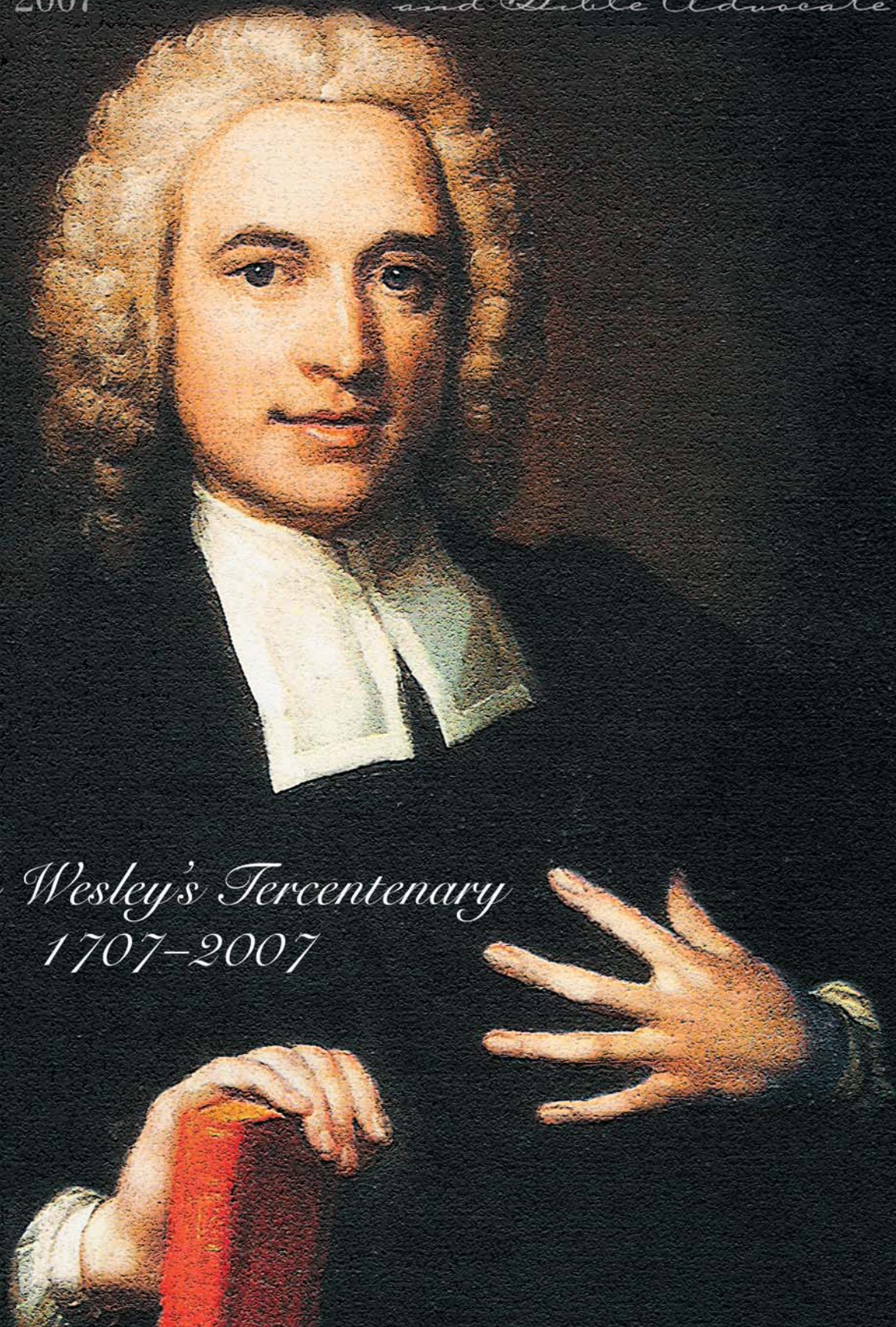


GOD'S REVIVALIST

November 2007

and Bible Advocate



*Charles Wesley's Tercentenary
1707-2007*

the secret unfold

WRESTLING JACOB

This is regarded by many as Charles Wesley's finest hymn. Below are only six stanzas from the twelve that generally appeared in mid-19th-century hymnals. Not long after Charles' death, John was leading this hymn at a Methodist service. When he came to the words, "My company before is gone, / And I am left alone with thee," the great Methodist founder, overcome with grief, burst into tears, and the congregation wept with him.

Come, O thou Traveler unknown,
Whom still I hold, but cannot see;
My company before is gone,
And I am left alone with thee.
With thee all night I mean to stay,
And wrestle till the break of day.

I need not tell thee who I am,
My sin and misery declare;
Thyself hast called me by my name,
Look on my hands and read it there;
But who, I ask thee, who art thou?
Tell me thy name and tell me now.

In vain thou strugglest to get free,
I never will unloose my hold.
Art thou the Man that died for me?
The secret of thy love unfold.
Wrestling, I will not let thee go,
Till I thy name, thy nature know.

Yield to me now, for I am weak,
But confident in self-despair;
Speak to my heart, in blessings speak,
Be conquered by my instant prayer.
Speak, or thou never hence shalt move,
And tell me if thy name be Love.

'Tis Love! 'Tis Love! Thou diedst for me!
I hear thy whisper in my heart;
The morning breaks, the shadows flee;
Pure, universal Love thou art.
To me, to all, thy nature move;
Thy nature and thy name is Love.

Lame as I am, I take the Prey;
Hell, earth, and sin, with ease o'ercome;
I leap for joy, pursue my way,
And as a bounding hart fly home,
Through all eternity to prove
Thy nature and thy name is Love. 📖

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the president's page



WHAT'S IN A SONG?

by Michael R. Avery, President

Methodism was born in song, as it has been said, and this was facilitated by the poetic genius and deep piety of Charles Wesley. Few would deny that his work in the composition of hymns has no equal in the English language. Wesley's story is even more remarkable when one remembers that he had never

written a hymn before his "heart warming" experience on Whitsunday, 1738. Following his conversion, he wrote his first hymn, "Where Shall My Wondering Soul Begin?" He went on to publish more than 4,500 hymns and left some 3,000 others in manuscript form.

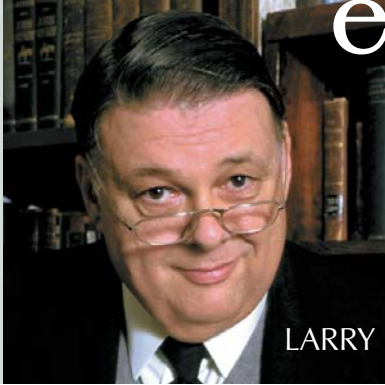
Wesley's hymns have become the gold standard for all others. They are worshipful, scriptural, instructional and pregnant with every conceivable phase of Christian experience and Methodist theology. They not only lift one's heart in adoration and praise to God, but they fill one's head with good Wesleyan theology.

The question naturally arises, "How did he do it?" Then follows another, "Why isn't someone today writing hymns like Wesley's?" I have neither the musical expertise nor insight to answer those questions to anyone's satisfaction, including my own. But music scholars Harry Eskew and Hugh McElrath give the traits of a Wesley hymn according to form and content in their book *Sing with Understanding: An Introduction to Christian Hymnody*.

In summary of what these music scholars have said, a hymn by Charles Wesley will consistently have the following five traits: (1) richness in the variety of poetic meters; (2) the coinciding of sound and sense; that is, individual lines expressing complete thoughts while being alliterative; (3) boldness and freedom in scriptural paraphrase without sacrificing the true meaning of the passage; (4) a skillful mixture of English and Latin vocabularies; and (5) a wide range of masterfully used literary devices.

The content of a Wesley hymn also possesses other remarkable characteristics. (1) Wesley's hymns are replete with Christian dogma. Hymns taken as a body constitute skillfully condensed doctrine. (2) They are full of scriptural allusion. (3) They express a passionate Christian experience. Every mood of the Christian soul is expressed. (4) They are simple and smooth. Important matters concerning God and the souls of humans are dealt with simply and directly. (5) They are appropriately mystical. The Wesley hymnic language reflects an appropriate intimacy in which God is talked to as a friend but never treated like a chum. This quality makes these hymns timeless and universal.

If it is true that Methodism was born in song, then it is equally true that her faithful sons and daughters still value that song. For this very Sunday, Wesleyans all around the world will sing the words, "O for a thousand tongues to sing / My great Redeemer's praise; / The glories of my God and King, / The triumph of His grace." They will be able to do so because Charles Wesley knew what went into making a good song! ■



LARRY D. SMITH

SWEET SINGER OF METHODISM

With this edition, *God's Revivalist* joins the worldwide celebration of Charles Wesley's tercentenary. For on December 18, 1707—three hundred years ago—the greatest hymn writer in our language came into this world, the 18th child of Samuel and Susanna Wesley. He is joyfully remembered as the “Sweet Singer of Methodism.”

“Every Sabbath day, myriads of voices are lifted up...in the hallowed strains which he has supplied...,” wrote Thomas Jackson of thousands of congregations who sang Charles Wesley's hymns in the 19th century. These hymns not only express the yearning of devout hearts, but as Jackson insists, they also provide “a course of training for the more perfect worship of heaven.”

Whether we shall sing Wesley's hymns in heaven we do not know, but God be praised that we still sing them here! True, we should sing them more often than we do, and we should sing many more of them. For they not only teach the essentials of our faith, but they also call us to lives of earnest godliness—a note so desperately needed in the shallow atmosphere of today's religious culture.

These are the hymns of our heritage, of course; and scholars point to many reasons why they remain so enduring. Charles Wesley, they remind us, was brilliant in the use of poetic meter, memorable vocabulary, linguistic devices, sparkling metaphor, and scriptural allusion. Certainly his literary gifts were remarkable. But even more basic to the value of his hymns, as we believe, is their “proper balance of theology and personal experience.” This is emphasized by Richard D. Dinwiddie, a musical scholar, who explains, “Whereas most hymns stress one aspect or the other, Charles's hymns not only teach Wesleyan theology, but encourage the singer to make the words an expression of his own experience.”

Sound theology joined to personal experience! Here is the glory of Charles Wesley's hymns, and this means

objective truth, strongly declared, reflected in subjective relationship, richly affirmed. Objective truth constitutes the essential foundation of Christianity—God's revelation of Himself in holy character and saving acts. Subjective relationship, on the other hand, is the personal life of Christianity illuminated and authenticated by the Spirit. Both are essential. Emphasis on the first without the second brings coldness and sterility; emphasis on the second without the first brings sentimentalism and fanaticism. As Dinwiddie reminds us, Charles Wesley was a master at keeping the two in careful balance.

