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ABSTRACT

Salvation as Healing: John Wesley’s Missional Theology

R. Jeffrey Hiatt

This dissertation examines John Wesley’s missional theology through the salvation-as-healing motif. Wesley’s own writings and pertinent secondary sources provide the resources for investigating and understanding Wesley’s missional interpretation of God’s interaction with the world. A re-examination of Wesley’s theological method, highlighting his awareness of the created order and of culture, further illuminates Wesley’s comprehensive approach to mission. To assess Wesley’s contemporary relevance, the holistic ministry of World Vision International is examined and compared with Wesley’s approach.

The rubric of salvation as healing highlights and clarifies Wesley’s knowledge and understanding of God and the way God interacts with people and the whole created order. John Wesley’s emphasis on the therapeutic (in the biblical sense) nature of the gospel of Christ provides a missional basis for treating the spiritual and physical spheres of life comprehensively.

Wesley’s conception of salvation incorporated physical, spiritual, social, and ultimately, cosmic healing, and thus informs the healing mission of the church. Since Wesley intentionally employed healing language to describe the work of God in the world, this dissertation traces Wesley’s comprehension and practice of healing, including the role healing concepts played in his theology, especially his soteriology, ecclesiology, and eschatology. It illuminates the ways
and degrees to which Wesley's healing practice expressed his understanding of salvation as healing and notes the relevance of this for mission today.

This study concludes that Wesley’s understanding and practice of mission anticipated features characteristic of contemporary holistic mission proponents. The research calls attention to the missiological nature and character of Wesley’s ministry. It concludes that Wesley was a pioneer in certain aspects of medicine and shows how this aspect was integrated into his entire missional theology. The research provides resources for contemporary understanding and implementation of comprehensive mission within the global context and suggests areas for further investigation.
Dissertation Approval Sheet

This dissertation, entitled

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by

Robert Jeffrey Hiatt

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In acknowledging all the sung and unsung contributors that influenced this endeavor directly or indirectly, I must not fault any of them for oversights or inaccuracies within these covers—that responsibility lies with the author. I believe the project is free of errors, however, because if I knew they were in there, I certainly would have taken them out!
I commend this material to the reader with the hope that as you leaf through its pages that you will become better acquainted with Wesley and an era touched by the Holy Spirit in such a way that the Divine Physician may lay a healing hand on your shoulder to bring a deeper work of wholeness to you and your mission. May God's kingdom come and accomplish Father's will on earth just as it is in heaven.
CHAPTER 1
Background: John Wesley, Mission, and Healing

John Wesley's theological contribution to mission and healing for the thought and practice of the church applies to the local context with cross-cultural implications. The relational nature of Wesley's theology and its more comprehensive practice is the common ground where mission and healing intermingle, providing the interplay of ministry that embraces God and intersects with the world at-large.

Frequently, scholarship in theology is thought to be abstract and esoteric. Theology, however, should connect with the daily affairs and issues of the common person, as well as those of the academy or the professional clergy. My contribution to the fields of Wesley studies and missiology explores and analyzes the missiological character of John Wesley's theology in the practice of ministry.

The relationship between God, the world, and ourselves challenges us to think theologically and to act missionally concerning the nature and fulfillment of the purposes of God in creation and redemption. Reflection on these relationships includes biblical, theological, and practical connections (Heitzenrater 1989:67). These touch the daily life and work of people in the sciences, humanities, arts, business, industry, economics, government, farming, teaching, or caring for their children.

In salvific terms, scripture presents God's mission for the healing of the nations, including all creation in the phrase "the restoration of all things" (Acts
3:21). The theme of salvation-as-healing, as written about broadly by John Wesley, synthesized these elements.

John Wesley

John Wesley (1703-1791) is well-known for his life of piety and founding the Methodist movement. Wesley wrote and ministered as an eighteenth-century Anglican divine following in the traditions of the English and Continental Reformers. He emphasized the grace of the sovereign God active in the lives of the people. Yet, Wesley held his emphases in tension demonstrating that grace was at work through faith in the lives of the believers. His quest lead him to “maintain, with equal zeal and diligence, the doctrine of free, full, present justification, on the one hand, and of entire sanctification both of heart and life, on the other; being as tenacious of inward holiness as any Mystic, and of outward, as any Pharisee” (WJW Sermon 107, “On God’s Vineyard” 3:507).

Out of his experience and commitment to inward and outward holiness flowed his sense of mission. Wesley was an evangelist of the first order. His evangelistic zeal is without question. Wesley’s life, actions, reflections, and words should be squarely interpreted in this light. To see his tangible ministries, especially related to healing, disconnected from this main point is to mute and truncate his intention, message and work.¹ Wesley’s listeners heard the challenge to be renewed in the image of God as the goal of God’s work in their lives: “Ye know that the great end of religion is to renew our hearts in the image

¹ Note Skevington Wood’s Chapter XXI entitled “Loathsome Leprosy” p. 230ff, picking up on Wesley’s evangelistic use of the metaphorical phrase.

Renewal in the image of God shows that “in the same proportion as our resignation, our confidence in God, our patience and fortitude, our meekness, gentleness, and longsuffering, together with our faith, and love of God and man, increase, [so] must our happiness increase, even in the present world” (WJW Sermon 59, “God’s Love to Fallen Man” 3:430). Wesley’s broad evangelistic message of salvation called individuals and societies to the wholeness of life only available in conjunction with God (Collins 2001:98, WJW “On Predestination Calmly Considered” 10:230). Therefore, those who are being renewed, the church, are called to spread salvation wholeness abroad as their mission.

**Mission**

Mission is the heartbeat of the Christian movement whose terminus is in pointing humanity to the worship of God. Mission is the hallmark of contemporary Evangelicals in general as taught in scripture, but flows from a revived base laid during the eighteenth century. The struggle for the church is to keep mission, a part of the essence of the church, and the continuity of its earthly life at the forefront of its thinking and practice.

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2 Throughout the document, I refer to the version of Wesley’s Works Jackson edition according to the three major divisions of WJW Journals (v. 1-4), WJW Sermons (v. 5-7), and Letters (v. 8-14), and page #. For example, (WJW Letters 14:316). The Works of John Wesley Bicentennial Edition is noted WJW Sermon #, Letter date, Journal date, vol. #: page #. For example, (WJW Sermon 63, “Title” 2:488).
Mission in our 21st century world must grapple with its connection to the past. Our past leaders' thoughts and practices regarding mission influenced its future. John Wesley provided critical insights and effective practices concerning Christian doctrine, theology, and mission in his day that still have bearing for today's church.

This study is significant for missiology, because it provides insight into Wesley's emphasis on an approach to mission highlighting the central theme of "healing." The term, by the meanings inherent to the word, covers the multidimensional aspects of physical, spiritual, and relational healing, conveying an incorporation of the segregated parts. A Wesleyan theological perspective and approach commends itself to this endeavor because of its suitability to synthesize elements from various traditions without compromising its commitment to biblical truth (Snyder 2002:22).

There is little scholarly missiological literature from a distinctively Wesleyan theological perspective readily available to the teachers and practitioners of mission. The healing emphasis is integral and essential to the church at all levels. At present, there is renewed interest in healing throughout the global church and exploring the place of healing in mission. For instance, over the past decade the World Council of Churches convened at least three conferences on healing and published its literature in the International Review of Mission in 1994, 2001, and 2005.

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3Popular mission literature, biographies, and mission histories are available from individual denominations associated with a Wesleyan theological orientation, for example, the Church of the Nazarene, Free Methodists, Wesleyans, and Church of God (Anderson). The focus is usually on the work of the individual missionaries or the denomination, but does not make direct reference to Wesley, missiological principles, or a developed theology of mission, per se, for mission work.
Wesley, considering that he was following the leading of the Spirit, contributed a comparatively more encompassing view and practice of mission, expressed often through therapeutic terminology, to the part of the eighteenth-century Christian revitalization movement that he led. The excerpts below from Wesley’s writings envision a comprehensive approach to mission that exhibit the theme of salvation-as healing:

I was sent for to one of those who was so strangely torn by the devil, that I almost wondered [why] her relations did not say, "Much religion hath made thee mad." We prayed [to] God to bruise Satan under her feet. Immediately we had the petition we asked of Him. She cried out vehemently, "He is gone, he is gone!" and was filled with the spirit of love and of a sound mind. "Such power belongeth unto God." "Our Lord rose on many who were wounded, 'with healing in his wings.'" (Wesley Journals Oct. 11-12, 1739 CD-ROM)

I was with one who, being in deep anguish of spirit, had been the day before to ask a Clergyman’s advice. He told her, her head was out of order, and she must go and take physic. In the evening we called upon God for medicine, to heal those that were "broken in heart." And five who had long been in the shadow of death, knew they were "passed from death unto life." (WJW Journals Oct. 13, 1739 CD-ROM)

Expressed in the mission of healing also are various good works of benevolence, compassion, and God-like mercy conveying “to the Lover of men,”

Thy mind throughout my life be shown,  
While listening to the wretch’s cry,  
The widow’s or the orphan’s groan,  
On mercy’s wings I swiftly fly,  
The poor and needy to relieve;  
Myself, my all for them to give? (WJW Sermon 59, “God’s Love to Fallen Man” 3:430)

Wesley’s prominent emphasis regarding mission was conveyed in the sermon “The Mystery of Iniquity”
Here was the dawn of the proper gospel day. Here was a proper Christian Church. It was now "the Sun of Righteousness rose" upon the earth, "with healing in his wings." He did now "save his people from their sins:" He "healed all their sickness." He not only taught that religion which is the true "healing of the soul," but effectually planted it in the earth; filling the souls of all that believed in him with righteousness,—gratitude to God, and good-will to man; attended with a peace that surpassed all understanding, and with joy unspeakable and full of glory. (WJW Sermon 61, 2:455)

Thus, this dissertation focuses on healing in a broad sense and its relation to contemporary mission, viewed through the theology and practice of John Wesley. Wesley often spoke and wrote about salvation in therapeutic (healing) terms. Therefore, this work provides a theological articulation for communicating and practicing mission in light of linking mission and a salvation-as-healing theme in Wesley for present missiology.

Conversely, a contemporary effort to articulate a comprehensive understanding of mission offers a lens for exploring Wesley's understanding of salvation, healing, and their part in God's mission (See Chapter 6 concerning World Vision). To study the relationship between mission and healing, it is necessary to locate them in the larger context of God's mission and in the biblical consideration of God's love for the world.

