [jolsencpa@aol.com](mailto:jolsencpa@aol.com)."*

## THE PRESIDENT'S PAGE continued

➡(p3) Third, every pastor needs to commit to keeping a personal Sabbath for the renewing of spiritual energy.

Most pastors neglect God's Sabbath provision. The one day of Sabbath rest out of every seven is God's way of saving us from self-destruction and keeping us spiritually renewed. I'm not talking about making sure you take one day off each week. The pastor needs that day just to catch up on the normal chores that life can bring as well as a time to unplug from the normal routine. I'm talking about a time each week that is spent in solitude with God as a means of grace. Do not confuse this with a daily quiet time. I mean an extended time each week that is set aside as a personal Sabbath. Some would have the ability to take a whole day, but every pastor should take at least the time from early morning till noon on a set day each week.

There should be extended versions of this at least two to three times a year. This time should include solitude, scriptural meditation, worship, reading, prayer,

singing, and occasionally soul-cleansing discussion with a trusted spiritual advisor. If it is a longer time, it should include periods of family worship and fellowship. If habitually practiced, the benefits are two-fold. First, the spiritual blessing and insight that follows will be so self-evident that a skeptical congregation will be convinced of its value. Second, it will lengthen the ministry and effectiveness of every pastor.

If you're the self-absorbed CEO type or the workaholic pastor who needs to stay busy to feel valued, then this idea will sound foolish. If you're just too undisciplined to control your time or too full of excuses why this won't work, then you will just have to live with the fatalism of fatigue. But to the pastor who isn't tripping over his ego and has emptied himself of the foolish pride of always having to appear busy, it can be the salvation of both his body and soul. Not to mention the secret to a long and fruitful ministry. Give God's plan a try—take a Sabbath! ■

## GOD'S REVIVALIST and BIBLE ADVOCATE

12



### GARY BRUGGER

Graduated 1968 | 40 Years in Ministry

"He is a wonderful pastor, mentor, and friend."



### LOGAN WESTERICK

Graduated 1971 | 39 Years in Ministry

"A wonderful shepherd who always has a listening ear and an encouraging word."



Go for it!  
**Dream**  
big dreams!

*"I want to challenge you  
to think outside the box...."*



*by H.B. London, Jr.*

It appears that the pastor's life these days is lived on the edge. It is very difficult for us to know what will happen from one day to the next. Each 24 hours is full, but are they exciting and stimulating hours? We never lack for something to do, but are we challenged, energized and occupied by the normal progression of things? Probably not.

I want to challenge you to think outside the box. Dream a bigger dream, and perhaps risk a bit, where before you have chosen to play it safe. Only a small percentage of our colleagues will go out on the limb. When I ask them why, they always say there is too much at stake—too much to lose. For many of us, we just continue along the same old trail, looking at the same scenery and encountering the same people day after day, settling for what is, rather than what might be. I will admit that to step further out on the ledge is often chancy, but the pastors I know who seem most fulfilled are those who test the limits and trust God for His guidance and protection.

When you dream of ministry and those things you have always wanted to accomplish, what do you see? What excites you? Often, I would sit in my office feeling restless, and I would pray, "Oh Lord, I feel you stirring in my life. What new things do you have in mind for me? How can I best take this step of faith?" Then I would ask three questions:

*What does God want me to do?*

*Who does He want me to include in His plan?*

*What method will He use to bring His purposes into reality?*

If you can find an answer to those questions and if the Lord is the author of your new adventure in faith, then go for it! It is not about throwing caution to the wind; rather, it is about continuing to grow and stretching your courage and moving beyond the norm to keep your dreams alive. When the dream dies, so does the dreamer.

The Psalmist is constantly writing about a new song. "Sing a new song unto the Lord," he declares. The Lord said to Isaiah, "Do not dwell on the past. See, I am doing a new thing!" (Isa. 43:18,19).

I challenge you to stretch yourself beyond the realm of the comfortable, to live life on the cutting edge. Be courageous. You will be amazed at what you can do with God's power and might as your source and a courageous spirit as your motivator. Like I said — Go for it! ■

*H.B. London, Jr., is vice president of Ministry Outreach/Pastoral Ministries for Focus on the Family.*



**CALVIN SONES**

Graduated 1961 | 34 Years in Ministry

*"He came in during a time of division in our church and brought healing."*



**RAY SATTERFIELD**

Graduated 1975 | 33 Years in Ministry

*"He is very efficient, he is good at calling, and above all else, he uses a lot of wisdom in the pulpit."*



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BY DR. DARIUS L. SALTER

# *The Pastor's Priestly Ministry*

GOD'S REVIVALIST and BIBLE ADVOCATE

14



**GARETT MILLS**

Graduated 1976 | 32 Years in Ministry

*"A rare blend of personal warmth and professional ministry."*



**CHARLES ELLIOTT**

Graduated 1980 | 31 Years in Ministry

*"He is a caring pastor – one who calls on his people and is always there if you need him."*



**T**hough prophet and priest may have been nearly exclusive offices in the Old Testament, these distinctions are combined in Jesus Christ, the prototype for all ministry. The traditional division of labor—that is, prophets speak for God and priests speak for the people—is effaced in the person of Christ. The cross forever identified the pastor as both a prophet and priest.