We have not been so successful. Granted, we are the spiritual descendents of John and Charles Wesley; but more immediately we belong to the American holiness movement. This was birthed in the fervent revivalism of the mid-19th century, which produced a vast harvest of souls but often magnified personal experience and emotional release to the neglect of solid theological foundations. Too often, our preaching became strong on pathos but short on substance, and we forgot the creeds and catechism, neglected the Lord's Supper, and sang a great deal about warm and reassuring feelings.

So the classic church hymns that offered praise to the Triune God and taught deep theological truth about Him gave way to verses of personal testimony set to music—often peppy little songs that featured “joy bells” ringing perpetually in our souls and “waves of glory” sweeping exuberantly over them. We never completely forgot Charles Wesley, of course, but most of our church music centered in personal experience and soaring emotion. Feeling “like traveling on” seemed a lot more exciting than laboring through all twelve verses of “Wrestling Jacob” with its profound scriptural references and its challenge to vigorous spiritual conflict.

It's true that we now seem to be losing some of our infatuation with turn-of-the-century fluff. But the alternative “worship music” that has swept through broader evangelicalism and would push its way into our churches is hardly promising. Many of the “Jesus is my boyfriend” kind of choruses now so popular are little more than me-centered snippets of lilting verse continually repeated in order to exploit emotional excitement and give pleasurable sensation. Add a heavily-breathing “praise team” swaying to deafening rhythm pounding from the turned-up speakers, and you have degraded sensual entertainment which neither exalts the Majesty of Heaven nor edifies His church.

This is not to say that all contemporary music is like this. Some of the newer worship choruses offer sublime praise to the Lord Jesus, though few of them say (p22) ➡

Charles Wesley's Hymns:

A Holiness Creed

By Dr. Randall D. McElwain

Unhappy with his church's singing, Henry Ward Beecher exhorted, "How I long for the good old Methodist thunder." Methodists were famous for their singing. Methodist worship, Methodist class meetings, even Methodist funerals were marked by singing. Methodists started singing in the early meetings of the Holy Club, and true Methodists have never stopped singing!

Why are hymns written nearly 300 years ago by an Oxford-educated Anglican priest important for today's churches? Biblical scholars have noted the mosaic of Scripture contained in Charles Wesley's hymns. Literary scholars have pointed to the beauty of the poetry. Many lay Christians have found that the hymns summarize their own spiritual aspirations. All of these reasons are important.

For holiness people, an additional reason to value the Wesley hymns is their profound doctrinal message. Wesley's hymns serve as a "Holiness Creed." They state in memorable form the doctrinal beliefs of the people called Methodists.

The doctrines of Methodism have been summarized in a four-fold formula:

- All need to be saved.**
- All can be saved.**
- All can know they are saved.**
- All can be saved to the uttermost.**

This formula sums up four important doctrines: original sin, the unlimited atonement, assurance,

and Christian perfection. These doctrines were central to the Wesleyan revival, they were vital to the spread of Methodism to America, and they are essential to the continued health of the holiness movement in the 21st century. Each of these doctrines is proclaimed with clarity and beauty in Charles Wesley's hymns.

All Need to Be Saved: *Original Sin*

The Wesleys' "optimism of grace" was not a blind optimism about human nature. They taught as vigorously a doctrine of original sin as any Calvinist. The Duchess of Buckingham complained about Methodist preaching, "It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth."

Charles Wesley's hymns show that he understood the doctrine of original sin. On his deathbed, Wesley dictated a final poetic testimony to God's redeeming grace to a "sinful worm." Wesley's hope was not in man's innate goodness, but in God's amazing grace:

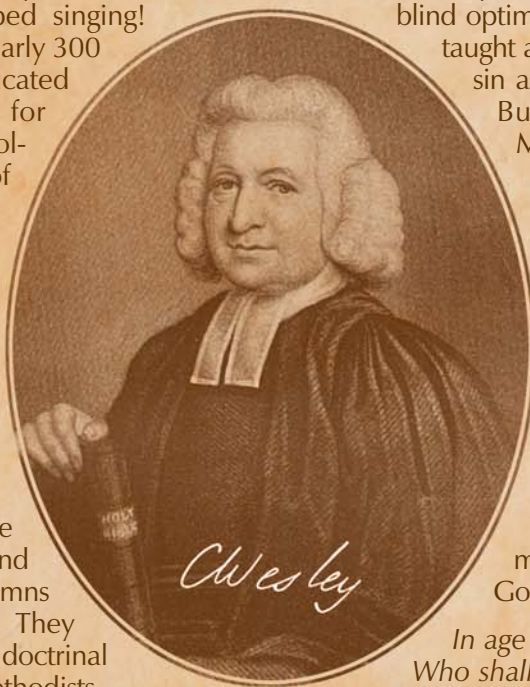
*In age and feebleness extreme,
Who shall a sinful worm redeem?*

*Jesus, my only Hope thou art,
Strength of my failing flesh and heart.*

Charles Wesley believed that all need to be saved. Today's "holiness creed," the summary of what we believe, must include this essential doctrine.

All Can Be Saved: *Unlimited Atonement*

The Wesleys agreed with their Calvinist contemporaries that all need to be saved. (p18) ➡





HYMN WRITING – A *LOST* ART?

by Mark Mander

CHARLES WESLEY: *Unpromising Infancy*

The child was prematurely born, and... the attending physician said he neither opened his eyes nor cried and seemed more dead than alive; he was kept wrapped in wool until the time when he should have been born. But he survived, of course, and continued to survive for eighty years."

— Elmer T. Clark ■

CHARLES WESLEY: *Evangelical Conversion*

At nine I began a hymn upon my conversion," wrote Charles in his journal. It was on May 23, 1738, that the troubled young minister came to a knowledge of personal salvation. For years he had earnestly sought for spiritual reality through ceaseless prayers, good works, and rigorous discipline. Both Charles and John learned the way of faith from the Moravians, simple German believers who showed them the grace of Christ. His conversion hymn, as it is believed, was "Where Shall My Wondering Soul Begin?" ■

Many traditional hymns that became synonymous with Sunday worship are falling victim to almost rampant modernism. Across denominations, hymns are being replaced by contemporary praise choruses in order to accommodate a younger generation of church attendees. The magnificent resonance of the pipe organ accompanied by the purity of young choristers has been replaced with the driving beat of the trap set and nasal voices.

The majestic, poetic language of the hymn which contained theology and lavish praise towards Almighty God has been traded for two or three repetitious sentences expressing mankind's experiential ups and downs. There is a danger that "family worship" will no longer encompass the spectrum of ages within church, and morning worship in churches will become increasingly segregated. Furthermore, the ethos of the hymn as a way of communicating theology to people is in danger of being lost as more "experiential" songs are used.

There are celebrations all over the world this year as lovers of old hymns celebrate the tercentenary of the birth of Charles Wesley, who is considered to be the greatest hymn writer in the English language. Charles was the younger brother of the equally famous John Wesley, the founder of Methodism. While John traveled thousands of miles across Britain and Ireland, preaching the gospel of salvation, Charles, a family man, spent much time in parish ministry and devoted much of his life to writing poetical compositions. He is credited with writing 9,000 poems including 2,500 hymns, among which are favorites such as, "Love Divine," "Arise, My Soul Arise," "Jesus, Lover of My Soul," "Oh for a Thousand Tongues to Sing," and seasonal carols such as, "Hark the Herald Angels Sing" and "Christ the Lord Is Risen Today."

Astonishingly, Charles Wesley's greatest contribution to hymnody was not the number of hymns he wrote. Rather, it was his ability to write a "balanced" hymn containing appropriate amounts of theological and biblical truths, yet including expressions of Christian experience. The result is that Charles Wesley's hymns are still enjoyed by people of all ages and traditions in 21st-century Christianity.

One Wesley hymn that particularly resonates with worshipers is "And Can It Be." This hymn is sung with great passion at large Christian youth events, magnificent cathedrals, humble mission halls and local churches across the world. Irrespective of age and worship preference, Christians of different denominations sing, "My chains fell off, my heart was free, I rose, went forth, and followed thee." Voices swell as they proclaim the final stanza with victorious acclaim, "No condemnation now I dread; Jesus, and all in Him, is mine!" The rich poetic language of the hymn is maintained, the theology of freedom from sin is explained, and a prominent note of personal joy in a victorious Christian relationship with Christ is pronounced.

Wesley discovered a fervent and universally popular method of writing hymns for worship which obviously worked, the passage of time bowing to the strength of his words. Have you discovered the truth and experienced the joy behind his hymns—of a life of freedom from the chains of sin? ■

Rev. Mark Mander (GBS '05 BA) lives with his wife, the former Deanna Wolf, in Northern Ireland, where he serves as associate pastor of the Coleraine Independent Methodist Church. Mark, who completed a master's program in church history last spring at Cincinnati Christian University, informs us that this article first appeared in a newspaper in his community.

STILL SHAPING OUR FAITH

THE VITALITY OF CHARLES WESLEY'S HYMNS TODAY *by S.T. Kimbrough*

Some years ago I asked Fred Pratt Green, the late distinguished British Methodist hymn writer, the following question: "You have written some of the most poignant, celebrative, and theologically significant hymns of the twentieth century; why is it that you have never concentrated on the inner spiritual journey of the Christian?" He replied: "Because no one will ever do that better than Charles Wesley did it." Over the years I have reflected on the implications of Pratt Green's comment and am convinced that there are a number of reasons why Charles Wesley's hymns are still viable for worship and witness in the twenty-first century. They portray what every church in the Wesleyan and Methodist tradition should be: scriptural, evangelical, sacramental, and missional. All of these dimensions of the Wesleyan movement are related to the inner spiritual journey of which Pratt Green speaks.

Scriptural

Unquestionably, the early Methodists often learned the truths of the Scriptures through the singing and study of Charles Wesley's hymns, for they are steeped in scriptural language, imagery, and metaphors. When one reads the Wesley hymn texts in Volume 7 of *The Bicentennial Edition of The Works of John Wesley*, which contains the hymn book *A Collection of Hymns for the Use of the People Called Methodists* (1780), and notes the biblical references in the margin, one becomes aware of how thoroughly absorbed Charles Wesley was in the Bible and in expressing its truths through his hymns.