The Mission of God (missio Dei) is the action of God as Creator and Redeemer. God intends to fulfill the original purposes of creation in renewal, revitalization, reconciliation, and healing to overcome the rebellion, fall of humanity, and brokenness. Wesley recognized that the Father's missional love sends the Son, the Holy Spirit, and the church to the world (John 3:16-17). The Son sends the church under the guidance and power of the Holy Spirit to bear
the fruit of the Spirit, to exercise the gifts of the Spirit, and to call all people into the kingdom of God. The Spirit unceasingly gives life to believers and continually transforms and conforms the church to the likeness of Christ.

Context of the Contemporary Mission Movement to the World

The Great Awakening in America brought to a head the religious zeal and devout efforts of many earnest Christians to win wayward hearts to God. Yet, the nineteenth century was considered "the great century of missions," capitalizing on the spiritual vigor invoked, organized, extended, and maintained through the Methodist Revival, generally regarded as beginning in the second quarter of the eighteenth century with that "stirring experience" of John Wesley in 1738 (Latourette 1953:827). "It gave rise to currents of life which were increasingly to mould human culture in art, literature, thought, government, economics, morals, and religion" (Latourette 1953:839).

Not all elements within mission endeavors were united. Counter-currents in missions split apart the integrated emphasis of the gospel expressed for the needy to such an extent that whole denominational and theological counterpoints arose to remind the church that it still had a physical responsibility to care for the visible, as well as the invisible (spiritual), needs of the people and the peoples of the world. Some late nineteenth-century holiness movement bodies, and arguably the theology of Walter Rauschenbusch, represent responses encouraging a social action focus to balance the bifurcation of mission earlier in that century into separate prongs of spiritual and social action emphases with
near exclusive weight given to the spiritual arena by some Christians (Orjala 1983:341; Stanley 2001:124).

In response to Scriptural mandates and the practical necessity of proximity through contact by commerce, colonization, or immigration, Protestant Christians interacting with non-Christians saw both their opportunity and their duty for propagating their faith and quickly devised means for such (Latourette 1953:926). Describing advances in mission is not to suggest only a linear pattern of forward surges. The design here presents neither a triumphalist case for mission, nor a moderated delineation of its recessions. The main literature of church history accepts that there are times of advance and recession of mission in the periods under discussion; even some advances and recessions coincide, but usually in different parts of the world.

With the splintering of Christendom into distinct bodies of like believers, especially from the 1500s forward, no comprehensive order of mission can be humanly discerned. It may be assumed that the mind of God comprehends and commands his loyal subjects in the work of mission, but the “lower officers” do not always communicate or coordinate their efforts. Thus, the duplication of efforts in some places ensued, and a plague of other hindrances to accomplish the work of the kingdom of God in mission asserted themselves. In a broad conception of the church catholic, the new denominations and movements may best be viewed as societies within the seamless robe of Christ, or churches within the church (Latourette 1953:1019-1020; Snyder 1998:132).
The awakening gave rise to efforts to relieve suffering and to remedy collective evils, while stressing salvation by faith alone. This was tied to a personal religious experience of the new birth through trust in Christ, the priesthood of all believers, and an intensely evangelistic spirit catapulting the faithful toward unprecedented missionary zeal. The surge toward mission, expressed in the “watchword” of the Student volunteer Movement of the late nineteenth and early twentieth centuries, “The evangelization of the world in this generation,” had latent connections to the influences of “Methodist” revivals of a forgotten era (Latourette 1953:1019).

The incendiary faith ignited by the Great Commission streaming from the Great Commandment seeks for the local peoples encountered along its intended global trek to access and understand it. With high hopes, those with a world mission outlook assembled in 1910 for the World Missionary Conference in Edinburgh, Scotland. Although only Protestants attended that year, the ecumenical scope envisioned optimistically that the ensuing years would include a wide berth of humanity appropriating for themselves the faith of the Church universal, and blend their voices with the older European and North American ones to represent the rest of the world (Noll 2005:272, 292; Neill 1964:395).

In 1966, jarred by military conflicts during the first half of the twentieth century and other socio-economic upheavals, many mainline Evangelicals reawakened to the need for a more comprehensive understanding of mission at the Wheaton Congress on the Church’s Worldwide Mission, co-sponsored by the
Evangelical Foreign Missions Association (EFMA) and the Interdenominational Foreign Missions Association (IFMA).

Two years later, Dutch missiologist, W. A. Visser t’Hooft, in his opening address before the Uppsala Assembly of the World Council of Churches (1968), urged a more cohesive and comprehensive understanding and practice of the various elements of mission:

... with regard to the great tensions between the vertical interpretation of the gospel as essentially concerned with God's saving action in the life of individuals, and the horizontal interpretation of it as mainly concerned with human relationships in the world, we must get out of that rather primitive oscillating movement of going from one extreme to the other, which is not worthy of a movement which by its nature seeks to embrace the truth of the gospel in its fullness. A Christianity which has lost its vertical dimension has lost its salt and is not only insipid in itself, but useless for the world. But a Christianity which would use the vertical preoccupation as a means to escape from its responsibility for and in the common life of man [sic] is a denial of the incarnation, of God's love for the world manifested in Christ. (Goodall 1968:317-18)

For evangelicals, the culmination of this growing awareness of the need to reintegrate physical and spiritual facets of mission blossomed more fully a few years later at the Lausanne Congress (1974). Paragraph 5 of the Lausanne Covenant reads:

Although reconciliation with man [sic] is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation, nevertheless we affirm that evangelism and socio-political involvement are both part of our Christian duty. For both are necessary expressions of our doctrines of God and man, our love for our neighbor and our obedience to Jesus Christ. The message of salvation implies also a message of judgment upon every form of alienation, oppression, and discrimination, and we should not be afraid to denounce evil and injustice wherever they exist.

When people receive Christ, they are born again into his kingdom and must seek not only to exhibit but also to spread his righteousness in the midst of the unrighteous world. The salvation we claim should be transforming us in the totality of our personal and social responsibilities. Faith without works is dead. (Stott 1975:24)
Attempts to understand and articulate holistic mission have emerged from several important conferences on mission and evangelism. Since the 1974 International Congress on World Evangelization held in Lausanne, Switzerland, Evangelicals in the "two-thirds world" increasingly have affirmed the concept of holistic mission. René Padilla writes, "Holistic only intends to correct a one-sided understanding of mission that majors [exclusively] on either the vertical or the horizontal dimension of mission. The desire [is] to bring both dimensions together in a biblical synthesis" (Campbell 2004:14).

One internationally recognized group championing this perspective and attempting to embody the above challenge over the last thirty years is World Vision International. MARC, the research and publishing division of World Vision, in its publications demonstrates World Vision's commitment to form communities of faith and be an organization that advances Christ's kingdom in visible ways through a holistic approach to mission (See Chapter 6 below). As Christians continue to wrestle with the concept of holistic mission, what can they learn from earlier pioneer practitioners of a more inclusive approach to mission, particularly John Wesley?

Padilla calls attention to some of the early pioneers like Count Nicholaus von Zinzendorf (1700-1760), leader of the renewed Moravian Brethren. The eighteenth-century Moravians were among the first Modern era Christians to demonstrate some practices of holistic mission. Padilla also reminds us that Lutheran clergyman Bartholomaeus Ziegenbalg (1682-1719), first Protestant missionary to India, and one of the first missionaries from the University of Halle,
center of Pietistic Lutheranism, articulated a more inclusive mission concept by holding as inseparable “the service of the body” and the “service of the soul” (Campbell 2004:21).  

A. H. Franke and other Pietists served the destitute, founded a school for poor children, an orphanage, a hospital, a home for widows, and other similar ministries, sparking a movement in Germany encouraging many to go to the “ends of the earth” sharing a whole gospel (Campbell 2004:21).

The Pietists and Moravians had a profound influence on John Wesley’s spiritual and ministry development, especially during the 1730s. Although neither the Pietists, Moravians, nor Wesley used the descriptive phrase “holistic mission,” they held together physical and spiritual facets of the gospel. This practice identifies them as forerunners of the “holistic mission” concept. Wesley appropriated some of their ideas and practices, mingled them with his own, and created a distinct synthesis for the practice of mission reflecting a healing emphasis supported by prevenient grace (Outler 1964:273; see also Hynson 1988:47).

Healing

Healing is a complex issue of practical concern to people inside and outside of the church. All cultures have people who need and want healing in its many forms, and every culture has healing practitioners. Some healers use plants, synthetic medicines, prayer, and/or a plethora of other aids in their care for the dying, suffering, sick, diseased, and disabled. Healers may base their faith on God, supernatural forces, nature, psychological techniques, performance of rites and ceremonies, science, technology, or some combination of these. This study, however, directs us to John Wesley’s biblically based distinctive

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4 On July 9, 1706, Ziegenbalg and Heinrich Plütschau arrived in the Danish colony of Tharangambadi (or Tranquebar), a panchayat town in Nagapattinam, Tamil Nadu, India, making them the first Protestant missionaries on the Indian sub-continent (Beyreuther 1955:54-55).
theological and practical contributions toward holistic Christian mission and healing.

Albert Outler, in his introductory comments on Wesley’s sermon “Original Sin” (1759), noted that John Wesley often used healing terminology and therapeutic metaphors in his preaching and writing about salvation. Wesley seemed to prefer the therapeutic concept of salvation above juridical or forensic metaphors (WJW Sermon 44, 2:184; Cushman *Therapeia*: 1958:295-301).