Prophets interrupt and disrupt; priests stabilize, soothe, and absolve. Priests enable us to put the past in proper perspective while the prophet sharpens us for the future. To understand them is more accurately to understand the role of the contemporary pastor. We have parsed out the priestly roles to help us understand and emulate them.

### A MINISTRY OF MEDIATION

The priests fulfilled a mediatorial role between God and humankind. The ritual sacrifice provided the mediation; Christ came to be that once-and-for-all sacrifice—the one Mediator between God and humankind (1 Tim. 2:5). But that does not do away with the ministry of mediation. Indeed, the mediatorial function of the priestly office enables us to understand the foremost task of pastoral ministry—making God known. This means to increase the people’s perception that God is relevant to all facets of life. The priest was to bring Israel into harmony with God by being in harmony with God himself, divinely set apart as one who could cross the threshold between the sacred and the profane.

Pastors must not be so engulfed by the profane that they are unable to represent a holy God who is no less holy now than three thousand years ago. The truth is that many pastors represent the God of “the slick and the slack” (a term borrowed from David Wells), who are on easy terms with modernity.

The mediatorial pulling of God and humanity together calls not only for sanctification (i.e., separation unto God) but also for fraternal solidity with the com-

munity. The God-man socialized with prostitutes and tax collectors. As Paul exclaimed, “He died for all.... Therefore, we are ambassadors for Christ, as though God were making an appeal through us” (2 Cor.5:15a, 20).

### A MINISTRY OF SPIRITUAL DIRECTION

Priests were at the center of Israel’s spiritual and ethical direction. In our times, the methodologies of sociology, psychology, and counseling have eroded the mystical and charismatic nature of spiritual leadership. There is a gift of wisdom that goes beyond technique and relies on the discernment of the Spirit. To provide such direction, the pastor must live within the spiritual paradigm of wholeness and life, taking seriously Christ’s words to His disciples, “When He, the Spirit of truth, comes, He will guide you into all truth” (John 16:13a).

Pastoral leadership often must lead the community of believers in seeking the will of God. The pastor calls the community to prayer for both corporate and individual guidance. The Quakers’ “sense of the meeting” is more than collective intuition; it is the confidence that Christ is in the midst of His church and that the Holy Spirit “will guide...into all truth” (John 16:13).

### A MINISTRY OF NURTURE

Good shepherds constantly exalt the Good Shepherd and enable the flock to eat His flesh and drink of His blood. This takes place primarily at the eucharistic table, but it also ought to take place in all of the church’s personal encounters that are symbolized by the holy feast. Pastors are undershepherds who oversee the flock—offering, representing, and modeling the redemption of the Chief Shepherd. Our words are to symbolize the Word offered by God for our redemption. Making persons holy was the accepted agenda of both Old Testament priests and of Christ himself and must continue to be that of contemporary pastors.

Feeding sheep means more than giving persons what they want; it calls for giving



**PILIPO MIRIYE**

Graduated 1977 | 31 Years in Ministry

*“He is a man of God. We respect him. He is a good person of noble character. He is open and kind.”*



**BOB CROFT**

Graduated 1979 | 29 Years in Ministry

*“I have been stretched and challenged because of his faithful commitment to the Lord.”*

immortal souls what they need. Prophetic-priestly preaching issues a call for repentance, inspires the faith of justification, exhorts to entire sanctification, and seeks a growing identity with the mind of Christ. The true shepherd prays for and contemplates words that will represent adequately a magnificent Christ who offers a magnificent salvation.

### A MINISTRY OF BLESSING

One of the most specific acts entrusted to the Old Testament priesthood was the rite of blessing. “The Lord bless you, and keep you; The Lord make his face shine on you, And be gracious unto you; The Lord lift up his countenance on you, And give you peace.” This invocation has become known as the Aaronic benediction. A benediction is “a blessing pronounced in favor on a person or thing. A solemn invocation of a divine blessing especially at the end of a church service” (*Webster’s New Twentieth Century Dictionary Unabridged*, 172).

The benediction represents God’s positive attitude toward His creation. The church must love the world before it can redeem it. Therefore, the priestly duty of the pastor is to make this pronouncement in tandem with the prophetic condemnation of sin and the call to repentance. This superior blessing, which comes from the ultimate Superior, counters and supersedes the world’s assessment. Self-esteem and other-esteem always falls short of what we need.