He believed that the Scriptures impart endless blessings to the individual and the community of faith. His prayer based on Revelation 1:3, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," is still up-to-date for public and private worship and devotion:

*Come divine Interpreter,
Bring me mystic words thy book to read,
Ears the mystic words to hear,
Words which did from thee proceed,
Words that endless bliss impart;
Kept in an obedient heart.*

One notes the inner spiritual journey the believer makes with the Scriptures, for they are to be kept in an obedient heart.

Charles was not merely an antiquarian or biblical literalist, however, for he wrote:

*Whether the Word be preached or read,
No saving benefit I gain
From empty sounds or letters dead;
Unprofitable all and vain,
Unless by faith thy word I hear
And see its heavenly character.*

Holy Scripture and the experience of faith are indispensably bound together. This is why Charles once stated very explicitly:

*The Word in the bare literal sense,
Tho' heard ten thousand times, and read,
Can never of itself dispense
The saving power which wakes the dead;
The meaning spiritual and true
The learned expositor may give,
But cannot give the virtue too
Or bid his own dead spirit live.*



CHARLES WESLEY: *The First Methodist*

"It has been said, 'Charles was the heart of the [Methodist] Movement, with John as the head. Charles was the herald, the pioneer, and the first Methodist, for his conversion preceded that of his brother.' Nor should it be forgotten that Charles was the first Methodist for another reason. Although John later became leader, it was Charles who first organized the Holy Club when yet a student at Oxford. This little gathering of young men met several evenings a week, to read, search the Scriptures and pray together. It became what might be called the genesis of Methodism."
—Joseph D. McPherson, Allegheny Wesleyan Methodist ■

(continued on page 20)

NOVEMBER 2007



THE SINGING SAINT

*by the late Leslie Ray Marston,
Bishop of the Free Methodist Church*

One morning in 1738 the brutal London mob that had gathered for the popular spectacle of public hangings at Tyburn witnessed a strange event. When the death-cart with its ten victims arrived below the gallows from its long parade from Newgate, an Anglican clergyman left his carriage and climbed upon the cart to be received by the convicts with deep and tender feelings. The prison chaplain would follow the clergyman, but the prisoners protested and the mob accommodatingly held him back.



For days preceding the execution, this young clergyman had visited the malefactors in prison, had counseled them, had prayed for them and, after instruction, had ministered to all but one the Lord's Supper, for several had given evidence of a change of heart and of hope in Christ. Only last night the clergyman and a humble mechanic had suffered themselves to be locked in a cell with the doomed men to comfort and pray with them. And now he stands in their midst to bring them comfort and strength in these last tragic moments. In his Journal he wrote of them:

"They were all cheerful, full of comfort, peace, and triumph.... None showed any natural terror of death: no fear, or crying, or tears.... I never saw such calm triumph, such incredible indifference to dying."

Beneath the gallows the clergyman sang, "Behold the Saviour of Mankind." To the account of the event in his Journal he added, "That hour under the gallows was the most blessed hour of my life."

The clergyman was Charles Wesley, an Oxford graduate and Master of Arts, ordained to the Anglican priesthood. He had been on a mission to Georgia with his brother John under General Oglethorpe. Notwithstanding these facts, he had found assurance of his own salvation only two months before winning to Christ these ten men condemned to the gallows.

The hymn he sang beneath the gallows that day had been written by his father, Samuel Wesley, and was one of the father's few literary fragments that survived the rectory fire at Epworth in 1709 when Charles was a babe of two years and his brother John, six years, was so miraculously delivered from the building "as a brand plucked from the burning."

In his early Oxford days, Charles had protested John's effort to lead him to religious sobriety by asking, "What would you have me to be, a saint all at once?" But later when John returned from Epworth where he had been his father's curate to take his position as tutor in logic at Lincoln College, Oxford, he found Charles the leader of a small group of earnest Oxford religionists that had been dubbed the "Holy Club." Later, likewise in derision, the young men were called "Methodists." Being the senior brother and a natural leader, John soon replaced Charles as head of the group.

The Wesley brothers were systematic and rigorous in the duties of devotion and in good works, but knew not the inner peace and assurance of an indwelling Presence. John and Charles in their restless quest for holiness finally ventured with Oglethorpe to his Georgia colonies in the new world where they served as pastors of the rude colonists, and Charles also as secretary to Oglethorpe. Their religious and official efforts were valiant, but unsuccessful. Within a few months Charles returned to England, to be followed by John not long after.

The Moravians, already beginning their worldwide missionary thrust, had made contact with the Wesleys on the high seas en route to America and had greatly impressed John in particular with their piety and Christian composure in grave danger. Contacts were now made with Moravians in London, and the scholarly Peter Bohler exerted great influence in leading the Wesleys into the rest of faith.

Peace came to Charles on Whitsunday, May 21, 1738, while he was ill in the home of the simple mechanic who two months later would share with him the labor, now of love not law, of seeking the salvation of wretched men. Celebrating his conversion, a day or two later Charles wrote his first hymn. Not so well known in America, this hymn is familiar to English Methodists. It begins:

*Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?"*

This hymn lacks the lyric lilt of many of Wesley's later hymns, but sets forth great essentials of the gospel with clarity and force.

(continued on page 13)



CHARLES WESLEY: Friend and Brother

Charles and John Wesley were confidants throughout their long and useful lives. They constantly supported each other's ministry; and though John was always commander-in-chief, both were regarded as leaders of the early Methodist movement. John served as competent and supportive editor of Charles' hymns, and Charles offered continual guidance and advice. But there were strains in their relationship. One of the most painful was Charles' unwelcome interference in John's courtship and contemplated marriage to Grace Murray, a trusted Methodist worker whom Charles regarded as socially inferior. Charles, moreover, was far more concerned with Anglican proprieties than John and was greatly distressed when late in life John ordained clergy for the growing Methodist societies in America and elsewhere. ■



To meet our STAND Plan enrollment goal of a 3.0% increase for each fall, we will need an enrollment of 297 for fall 2008. Let me urge you to pray about this, to be a GBS representative in your area, and to keep us informed about student prospects. —*Dr. Kenneth Farmer, GBSC Vice President for Academic Affairs*

GBS RECORDS ENROLLMENT INCREASE

God's Bible School and College reports a small increase of 4.8% over fall enrollment one year ago. This semester's enrollment stands at 285 (244.4 FTE), 13 more than fall 2006. This is the result of recruitment and retention efforts by many people, including student recruiters Tim Makcen and Joel Hood, who have especially appreciated the active assistance of the college's divisional chairs.

Aldersgate Distance Education Program (ADEP) has posted a headcount of 50 (19.8 FTE), an increase of 16 students (47%) over fall 2006 and nine students (22%) over spring 2007.

GBS HOSTS HLC INITIAL ACCREDITATION VISIT IN SEPTEMBER

Four consultant/evaluators from the Higher Learning Commission (HLC) of the North Central Association of Colleges and Schools came to GBS September 24 for an initial accreditation visit. These were Dr. Carolyn G. Tennant (North Central University, MN), chair, accompanied by Dr. William N. Johnston (Iowa Wesleyan College), Dr. Robert C. Anderson and Dr. Joyce S. Natzke (both from Wisconsin Lutheran College). The team was both warm and professional and gave us helpful recom-

mendations. They also said they were leaving our campus with some positive ideas that they wished to implement in their own institutions.

In September 2005, a similar visiting team left GBS with positive impressions, recommending us for candidacy with HLC, a status that we have held since February 2006. After receiving candidacy status, institutions usually have a "continued candidacy" visit two years later, which is then followed after another two years with an initial accreditation visit. In essence, GBS had requested action to speed up this process by moving immediately from candidacy to initial accreditation.

We will make a more substantive report on the conclusion of this step of the process, which will take place sometime in February 2008. —*Dr. Kenneth Farmer*

WILLIAM MARSHALL NEW ALDRSGATE ACADEMY PRINCIPAL

We are pleased to welcome William and Sherilyn Marshall—both GBSC graduates—as they return to the Hilltop, where he now serves as principal of Aldersgate Christian Academy, our K-12 campus school.

He succeeds David Crosley, who for 16 years did an excellent job, focusing well on both the spiritual and academic life of the school, with his wife Tamarah working faithfully as his able assistant. The Crosleys have assumed similar positions at Stone City Christian Academy, Bedford, Indiana, and will also assist in the Bedford Faith Mission Church. They are sorely missed, and our prayers are with them.

William Marshall—known to his friends as "Bill"—came here in



HLC Evaluators with GBSC Administrators

1974 after receiving an AA in Science from Ashland Community College (1973). He earned both a BA (1976) and a BRE (1977) from GBS. Sherilyn Troyer, also a GBS student during that time, earned a BRE (1977). After their marriage, they embarked on a life of service in Christian education which began in Peoria, Illinois. About six years later, they returned to GBS, where Bill worked in the high school for seven years—for three years teaching full-time and for the last four teaching half-time while also serving as high-school principal. He also completed a graduate degree in education at Xavier University (MEd in Science, 1988). For the past 17 years Bill has been Administrator / Teacher at Hobe Sound Christian Academy, Hobe Sound, Florida.

It is this breadth of experience in educational administration that he brings to his alma mater. David Crosley is a hard man to replace, but Bill is that man. In fact, David indicated that he was very pleased that Mr. Marshall would follow him. When you have poured your life into an institution like David and Tamarah have done, it is comforting to know that you are leaving your work in competent and caring hands.

Bill and Sherilyn have three grown children, all married. Matt, 28, is currently working for HIM, a missions organization, but will soon be moving to a pastorate he has just accepted. Kirk, 26, teaches seventh grade at Hobe Sound Christian Academy; and Ashley, 24, is a sales associate. Her husband is a pastor and teacher at Carolina Christian Academy. —*Dr. Kenneth Farmer*

OTHER NEW GBS EMPLOYEES FOR FALL 2007

(Dates after names indicate GBS degrees, certificates, or years of attendance)

ALDERSGATE CHRISTIAN ACADEMY



Elisabeth (Clemens) Avery ('06 BA), teacher, third and fourth grades. She taught last year at Liberty Bible Academy and replaces **Janna Hooker ('01 BA)**, who now teaches first grade, taking the place of Barbara Wingham, who has retired after 12 years in that position.



Danielle Reynolds ('07 BA), teacher, fifth grade, replaces Darla Stroup. Danielle has previously worked in our Teens of Power School.



Kay Barr ('01 BA), utility teacher, high school. With four years teaching experience, most



recently at Hobe Sound Christian Academy, she partially fills positions held formerly by Paul Alexander and Marsha Potteiger.