Moreover, Wesley’s own words underscore his preference for therapeutic language. In rebutting a contrary opinion in Dr. Taylor’s treatise, “Doctrine of Original Sin,” Wesley declared in his preface to “The Doctrine of Original Sin according to Scripture, Reason, and Experience,”

"[T]hey that are whole have no need of a Physician;" and the Christian Revelation speaks of nothing else but the great "Physician" of our souls; nor can Christian Philosophy, whatever be thought of the Pagan, be more properly defined than in Plato’s word: It is *therapeia psuches*, "the only true method of healing a distempered soul." But what need of this, if we are in perfect health? If we are not diseased, we do not want a cure. If we are not sick, why should we seek for a medicine to heal our sickness? What room is there to talk of our being renewed in "knowledge" or "holiness, after the image wherein we were created," if we never have lost that image? (WJW Jackson CD-ROM vol. 9, paragraph 4)

Over his lifetime, Wesley demonstrated concern for healing in a holistic sense, covering physical, emotional, psychological, spiritual, relational, and even ecological (creation) issues in his practical theology and ministry in the kingdom (Hynson 1988:48). Wesley understood salvation as healing; hence, his practice of mission expressed itself in holistic venues (Heitzenrater 2003:129). As

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explicated below, Wesley's soteriology, ecclesiology, and eschatology all reflect the salvation-as-healing theme. This dissertation investigated the theological and missiological significance of the salvation-as-healing theme for Wesley and his contemporaries and its relevance for mission in the present time.

The terminology, imagery, understanding, and teaching about healing, and the practice of healing, found expression in Wesley's missional gospel. An emphasis on healing is not unique to Wesley, of course, because the church catholic has emphasized it, sometimes more, sometimes less, throughout its history (Porterfield 2005:3). Yet, Wesley was distinctive in the way he understood salvation-as-healing and integrated this perspective into his ministry (Snyder 2002:24; Maddox 1994:85). God's personal interactive presence heals and makes available Christ-likeness in the life of the believer and the church (Maddox 1994:86).

"Salvation as healing" is a strong metaphor in Wesley's therapeutic representation of the gospel as a "new emphasis in Protestant theology up to his time," according to Outler (WJW"Introduction," 1:80). Wesley wrote, "Where the sickness is, there is the physician, 'Carrying on his work within, Striving till he cast out sin.'" (WJW"On Sin in Believers" 1:323). Outler adds, "The metaphors here of Christ the physician and salvation as healing are significant; they distinguish Wesley's essentially

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7 The verse is stanza 4, lines 3-4 of "Hymns for Whit Sunday" Hymns and Sacred Poems (1739), p.214.
interpersonal, therapeutic views of justification, regeneration, and sanctification from all their forensic alternatives” (WJW Outler 1:323).8

Forgive and make my nature whole,
My inbred malady remove;
To perfect health restore my soul,
To perfect holiness and love.9 (WJW 7:521)

The use of this metaphor is more in line with recognizing the validity of other metaphors to bring out a variety of nuances of the work of Christ without confining it solely to healing, especially in the light that Scripture speaks about salvation in a variety of terms.

A Personal Rationale for this Study

My theological and missiological journey toward wholeness includes a personal component of God’s interactive healing presence. My maternal grandmother, Florence Moore, sparked an initial interest concerning faith healing. In 1972, during a visit to the rural family farm in Houston County, Tennessee, a cousin was whittling a stick, when the knife slipped and gashed his arm. My grandmother prayed over the child for this serious cut to “stop bleeding,” and it did, instantly!

Another influence on my interest in healing came through my local church, Grace Church of the Nazarene, Nashville, Tennessee. They practiced anointing

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8 This correlates with faith, wholeness and the “therapy of the soul” in Sermon 17, “Circumcision of the Heart” 1.5.
9 Refers to Psalm 103:3.
10 Beulah Florence (Adams) married Charles Carlisle Moore. Both were Christians belonging to Griffin’s Chapel Church of the Nazarene. Her father, holiness preacher, John E. Adams, Thurn Moore, his cousins, the Griffins (who donated the land), and a few others founded that congregation. They were early members of the newly formed Pentecostal Church of the Nazarene (est. 1908) denomination. My mother, Laura Susan (Moore) Hiatt’s, childhood home church was Griffin’s Chapel. Our family visited services there during trips to my grandparents’ home.
the sick with oil, laying on of hands, and praying for healing, which piqued my curiosity.

My own spiritual journey aided my notice of healing. Attending church as a child, I had many opportunities to accept Christ. My fourth grade Sunday school teachers, Misses Oline and Ruby Shelton, prayed with me to receive Christ at our church altar. I continued to grow in my relationship with God and learned more about healing through the teachings and practices of our church. During my teen years, I sensed God’s call to pursue the preaching ministry. I entered Trevecca Nazarene College (now University) to study and to prepare for a life of ministerial service.

At a revival meeting in 1982, I went to the altar and experienced a deeper peace in my life and became aware of God’s abiding presence and empowerment for ministry. Later that evening, I sensed God’s prompting to pray for someone in the room to be physically healed. The center of both of my palms became unusually hot. I prayed intensely for whomever it was that needed to receive God’s healing work. After I finished praying, my hands returned to normal temperature. This was the first time I had that experience, and I had never before heard of anyone having an experience like it. Following the prayer time, the evangelist encouraged people to tell what the Lord had done for them that night. The testimony that caught my attention was by the only person who said that God had healed him instantly of an ailment during this time of prayer. I wondered if God had healed him through my prayer. The Spirit seemed to confirm this to me through an inward impression.
I wanted to learn more about this experience and the healing power of God. I listened to the healing televangelists, and searched the Bible for clues. At that point, my focus was primarily on God's ability to heal physical problems in response to prayer. What I perceived as rank sensationalism of the TV evangelists deterred me. I was afraid of a ministry of healing, if it "looked" like that. I decided to keep my experience out of the public eye.

I served in pastoral roles where my understanding of healing grew. Healing also expressed the transformation of full salvation. During my graduate work at Nazarene Theological Seminary, the Lord deepened my understanding and practice of healing. One day, Professor Rob Staples experienced severe back pain prior to class that prevented him from conducting the session. I felt prompted by the Lord and my compassion for him to go to his office and pray on his behalf. I was apprehensive to approach a professor in such a personal way, but the Lord persuaded me to go and explain why I had come to his office. Dr. Staples received me warmly. As we prayed, the Lord touched us both. I received more courage to pray for the healing of others, and he received relief from the pain. As I left his office, he made two memorable remarks: 1) "Remember that all healing is divine healing," and 2) "In my thirty years of teaching, I have never had a student come and pray for me like this!" Dr. Staples was the second of two people who directly influenced me to explore John Wesley's theology as a lens to interpret life in a more integrated fashion. In a

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11 Rob Staples gave his permission (Fall 2005) to use this story.
12 H. Ray Dunning, my undergraduate professor of theology at Trevecca, was the first person to introduce me academically to John Wesley's theology.
serendipitous comment, Staples mentioned that John Wesley had been
interested in healing, and that I might find Wesley’s work on healing inspiring.

Mission is an integral part of my story as well. While I was attending
Nazarene Theological Seminary, God began leading me toward a cross-cultural
ministry focus. Both my wife and I received separate distinct missionary calls.
We understand this call to incorporate an evangelistic focus that shares the
gospel of Christ with non-believers, leads seekers to faith, disciples new
Christians, and seeks social justice for all in the work of the kingdom of God in
the world.

The three emphases of Wesley studies, healing and mission came
together in my pursuit to gain the skills, training, and education necessary to
Teach and practice mission and healing in a Wesleyan theological perspective.
Currently, my work with the Asbury Healing Academy, the Center for the Study of
World Christian Revitalization Movements, pastoral work with the Lexington
Japanese Church, and teaching at Lindsey Wilson College and Asbury
Theological Seminary provides opportunities to demonstrate an integrated
emphasis on the multidimensional aspects of healing as expressed through the
salvation-as-healing theme in Wesleyan Theology.

The Healing Theme in Wesley

John Wesley confronted many controversial issues related to healing in
his ministry. Wesley knew that all people, the poor in particular, needed
multidimensional healing. Wesley knew that people needed the gospel of Christ
to heal their “distempered souls” that worked in all the practical areas of their
lives as well. The disadvantaged have less access and opportunities to avail themselves of the means and services for abundant life in many of its aspects. Wesley frequently met people with diverse spiritual, emotional, relational, physical, and other needs. He expressed concern for others in practical ways, demonstrating an evangelistic soteriology and missiology grounded in God’s inspiring and restoring love for all creation.

**Love as Healing**

The same fundamental questions and concerns about mission that Wesley raised are still on contemporary minds. Wesley’s writings and ministry demonstrated holistic mission, permeated and motivated by God’s love and the provision of salvation for all (Wynkoop 1972:25). He emphasized that the love of God is the cure for what ails the human race (Wynkoop 1972:28). Wesley described the transformative and sustaining power of Christian love in his preface to *Primitive Physic*, June 11, 1747:

> The Love of God, as it is the sovereign remedy of all miseries, so in particular it effectually prevents all the bodily disorders the passions introduce, by keeping the passions themselves within due bounds. And by the unspeakable joy, and perfect calm, serenity, and tranquility it gives the mind, it becomes the most powerful of all the means of health and long life. (*WJW Letters* 14:316)

Broadening this same point, Wesley, in *An Earnest Appeal to Men of Reason and Religion*, describes religion as,

> the loving God with all our heart, and our neighbour as ourselves; and in that love abstaining from all evil, and doing all possible good

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13 [Love] “is health, vitality, wholeness; the end of disharmony, edginess, and out-of-jointness. Love goes straight to the heart of personal relationships and demands a right ground for fellowship. [Love] healingly sorts out the motives and directs the realignment of attitudes and relationships” (Wynkoop 1972:28).
to all men." The same meaning we have sometimes expressed a little more at large thus: "Religion we conceive to be no other than love; the love of God and of all mankind; the loving God 'with all our heart, and soul, and strength,' as having 'first loved us,' as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul.

This love we believe to be the medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness going hand in hand. There is humbleness of mind, gentleness, longsuffering, the whole image of God, and, at the same time, a peace that passeth all understanding, and joy unspeakable and full of glory. (WJW 11:45-46)14

John Wesley spent his lifetime pouring out this kind of love, responding to the desperate situations faced by the people in his day, especially the poor and marginalized. Wesley did not set out to develop a system to understand healing, to practice a healing ministry as understood in modern parlance, or to provide a professional medical practice. Yet, he declared to Mr. Fleury, May 18, 1771, "Medicus est qui medetur; he is a physician who heals; and [everyone] has the authority to save the life of a dying man" (WJW Letters 9:183).