The prophet-priest’s power and duty to bless, to pronounce that one is acceptable by a transcendent Source—a source which is unbiased and benevolent—is a unique responsibility that is unavailable to other professions. The blessing (benediction) is the climax of the Christian worship service which charges the congregation with embodying the gospel wherever they work and play beyond the walls of the church.

### A MINISTRY OF INTERCESSION

The new covenant has issued an invitation for all Christians boldly and confidently to approach the throne of grace. God has raised up a kingdom, a household of priests (Rev. 5:10). The Old Testament role of the high priest has been fulfilled by Jesus, who intercedes on behalf of His brothers and sisters. This intercession of Christ is the single greatest ongoing fact of the Christian’s spiritual experience.

The priestly role of the pastor is to enable other Christians to prevail in the world through intercession. Prophet-priests are continually casting a vision for their flock to stand in the gap between God and humanity. A pastor is called to enable parishioners to accept this divine appointment as they go about the priestly task of drawing fellow humanity into the presence of Christ. The most

important thing Jesus did during His earthly ministry before Calvary was to pray. As pastors we will do no better. By precept and example we will transform our parishioners into priestly intercessors, people who bathe life in prayer and approach life with the predisposition of prayer.

### A MINISTRY OF ABSOLUTION

The activity described more than any other regarding the Levitical priesthood is ritual sacrifice that foreshadowed the propitiation that would be made by Christ, the ultimate act that would reconcile humanity to God. But Christ was to effect forgiveness not only through His actions, but through His words: “Your sins have been forgiven” (Luke 7:48) and “I do not condemn you, either. Go. From now on sin no more” (John 8:11). After His resurrection Jesus entrusted His eleven remaining disciples with the instrument of absolution. “If you forgive the sins of any, their sins have been forgiven them; if you retain the sins of any, they have been retained” (John 20:23).

Although pastors and laity cannot grant God’s forgiveness, they are called to affirm His forgiveness. The sinner must hear, either explicitly or implicitly from the Christian community, “You are forgiven.” There is a fine, nonetheless distinct, line between validating the sacrifice and the effectiveness of the sacrifice. But there is a sense in which all of us need to hear a verbal validation of that personal application from someone else who has experienced forgiveness. “I am writing to you, little children, because your sins have been forgiven you for His name’s sake” (1 John 2:12). There is no power in the pastor’s words themselves, and they work miracles only because they are born of the Holy Spirit and the speaker is yielded to Jesus Christ.

### CONCLUSION

The priestly acts of feeding, mediating, interceding, absolving, forgiving, and blessing transcend statistical analysis. The essential nature of ministry is not production. Ministers are stewards of God’s grace, so the essence of ministry is sacramental. No other profession defines its task primarily as dispensing grace to its clientele. Yet pastoral care does precisely that. It applies Christian grace to the potentials and ills of the human condition. The evidence of that dispensing of grace, such as church attendance and financial giving, are collateral results and not the purpose of our work. If we focus on these by-products, our motive becomes tainted. Sacramental speech must not be compromised for more tangible, temporal pursuits. ■

*Darius L. Salter*, *Prophetic-Priestly Ministry*, Evangel Publishing House, 2002. Abridged by the editor and reprinted with permission.

16



**MIKE WETHERALD**

Graduated 1982 | 29 Years in Ministry

“God has used his gift of preaching and his love for people to make him a successful pastor.”