Steve Edwards, math teacher, high school. Previously a programmer and billing specialist, he replaces Harrold Taylor, who taught high school classes here for two years. Steve has three classes to complete his MA in Math from Xavier University.



Rick Heflin, history teacher, high school, takes the place of Paul

Alexander who taught those subjects for eight years. Rick, who also teaches two classes in the college,

has just completed his MA in History from the University of Cincinnati. Prior to this, he was



co-owner / operator of his family's long-time printing business, which was sold last year.



Justin Singleton ('07 BA), English teacher, high school. He replaces **Kristin Foster**, who has assumed the music utility position formerly held by Marsha Potteiger.

GBS COLLEGE ADJUNCT INSTRUCTORS

Deanna (Wolf) Mander ('93 HS; '98 BA), formerly a full-time associate professor, will offer an online course each semester from her new home in Northern Ireland.



She is scheduled to return to campus at the end of the fall semester and also for Assessment Week in the spring of 2008.



Robyn Clemens ('82 BA), formerly a part-time instructor, is returning as adjunct in the music division.



Rob Ryan ('99 BA) will teach one class in the division of music. Rob, who has also completed his graduate degree, is a music teacher in the public school system.



Jessica Smith ('07 BA) will be teaching some college classes in addition to her duties as office manager for the Division of Music.

OTHER NEW GBS STAFF



Joel Hood ('07 BA), who served several months as Interim Admissions Officer, is now Director of Admissions / Student One Stop.



Elizabeth Reimann ('07 BA) has assumed the position of support staff for the Division of Teacher Education, the

Division of Intercultural Studies and World Missions, and the Department of Christian Service.



Teresa Cravens ('81 HS; College 81-85) is administrative assistant for the Vice President for Academic Affairs and the Vice President for Student Affairs,

replacing Janene Fiala, who served in that position for seven years.



Mary Klotz, ('86 HS; '07 AA) is now school cashier, replacing Teresa Cravens (see above). Mary is the wife of Steven Klotz, high-school science teacher at Aldersgate Christian Academy.



Sandra Orcutt has been employed as part-time staff in the school kitchen.

phones, data, and computer support. The person filling this position would work directly with the Coordinator of Information Technology and support a wide range of current technology. Experience in computer and network support, including Office, Windows, and Microsoft Server, is preferred. Advanced computer skills, such as web design, photography, SQL, media distribution, open-source/Linux, or other comparable computer training would be highly desired, but not necessary. Candidate must be willing to be trained in areas relating to institutional needs. For more information about the specifics of the job, you may also contact the CIT, Jonathan Bartolomeo, at jbartolomeo@gbs.edu.

Needed January 2008:

Director of Admissions/ Financial Aid. The candidate needs to have some basic computer and office skills. An ability to relate well to prospective and current students is critical, as the office serves as a clearing-house for student concerns. This is a year-round position.

Needed August 2008:

Librarian. Ideal candidate would have a graduate degree in Library Science or be willing to pursue one in order to be ready to assume the head librarian position at GBS. Pay for this position is over a 44-week period. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some library experience is preferred.

Spanish Teacher. Teacher needed for Spanish I-III in the high school and one college Spanish class each semester. Pay for this

position is over a nine-month period. Candidates should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred.

English Teachers. Teachers are needed for both college and high-school English. Candidates for the college position should have a graduate degree in one or more of the following: English literature, composition, creative writing. Candidates for the high-school position should possess a minimum of a bachelor's degree (master's preferred). Some teaching experience is preferred. Pay for both positions is over a nine-month period.

God's Bible School and College welcomes applications from all persons sharing our faith commitment. We especially welcome applications from qualified female and minority candidates. All interested parties are encouraged to send their resumes to Dr. Ken Farmer, 1810 Young St., Cincinnati, OH 45202, by email to kfarmer@gbs.edu, or fax to (513) 721-3971. ■

GBS CHRISTMAS PROGRAM 2007

Presented by Choir, Orchestra, and Drama Team

Name: "Jesus Christ Our Remedy"

Dates: December 7, 8, 9

Time: 7:00 p.m.

Each person is allowed five (5) tickets free. After the fifth, there is a charge of \$5.00 per ticket. You may order tickets for one night **only**.

No telephone orders will be accepted. You must request orders by mail and include a self-addressed, stamped envelope. Due to empty seats every year, tickets will be over-booked by 10%. Write to: God's Bible School Division of Music, 1810 Young Street, Cincinnati, OH 45202.

JOB OPPORTUNITIES AT GBS

Needed Immediately:

Information Technology Position. GBS is currently looking for a full-time computer technician to assist in the maintenance of campus technology, including

Three nights after Charles' conversion, his brother John experienced his own "heart warming" in Aldersgate Street a block away. About ten o'clock John and some friends came singing up the street to Charles' sick room. In his Journal, Charles records that John announced to him, "I believe." Interestingly enough, John's own Journal account of his conversion emphasizes "I felt..." Taken together, the two reports set forth John Wesley's synthesis of faith and experience.

Charles records at this point, "We sang the hymn with great joy,"—evidently referring to his own conversion hymn, written the day before.

And that hymn started Methodism singing around the world! From the pen of Charles Wesley and out of his poetic heart there flowed sixty-five hundred hymns during the remainder of his long life. The quantity forbade high excellence in all of them, but enough of Wesley's hymns have survived the test of two centuries to establish the author in a major place in contemporary hymnals. Checking the Wesley hymns on my shelf of nineteen recent hymnals of different denominations in America and England, I find that other than *The Methodist Hymn Book of England* (which alone includes 238 hymns by Charles Wesley), the thirteen books with author-index average twenty-one hymns by this famed hymnodist. The Protestant Episcopal *Hymnal 1940* includes eighteen of Charles Wesley's hymns—more than it carries of any other author save one.

Note the inclusions of a few of Wesley's hymns in the nineteen hymnals:

All contain what has been called the greatest heart-hymn, "Jesus, Lover of My Soul." Henry Ward Beecher said he would rather have written this hymn than "have all the fame of all the kings that ever lived." Today's self-contained sophisticate may scorn its sentiment, but we who are pilgrims and strangers here still find in it comfort in loneliness, strength for the journey, and hope for eternity.

All nineteen hymnals include what one writer has called Wesley's "lofty and glowing lyric on perfect love." "Love Divine, All Loves Excelling" is one of the noblest expressions in all hymnody of God as love and of what man through Christ may become.

Eighteen hymnals include that great hymn of the nativity, sung around the world, "Hark, the Herald Angels Sing."

Seventeen include Wesley's great hymn of the Resurrection, "Christ the Lord Is Risen Today."

Fifteen include "O for a Thousand Tongues to Sing," a swelling paean of praise bursting from the heart of Charles Wesley on the first anniversary of his conversion.

Fifteen include "A Charge to Keep I Have." This sober challenge exhibits the Christian life as more than an initial conversion experience, for beyond that event there must follow a life of righteousness and holiness, with full dedication to a great cause.

The rapid blossoming of Wesley's poetic genius after his conversion is cause for marvel. "Hark, the Herald Angels Sing" and "Christ the Lord is Risen Today" appeared only one year after his conversion; as already noted, "O for a Thousand Tongues to sing" was written for the first anniversary of his conversion; "Jesus, Lover of My Soul" was published two years after his spiritual rebirth; that masterpiece "Love Divine, All Loves Excelling" appeared within the first decade of his life under grace.

In a class by itself is that stirring lyrical drama, "Wrestling Jacob." Its length hinders its general use, but the English *Methodist Hymn Book* carries twelve stanzas. Isaac Watts declared that this poem was worth all the verses Watts himself had written. Shortly after Charles' death at 81 years, John, then 85, was lining this hymn in a Methodist chapel. At the couplet,

*My company before is gone,
And I am left alone with Thee—*

this man of normally complete self-command broke into tears and, overwhelmed by emotion, sat down and hid his face in his hands. The congregation became silent, sensing the tragic drama in the breast of the revered saint.

In English usage "Wrestling Jacob" is now sung to music composed by Samuel Sebastian Wesley, a grandson of Charles, and England's greatest organist of his generation, even as his father, Samuel, was of his generation.

For Charles Wesley's family was musically gifted to the point of genius. In fact, Charles alarmed the simple Methodists of London by managing subscription concerts in his spacious home, the artists being his two sons, Charles, Jr. and Samuel, both musical prodigies. London's elite, both nobility and literati, attended these concerts. After attending one of them, John wrote in the Journal these mild comments, "I was a little out of my element among lords and ladies. I love plain music and plain company best."

Several of Wesley's hymns have music derived from the composer of the famous oratorio *The Messiah*. It is quite certain that Handel knew the Charles Wesley family, and some think Handel may have been influenced in some measure by the Evangelical Revival when, in the early years of that revival, he turned to writing sacred oratorios. *The Messiah* was written in 1742.

"And what shall I more say? For the time would fail me to tell of" hundreds of other hymns of Charles Wesley which are still in use. Withdraw the Wesley hymns from our evangelical heritage and our hymnody would be sadly impoverished. Not only do these hymns inspire the soul with music, but they also instruct the mind with Scripture and stabilize the life with doctrine. Dr. Betts, authority on Wesleyan hymns says, "There can hardly be a single paragraph of Scripture that is not somewhere reflected in the hymns of the Wesleys." *(continued on back cover)*

Meal-A-Month

For 107 years God's Bible School and College has been a ministry of faith. Today forty cents out of every dollar it takes to operate GBSC must come from donations. GBSC has been blessed over the years by friends who faithfully remember the school as part of their monthly giving. We want to give our Revivalist family an opportunity to support GBSC in a systematic way. The Meal-A-Month Program is a new initiative to build monthly partners who want to invest in the training of young people for ministry. An ongoing donation equivalent to the cost of one or two meals a month will make a real difference. We have three giving options for your convenience:

- Pay by check • Pay by Credit or Debit Card • Automatic Electronic Funds Withdrawal from checking or savings •

Our goal for this year is to sign up 1,810 members in the Meal-A-Month Program. Many of you will recognize 1810 as our historic address here on the Hilltop. Each month you will see listed the new additions to this strategic program.