Although Wesley was curious about why things worked, he was more concerned about discovering what worked and applying it to that circumstance to accomplish some good end through the appropriate godly means to restore wholeness to the sufferer. In A Survey of the Wisdom of God in Creation: Or, A Compendium of Natural Philosophy (1763), Wesley concluded,

I endeavor throughout not to account for things, but only to describe them. I undertake barely to set down what appears in nature; not the cause of those appearances. The facts lie within the reach of our senses and understanding; the causes are more remote. That

14 Wesley wrote this treatise in part to defend himself, and the Methodists in general, against Rev. Church's accusation of "enthusiasm" (i.e., fanaticism).
things are so, we know with certainty; but why they are so, we know not. (WJW Letters 14:301)15

Wesley reveals his underlying motivation for his compassion. The
"Postscript" of Primitive Physic, dated October 16, 1755, carries this
pronouncement defending his motives and actions, "And this I have done on that
principle, whereby I desire to be governed in all my actions, 'Whatsoever ye
would that men should do unto you, the same do unto them'" (WJW Jackson
14:317). He viewed his own actions as expressing God's love to others. Wesley
was convinced that God's love was for "the healing of the nations" (Rev. 22:2).

The curse of sin and sickness was universal, but the cure was available
universally also. In the sermon "The Mystery of Iniquity" he explained how the
work of God is to remedy the evil loose in the world,

I would now refer it to every man of reflection, who believes
the Scriptures to be of God, whether this general apostasy does not
imply the necessity of a general reformation? Without allowing this,
how can we possibly justify either the wisdom or goodness of God?
According to Scripture, the Christian religion was designed for "the
healing of the nations;" for the saving from sin by means of the
Second Adam, all that were "constituted sinners" by the first. But it
does not answer this end: It never did; unless for a short time at
Jerusalem. What can we say, but that if it have not yet, it surely will
answer it? The time is coming, when not only "all Israel shall be
saved," but "the fullness of the Gentiles will come in." The time
cometh, when "violence shall no more be heard in the earth,
wasting or destruction within our borders;" but every city shall call
her "walls Salvation, and her gates Praise;" when the people, saith
the Lord, "shall be all righteous, they shall inherit the land for ever;
the branch of my planting, the work of my hands, that I may be
glorified." (Isa. ix. 18, 21) (WJW 2:466)

Wesley said earlier in the same sermon,

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15 Historian Frederick Dreyer agrees: "In a visible world, the best that human reason could do
was to describe and classify the information that the senses provided. The metaphysical nature
of things lay beyond the reach of human understanding" (Dreyer 1983:24).
It is certain that "God made man upright;" perfectly holy and perfectly happy: But by rebelling against God, he destroyed himself, lost the favour and the image of God, and entailed sin, with its attendant, pain, on himself and all his posterity. Yet his merciful Creator did not leave him in this helpless, hopeless state: He immediately appointed his Son, his well-beloved Son, "who is the brightness of his glory, the express image of his person," to be the Saviour of men; "the propitiation for the sins of the whole world;" the great Physician who, by his almighty Spirit, should heal the sickness of their souls, and restore them not only to the favour, but to "the image of God wherein they were created."16 (WJW 2:452)

Such convictions help to account for Wesley dispensing medical remedies for healing as a part of his comprehensive ministry. Wesley understood healing theologically, taught it, and practiced it, because healing demonstrated the outward works of inner holiness of the community of faith.

Healing as Help for the Poor

Wesley's oft-quoted explanation defending his giving medical advice and treatment to those who sought it, from "A Plain Account of the People Called Methodists" in a letter originally written in 1748, to the Vicar of Shoreham in Kent, Reverend Perronet, builds his case:

But I was still in pain for many of the poor that were sick; there was so great expense, and so little profit [help]. And first, I resolved to try, whether they might not receive more benefit in the hospitals. Upon the trial, we found there was indeed less expense, but no more good done, than before. I then asked the advice of several Physicians for them; but still it profited not. I saw the poor people pining away, and several families ruined, and that without remedy.

At length I thought of a kind of desperate expedient. "I will prepare, and give them physic [medicine] myself." For six or seven and twenty years, I had made anatomy and physic the diversion of my leisure hours; though I never properly studied them, unless for a

16 For Wesley, happiness is not some emotional romantic titillation; it is a harmony of the whole of the creative self. Love is Wesley's "Tar-Baby," viz., every Christian doctrine, work, word, and attitude is stuck to it. Love is a personal orientation reaching to God first, then to all other persons and things in life (Wynkoop 1972:28-33).
few months when I was going to America, where I imagined I might be of some service to those who had no regular Physician among them. I applied to it again. I took into my assistance an Apothecary, and an experienced Surgeon; resolving, at the same time, not to go out of my depth, but to leave all difficult and complicated cases to such Physicians as the patients should choose.

I gave notice of this to the society; telling them, that all who were ill of chronic distempers (for I did not care to venture upon the acute) might, if they pleased, come to me at such a time, and I would give them the best advice I could, and the best medicines I had. (Wesley 1755:19, WJW Jackson 8:263-264)

John Wesley's ministry comprehensively offered "good news" to the poor. For Wesley, healing terminology and metaphors expressed good news as a full-orbed salvation. Although he did not use the specific phrase "salvation as healing," this concept permeated his theology. As noted above and discussed more thoroughly below, in his journals, sermons, diaries, letters, and other writings, Wesley used healing terms, and therapeutic language to describe the process of God's broad work in people's lives. Wesley's understanding of God's activity in the world encompassed not only human existence, but also all forms of life. Wesley portrayed healing as the most appropriate way of expressing God's loving, restorative, salvific work throughout the fallen created order.

John Wesley's frequent use of healing language and metaphors in his wide-ranging ministry warrants delving into the theological and missiological significance of healing for Wesley, his contemporaries, and for our present age, particularly in terms of its relevance for developing a holistic theology of mission.

\footnote{Wesley's spoke as directly as he could to his audiences. This is plain in his letters, treatises, essays, and sermons. His conviction was that preaching is the chief business of the evangelist. The sermon was his primary genre for theological expositions (WJW Outler, "Theological Method and the Problems of Development," CD-ROM).}
for the recovery and restoration of the mission of healing in the healing mission of
the church. Wesley noted the lack of this emphasis and set out to provide an
answer for the questions arising from ministry to and with those whom he served.
The theology and practice Wesley used demonstrated holistic biblical depth and
contextual awareness (WJW Outler, “Theological Method and the Problems of
Development,” CD-ROM).

Statement of the Problem

Wesley's theology has not been sufficiently understood, particularly in
regard to its missional elements, in part because the soteriological and
missiological implications of his healing language has been insufficiently
emphasized or explored.

Since Wesley intentionally employed healing language to describe the
work of God in the world, this dissertation traces Wesley's comprehension and
practice of healing, including the role healing concepts played in his theology,
especially his soteriology, ecclesiology, and eschatology. It delves into the ways
and degree to which Wesley's healing practice expressed his understanding of
salvation-as-healing and the practical implications for holistic mission today.

Specifically, this study researched the healing theme in John Wesley's
missional theology and practice in order to:

1. Discern Wesley's theological and practical approaches to healing,
2. Show how Wesley's perception itself provided critique of the
   understanding of healing and medical practice of his day, and
3. Offer Wesley's theological and practical insights to contemporary approaches of holistic mission.

This dissertation explores and articulates the practical implications this had for Wesley's preaching, witnessing, discipling, and other ministries flowing out of the eighteenth-century revival context. John Wesley's comprehensive understanding of salvation as healing, showed the ways in which Wesley's conception of salvation, demonstrated in mission, incorporated spiritual, physical, social, and ultimately, cosmic healing (i.e. "the restoration of all things"), emphases for the healing work of the church. Wesley's multiple emphases provide an evangelistic example of mission for faithful contemporary missiological thought and practice through the church engaged in the world.

Research Questions

The research proceeded by the following questions:

1. How did John Wesley's understanding and practice of healing relate to the eighteenth-century context?
   a. What was current medical thinking and practice in the eighteenth century?
   b. What sources influenced Wesley's understanding and practice of healing?

2. What was John Wesley's theology and practice of healing?
   a. What meaning(s) and use(s) did Wesley attach to the term "healing," its cognate terms, and concepts?
b. What were the primary areas where Wesley exercised a ministry of healing, e.g. relationships, spirit, mind, body, creation?

c. What were the main means of healing that Wesley employed, e.g. prayer, medicine, herbs, counseling, behavior modification, forgiveness, exorcism, singing, care for nature?

d. How does the theme of healing illuminate Wesley’s own theology, particularly his soteriology, ecclesiology, and eschatology?

3. What insights emerge from a dialog between John Wesley’s theology and practice of healing with the World Vision/MARC holistic mission approach?

4. What is the contemporary missiological application of the findings for the church and for a holistic approach to mission?

Methodology

The nature of the project focused primarily on historical, library research related to Wesley’s own major writings, sermons, letters, journals, diaries, Notes on the New Testament, and John and Charles’ poetical works from the recognized authoritative editions in the Wesleys’ own words and positions represented.\(^\text{18}\) The historical research and application of an inductive and phenomenological handling of the material provides conclusions as an authentic discovery of the points Wesley espoused. The research analyzed Wesley’s writings, relevant related literature of his day, and significant secondary studies about Wesley and early Methodism. Using word searches to identify therapeutic-related terms in the contexts that Wesley utilized them most often provided the

\(^{18}\) Wesley scholars consider the Bicentennial, Jackson (print and CD-ROM), Telford, and Curnock editions to be the most reliable compilations of Wesley’s Works.
primary data employed to uncover and interpret Wesley's beliefs, teachings, and practices concerning healing with regard to salvation-as-healing and mission.

Initial electronic word searches of Wesley's sermons, journals, and letters, yielded the following meanings of the therapeutic terms under consideration: \(^{19}\)

Spiritual healing as salvation, \(^{20}\) spiritual healing as exorcism, \(^{21}\) physical healing as well-being (health in general), \(^{22}\) physical healing by direct divine intervention, \(^{23}\) physical healing through "medicine," \(^{24}\) physical healing (refreshment) through healthy environment, \(^{25}\) mental-emotional healing, \(^{26}\) and relational healing (see Appendix A for a thorough sampling of those entries). \(^{27}\) I compared terms used in their contexts to determine their meaning(s) and grouped them accordingly.