**JOE SMITH**

Graduated 1980 | 28 Years in Ministry

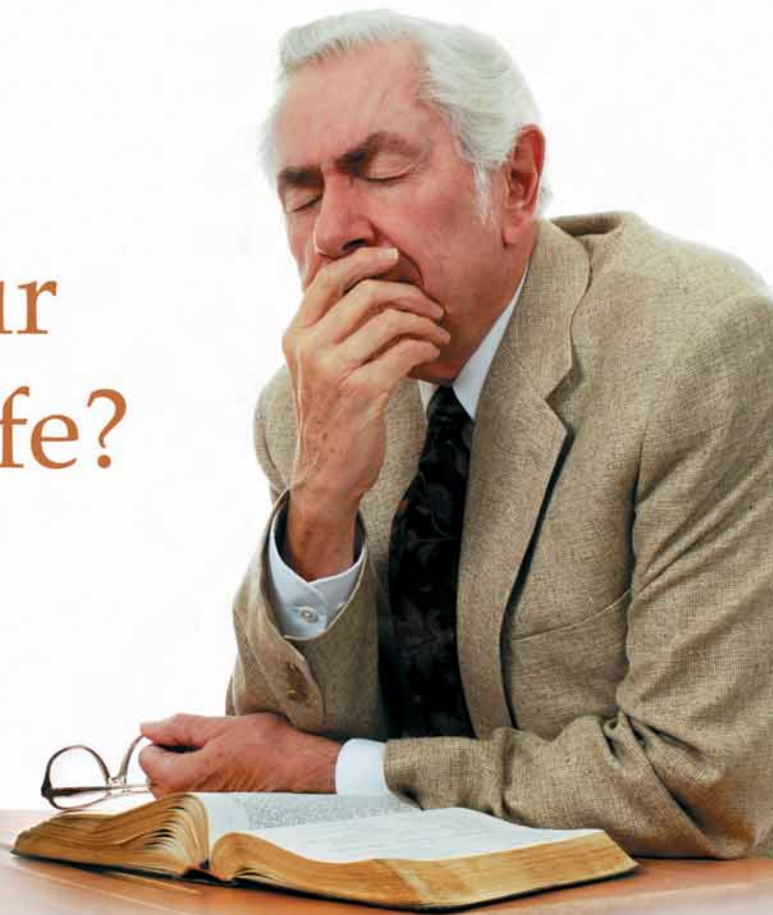
“He has a shepherd’s heart with a scholar’s mind.”



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# Pastor, what about your own spiritual life?

by John M. Drescher



If I were starting my ministry again, I would be more disciplined in the cultivation of my own spiritual life. *“Jesus...appointed twelve...that they might be with him...”* (Mark 3:13–15). This experience of being “with Christ” and practicing His presence was not stressed enough throughout my theological training. But it did not take long in the pastorate to realize that I needed to feed my own soul and know the power which comes from being in the presence of Christ in His Word, in solitude, meditation, fasting, and prayers if I were to do a spiritual and eternal work.

As we deepen our relationship with God, our relationship with others will also be deepened. David J. Bosch summarizes Leslie Newbigin’s contrasting of the “Pilgrim Progress Model” and the “Jonah Model” of the spiritual life. Pilgrim felt he needed to escape from the “wicked city.” Jonah had to enter the city, with all its sin and corruption. Bosch concludes: “The two are absolutely indivisible. The involvement in this world should lead to a deepening of our relationship with and a dependence upon God, and the deepening of this relationship should lead to increasing involvement in the world.”

Though verbal abilities, good management skills, and a pleasant preaching and visitation style may carry a minister for awhile, soon one’s moral integrity is at stake if one is speaking or seeking to minister beyond one’s own spiritual depth or commitment.

## THE ABIDING LIFE

In John 15 Jesus tells us twice that unless we abide in Him and He abides in us we will accomplish nothing of eternal worth. The flesh still feels that it can do so through training, education, gifts, hard work, and other personal qualities. But Jesus says we cannot.

Unless we commit ourselves in daily openness to the Scripture, to meditation and prayer, we will be searching for our own spiritual identity in a short time. We will become subject to the benumbing influence of the secular and the material, giving our time to the machinery of organization, the church office, and running about the community, doing things which can be explained in natural terms. We will function at the natural level, getting only what a natural, intelligent, educated self can produce. We will attend seminar after seminar to sharpen our skills but spend little time in solitude and prayer to have God shape our wills.

OCTOBER 2008



### STEVE VERNON

Graduated 1978 | 28 Years in Ministry

*“He has more loyalty to God, more love for people, and more laughter at life than anyone else I have ever met!”*



### DWANE NEWTON

Graduated 1981 | 25 Years in Ministry

*“He not only preaches the message of full salvation but also is an outstanding example of that message.”*

Time alone with God sharpens the focus of our priorities and opens us up to receive God's presence and power. The intimacy of our lives with Christ is the measure of our spiritual power for God. Remember, God "works for those who wait for him" (Isaiah 64:4).

## PERSONAL PRIORITIES

In order to discipline myself I have found it a great help to commit myself to certain clear priorities.

**1. I am committed to reading God's Word each day before I read anything else.**

This priority has led me to rise early, to divide the New Testament into thirty parts so that it can be read in a month's time. This I do every other month and in the intervening month I read a sizable portion of the Old Testament.

**2. I am committed to talking with God each day before I talk with anyone else.**

In addition to this being a time of praise and thanksgiving, I seek to meditate on God's character and His gifts. I find that a prayer list is helpful. There are those for whom I have prayed every day for many years. There are others whom I name in prayer for shorter and specific lengths of time.

**3. I am committed to fasting at least one meal a week and periodically for more lengthy times.**

Fasting for spiritual purpose gives me a greater sense of dependency upon God, a greater sensitivity to the Holy Spirit and the Word, and greater awareness of God's presence. It is also a great help in dealing with the temptations of the flesh and spirit.

