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Dear Brother Wayne,

Your letter of the 20th arrived this AM, and my reply will be reaching you about the time that you will be heavily involved in the preparations for the fall term of another year. I am sorry that you were unable to see my viewpoint in the analyses that I wrote, which were not written on the basis of any bitterness of experience in the past or present. What I wrote was intended to be a contrast and not a criticism of the Wesleyan heritage, and the United Methodist Church is an institution with which I am not connected in any sense of the word, and never have been. My major concern is that the Wesleyan Church is veering ~~too~~ dangerously close to what Methodism has become.

But I am very curious to find out and to be informed on what you regard the contemporary Wesleyan theological position is, and particularly which of the articles in the Vol 14 Journal was so blatantly non-Wesleyan. I am sincerely interested in being able to see it from your viewpoint, and if you were to tell me what article it was, I would re-read it yet again to see if I get the same impression that you did from it. The one movement with which I am not in sympathy, is the Charismatic Movement, which I regard as the most dangerous of all. UM ministers are being enraptured by it as well as a great many others, including some Wesleyans whose writings appear in the Wesleyan Advocate with some regularity.

From your letter at hand, you mentioned brother Carter's book on "The Person and Ministry of the Holy Spirit", from the Wesleyan perspective. I will be very much interested in obtaining a copy of it, and assume that it represents your position and is the basis on which the course there in Marion on the subject is offered. Having never yet read the book, I will make three presuppositions about it: 1) That brother Carter restricted it entirely to what John Wesley wrote on the subject, 2) That brother Carter based it on the views of Methodist theologians since Wesley on the subject. 3) That brother Carter based it primarily on his own interpretations beyond what both Wesley and other theologians have written on the subject. Perhaps I should add a fourth one 4) that brother Carter based it on the views of non-Methodist Holiness theologians, (ie the Salvation Army and the Nazarene Church, both of which came out of Methodism but likewise produced literature independently of Methodism.)

Now if you have read with any carefulness what I wrote in the analyses that I sent, you may have noted that I have my own version of comprehending "the Person and Ministry of the Holy Spirit." My emphasis is more toward the Scriptural information on the Spirit, rather than the credal declarations formulated in Roman Catholic Councils, and officially accepted in the Anglican and the Methodist denominations, and also the Lutheran and the Reform Churches that make use of the creeds.

According to the statistics reported, the Holiness Churches are the ones with the highest per capita rating in their giving financially but not in their growth numerically. It is the Charismatic Churches that are the leaders in the growth of adherents. I had not noted that the UM Church had decreased 2 million members since its formulation 10 years ago, as I do not pay much attention to what it is doing. I am not surprised at its decrease in numbers, as its policy is to close and abandon all local congregations of less than 400 members. And I would surmise that many of its disillusioned "live" members have been moving into Wesleyan Churches. What is actually keeping it alive, are the supernumerary ministers from Holiness Churches that are finding appointments in the UM Church.



When I wrote that George McGovern has thrown holiness overboard, I did so because his parents were Wesleyan and his entire life until he graduated from high school was in my home town Wesleyan Church. Jimmy Jones, Sirhan Sirhan, Adolph Hitler, and Nietzsche, were never at any time even remotely connected with the Wesleyan Church. My emphasis was strictly on those in the Wesleyan Church. All I would have you to do, is to take the Marion College Alumni Directory, and if you have any records of those who went to that College out of Wesleyan homes and Churches, and are now no longer related to the Wesleyan Church, you would know what I'm concerned about. I am concerned about those very students who are coming under your direction this fall, out of Wesleyan Churches and homes, and who will not be receiving what they will be needing to keep them in the Wesleyan Church.

It is even more personal for me. I have five brothers and seven cousins who also were in the Wesleyan Church where I got my start, and where the Charles W Carter got his start. Of my family, only one of my brothers is still in the Wesleyan Church. One has gone into the Nazarene Church, as is also true of one of my cousins, the others have gone into non-Holiness Churches, or no churches at all. My daughter and her husband were persuaded to attend a Wesleyan Church here in Iowa, but because the pastor had no time at all to meet their request for counseling, they turned from that church to a Pentecostal Church, in which the pastor did have time to talk to them. It isn't what happened 30 years ago that is bothering me, but what is happening right now with trying to get my own family into Wesleyan Churches.

That is what I am talking about the irrelevancy of the Wesleyan Church. It is no longer what it was 40 and 50 years ago. Even Charles Carter will tell you that, and there isn't room for him in the Wesleyan Colleges! I tried to get my oldest son into Miltonvale college, but that was at the time that college was going out of business. I tried to get my second son in the direction of the Wesleyan Church, and he is in the Nazarene Church. My third son was in the Wesleyan Church in Dayton, Ohio, while he was in the Air Force. He would have gone to Marion College, had the Wesleyan Church given him any encouragement to do so. He has turned instead to an Assemblies Church, and is seriously considering going to a Charismatic Christian Training Institute as my fourth son did for two years, based on Baptist traditions. My children do not have high IQs as I do, and I'm not sure that they could qualify for admittance in Wesleyan Colleges, without personal concern from the faculty.