The research also explored Wesley's approach to theology as "creation-centered" or "redemption-centered," as defined by Steven Bevans. \(^{28}\) How

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\(^{19}\) The representative terms under study are these with their times used as recorded on The Works of John Wesley on CD-ROM: heal (154), heals (7), healing (54), healed (114), heal'd (1), heal eth (1), health (336), healthful (13), healthy (37), healthiest (1), healer (1), healthiness (1), healths (1), physician, physic, medicine, herbs, whole, wholeness, wholly, holy, holiness, salve, therapy, salvation, restoration, renewal and their counter agents: ill, illness, sick, sickness, disease, pain, humors, sin, and wound(s). The rest of these terms are still in progress and terms may be added or deleted as warranted.

\(^{20}\) There are at least 200 usages with this referent.

\(^{21}\) There are only three obvious references with this use.

\(^{22}\) Surprisingly this is one of Wesley's largest categories with 128 entries.

\(^{23}\) There are 79 references here.

\(^{24}\) Wesley uses the terms in this way at least 59 times.

\(^{25}\) Journal entries dated 7 June 1779, 1 July 1779, and April 1787.


\(^{28}\) Bevans argues that creation-centered theology accepts human experience and the "context" as good, seeing creation as sacramental, grace as operative and constructive in life's theater, and having continuity between human existence and divine reality (2002:21). Redemption-centered theology views human experience and the context in
Wesley used and interpreted grace in the function, conception, and practice of mission/ministry is also investigated. This can be seen in the way Wesley interpreted and applied biblical terms and concepts related to healing.\textsuperscript{29}

Implications for healing and mission in non-Western societies are addressed in the sections dealing with Wesley’s relevance, especially by way of theological underpinnings and mission practices for a comprehensive contemporary expression of mission. Wesley’s context was the eighteenth-century milieu of socio-political, economic, medical, and religious factors, not our present context.

To help assess the contemporary value of Wesley’s theology and practice, Chapter 6 explains the holistic mission commitments advocated by World Vision International through MARC publications from 1991 to 2003, the era of Bryant Myers’ editorship, as a conversant with Wesley’s theology and practice as expressed through the salvation-as-healing motif.\textsuperscript{30} Although this dissertation concentrates on MARC literature for analysis, material on holistic mission is

\textsuperscript{29} Wesley followed biblical precedent in using therapeutic terminology. His writings relate God to all of creation, with humans at the pinnacle as the fullest expression of the \textit{imago Dei}. The broad category of “healing,” according to Wesley, encompasses the “brute creation,” referring to living creatures other than humans; “cosmic creation” and the concern to restore all matter to fulfill its proper purposes; “personal,” touching humans in all dimensions, both visible and invisible, and an implication even of healing within the Godhead, if we include Wesley phrases like, “My God is reconciled,” (Outler 1984:187). (See “Justification by Faith” 1.9, and also Charles Wesley’s hymn “Arise, My Soul, Arise.”) The point does not suggest a defect in God, but brokenness in the Divine-human relation that needs healing. In this analogy, God is also a “wounded” party. Therefore, salvation-as-healing stands as a chief descriptor of how Wesley employed biblical revelation to explain God’s dealings with the whole of creation and with humans in particular.

\textsuperscript{30} Dr. Bryant Myers reviewed the summary and interpretation of Chapter 6 and Appendix B concerning the World Vision material and approved it as represented in this document (personal correspondence, January 15, 2008).
available from other sources; however, that material exceeds the parameters of this study and was not researched extensively.  

The study reviewed the World Vision International website © 2002 and used its "Core Values" as a basis for a composite list filled in through its other literature to distill the elements included in a World Vision approach to mission. Those main concepts were examined against Wesley's terms and concepts to determine what practices in Wesley's day could still speak to contemporary mission (discussed in Chapter 6). Then, Wesley's theology and practice was used to assess the World Vision approach to mission in order to glean further missiological insights.

**Theoretical Framework**  

This section provides a lens to look at Wesley's view on healing in mission. In investigating John Wesley's understanding, teaching, and practice of healing, and in particular the theme of healing in Wesley's theology, this dissertation assessed the degree to which Wesley's approach to mission provides a model of comprehensive mission for faithful contemporary missiological thought and practice.

World Vision International was used as a dialog partner for Wesley's approach to mission (See Chapter 6 for a full description). As a Christian relief and development organization, World Vision gives priority in its ministry to the sick, hungry, persecuted, homeless, or defenseless people, especially children in  

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31 See Appendix E for two examples as excerpts of that late development.
neglected parts of the world. World Vision's core values delineate their proactive engagement in holistic ministry (see Appendix B).

The heart of World Vision's work is helping communities build stronger and healthier relationships. World Vision focuses on children, because they are a prime indicator of a community's social health. "When children are fed, sheltered, schooled, protected, valued, and loved, a community thrives."32

World Vision sees itself as a guest in the host countries and abides by their laws, which may prohibit Christian teaching. It provides assistance based on need, not on recipients' religious participation or preferences. Their aim is "to be trustworthy friends and partners in breaking the shackles of poverty," envisioning fullness of life for the children and the communities as God intends for them to enjoy. The World Vision staff communicates the love of God by example exhibiting what "fullness of life" means emerging in trust, hope, and mutual caring.33

World Vision personnel seek to do contextual theology by drawing upon local pastors and lay leaders trained and gifted in answering the questions and addressing the individual needs of those who demonstrate a deep spiritual hunger. In short, they seek to model Jesus' love to children and the entire community.

World Vision stands as a recognized practitioner of holistic mission. Although World Vision claims no direct connection to Wesley, Methodism, or medicine in particular, it does represent a widely-accepted approach to holistic mission.

32http://www.wvi.org/wvi/about_us/who_we_are.htm Accessed October 1, 2005.
mission. Therefore, I scrutinized the findings in Wesley in light of the theology and practice of World Vision as articulated in their holistic mission literature discussed in Chapter 6.

Chapter 6 examines MARC publications from 1991 to 2003, the editorial era of Bryant L. Myers, which especially emphasized holistic mission. This research is the primary basis for articulating the World Vision emphasis used in this assessment process. Concentrating on MARC publications on holistic mission from 1991 to 2003, to highlight a contemporary mission viewpoint served as the theoretical framework for assessing the relevance of Wesley's model of healing for contemporary mission.

The stated positions of World Vision came from their official Website and gleanings from their authorized publications printed under the editorial eye of Bryant Myers. Dr. Myers reviewed the material content and my interpretations related to World Vision for accuracy of World Vision representation. This work contains the positions as confirmed. Unless disclaimed by World Vision, the authors' works and points of view published under World Vision auspices are accepted as authentically representing World Vision's holistic mission stance. If there is disagreement between positions taken by individual authors, then employees of World Vision were considered to represent the more authentic World Vision voice.

**Definition of Key Terms**

Terms related to health and holistic mission are central to this research.
These key terms are here defined as follows: **Holistic mission** is the ministry of practicing socially engaged evangelism (Word, work, and witness) to bring about personal, social, and structural transformation (Ted Yamamori class notes 2006; Snyder 2001:135). The goal is the comprehensive reconciliation of which the Bible speaks. Holistic mission means bringing the whole of life under the lordship of Jesus Christ. It confesses “Jesus is Lord” of all and expresses its message and works accordingly in the whole arena of life. Holistic mission attempts to articulate a “world theology” that deepens the perception of the universe and the role that Christians play in it in all dimensions--economic, social, scientific, and political (Snyder 2001:135). Interdependent religion and healthcare clamor for praxis from a united theory and theology.

In that light, holistic mission expresses

the creating, reconciling, and transforming action of God, flowing from the community of love found in the Trinity, made known to all humanity in the person of Jesus, and entrusted to the faithful action and witness of the people of God who, in the power of the Spirit, as a sign, foretaste and instrument of the reign of God. (MISSIO 2000:21)

Orlando Costas adds this nuance for the practitioners of holistic mission:

the community of the Spirit should grow in holiness and communion. The body of Christ should grow in apostolicity (mission) and unity. The people of God

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34 “Holistic” has become a popular term that may have lost some of its meaning. In this dissertation, “holistic” and “holistic mission” have been chosen to retain the connections with holistic medicine, the World Vision literature, and comprehensive meaning. In the World Vision literature, “holistic” often refers to physical ministries. When referring to Wesley, “holistic” should be construed as applying his strong emphasis on preaching, witnessing, discipleship, and prominence of the New Birth, imbedded in Wesley’s “therapeutic” understanding of salvation, in tangible forms without diminishing the evangelistic and spiritual nature of the work.

35 The danger in using the term “holistic” is to view everything as mission. This dissertation explains the legitimate senses in which it may be used biblically and with reference to John Wesley.
should grow in fidelity to God's work in history and in the celebration of his wonderful works (1982:9).

Holistic mission includes what the church says, what the church does, and what the church is. The Micah Network speaks about holistic mission as "integral mission" and has this to say:

[Int]n integral mission, our proclamation has social consequences as we call people to love and repentance in all areas of life. And our social involvement has evangelistic consequences as we bear witness to the transforming grace of Jesus Christ. If we ignore the world, we betray the word of God, which sends us out to serve the world. If we ignore the word of God, we have nothing to bring to the world. Justice and justification by faith, worship and political action, the spiritual and the material, personal change and structural change belong together. As in the life of Jesus, being, doing and saying are at the heart of our integral task. (Micah Declaration on Integral Mission, www.micahnetwork.org)\textsuperscript{36}

In this dissertation, holistic mission is understood to include all the biblically essential elements of the gospel, both visible and invisible. The goal of mission is to reach people, in particular, with the broad, restorative, transformative, and healing power of the love of God with an eye toward global \textit{shalom} to be experienced by all creation leading to the praise and worship of God.

\textbf{Holistic medicine} is "the art and science of healing that addresses the whole person. Holistic medicine encompasses all safe and appropriate modalities of diagnosis and treatment. The belief system, lifestyle, social, cultural and environmental milieu . . . are considered to be important components

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\textsuperscript{36}The Micah Network comprises about 200 evangelical Christian relief, development, and justice agencies world-wide.
Holistic medicine commonly refers to both a healing movement and the practice of curing persons of illnesses by traditional medicines, herbs, pharmaceuticals, and prayer while seeking to discern the root causes of the illness. It finds its roots in both secular and religious sources. Holistic medicine is relevant to this study, only because its holism (contrary to its own secular philosophical monistic tendencies) points to the principles that Wesley's theology and practice of ministry and mission contained long before these elements found formalized recognition in the contemporary professional medical world. It includes analysis of physical, nutritional, environmental, emotional, spiritual, and lifestyle elements.