**4. I seek to read a chapter from some worthy book each day beyond the required or usual reading for sermon preparation and other church work.**

I try to vary between the older classics and more recent books. I seldom read a best-seller the first year, but if a book is a best-seller the second and third year, it is probably worth my time.

Yes, if I were starting my ministry again I would start here—the deepening of my own spiritual life through the above spiritual disciplines as first priorities. I wish someone had suggested such an approach at the beginning of my ministry.

## GOD DOES HAVE INTIMATES

Leslie Weatherhead was scheduled to speak to a group of Manhattan ministers. His ship was delayed by the fog, and the ministers waited for a number of hours. When Dr. Weatherhead arrived he said, "You have waited a long time, and I have come a long way to ask you one simple question, 'Do you know Jesus Christ?'"

This may seem like a strange question to ask a group of ministers. Yet here is where we must start if we would minister for Christ. Here is what our people are waiting to know. And those to whom we minister are able to sense if we know Jesus personally and if we came from His presence.

I am certain that many frustrations pastors feel come from a lack of discipline. Not only can a regular devotional life and serious Bible study easily go by the wayside, but days can be frittered away fiddling on the insignificant and the little nothings. Without a pattern and discipline of meditation and prayer, study, sermon preparation, visitation, and relaxation the minister will accomplish little and become shallow and sluggish. When the Scripture speaks about the minister's calling, it compares its discipline to the unrelenting practice of an athlete (I Timothy 4:6–10), the unentangled commitment that a soldier makes (II Timothy 2:1–7), and the unashamed and faithful servant of Christ (II Corinthians 2:14–19).

"Does God have favorites?" asked a frustrated minister of an aged bishop. "No!" replied the bishop, "But he does have intimates." ■

**John M. Drescher**, *If I Were Starting My Ministry Again*. Abridged by the editor and reprinted by permission.

*Time alone with God sharpens the focus of our priorities and opens us up to receive God's presence and power. The intimacy of our lives with Christ is the measure of our spiritual power for God.*



**STEVE PARKER**

Graduated 1983 | 25 Years in Ministry

"He lives to see people saved."



**DARYL MUIR**

Graduated 1986 | 23 Years in Ministry

"His godly example encourages us to strive continually to be more and more like Jesus."



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# Pastors,

YOU ARE  
TRUE HEROES

By Dr. Mark S.F. Eckart



**P**astors, you are true heroes—working sacrificially in your ministry, often making less money than if you were in secular jobs. You are on call 24/7, helping the hurting and comforting those in need. You carry the burden for lost souls and have a real desire to see all people walk with God. You are asked to preach funerals, deal with the dying, conduct weddings, and be the “front” person for the church in the community. You are called upon to manage conflict and be a peacemaker, even when you yourselves have been wronged.

You are the ones who stay in tough assignments when it would be easier to walk away. You are the ones who faithfully study the Scriptures and stay on your knees asking God to lead you as you lead others. You are the ones who work behind the scenes, noticed by God alone. You preach your heart out, only to hear one of your parishioners brag about the radio preacher whom he heard before he came to church.

You are often expected to mow the grass, check the commodes after service, drive the church van, change the church sign, clean the church, and do several other jobs that all come with the “package.” You are the ones called upon to give counsel about problems ranging from domestic/family crises to societal issues. But week after week, you are faithful to your assignment even though you’re never highlighted as a celebrity in some church magazine for writing a book or starting a school.

Take heart, my friends, because you are the ones that someday God will reward for saying “yes” to Him and serving in ministry. You are the true heroes, carrying the Good News of the Gospel. Just keep it up! ■

*Mark Eckart is Superintendent of the Indiana South District, The Wesleyan Church, and resides with his wife Debbie, and their three children in Orleans, Indiana. He is a graduate and a former GBS staff and faculty member. As he explains, he recently wrote this article to pastors in his district.*



**BOB BLANKENSHIP**  
Graduated 1986 | 21 Years in Ministry  
*“It doesn’t matter what the occasion, he is always faithful. He is a very compassionate pastor.”*



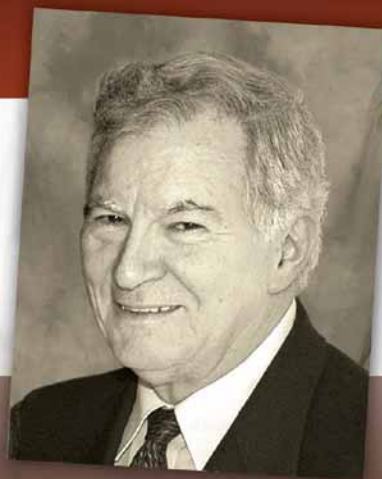
**DERON FOURMAN**  
Graduated 1990 | 18 Years in Ministry  
*“His heart is filled with the love of God.”*