- | | | | |
|--------------------------------|---------------------------------|--------------------------|------------------------------|
| 14. Joseph and Andrea Ratcliff | 29. Rebecca Kelley | 39. Judith Colburn | 49. Richard and Brenda Miles |
| 15. Jared Robison | 30. Kristin Bird | 40. Jeff Blankenship | 50. Steven Miller |
| 16. Paul and Judy Shelton | 31. Viola Durr | 41. Michael Avery | 51. Doug and Kathy Walker |
| 17. Norma Stone | 32. Jonathan Bartolomeo | 42. Ruth Avery | 52. Nathaniel Davison |
| 18. Steve Vernon | 33. Dennis Robbins | 43. Jack and Jane Hooker | 53. Don and Linda Davison |
| 19. Steve Veyon | 34. Ted Henschen | 44. Beth Avery | 54. Beulah Haggard |
| 20. Elizabeth Yohe | 35. Dorothy Grote | 45. Jonathan Avery | 55. Glen Reiff |
| 21. John Yohe | 36. Franklin Thompson | 46. Ken and Paula Farmer | 56. Kim Daugherty |
| 22. David Frederick | 37. Travis and Shanna Pemberton | 47. Allan Brown | 57. Candy Davis |
| 23. Richard Parchment | 38. Jewwana Carrico | 48. Nadine Brown | |

Join online at www.gbsgift.com, or fill out this form and mail it to God's Bible School and College, Office of Advancement, 1810 Young St., Cincinnati, OH 45202; or email the information to jhooker@gbs.edu. We will send you a thank-you gift as a token of our appreciation for your generous support.

Please get me started in the Meal-A-Month Program

Name _____

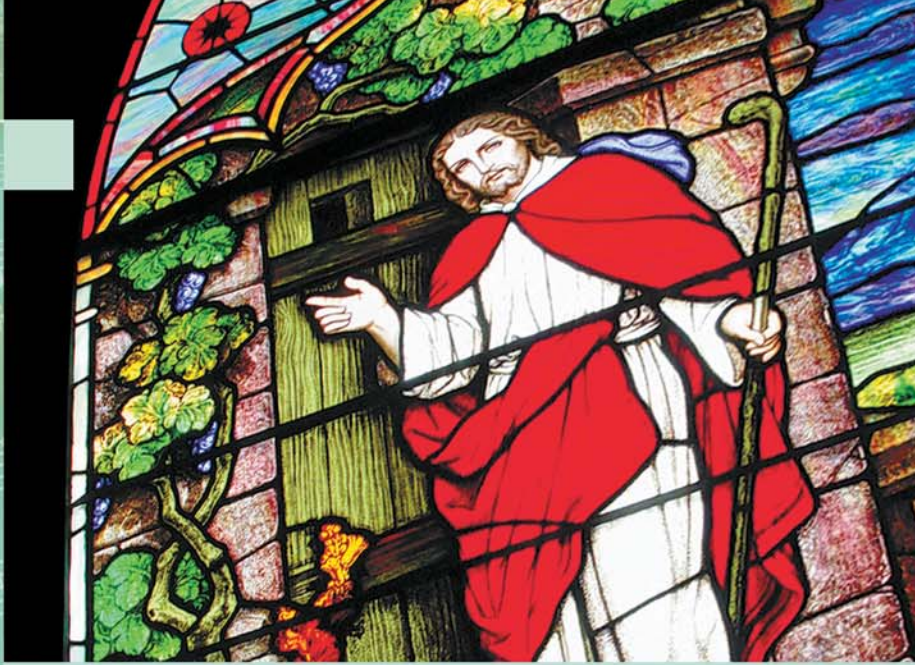
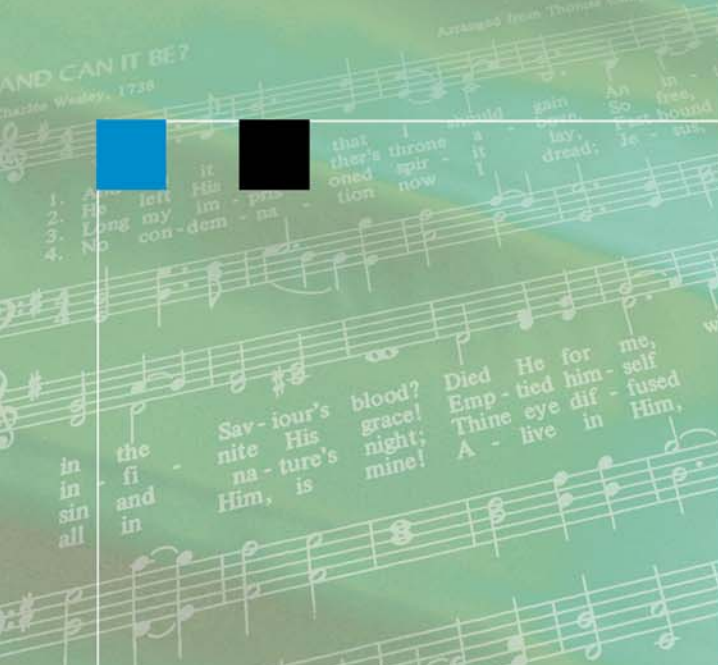
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Christian Holiness in the Wesley Hymns

“Doctrinally, the Wesleyan hymns served as the ‘Catechism’ of Methodism. They kept this teaching content before the peoples’ minds.” Thus, historian Harold Slatte describes the central purpose of the hymns written by John and Charles Wesley. Albert Bailey, a well-known hymnologist, agrees, reminding us that the hymnal of 1780 really constituted “a complete manual of religious education...a textbook of Methodist theology.” In the preface of that hymnal, John Wesley affirmed as much, declaring that that collection was “large enough to contain all the important truths of our most holy religion.”



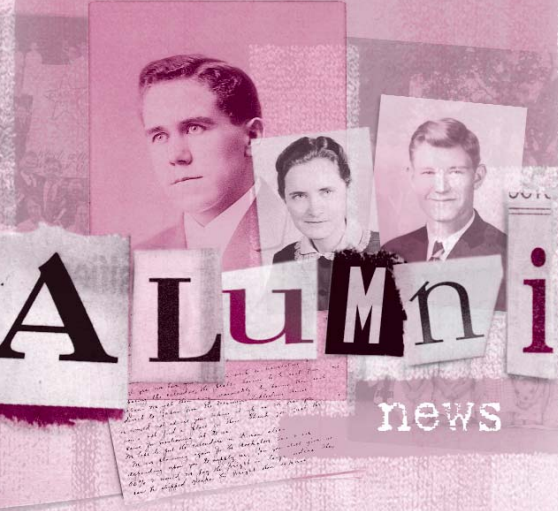
Where else, he asked, could one receive “...so clear directions for making our calling and election sure, for perfecting holiness in the fear of God?”

“*Perfecting holiness in the fear of God.*” From the deep theological content of the Wesleys’ hymns, it is clear that this was their chief purpose. In a time when hymnbooks were published as much for private devotion as for public worship, John and Charles were determined to provide the growing Methodist movement a ready manual for theological study and reflection.

John was responsible for editing and publishing most of the 56 hymnbooks published during the brothers’ lifetimes. Albert C. Outler, one of the finest Wesley scholars, has called him “by talent and intent a folk theologian: an eclectic who has mastered the secret of plastic synthesis, simple profundity, and the common touch. He was an effective evangelist guided by a discriminating theological understanding, a creative theologian practically involved in the application (p17)➡

GAREN L. WOLF I

NOVEMBER 2007



coordinated by Rev. Jack Hooker,
GBS Vice President for Advancement

**MARJORIE (WILGES) NEWBREY
(1948–50)**

"I was married to Rev. Robert L. Newbrey, who was a great pastor for a number of years until he had to retire due to heart problems. After his death, I wanted to do something to honor his ministry. I have been active in mission for many years,



and so I thought of something mission-related for his memorial. Therefore, I asked my friends, relatives, the congregations of churches we had pastored, and my local church to help me raise the funds to build a church in his memory.

God was very good. It cost \$5,000.00 to build a church; but I was able to receive \$6,375.00, so that the Camp Verde Church (pictured below) was built in Peru. It is the only church in the jungle along the Amazon and Uycalayi Rivers to have a cement floor. I was privileged to go to Peru for the dedication. It was one of the happiest moments in my life to feel the love of the people and see the love of God on their faces. They are a beautiful people. I have not been back to the 'Hilltop' since leaving, and I am now 78 years old. But maybe someday God will still allow me to come back for a camp meeting. I was in school along with the Stetlers and many others." ■



Fern Amolsch

Charles Kramer

**FERN (AMOLSCH) KRAMER
(HS 1949)**

pastor for 33 years until his death in September 1985 from cancer. I am a music teacher at my son Dean's piano shop, and what a blessing it has been to me! I thank God for my training at GBS, my fine teachers, and friends." ■

"I graduated from GBS High School in 1949 and was valedictorian of my class. I met many fine classmates then who are still my friends. I married Charles Kramer in September 1952. Charles was a GBS High School graduate in 1949 and graduated from Greenville Free Methodist College in 1952. He was a



**DR. AND MRS. SAMUEL DEETS
CELEBRATE GOLDEN WEDDING
ANNIVERSARY**

Dr. and Mrs. Samuel E. Deets celebrated their 50th Wedding Anniversary on June 1, 2007. Dr. Deets served as GBS's fifth President from 1965–1975, Their daughter Shelly has established the **Dr. and Mrs. Samuel E. Deets Scholarship Fund** in honor of this special occasion. A host of family and friends has responded with contributions for this fund. On August 26th during the Convocation Service on campus, Titus and Cherie Byer were each awarded a \$1,000.00 scholarship in honor of Dr. and Mrs. Deets. Our special thanks to each one who contributed to this scholarship fund and our congratulations to the Deetses on this special occasion. ■

We wish to feature more alumni on this page each month. You can help us by submitting events and happenings in your life. You may submit them by mail to the Office of Advancement at the school address, by email to alumni@gbs.edu, or on the web at www.gbs.edu/alumni. Please send us pictures as well. We want to know what is happening in your life and ministry!

➡(p15) of his doctrine for the renewal of the church.”