**Salvation** and **salve** have the same Old Latin root, *salvus* (Ott 1995:181) and provide facets to view the total work of God. The basic meaning is to act in protection, deliverance, or relief from an agent of harm. The malefactor may be an assailant, sin, a mental distress, or a physical wound.


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Wesley's own definition of salvation in his *A Farther Appeal to Men of Reason and Religion* (1745) is:

> By salvation I mean, not barely (according to the vulgar notion) deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity; a recovery of the divine nature; the renewal or our souls after the image of God in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and by consequence all holiness of conversation [conduct]. *(WJW 11:106)*

Wesley blends the pardon and participation motifs to strike a balance in the soteriological walk.

Twenty years later, in 1765, in his *locus classicus* sermon on the subject, "The Scripture Way of Salvation," Wesley explained that salvation is not just for after death, but is a present reality including “the entire work of God, from the first dawning of grace in the soul till it is consummated in glory" *(W JW Sermon 43, 2:156)*. In the *Minutes* of 13 May 1746, Wesley described salvation as multivalent. Here he made explicit that salvation consisted of pardon (initial salvation), holiness (salvation proper continued), and heaven (salvation completed) *(Wesley, Minutes 1746:159)*. As will be shown more fully below, Wesley believed in multifaceted healing and practiced it regularly in his ministry as an expression of his therapeutic focus on salvation. For humanity this is the actualization of loving God and the neighbor because God's grace progressively delivers the creature from the power of sin in this life. Love is the center of Christlikeness developed progressively while using the means of grace provided by God.
For Wesley this is sanctification or similar to what Orthodoxy calls deification (*theotokos*)—participation in the divine life through grace (Maddox 1990:39). Wesley emphasized that full salvation is attainable in this life and, yet, pursued continual growth (Maddox 1990:40). Over time, he came increasingly to speak of salvation as the “restitution” or “restoration” of all creation.

**Heal, healing,** “means to make whole or well; to restore to health” (Taylor, 1983:2:48). Healing refers to a direct or indirect act or provision of God causing or leading to the complete well-being of God’s creatures and/or creation that may be understood to encompass 1) physical healing of the human body, 2) spiritual healing used synonymous with salvation as comprehended Christologically/biblically, 3) intra-personal healing, pertaining to the mind as psycho-emotional, 4) interpersonal healing as the restoration or reconciliation of distorted human relationships, and 5) creational healing, including the dimension of the created order as stewarded by humanity under God’s governance, excluding sin and degradation in light of the Biblical promise of “the renewal of all things” (Isaiah 11; Matthew 19:28).

In light of the above, the key biblical Hebrew term of relevance here is *shalem*, a cognate of *shalom* (well being, peace), the classical biblical concept of health (Vaux 1985:166, Kass 1987:104).38 “The most frequent New Testament word used for ‘heal’ is *therapeuo* from which comes the English word *therapy*. Luke, himself a physician, seems to prefer the word *iaomai* [heal, cure, restore], which has the added dimension of spiritual healing” (Parker in Taylor 1983:248).

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38 The words wholeness and the verb to heal derive from “hal” (hale) in the Old English, “heil” (whole, holy) in the Old German, and “shalom” (well being) from the biblical Hebrew.
Wesley's most prominent statements on healing and health come from his publication of *Primitive Physic* (as elaborated below). Another instance that Wesley interpreted the work of God in salvation broadly, as Randy Maddox put it, "restoring the vitality of life that God intended for us" (Maddox 1994:145), was elaborated by Wesley in Sermon 44, "Original Sin" (1759).

**Significance of this Study**

Salvation is central to the mission of the church touching all dimensions—physical, spiritual, psychological, emotional, and relational. Reconciliation and healing are ways of talking about salvation in its broadest sense, recognizing divine-human, intrapersonal, interpersonal, and cosmic-ecological dimensions. Reconciliation and healing, variously conceived and defined, remain a ubiquitous need among all the people groups of the world. Thus, reconciliation and healing present a core theme for mission rooted in an evangelistic renewal context.

Although reconciliation and healing have been continually highlighted by the church catholic in its many expressions, the two concepts often are split apart and sometime lose their evangelistic content. Salvation at times has been seen primarily as healing (in the Divine Healing Movement, for instance), or as reconciliation (generally the dominant emphasis for Roman Catholics, for example). Over the centuries, these differing concepts diverged from a more holistic and integrated view.

These two ways represent contrasting branches. When the reconciliation emphasis prevails, the church may pursue mission as the need to liberate
oppressed peoples and interpret salvation in terms of reconciling the oppressed and the oppressors, often expressed in terms of justice and mercy.

When emphasizing healing, Christians often take various stances. If Divine Healing, or faith cure, is dominant, the group may focus on personal deliverance from sin, illness or demonic oppression. The other major branch of the healing spotlight is on physical cures through medicine. Frequently, this takes the form of Western doctors and hospitals working to relieve pain and disease.

Recently, there was a renewed interest in healing throughout the church. For instance, the World Council of Churches focused at least three conferences on healing, publishing its reports in the *International Review of Mission* in 1994, 2001, and 2005. The healing witness is integral to the church and its mission.

This study brings together information into one place under the salvation-as-healing motif of the elements of mission and healing available in Wesley’s distinctive emphases and practices that addressed the broad range of needs of those around him. His efforts to spread scriptural holiness across the land were a form of holistic missiology interlocking physical and spiritual relational foci. Wesley’s salvation-as-healing emphasis in his missional theology provided an instructive example of a “social holiness” alive in its contexts that addressed the major daily and ultimate themes of life in society as a full-orbed approach to mission.

This dissertation is significant for missiology, because it provides a Wesleyan theological perspective on mission highlighting the central theme of healing to re-integrate the separated parts. This study suggests that salvation-
as-healing was a relevant theme in Wesley's era, and that it may have influenced mission in the subsequent decades, and that it can be a revitalizing approach for the church to address our contemporary cross-cultural contexts.
CHAPTER 2
John Wesley and the Eighteenth Century, 1688 to 1783

To see the world from Wesley’s perspective is to grapple with his circumstances. The political maneuverings, economic and social conditions, declining spiritual state of the clergy in the Church of England, the continuing developments in medicine and the emerging professional medical establishment are among the important factors that set the stage upon which Wesley’s theology and practice of mission interface.¹

The poetic depiction below suggests that as a new century dawned in England, the light of Christianity was fading into the dusky shadows as a gloomy, spiritual darkness settled upon the British landscape. “‘Our light looks like the evening of the world:’ bemoaned the author of those dismal words in a ‘Proposal for a National Reformation of Manners’ (1694), describing the moral condition of the spiritual sky of England at the [dawn] of the 18th century” (Fitchett 1920:139).

Political and Economic Conditions in the Eighteenth Century

In the one hundred years before Wesley’s mission and ministry reached out to distressed, disadvantaged, and diseased persons lay the background causes and intrigues of national and international political happenings. Near-continuous wars, strained economic conditions, and complicated social

¹ The parameters of eighteenth-century Britain begin with the accession of William of Orange to the throne in 1688, to the close of the Treaty of Versailles, ending the American War for Independence. The reasons for selecting the beginning date stem largely from the transition of an era of Catholic dominance to the rise of a more Protestant inclination, and to the emergence of the secular state. This change allowed transformation to occur in politics and the constitution, and shifts in the history of Scotland and Ireland. The concluding date signals another major transition “in the history of the British Empire” (Black 2001:1).
manipulation among the rich and powerful disenfranchised the powerless and compounded a climate of turmoil amidst spiritual vacuum.

Wesley's British setting was in transition. Parliament, especially the House of Commons, gained a small share of new power formerly held by the Crown alone in the previous decades (Green nd:699). The creation of the Bank of England (1694) gave more political influence to the lenders. The bankers also backed the future monarchy of the House of Hanover that was to follow the reign of William and Mary (Green nd:713).

The Industrial Revolution (1760-1830) precipitated a change from command and custom (tradition-oriented) economic relationships to a more *laissez faire* free-market economy (Kennedy 1989:72). In the span of a few decades, much of England moved from an agricultural base to an industrial base. England rose to global power and functioned as a dominant voice in the affairs of Continental Europe and transatlantic North America. The "Glorious Revolution," 1688-89, became a catalyst for further developments in areas of finance, ideology, politics, and other aspects in British society (Trevelyan 1953:21).² The government backed innovations that tended to favor the elite. As Parliament gained more authority, counter-intuitively, they remained loyal to the monarchy and advocated the ideal of moderation (Black 2001:202). The time of "Walpole and the Pitts was the heyday of unchallenged abuses" by ecclesiastical, academic, charitable, scholastic, and corporate sources (Trevelyan 1953:12).

² This refers to the ousting of Roman Catholic monarch James II in favor of Protestant William (of Orange) and Mary, James II's sister.
English society was both developing gentility and remaining quite coarse. Not surprisingly, women and children were the most vulnerable members of a mostly patriarchal society. Among other factors, depressed wages, suppressed reading skills, and sexual vulnerability in domestic employment were factors oppressing women (Black 2001:90-91). Although societal structure restrained the poor from advancing beyond the status quo, the few who made fortunes improved their status further by buying social acceptability from the gentry (Black 2001:95-96). Some gained their wealth through colonial enterprises and exploits.

Colonization meant that Britain had expanded access to wealth imported from the new territories, guarded by a standing army and a fleet of ships (Kennedy 1989:96). Since Britain was an emerging power, her dominant naval forces provided safe passage for friendly vessels. This strong maritime power helped to protect British interests and colonies, especially against France and Spain, in the seventeenth century during the reign of William (1688 - 1702) and Mary (d.1694) (Black 2001:268, 273; Cf. Kennedy 1989:74).

Wealth and land were not their only driving forces. New discoveries in bodies of knowledge, especially in science and technology, continued to surface. In Europe, the power base swung from country to country throughout the seventeenth century, often because of shifting alliances and changing leaders (Kennedy 1989:30, 86).

Although politics, free-market commerce, and military campaigns get the lion's share of historical attention from those in power, traders, manufacturers, and farmers provided key ingredients for England's political and economic

Many of John Wesley’s listeners and supporters came from this new “working class,” especially after the 1740s (Heitzenrater 1995:127). Since Britain remained free from invasion, people could carry on commerce among themselves, travel, and build more freely than people in countries under the threat or ravages of war. Peace gave wings to Wesley’s Methodism to develop and to spread abroad under the imperial safety net, the rise of industry, and the “middling people.”