As for myself, I am expendable. I can maintain my spiritual life without any outside help from any source. I am so near to the end of my life, that I might go this year. There is no need for me to be more relevant for more in life than my influence on those who carry on after I am gone. What is going on in Wesleyan Circles, is only around in circles above the needs of those who are waiting to be nurtured in the faith. I have a personal library of over 2,000 volumes with the main emphasis on the holiness heritage, and such other references for a wide range of applications. None of my children will have any use for such books, and some of them are rare and of high value. I am the only one in my household that has any serious interest in the Wesleyan Theological Journal, to the rest of the family, it is utter irrelevant. What can I glean from it that will be of any worth to them?

You wrote that one of my "peers" recently told you that I was the only person he ever knew that had read Clarke's Commentary completely thru in our college days. I know whom you wrote about, and he is entirely mistaken and misinformed. He probably was told that I knew enough about the Bible that I could have written Clarke's Commentaries, and he thought that it indicated that I had read it instead. I have owned both Clarke's Commentaries, and Matthew Henry's, but I had no use for them, and so gave them away to those who could. One set I sent to the Wesleyan College in the Philippines, and the other set I gave to a former class-mate of Miltonvale years. He has served the Free Methodist Churches thru the years. I also have a set of Benson's Commentaries, the Wesleyan Bible Commentaries, The



Interpreter's Bible, in the line of commentaries, and I've had very little use of any of them. The reason is that they represent second-hand thinking, and there is no substitute for getting the Bible first hand for oneself.

As for my IQ, I have never made a big issue of it, and others knew about it before I did. I regard it as a gift from God to be used just as others use their particular talents in their particular ways. Some develop their bodies to become 7 feet tall and others are barely over 5 feet tall. Those that are above or below average get the razzing from those who are average, and the constant pressure is for all to conform to the average and put aside their God-given abilities. Well, I'm making life a little easier for those who are above average, many of whom have been terribly abused and disoriented with life.

Now, I'm not asking for any special favors concerning the Wesleyan Theological Society and its Journal. I would participate in the Society meetings, were I able to hear with my ears. And I am very much interested in the second issue of the Journal that is coming out in September, at the \$2.50 price if that is what I am to pay for it. I am in no way turned off against Wesleyan Holiness Theology, and never have been, as for holiness preaching, I have not heard much of it in Wesleyan Churches in recent years as it was emphasized in the earlier years of my life. I was surprised to see the discussions on the Oberlin School of theology in the WTJ, because it is definitely non-Wesleyan, but I did not object to it because it is important for Wesleyans to be informed on other views than merely narrowly their own.

In the matter of communication, I do not feel that we have come to an impasse in our exchanges. We have merely come to a point where we discover that we have decidedly different viewpoints. My comments make no sense to you at all, probably because I did not write extensively enough. That was a problem for me in trying to get the line of thought of the address of DR Wynkoop. If she had included much more in what she said than what she said, it might have been quite revelatory for me, as she spoke from a woman's viewpoint, which is invariably quite different from that of a man. I am very much interested in being able to see matters from your viewpoint, and will withhold expressing my views that are apt to make no sense to you.

What is your "witness" to the Women's Liberation Movement? Is the Wesleyan emphasis "relevant" to the needs of women involved in such concerns for themselves? That is not something 30 years ago, but right now! And what is the Wesleyan relevancy against the aggressive homosexuals that are challenging the churches today? Don't tell me that they are causing no problems in the Wesleyan Church, as they are in the Methodist Church, the Lutheran Church, or the Anglican Church. It was a good many years before even I knew about them, and then I discovered that they were even prominent positions in the Wesleyan Church, and probably still are. Now I begin to recognize their particular characteristics. They are officially acceptable in the Catholic Church, in Charismatic Churches, with the Quakers and Unitarians, not only in the membership but also in the ministry. You'll be having students who are homosexual and trying to find a way to orient themselves toward normalcy in life. You'll probably take their money for a term or so, and then they'll drop out because they'll get no help for their need. And do you know the cultural condition of life that is causing young men to become homosexuals, as no one is ever born with that quirk in their nature.

Now I know that you won't have much time at all to write letters with the heavy involvements you have at the college. But I would like to be on your current mailing list for information that you might be able to provide now and then. For instance, when the WTJs that will be out in September will be available. Convince me if you can, that Marion College is adequate for the prospective students I might be able to send (what I receive from the Alumni Association isn't very convincing.) The enrollment number and the faculty calibre seems to be reducing it of being an impersonal system that no longer gets close to the students.) And if you are disgusted with me, well, I'll just have to grin and bear it!

Sincerely, Tom Herney