It was this application of Christian doctrine “for the renewal of the church”—centered always in his commitment to Christian holiness—that guided his editing of Charles’ famous hymns. For example, the great teacher injected such terms as “full salvation,” and “spotless love,” as he laid the hymnological foundation for the Methodist understanding of entire sanctification as a definite work of grace wrought instantaneously upon the heart subsequent to the experience of the new birth. With his emphasis on the immediacy of this moment, he added the underlined words in these lines written by Charles:

*Anger, and sloth, desire, and pride,
This moment be subdued,
 Be cast into the crimson tide
 Of my Redeemer’s blood.*

Charles Wesley’s evangelical conversion “released within him his gift of song,” as Bailey informs us. “Charles composed in his study, his garden, on horseback—anywhere. The result [was] 6,500 hymns on hundreds of scripture texts and on every conceivable phase of Christian experience and Methodist theology.” This output was incredible—especially when we recall that the illustrious Isaac Watts produced only 697. It is true that scholars disagree about the actual number of Charles’ hymns, as many of his nearly 9000 poetic texts are not really suitable for singing in Christian worship.

It must also be noted that most of the hymnals published by the Wesley brothers were their united effort; and in many cases, it is difficult to determine whether Charles or John was the author of a particular text. Indeed, there “is some evidence that the brothers agreed not to distinguish their several contributions of the hymns published jointly,” as the revered hymnodist Louis F. Benson explains. Perhaps their purposeful anonymity of hymn authorship was to insure that God received all the glory. Modern sacred songs could be of more value to the kingdom of God if there was much less seen and known of the poet and the composer and more emphasis upon God, His grace, and glory.

We now briefly review the basic holi-

ness teachings of the Wesley hymns and quote from the texts themselves.

Holiness Is the Will of God. Jesus had promised His disciples that He would “pray the Father, and he shall give you another Comforter that he may abide with you forever.” Clearly the Wesley brothers believed that Christians should receive the Holy Spirit. Thus in their hymn, “The Son Glorified,” the early Methodists sang:

*Father, glorify thy Son,
 Answer His all powerful prayer.
 Send the other Comforter,
 Whom, believingly, we claim,
 Whom we ask in Jesus’ name.*

Holiness Includes a Second Work of Grace. So in the second verse of “Cut Short the Work in Righteousness,” we plead:

*Speak the second time, “Be clean!”
 Take away my inbred sin;
 Every stumbling-block remove;
 Cast it out by perfect love.*

Similar statements in the hymns are these: “Let me gain that second rest”; “the second gift impart”; and especially, these familiar words in “Love Divine, All Loves Excelling”:

*Breathe, O breathe thy loving Spirit
 Into every troubled breast;
 Let us all in thee inherit;
 Let us find that second rest.*

Holiness as a Second Work of Grace Is Entire Sanctification. Often in the Wesley hymns, this “second rest” is identified as complete or whole sanctification:

*My soul shall then, like thine,
 Abhor the thing unclean,
 And, sanctified by love divine,
 Forever cease from sin.*

Intense yearning for this blessed work of grace will culminate in spiritual satisfaction, as declares the fourth verse of “Steadfast Faith”:

*No longer, then, my heart shall mourn,
 While, sanctified by grace,
 I only for thy glory burn,
 And always see thy face.*

“No verse of the Wesleys has been sung with deeper fervour or with richer and more abiding results than their passionate prayer to God the Holy (p23)➡



CHARLES WESLEY:
*Husband and
 Father*

In 1749 Charles was married to Sarah Gwynne, a cultured and devout Christian from a well-to-do family. For twenty years they lived in Bristol; and for six of them he continued as a traveling preacher with Sarah perched behind him on a horse. Later he withdrew from the itinerant ministry, settling down as pastor first in Bristol, then in London. He and Sarah were the parents of eight children, though five of them died in infancy. In contrast to John’s unhappy experience in marriage, Charles and Sarah’s home life was happy, filled with love, tranquility, and music. ■



CHARLES WESLEY: *Preacher at City Road*

On November 1, 1778, City Road Chapel, the new Methodist headquarters in London, was formally opened for the worship of God. A dignified Georgian structure, it was to be “an elegant chapel, such as even the Lord-Mayor might attend without any diminishing of his official dignity.” Only Charles and other ordained Anglican clergy were to officiate on Sunday services, though some of the lay preachers were considered more eloquent.

“The result of the arrangement, however, was a great falling off in congregations, until the trustees of the chapel waited on Charles Wesley with a request that he would not preach so often at City Road Chapel...but would sometimes allow the lay preachers to take his place. Poor Charles reluctantly submitted, but he wrote to his brother, casting all the blame on the poor dissenters and stating that it was wholly owing to their deep-rooted prejudices against the clergy of the Established Church that these events had transpired.” —*W.H. Daniels, History of Methodism* ■

A HOLINESS CREED continued

➡(p5) What distinguished the two groups was the Wesleys’ commitment to the Bible’s teaching that all can be saved.

One writer described the church of the early 18th century as a church that “had no message for the rabble and no desire to be charged with one.” In contrast, the Wesleys believed that salvation was for all mankind—including the “rabble.” John Wesley’s incessant travel, Charles Wesley’s nights with condemned prisoners, and the courage of Methodist lay preachers in the face of angry mobs and unsympathetic magistrates were all inspired by a confidence in the unlimited atonement.

John Wesley preached sermons that proclaimed the joyful news that the new birth was available to all mankind. Charles Wesley accompanied these sermons with hymns that invited all sinners to the gospel feast:

*Come, sinners, to the gospel feast,
Let every soul be Jesu’s guest;
Ye need not one be left behind,
For God hath bidden all mankind.*

In one of his early hymns (“Where Shall My Wondering Soul Begin”), Wesley followed his testimony to God’s redeeming grace in his own life with an invitation to others:

*Outcasts of men, to you I call,
Harlots, and publicans, and thieves!
He spreads his arms to embrace you all;
Sinners alone his grace receives;
No need of him the righteous have;
He came the lost to seek and save.*

Charles Wesley believed that all can be saved. Today’s “holiness creed” must include this promise.

All Can Know They Are Saved: *Christian Assurance*

The doctrine of assurance was one of the sparks that ignited the Wesleyan revival. In a day when few believed in assurance as the common privilege of believers, the Wesleys preached the joyful reality of the Witness of the Spirit.

The Wesley brothers spent years in “legal night,” years in which they struggled methodically to gain assurance of salvation. Charles described these years in a hymn:

*Long have I seemed to serve thee, Lord,
With unavailing pain;
Fasted, and prayed, and read thy Word,
And heard it preached—in vain.
Oft did I with th’assembly join,
And near thy altar drew;
A form of godliness was mine—
The power I never knew.*

Within a few days of each other in May 1738, both brothers experienced the assurance of faith. While this assurance did not eliminate emotional struggles (both brothers went through periods of doubt and perplexity soon after their evangelical conversions), it did give them a confidence during these periods. In a period of spiritual and emotional darkness, Charles testified that “though I could not find I loved God, or feel that he loved me, yet I did and would believe he loved me notwithstanding.” Wesley’s assurance was based, not on his own worthiness or spiritual achievements, but on the love of God who witnessed to his heart that “I, even I” am a child of God. Like Luther, Wesley had learned that God “loved me, and gave himself for me.”

John's clearest exposition of the doctrine of assurance is seen in his sermons on "The Witness of the Spirit." Charles' clearest statement on the topic comes, typically, in a hymn:

*How can a sinner know
His sins on earth forgiven?
How can my gracious Saviour show
My name inscribed in heaven?
What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible.*

As they sang this hymn, many who struggled with doubts and fears came to know their "sins on earth forgiven." They began to "publish to the sons of men what we have felt and seen." And England was swept by revival.

Charles Wesley believed that all can know they are saved. Today's "holiness creed" must include this joyful emphasis.

All Can Be Saved to the Uttermost: Christian Perfection

Charles Wesley identified the unlimited atonement and Christian perfection as "the two great truths of the everlasting gospel." Christian perfection was central to Methodist preaching and to Methodist hymnody.

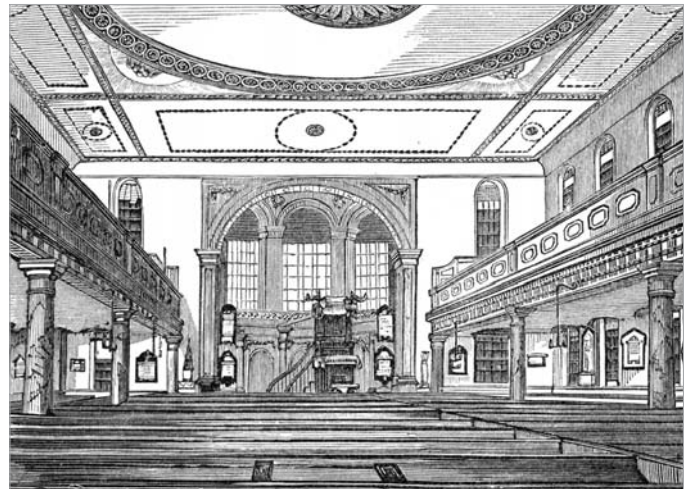
John and Charles agreed on the necessity and the possibility of Christian perfection. They agreed that the Bible commands holiness, and they agreed that this command implies that holiness is available to the believer.

One of Wesley's greatest hymns on Christian perfection is "O for a Heart to Praise My God." In this prayer, Wesley summarized the qualities that mark a pure heart:

*O for a heart to praise my God,
A heart from sin set free!
A heart that always feels thy blood
So freely spilt for me!
A heart resigned, submissive, meek,
My great Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.*

Quoting Matthew 22:40, John Wesley defined Christian perfection as "loving God with all the heart, mind, soul, and strength.... And loving God, he 'loves his neighbour as himself....'" Echoing the first part of this definition, Charles prayed for "a heart ... full of love divine." He described this heart in successive stanzas:

"A heart from sin set free" (stanza 1).
"A heart resigned, submissive, meek" (stanza 2).
"A humble, lowly, contrite heart" (stanza 3).



INTERIOR OF CITY ROAD CHAPEL IN 1860.

Charles' description of a Christlike heart concluded:

*A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine!*

Then, echoing the second part of John's definition, Charles prayed for perfect, Christlike love towards his fellowman:

*Thy tender heart is still the same,
And melts at human woe:
Jesus, for thee distressed I am—
I want thy love to know.*

"O for a Heart to Praise My God" gives one of the clearest pictures of Christian perfection to be found in the hymnal. It gives voice to the prayer of all who seek to be filled with perfect love:

*Thy nature, gracious Lord, impart;
Come quickly from above;
Write thy new name upon my heart,
Thy new, best name of love!*

Charles Wesley believed that all can be saved to the uttermost. Today's "holiness creed" must include a confidence that this is still possible.