Before turning to view the contributions of economics to this milieu, we may identify one more important dynamic that politics contributed inadvertently to the Wesley story. A domestic dispute arose between Samuel and Susanna Wesley over the legitimacy of the reign of William of Orange, because Susanna would not say “Amen” to a prayer offered by Samuel to bless the monarch. This led to a separation between the couple for a time, with Samuel conducting church business in London and Susanna at home in Epworth (Tuttle 1978:41). The breach, however, mended when William died and Anne became the queen, because Samuel and Susanna agreed that Anne was the legitimate national monarch. The following year, 1703, John Wesley was born (Heitzenrater 1995:27).

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3 Wesley used the phrase “middling people” or “middling tradesman” for what we would call the middle class today. Perhaps, he did not put “middling” and “class” together in his writings to avoid confusion when referring to his Methodist classes.

4 Samuel had conference work to do in London anyway, and he was looking into being a navy chaplain, but he chose not to pursue that further.
If politics contributed to the development and course of the Wesley family and church experience, then economics influenced them no less. Economics is one way to “search for the meaning of the world” (Heilbroner 1953:7). As a system of relating to the world, economics powerfully affected daily activities of individuals in the eighteenth century and contributed a shaping factor in Wesley’s work.

The economic revolution of the eighteenth century constituted a paradigm shift. As England industrialized, the use of money and land became increasingly concentrated in fewer hands, a new labor force arose, and the elements for a market economy took shape. Combined with the inventions of the later centuries, the Industrial Revolution helped to usher in the age of market economics, and vice versa. The unifying principle was commerce and how to create ever more wealth (Heilbroner 1953:26-31).

Adam Smith first explained what market economics looked like and how it was organized. His Wealth of the Nations, published in 1776, illustrated how the diverse tasks of society fit into the whole, projecting a “distant but clearly visible goal” (quoted in Heilbroner 1953:32). Smith argued that market economy: (1) is driven by self-interest; (2) is balanced by competition in buying and selling, and wages paid to laborers; and (3) provides supply and demand of goods resulting in social harmony (Heilbroner 1953:46-48). Smith believed that a laissez faire free market economy, operated within a context of “moral virtue,” unrestrained by governmental controls nor diminished by monopolistic conspiracy by the merchants, nor limited by labor accessibility of the working class would provide
the best goods at the lowest prices for the general welfare for the nation
(Heilbroner 1953:59-62). The consumer, however, was the main beneficiary, not
the producer, and the welfare of the common person was its justification
(Heilbroner 1953:63-65).

Utopian socialists aspired to transform society. They sought to influence
the gentry to change the system. Good will toward all was their driving concern.
They wished to counteract the evils of capitalism. The utopian socialists argued
that a natural arithmetic formula for distribution of materials, goods, and services
no longer existed. The economic laws of production concern nature, referring to
what is produced. How or to whom it is distributed depend on the laws and
customs of society. Thus, distribution is a matter of ethics and morality as
interpreted and implemented by the society. Utopian socialists hoped that
society would progress in peaceful change and betterment for all the members
(Heilbroner 1953:121-22, 125).

England's colonial economic aim was to obtain a wider market for its
products and to acquire more resources. The economic system worked to
stimulate personal acquisition, contrary to Wesley's view that Christians should
divest themselves of excess possessions. Money in the rising industrial order
was the new steppingstone to social recognition. Fierce competition ensued to
obtain it, leaving none unscathed in its pursuers' path. Thorstein Veblen's
incisive analysis and critique of the system claimed that the goal of the producers
was the "exciting manipulation of huge masses of intangible wealth—not the
product" (Heilbroner 1953:224).
Beginning in Wesley's century, American Independence from England notwithstanding, Britain gained increasing global political and economic power. From the rise of the Bank of England in 1694 to the financial reforms of the 1720s, England continued to develop a steady and stable economy even through its crises (Kennedy 1989:80). England's credit was better than that of many of her neighbors, encouraging outside investors to participate in the commerce of England, thus providing England with liquid capital (Kennedy 1989:81-82).

England's stronger economic base allowed the rise of the "working class"—during the Industrial Revolution in particular. Although day-laborers did not rise far above the poverty level, the overall financial strength of the country was significant. When other countries declared bankruptcy, England remained comparatively secure.5

England's maritime prowess provided relatively safe voyages for British seafarers, improved commercial access, safer North American settlements, and opened the way for missionary endeavors. Wesley sailed under these benefits, when he was appointed as a missionary-chaplain to the Georgia colony during the reign of the House of Hanover.

John Wesley, however, characterized the reigns of George I and George II in these words, "The vice, luxury, and prostitution of the age, the almost extinction of sentiment, honour, and public spirit, had prepared the minds of men for slavery and corruption" (1774:161).6 Wesley, however, was not as negative

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5 The suspension of cash and currency payments in 1797, by the Bank of England, notwithstanding.

6 George Augustus (George II), 1683–1760, king of Great Britain and Ireland (1727–60), was son and successor of George I. Despite Wesley's sentiments characterizing the spirit of the times, he
toward the reign of George III (1760-1820) (WJW “National Sins and Miseries” 569).7

Economics and material substance affect individuals and societies. The major impact of economics on mission is that micro- and macro-economics affect, either positively or negatively, the daily lives of the people. Technology is value-laden and technological wizardry impinges on the face-to-face society by tending to promote merely functional, impersonal relationships. Society seems to respond by choosing to relate more at a distance, in less personal ways (Bryant 2002:6). Technology is a product of its system, thus it is value laden. On the other hand, even if the system that births it is negative, technology still can be used to bring good in society. Technology is only one tool of economics in the life of persons and the society.

Economics influences the social relationships available to an individual and the society. It is significant whether a person relates to others through the economic base of inherited wealth, as a business owner with employees, as a day-laborer, as unemployed, etc. (Marquardt 1992:35ff).

In Wesley’s day, migration was a complicated issue. People left the English countryside for the industrializing cities, namely London, the financial center. Poverty was a factor in both rural and urban areas, but conditions were generally worse for the urban poor (Heitzenrater 1995:137).

had a favorable view of the late king. See, for example, his Journal entry dated Oct. 25, 1760, concerning the death of George II, “When will England have a better prince?” (WJW 2:1:285). He also credited George’s defense of religious conscience as quelling much opposition to the Methodists (WJW Sermon 107 “On God’s Vineyard” 3:513-14).

7 This sermon delivered 12 Nov. 1775, at St. Matthew’s Church (Bethnal Green) for the relief of English war victims’ families, spoke favorably of the current administration as providing “civil liberty,” and “religious liberty.”
Two other crucially important economic factors were the slave trade and the growing national self-image of Britain as a prevailing financial and military world power (Black 2001:104, 120-1, 123).

**Wesley's View of Economics**

With the general economic expansion in the Hanoverian era, bolstered theoretically by the immense influence of Adam Smith's *Wealth of Nations*, many Methodists climbed the economic scale from poverty toward modest affluence. Wesley's first two rules about the use of money (gaining and saving all that one could) made eminently good sense. After all, these two points had been made throughout the Christian world under Luther and Calvin.

Wesley's heritage, studies, and observations taught him to oppose ostentation and the capricious powerbase bestowed and encouraged by social rank or excess wealth. He denounced indolence as sin, including excess sleep, and attacked all forms of self-indulgence as faithless stewardship of God's creation. Labor, for Wesley, was no simple *remedium peccati* (remedy for sin), as it had been for Luther and many medieval moralists, no grim necessity laid on man for that first sin (as Gen. 3:17-20 had often been interpreted). Nor did Wesley see money as evil in itself. Frugality, industry, honesty, sobriety, generosity were all Christian virtues; their warrants rested in the twin love of God.

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6 Albert Outler offers this insight: "That world, in Wesley's day, was largely the creation of an alliance between the new plutocrats of London, Bristol, etc., and the great Whig landed gentry. In ways distortedly described by its anti-bourgeois critics (Max Weber, Werner Sombart, Ernst Troeltsch, R. H. Tawney), this new capitalism had expropriated the so-called 'Calvinist work ethic' and had exploited it to advantages that no good Calvinist would ever have approved" (*WJW* Sermon 50, "The Use of Money" 2:253).
and neighbor, and thus, were included in the agenda of holy living (Jennings 1990:102ff).

It was Wesley's third rule ("give all you can") against accumulation beyond one's need that proved most difficult. Albert Outler suggested that this was Wesley's most original part of the formula – Wesley's "radical rejection of surplus accumulation" of wealth (WJW Sermon 50, "The Use of Money" 2:263). Many of the newly affluent Methodists were not convinced that their wealth opened the door to sin.\(^9\) As Albert Outler noted to the contrary, "The minutes of the Conference of 1766 lament that 'many Methodists grow rich and thereby lovers of the present world'" (Outler 1964:238). Prospering Methodists simply ignored Wesley's dogged warning to parting with their entire surplus beyond the "necessaries and conveniences" of life. This was highly perplexing for Wesley and was one of his greatest concerns as he pondered the future of Methodism. In the close of his sermon "On God's Vineyard," written October 17, 1787, Wesley exhorted against the snare of "riches in possession" (Ps 73:12) (WJW 3:516-17).

A few years earlier, the first original Wesley sermon published in the Arminian Magazine dealt with the snare of riches, based on 1 Timothy 6:9, "But those who desire to be rich fall into temptation and a snare, and into many foolish and harmful lusts which drown men in destruction and perdition" (NKJV). Wesley wrote the sermon in the fall of 1780 and then published it, untitled, in the January and February issues in two parts of Vol. IV (1781), pp. 15-23, 73-81,

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\(^9\) Wesley addressed this theme throughout his ministry, e.g. "Sermon on the Mount VIII."
respectively. In Dublin, 16 April 1783, he preached from 1 Timothy 6:9 again. In 1788, "On Riches" appeared in print (Sermon 108). Then, shortly before his death in 1791, he penned another dire warning, "The Danger of Increasing Riches" (Sermon 131).