# GOD'S BIBLE SCHOOL

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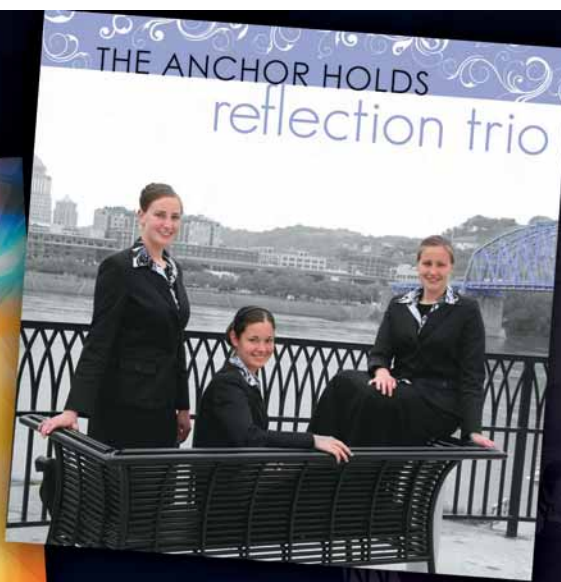
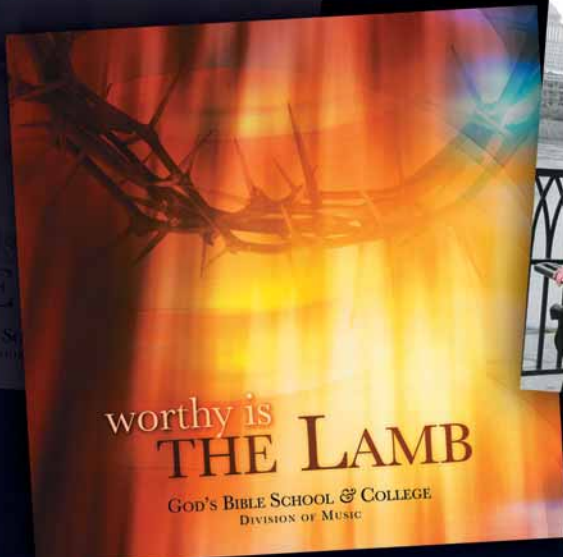
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GOD'S REVIVALIST and BIBLE ADVOCATE

20



**GREG HUDSON**

Graduated 1997 | 17 Years in Ministry

*"He lives what he preaches and preaches what he lives."*



**DUANE QUESENBERRY**

Graduated 1994 | 14 Years in Ministry

*"He is a great Bible-teaching minister, and there is no job too small for him to do."*



➡(p4) Lord, for Bible college."

Thank you so much for your article and for all you do to make God's Bible School and College what it is today and for allowing my children this wonderful privilege.

D.B.  
Email

### MISSION PROSPERING IN HAITI

I want to thank you for this wonderful publication and especially for the article about Joel and April and Emma Hess ["Alumni News," Summer 2008] in Haiti. Haiti Gospel Mission is prospering, and the work of God is going forward there.

DOUG HESS  
Email

### GBS MUSICAL PRESENTATIONS

I enjoy so much reading of the fine work done at GBS and I wish I could attend one of your Haydn or Handel presentations you have written about over the years! Great to know how active everyone is.

KEN DONHAUSER  
New Jersey

### INSPIRING PUBLICATION

We do enjoy your magazine for the positive articles and news contained in each issue. God bless you all in your faithful ministry and training of young people for future ministry.

MAX BRAMMER

The magazine is great. You and Brother Avery write wonderful articles.

JACK BAILEY  
Adrian, Michigan

I enjoy keeping up with the activities [and] the deep spiritual food I receive.

MARY OSBORNE  
Colorado Springs, Colorado

Nor should we ignore the assessment of Keith Drury who speaks from outside the CHM. He was the perceptive observer who caused an uproar 13 years ago by announcing that "the holiness movement is dead." His word then was for the "mainstream" movement; but now in *Counterpoint*, published by Schmul in 2005, he also has one for us. If the original holiness movement has continued on in the "remnant churches and the IHC," he warns, "it is simply dying there just a little slower." For, as he believes, the difference between us conservatives and our more liberal counterparts is only "about twenty-five years...maybe less." Drury welcomes someone to prove him wrong. I only hope that we can do so.

**2. Uncertain Vision.** Every Christian movement must be centered in some "magnificent obsession" that defines its existence and shapes its mission. For early Methodists, this was "to reform the continent and spread scriptural holiness over these lands." Here was the explosive impulse that caused them to storm the gates of hell and set up the outposts of heaven from New York to Seattle. Phoebe Palmer, John Inskip, and William Taylor were gripped by it too.