In this anniversary of Charles Wesley's birth, sing his hymns with joy. Reflect on the scriptures he quotes in the hymns; revel in the beauty of his poetry; let the testimonies contained in his hymns resonate with your spirit. And, as holiness people, let us recommit ourselves to the biblical doctrines that inspired the hymns we sing. ■

Dr. Randall D. McElwain, a recognized Charles Wesley scholar, is a member of the faculty at Hobe Sound Bible College, Hobe Sound, Florida, and is principal of the Hobe Sound Christian Academy. This article was written especially for this issue of God's Revivalist.



**CHARLES WESLEY:
Field Preacher and
Evangelist**

Outside the “New Room” in Bristol—the oldest Methodist chapel in the world—is a statue of Charles Wesley, preaching in his clerical robes, one arm outstretched and the other holding a large Bible. On the pedestal are the words “O let me commend my Saviour to you”—the plea he used so often when proclaiming Christ in the open fields. Charles was an eloquent and forceful evangelist who courageously faced hostile magistrates and howling mobs. Always determined to maintain decency and order, he nevertheless was determined to take the gospel to the masses wherever he might find them. ■

Evangelical

The hymns of Charles Wesley are also evangelical. They are constantly beckoning the faithful to proclaim the good news of Christ’s redemptive love. They call everyone to witness to the gospel. At a time in the 1740s when the Methodists were being terribly oppressed and persecuted in England, Wesley wrote a little booklet of hymns entitled *Hymns for Times of Trouble and Persecution* (1744), in which the opening stanza of a familiar hymn reads:

*Ye servants of God, your Master proclaim,
And publish abroad his wonderful name;
The name all victorious of Jesus extol,
His kingdom is glorious and rules over all.*

Imagine the Wesley brothers standing on a street corner with a band of Methodists facing an opposing mob and lining out these stanzas so that the faithful can sing this powerful witness in the face of ensuing violence. Charles is very clear that even in the most difficult of times Christians are to stand up and proclaim the wonderful name of Jesus. They are to share the gospel!

Of those who think that Wesley’s 18th-century language is simply too out-of-date to be sung anymore, we ask—Do we not want the congregations of Methodism to continue to sing the powerful summons to evangelization found in the following four lines of the hymn “Give Me the Faith Which Can Remove”?

*I would the previous time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Savior known.*

This is what the Wesley brothers bid the people called Methodists and others in every age to do! Yet, living to spend oneself for others requires a deep inner journey of faith for which Wesley pleads in this hymn.

Sacramental

The Wesleys never conceived of the church as evangelical apart from the sacraments of baptism and Holy Com-

munion, which are integral to the inner spiritual journey. They saw baptism as a sign and seal that sin is washed away and the truth and mercy of the gospel are felt. Baptism is also an act through which the Holy Spirit acts to seal one’s pardon. Hence, Charles Wesley writes:

*Oh that the souls now baptized herein,
May now the truth and mercy feel,
May rise and wash away their sin—
Come, Holy Ghost, their pardon seal.*

Holy Communion was so important to John and Charles Wesley that they devoted an entire volume of hymns to this subject: *Hymns on the Lord’s Supper* (1745). John probably prepared the prose introduction on the sacrifice of Christ, appropriating Daniel Bevin’s work on this theme, and Charles wrote the hymns. The brothers were convinced that the focus on the saving sacrifice of Christ’s body and blood offered for all should regularly send believers out from worship to be faithful servants of Christ and the church.

In his hymn “Constant Communion,” Charles maintains that the lack of observance of Holy Communion will put out the flame of love among the faithful.

*Sad mutual causes of decay,
Slackness and vice together move,
Grown cold we cast the means away,
And quenched our latest spark of love.*

The Wesley brothers practiced weekly communion and, when possible, daily communion. Nevertheless Charles asks:

*Why is the faithful seed decreased,
The life of God extinct and dead?
The daily sacrifice is ceased,
And charity to heaven is fled.*

In his hymn “Come to the Feast, For Christ Invites,” he goes a step further in his plea for constant communion, by affirming that no one has the right to determine the non-necessity of Holy Communion.

*’Tis not for us to set our God
A time his grace to give,
The benefit when’er bestowed,
We gladly should receive.*

At the Holy Communion Table, one experiences that God indeed will “Unseal the volume of [divine] grace, / And apply the gospel word,” for this meal is a means of God’s grace. And it is through God’s grace at the Table that we are renewed in love on our inner spiritual journey to gain all of the divine life.

*Our needy souls sustain
With fresh supplies of love,
Till all thy life we gain,
And all thy fullness prove,
And strengthened by thy perfect grace,
Behold without a veil thy face.*

At the Holy Communion Table the divisions of the church can be overcome. Thus Charles prays:

*Sure and real is the grace,
The manner be unknown;
Only meet us in thy ways
And perfect us in one.*

Missional

The hymns of Charles Wesley constantly call the faithful to God’s mission in the world. Above, four lines were quoted from the hymn “Give Me the Faith Which Can Remove,” but here is the complete stanza. The test of mission is living only to breathe the love of God.

*I would the precious time redeem,
And longer live for this alone,
To spend and to be spent for them
Who have not yet my Savior known;
Fully on these my mission prove,
And only breathe to breathe thy love.*

In another poem Charles appeals to the senses of sight and hearing as a means of opening the inner recesses of our souls to the fullness of God’s mission.

*On us, O Christ, thy mission prove,
Thy full authority to heal,
The blindness of our hearts remove,
The lameness of our feeble will*

*Open our faith’s obedient ear,
Our filthy, leprous nature cure,
Call us out of the sepulchre,
And preach perfection to the poor.*

According to Wesley, the faith community moves forward in witness and mutual support in God’s mission.

*Help us to help each other, Lord,
Each other’s cross to bear;
Let each his friendly aid afford,
And feel each other’s care.*

*Help us to build each other up,
Our little stock improve;
Increase our faith, confirm our hope,
And perfect us in love.*

The witness and mutual support in God’s mission of which Wesley speaks is for all people of God’s creation, and especially the poor. Charles Wesley has given the church a social manifesto by which to live out its Christian love in the following lines.

*Work for the weak, and sick, and poor,
Raiment and food for them procure,
And mindful of God’s Word,
Enjoy the blessedness to give,
Lay out your gettings to relieve,
The members of your Lord.*

Though there are many more emphases in Charles Wesley’s hymns, these four—scriptural, evangelical, sacramental, and missional—are at the heart of Wesleyan spirituality. And they remind us of why the Wesleyan hymn corpus is so vital to the life and practice of Methodism in the 21st century. When we sing and study his hymns, we provide the contemporary church with the resonance of Wesleyan spirituality: a church grounded in the Holy Scriptures, that passionately proclaims the saving message of the gospel of Christ, that is renewed in love by God’s grace at the table of Holy Communion, and is sent out by the body and blood of Christ to be faithful in the mission of service to all, especially the poor. ■

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CHARLES WESLEY: Poet and Hymnist

“Nothing else in Charles Wesley’s career can compare with his work as poet and hymn writer. They occupied most of his life. The whole Wesley family were poets and musicians—the father, the brothers Samuel and John, and his children and grandchildren.... The subject matter of... [Charles’] poems covered nearly everything—family, public events, the deaths of his son and friends, English history, the Bible, theology, and many other themes.... Nearly all of his hymns were Bible-centered, and it was said that there was hardly a scripture passage that was not reflected in them.”
—Elmer T. Clark ■

➡(p4) much about the Holy Trinity. Those centered in Scripture and focused in God may certainly enrich and refresh our worship, but only if they are used to supplement the classic hymns of our birthright which must become our stable diet. For as we cannot say too often, the hymns teach the great certainties of our faith and anchor us in their timeless truth.

This is why Charles Wesley is still so important to us. For as Randall McElwain declares elsewhere in this issue, his “hymns serve as a ‘Holiness Creed.’ They state in a memorable form the doctrinal beliefs of the people called Methodists.” Wesley, moreover, translates these beliefs into meaningful personal experience—“objective truth, strongly declared,” as we have said, “reflected in subjective relationship, richly affirmed.”

No better example exists than his stirring hymn, “Arise, My Soul, Arise.” It is centered in the theological truth of Christ’s heavenly priesthood on our behalf (“He

ever lives above / For me to intercede”). Powerfully, however, he connects the “five bleeding wounds” that plead for us to the Spirit’s ministry of personal assurance:

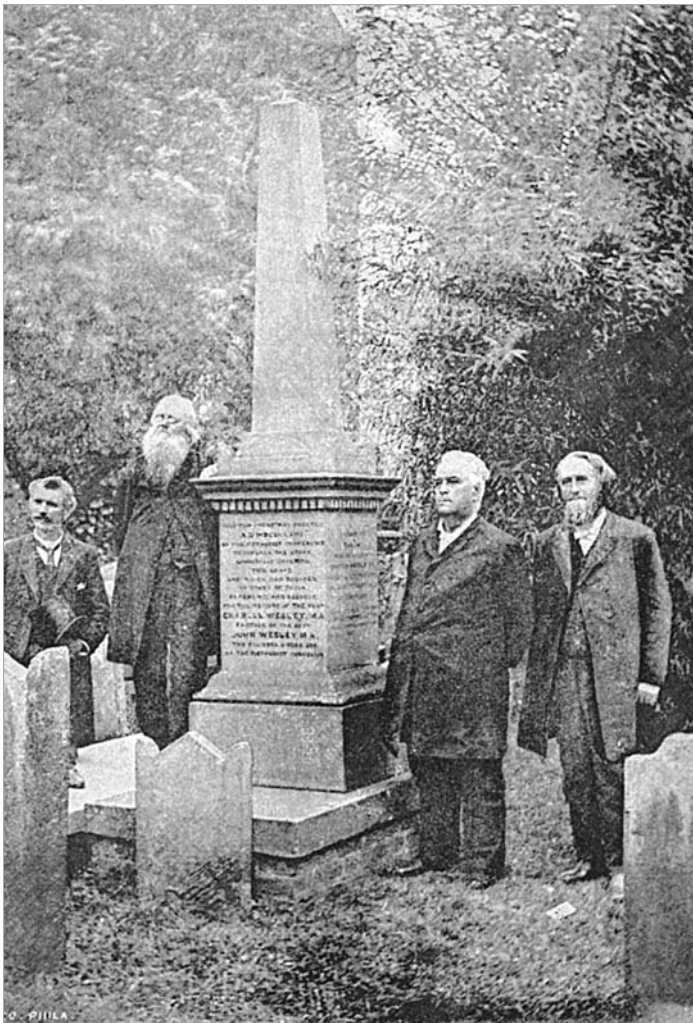
*My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And “Father, Abba, Father” cry.*

Charles Wesley’s tercentenary offers us splendid opportunity to reflect and to renew. First, we need to reflect upon the purpose of music in the church, which surely is to glorify Him and not merely to entertain ourselves. Superficiality, showmanship, and sensuality are constant threats that subvert that purpose. When music drives a church service and turns it into a concert hall, it becomes a dreadful master. But when it supports the ministry of Word and Sacrament so basic to the church’s worship, it is a humble and blessed servant which assists God’s people to adore Him in the beauty of holiness and sustains a reverent atmosphere in which the Spirit advances them in grace.