But many of us are not. Sometimes we seem uncertain about why we exist, except, perhaps, as a narrow sectarian movement opposing worldliness in dress and behavior. It's true that the CHM was founded in protest against half-heartedness and drift, as is every revival of spiritual life. But protest is negative and reactionary—necessary, to be sure, for we must always stand *against* what is wrong. However, first we must stand *for* what is right, focusing ourselves in impassioned witness to what is appealing, positive, and true. Otherwise, we become cranky and defensive, fixated on what we deny rather than on what we affirm. Our mission becomes unclear because our vision is uncertain.

This is not a call to compromise convictions. Frankly, we're already doing too much of that. But this is a plea to prioritize our purposes. For too long we've subordinated our majors to our minors—principles to prudentials—often squabbling over what Wesley calls the "circumstantial" of our tradition.

Where, after all, is that "magnificent obsession" that sent the circuit-riders blazing like a prairie fire across Britain and America? Or so gripped the early holiness movement that it brought the "higher life" to millions of yearning Christians? If we are to preserve our heritage we must vigorously, relevantly, and creatively recast our founding vision, rekindling our watchfires everywhere—as our ancestors used to sing—"til burning lines of gospel fire / Shall gird the world and mount up higher."

**3. Forgotten Roots.** For every movement faithful to itself, the road to tomorrow lies through yesterday, as someone has said. But since collective amnesia has robbed us of any real understanding of our past, we have little sense either of identity or continuity; both of which are imperative to keep our heritage alive.

Granted, our folklore enshrines the revivalists and adventurers who shaped the holiness testimony in America. But as they themselves would have readily acknowledged, the deep foundations that uphold our structure of belief and practice were laid in the Biblical passion and inspired genius of John Wesley, whom God honored as the leader of that vast renewal which gave us birth.



#### ANTHONY FLORES

Graduated 1992 | 13 Years in Ministry

"I greatly admire and respect his commitment to preaching the Word and leading lost souls to Christ."



#### RANDY BROWN

Graduated 2001 | 10 Years in Ministry

"It is easy to tell that he spends a lot of time in prayer and preparation."

“None of the structural timbers are missing from his foundation of biblical theology,” wrote Dr. George Failing, “and no cardinal truths were neglected in his sermons.” That, alas, cannot always be said of us, for we have often forgotten those ancient timbers; and as result, we have suffered from such grave imbalances as these:

(a) *Regulation to the Neglect of Principle.* Too often we have relied on disciplinary prohibitions to keep us spiritually in shape. This has failed, partly at least, because we have defended traditional “standards” more as tribal taboos than as the effect of “faith working by love,” grounded in Biblical expectation and guided by holy character. Our ancestors had their “General Rules,” to be sure, but these expressed their sturdy Methodist piety with its constant focus on “the principle within” prompting both internal motive and external conduct. Unless we recover this, we shall soon be overwhelmed by the world that everywhere threatens to “press [us] into its mold.”

(b) *Isolation to the Neglect of Connection.* At its beginning, Methodism celebrated its steadfast union with the Church Universal, grounded firmly in its doctrine, discipline, and devotion. In contrast, we see ourselves primarily in terms of tiny, separated bodies with little connection to anyone except ourselves. Though, at times, fidelity to principle has forced our withdrawal from older “mainline” bodies, every one of our many schisms has carried us “further away from classical Christian orthodoxy—or at least from its wholeness and balance,” as I noted in *Counterpoint*. “Consider the appalling neglect of the sacraments in most of our churches or even of God-centered reverent worship.” As Dr. Kenneth Collins explains, “Remove the larger, more ‘catholic’ context and you have a prescription for insularity, provincialism and, unfortunately, decline.”

To preserve our holiness heritage, we must reconnect to the continuing Great Tradition of faithful orthodoxy, for only what is essentially, robustly, and irreducibly Christian can restore splendor to our mis-

sion, give breadth to our holiness proclamation, and save us from the crushing secularism that would destroy us.

(c) *Experience to the Neglect of Relationship.* Our revivalism has stressed dramatic crises of faith, especially at the public altar. But we have failed to ground personal experience with God in developing relationship with Him or to provide those processes of spiritual formation and instruction essential to cultivate it. Moreover, we have not carefully balanced the “works of grace” that regenerate and sanctify the soul with the “means of grace” that God has appointed as channels of His favor. Earnest Christianity, according to our founders, joined commitment to renounce sin and “do good of every possible sort” to faithful use of “all the ordinances of God”—especially prayer, “searching the Scriptures,” fasting, Christian fellowship, and the Lord’s Supper. If we are really to save our heritage, we must recover that system of structured piety and measured growth which once produced such heroic saints among us.

**4. Materialism.** We are gravely endangered by increasing affluence and by the luxury that it brings. Our spiritual heritage has always stressed personal sacrifice, discipline, and stewardship. But the pursuit of money is so often coupled with materialism that pampers self, undermines spiritual sensitivity, and promotes what Wesley described as “softness and needless self-indulgence.” He came to understand “the seeming tendency of reli-

gious revivals to destroy themselves,” as Bishop Marston explains. “The diligence and frugality that follow revival...normally yield prosperity and riches which engender pride and worldliness.... The only safeguard, said Wesley, is for the Christian not only to *gain* all he can and *save* all he can, but also to *give* all he can.”

### III. WE MUST RECONNECT

“We share the distress of those who warn of ‘historical drift,’ spiritual apathy, and surrender to the depraved culture that surrounds us,” wrote the GBS

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**R.G. HUTCHISON**

Graduated 1998 | 10 Years in Ministry

“He has a love for the community and a great compassion for the people.”



**MARK STETLER**

Graduated 1998 | 9 Years in Ministry

“He is a kind and loving family man, respected and loved by the community and area ministers.”



ministerial faculty in its 2007 “call” to our movement. “We submit that a renewed commitment to the essential principles of Scriptural Christianity which we have received in classical Methodist belief, piety, and mission will prepare and strengthen us for the challenges that confront us.” In other words we must reconnect to what we really are:

To do this, the “call” lists these specific imperatives, which we summarize as a certain formula to preserve our holiness heritage as a guidepost to our tomorrows:

**1. Biblical Fidelity.** Too often, “we have focused on issues and made demands which we cannot legitimately establish from the Scriptures. As a result, trivial notions and speculations at times have marred our witness. We call, therefore, for renewed submission to the absolute authority of the Bible....”

**2. Historic Continuity.** It is essential that we “affirm our allegiance to the classical Christianity of the centuries, confessing its faith, sharing its historic witness, living out its godly discipline, and claiming all its treasures as our own.... We rejoice in the lives and ministry of earnest followers from every branch of orthodox Christianity.”

**3. Christian Community.** “Union with Christ establishes membership in His Church, the community of the faithful in all times and places.... As a coalition of holiness believers within its communion, we gladly but humbly offer gifts to the universal Church—gifts which center in our historic roots on holiness of heart and life.”

**4. Methodist Piety.** Our heritage “has underscored the necessity of devout personal piety grounded in sincere love and profound reverence for God.... Not only are we called to do what is right but also to love what is right, for this reason abstaining from all that He condemns and embracing all that He enjoys. We will never stop the ‘historical drift’ among us merely by enforcing traditional legislation but by vigorous and renewed insistence upon authentic relationship with God and passionate pursuit of Him.”

**5. Authority in the Church.** “All Christians are to be in practical submission to one another and

to...designated officials in the Church.... We therefore deplore the spirit of autonomy and even anarchy which so often has marked our movement.” Godly, sensitive, and gracious leaders are essential to us. Negatively, they must draw a line in the sand to thwart the increasing compromise that endangers us; positively, they must cast a compelling vision that we must follow.

**6. Public Worship.** “We...call for the renewal of our corporate worship, based in the mandates of Scripture and in the tradition of evangelical orthodoxy, centered in the faithful ministry of Word and Sacrament....”

**7. Consistent Discipleship.** “We have sought revival without preparing to preserve its fruits.... We call therefore...for a commitment to equip our laity for the work of the ministry, for the establishment of solidly Wesleyan curricula for systematic discipleship, and for the implementation of these training methods in all our churches.”

**8. Christian Social Witness.** “Unfortunately, we have sometimes withdrawn from...society into the cloistered walls of a narrow and narcissistic piety. But this was not the pattern of our spiritual forebears who raised Christian consciousness in all the forums of public life and who filled their land with works of grace and mercy....”

**9. Resurgent Hope.** “Never have we so needed a renewed sense of the hope that we have in Him. We know the power and devastation of sin.... We are

Wesleyans, however; and as our theologians have said, the keynote of our theology is...the ‘optimism of grace.’” “Let us be joyfully faithful, then, creatively relevant, and utterly confident that Jesus’ victory is our own.”

Yes, if we are sincere, determined, and courageous, God will help us save our treasure. For it is not given to tie us rigidly to what is merely sentimental, peripheral, or antiquarian, but to point us faithfully to what is both foundational and over-arching. That’s far better than trying to “preserve our holiness heritage” like a bee perfectly embalmed in amber. ■

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**P.D. WOLFE**

Graduated 2006 | 6 Years in Ministry

*“His preaching is enriching, encouraging, and inspiring. He is having a positive effect on our church.”*



**MIKE MATER**

Graduated 2007 | 1 Year in Ministry

*“I have been impressed with his emphasis on worship, his anointed messages, and his love for us.”*



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