Second, we also need to renew our commitment to high-quality, God-centered music that will fill His house with holy melody that will exalt Him and again prepare us for “the more perfect worship of heaven.” Of course, this means recovering the inexhaustible treasures of the church’s hymnody. And for us Methodists, at least, it demands a vigorous and sensitive reintroduction to the neglected hymns of Charles Wesley, joined, of course, to the richest of our gospel songs and probably to the finest of our newer forms of music. Not only worship choruses, but magnificent hymns are still being written, as anyone who has sung Getty and Townend’s “In Christ Alone” should verify. Remember that always the acid test is neither antiquity nor newness but substantial and holy content.

In 1857, according to Bishop Marston, Henry Ward Beecher attended a Methodist service, expecting “a treat of good hearty hymn singing.” He was severely disappointed, however, as a trained choir tried to lead the congregation in the “monotonous tune” of a currently fashionable piece of religious music. “We missed the old fervor—the old-fashioned Methodist fire,” Beecher commented. “We have seen the time when one of Charles Wesley’s hymns, taking the congregation by the hand, would have led them to the gate of heaven.”

With this issue of *God’s Revivalist*, we join the worldwide celebration of Charles Wesley’s tercentenary. Joyfully we remember him as the greatest hymn writer of our language—the “Sweet Singer of Methodism.” His lofty hymns will still take us by the hand and lead us to the gates of heaven. ■



GEO. JNO. STEVENSON. BISHOP HARRIS. REV. W. H. DEPUY.
TOMB OF CHARLES WESLEY.
Mary-le-bone Church Yard. From a Photograph Taken in 1887.

➡(p17) Ghost” in these lines, as Earnest Rattenbury insists:

*Refining fire, go through my heart,
Illuminate my soul,
Scatter thy life through every part,
And sanctify the whole.*

Holiness as a Second Work of Grace Is Available Now. John Wesley clearly explained early Methodist teaching in this simple summary: “(1) That Christian Perfection is that love of God and our neighbor which implies deliverance from all sin; (2) That this is received merely by faith; (3) That it is given instantaneously in one moment; (4) That we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation.”

With such an emphasis, it is no wonder that his followers sang, “I wait to prove thy perfect will,” or “Now let me gain perfection’s height.” One common Wesley hymn was specific that the sanctifying work of the Spirit is to be expected now:

*What is our calling’s glorious hope,
But inward holiness;
For this to Jesus I look up,
I calmly wait for this.*

*I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin,
And purifies the heart.*

*Be it according to thy word,
Redeem me from all sin;
My heart would now receive thee, Lord,
Come in, my Lord, come in.*

Holiness as a Second Work of Grace Is Assured by the Spirit’s Witness. John and Charles Wesley clearly taught that the work of full sanctification is made known to us immediately by the Holy Spirit:

*Holy Ghost, no more delay;
Come and in thy temple stay;
Now thine inward witness bear,
Strong, and permanent, and clear.
Spring of life, thyself impart;
Rise eternal in my heart.*

Believers not yet entirely sanctified were taught to seek earnestly for that gift of grace in these earnest words:

*Show me, as my heart can bear,
The depth of inbred sin!
All the unbelief declare,
The pride that lurks within;
Take me, whom thyself hast bought,
Bring into captivity
Every high aspiring thought,
That would not stoop to thee.*

Coupled to this deep plea for inward holiness is the cry for assurance:

*I want the witness, Lord
That all I do is right,
According to thy will and word,
Well pleasing in thy sight.*

Always God is pleased to answer a prayer so sincere and earnest:

*Earnest of future bliss,
The Holy Ghost we hail;
Fountain of holiness,
Whose comforts never fail
The cleansing gift on saints bestowed,
The witness of their peace with God.*

Yes, John and Charles Wesley’s hymns were the “catechism of Methodism,” teaching as John affirmed, “clear directions...for perfecting holiness in the fear of God.” Millions of believers since have found their hymns a perfect expression of their yearning for the fullness of redemptive grace. May all of us seek that priceless gift, as did our spiritual ancestors, as they sang:

*Jesus, thine all-victorious love,
Shed in my heart abroad:
Then shall my feet no longer rove,
Rooted and fixed in love.*

*O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.*

*My steadfast soul, from falling free,
Shall then no longer move;
And Christ is all the world to me,
And all my heart is love. ■*

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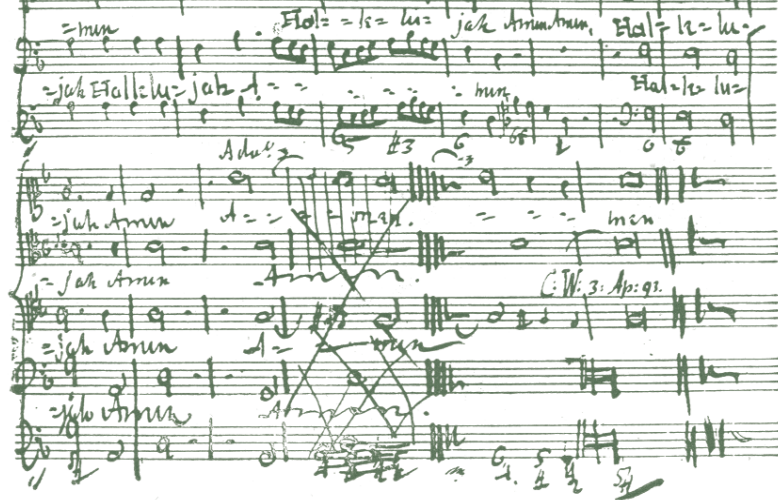
CHARLES WESLEY: Death and Burial

At age 80, Charles Wesley died in peace on March 29, 1788, at his London home, which he had seldom left in the later years of his life. Shortly before his death he dictated these lines to his wife:

*In age and feebleness
extreme,
Who shall a sinful
world redeem?
Jesus, my only hope
thou art,—
Strength of my failing
flesh and heart....”*

He was carried by eight clergymen to his grave in Mary-le-bone churchyard, where he was buried as he had directed. His funeral text was “A prince and a great man is fallen in Israel.” Both he and John are honored by a memorial tablet erected in Westminster Abbey. ■

- 1707 December 18, Charles Wesley is born
- 1716 April, Charles enters Westminster School
- 1726 June 1, Charles matriculates at Christ's Church, Oxford
- 1729 January, Charles begins to keep a diary and forms the nucleus of the Holy Club at Oxford University
November, John Wesley returns to Oxford and assumes the leadership of the Holy Club
- 1730 Charles graduates from Oxford with a B.A. and becomes a tutor at the University
- 1732 George Whitefield is introduced by Charles to the Holy Club
- 1733 March 12, Charles graduates from Oxford with an M.A.
- 1735 April 25, Rev. Samuel Wesley, father of John and Charles, dies at Oxford
September 21, Charles is ordained a deacon with the Anglican Church
September 29, Charles is ordained a priest by the Bishop of London
October 14, Charles leaves England for Georgia
- 1736 March 9, Charles begins ministry in Frederica, Georgia.
July 26, Charles leaves Georgia and returns to England
- 1738 May 21, Charles has his "conversion" experience
- 1739 May 29, Charles preaches in the fields for the first time
- 1742 July 23, Susannah Wesley, mother of John and Charles, dies
- 1745 The Wesleys' compilations of various hymns are published
- 1747 September 9, Charles visits Ireland and ministers there for six months
- 1748 August 13, Charles revisits Ireland and ministers there for three months
- 1749 *Hymns and Sacred Poems* is published
April 8, Charles marries Sarah Gwynne
September 1, Charles and Sarah establish their home in Charles Street, Bristol
October 2, Charles performs the marriage of John Bennett and Grace Murray. This is the beginning of tension between the brothers, as John had considered marrying Grace
- 1752 August, Charles and Sarah have a son who lives for only a year
- 1756 September–October, Charles goes on his last preaching tour to northern England. He desires to live a more settled life with his family
- 1757 December 11, Charles and Sarah's son Charles is born
- 1759 April 1, Charles and Sarah's daughter Sarah is born
- 1766 February 24, Charles and Sarah's son Samuel is born
- 1771 Charles and his family move to Chesterfield Street in London
- 1788 March 29, Charles Wesley dies
April 24, Charles is buried, as he desired, in Mary-le-bone churchyard



AUTOGRAPH MUSIC OF CHARLES WESLEY.
A fac-simile of a page in possession of Geo. John Stevenson.

THE SINGING SAINT continued from p. 13

Before concluding, we must view "The Singing Saint" again at infamous Newgate, nearly a half century after the incident introducing this sketch. *The Upper Room* has published a booklet, *Charles Wesley, the Singer of the Evangelical Revival*, written by the historian of Methodism, Dr. Elmer T. Clark. Therein it is stated that one of Charles Wesley's last publications was a tract, "Prayers for Condemned Malefactors," upon one copy of which the author had inscribed, "These prayers were answered, Thursday, April 28th, 1785, on nineteen malefactors, who all died penitent. Not unto me, O Lord, not unto me." Charles Wesley was then seventy-eight years of age!

Charles Wesley lived and died an Anglican clergyman, as did his brother John. Of the two, Charles was more exacting in his adherence to the Church of England and resisted every move of the Methodists toward separation. No doubt his influence on John was an important factor preventing the breaking away from the Church of the United Methodist Societies during the lifetime of the brothers. But today Charles Wesley belongs not to Anglicanism or Methodism but to all Protestantism, throughout which his hymns are a powerful evangelical force.

Widespread use of Wesley hymns with attention to their Scriptural grounding and evangelical bearing should increase the impetus to revival and emphasize afresh the great central truths of the gospel. ■

From Living Hymns of Charles Wesley, copyrighted 1957, used by permission of Light and Life Press.

Timeline adapted by Mark Mander from Frank Baker's "Biographical Summary of Charles Wesley."