These late sermons coupled to "Sermon on the Mount, discourse VIII" (Sermon 28); "The Use of Money" (Sermon 50); and "The Good Steward" (Sermon 51) together with the frequent indictments against "riches" in Wesley's other sermons and writings, place his understanding of surplus accumulation as a chief vexation in Wesley's inventory of sins of praxis. He placed it on a par with adultery and murder (WJW Sermon 87, "The Danger of Riches" 3:231). Wesley viewed it as a dire trap of the devil to snare any Christian's hope of salvation. Wesley denounced the popular notion, affirmed by Puritans and many others, that honestly earned wealth was a sign of divine favor.

Wesley's economic radicalism on this point has been largely ignored, not only by most who claim Wesley as a spiritual forebear, but by economic historians as well. The most radical point for a Wesleyan view of economics, and relevance today, is that the stewardship of wealth and possessions "is a trust from God for the poor" (Jennings' emphasis) (Jennings 1990:231; cf. Marquardt 1992:37).

Wesley understood the ethical distribution of wealth more in line with the Utopian Socialists than with Adam Smith's brand of capitalism. His intention was to be grounded in biblical principles for practical ministry purposes, however, not

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10 The title "The Danger of Riches" was added when he included it as Sermon 87 in SOSO, VII. 139-66.
economic theory. A main difference between Wesley and the Utopian Socialists was that Wesley did not look to the aristocracy for the achievement of his hopes for the poor. Also, Wesley drew heavily upon the Sermon on the Mount for his economic explications as a kind of Christian pragmatism.

Wesley's view of economics is spelled out most clearly at the end of his sermon "The Use of Money." His famous tripartite dictum advocates,

Gain all you can without hurting either yourself, or your neighbor, in soul or body, by applying hereto with unintermitted [i.e. uninterrupted] diligence, and with all the understanding which God has given you;--save all you can, by cutting off every expense which serves only to indulge foolish desire; to gratify either the desire of the flesh, the desire of the eye, or the pride of life; waste nothing, living or dying, on sin or folly, whether for yourself or your children;--and then, give all you can. Give all you have to God. Render unto God, not a tenth, not a third, not a half, but all that is God's, be it more or less; by employing all, on yourself, your household, the household of faith, and all mankind, in such a manner that you may give a good account of your stewardship, when ye can be no longer stewards. (WJW, Sermon 50, 2:278-279)

Wesley suggested four questions to help put this into effect in people's daily lives:

1. In expending this, am I acting according to my character? Am I acting as a steward of my Lord's goods?
2. Am I doing this in obedience to His Word? In what Scripture does he require me so to do?
3. Can I offer up this action, this expense, as a sacrifice to God through Jesus Christ?
4. Have I reason to believe that for this very work I shall have a reward at the resurrection of the just? (WJW Sermon 50, 2:278)

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11 See Appendix C for a list of common terms used by Wesley and their contemporary meaning.
Wesley suggests that these four points will remove all doubt as to whether the expenditure is legitimate. As a safeguard, however, if someone is still not convinced, this prayer should serve as a final failsafe for a tender conscience:

Lord, thou seest I am going to expend this sum on that food, apparel, furniture. And thou knowest I act herein with a single eye as a steward of thy goods, expending this in pursuance of the design thou hadst in entrusting me with them. Thou knowest I do this in obedience to thy Word, as thou commandest, and because thou commandest it. Let this . . . be a holy sacrifice, acceptable through Jesus Christ! And give me witness in myself that for this labour of love I shall have a recompense when thou rewardest every man according to his works. (WJWSermon 50, 2:278)

Wesley was certain that these suggestions would work for any person, business, organization, or government. He was not opposed to following advice or the practice of others, but even this must meet his rule, "We follow no men any farther than they are followers of Christ" (WJW Sermon 50, 2:279).

Wesley's approach to economics rejects a utilitarian philosophy based solely on a materialistic worldview. It is holistic mission, thus consistent with healing. He offers a healing reintegration of the importance of the non-material dimension to life, something economics cannot control (Porterfield 2005:163-167; Stone 2001:223). In addition, Wesley organized the Methodists to intervene for those who suffer from adverse economic policies and deficiencies. Two examples were his efforts to abolish slavery and his initiatives to provide loans to the poor to help them start their own businesses (Porterfield 2005:123; Hall 1856:59; Trevelyan 1953:31; Stone 2001:223).
Religious and Spiritual Context in the Eighteenth Century

Albert Outler described the period of Wesley's England as "beset by the apathy of nominal Christianity and by the rising tides of rationalism and unbelief" (1964:384). David Hempton echoes that even in Wesley's day one could encounter

litany of woe about the general wickedness of the age, the progress of rationalism and deism, the decline of the Church courts, the existence of new proto-industrial populations wild and free from religion, the political corruption of Robert Walpole's brand of Whiggery, and, whether imagined or real, the general malaise of the Church of England. (2005:13)

This turn of the century period recorded the waning influence of the Roman Catholic Church with the ousting of James II in 1688, in favor of William of Orange, the Protestant husband of James II's oldest daughter, Mary (by his first and Protestant wife, Anne Hyde). The Church of England rode the swells and troughs of the political and religious tides. Wesley's actions and reactions arose in the milieu of national upheaval and the struggles of the people for both spiritual vitality and physical existence. Amid unfolding dynamics that expanded his small groups into a revitalization movement, he reached beyond the church that birthed it (Hempton 2005:131).

As the Church of England declined in spiritual fervor in the latter part of the seventeenth century and the early 1700s, other Protestant groups, and the Methodist movement within the state church, multiplied in the religious sphere.

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12 After William's death in 1702, his sister-in-law, Anne (r. 1702-14)—Mary's younger sister—attained the throne.
and wielded some political influence. In America, the immense basis of the
*Erweckungsbewegung* was from the Baptists and the Methodists (Ward
1992:354). Methodism in particular played an important part in influencing
English and American attitudes toward the Great Awakening (Black 2001:136-7).

Christianity generally became more vibrant in the middle to late 1700s,
with numerous religious movements and international religious revivals.
According to Ward, the Protestant and Catholic Reformations of the preceding
two centuries produced a renewed impetus for reaching new lands and peoples
with the gospel. Protestants attempted “to revive the smoldering embers of
religious faith in the absence of the ordinary ecclesiastical mechanisms” (Ward

Count Nicolas von Zinzendorf (1700-1760) and the renewed Moravian
Brethren became agents of renewal despite the political and religious intrigues of
the times. These developments in Europe influenced the rise and nature of
revival in the American Colonies and the United Kingdom (Ward 1992:251-3,
162-9).

In this sense, the Great Awakening was an international and transatlantic
movement flowing from its roots in August Hermann Francke’s (d. 1727) and
Philip Jacob Spener’s (d. 1705) German Pietism, the Salzburg Diaspora of 1731-
32, the children’s campmeetings of Silesia (1707-08), Zinzendorf’s Moravianism,

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13 The Methodists did not become a dominant voice in religious or secular affairs directly; however, the Methodist influence nevertheless impacted the society through the many lives it transformed.

14 Awakening meetings or revival meetings in this understanding had not yet taken on the narrower meaning to be associated later with the 19th century highly programmed models of revivalism.
and Whitefield's and Wesley's Methodism (Ward 1992:93, 355, Trevelyan 1953:30). According to Ward, the recovery of the Protestant emphasis on the priesthood of believers, of faith as a life of piety, and the doctrine of assurance became dominant in the preaching of the revivalists for many Protestant adherents, including Wesley.

At the rise of the eighteenth century, crime, poverty, and struggle were the dominant reality. An era can only be known by its villains, if silence marks the presence of the virtuous. If one describes history in “waves” as proposed by Kenneth Scott Latourette, then the beginning of this period may be considered low tide for British church history. Deism seemed to be king so that many people viewed the God of the Bible as either absent from daily routines, or as a fantasy of the unenlightened.

The turn of the eighteenth century witnessed a decline in vital piety. The Church of England during this early period suffered spiritually and pastorally because of absentee clergy, who still collected “livings” (salaries) from multiple parishes under their charge. These clergymen often expended the money on hunting, socializing with the gentry, or other pastimes, while neglecting the needs of poor parishioners.

Other parish clergy, or their curates, were poorly paid, undereducated, and often worldly, contributing to the melancholy conditions (Roberts and Roberts 1991:498). The common people languished because of the dearth of devout religious leaders among them.

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15 This was an era of men such as Jonathan Wild (d. 24 May 1725), London's most famous crime boss of the eighteenth century (Fitchett 1920:140).
The church provided some limited opportunities to the "lowborn" for social mobility, but, generally favored the elite with the best appointments. The social elite dubbed the poor as "the vulgar, the mob, the rabble," looked upon them as slothful and incompetent, and treated them harshly. Often clerical leaders of the established church treated the destitute of society no better than non-religious leaders did.

Such conditions in the Church of England contributed to Wesley's actions both directly and indirectly. Wesley matured under both the positive and negative nurture and tutelage of the Church of England. Wesley's parents, as well as his Charterhouse and Oxford professors, were positive formative forces in his life.

In contrast to the commonly held negative outlook on the poor, Wesley never despised them. Wesley viewed the poor as hard working, spiritually important, and as bearing the "image of the suffering Christ" (Black 2001:105; Heitzenrater 1995:125). While the dominant society used "medical attention, poor relief, philanthropy, and moral admonition" to control their subordinates, John Wesley worked intentionally to counteract this loathing of the poor (Black 2001:98; Heitzenrater 1995:128).

Healing and Medicine in the Eighteenth Century

In the late seventeenth through the eighteenth centuries, people generally perceived the developing professional medical practice as ineffective in treating patients' ills, insensitive at best, and exploitive and destructive at worst. Samuel Rogal illustrates this negative perception from periodic literature. French
playwright M. de Molière (fl 1714), satirically summarized the common sentiment

toward the members of the medical establishment in L'Amour Medicin (1665),

    Lysetta informs Sganarel that, "our cat is lately recovered from a fall
    she had from the top of the house into the street, and was three
days without either eating or moving a paw; but tis very lucky for
    her that there are no cat-doctors, for twould have been over with
    her, and they would not have failed purging her and bleeding her."
    (Rogal 1978:81)

Much of the budding medical association seemed to deserve that kind of
lampoon. "The majority of practitioners stumbled on through ignorance, chaos,
contradiction, and quackery, trying terribly hard, [but] succeeding all too
infrequently to harvest a profession from the scattered seeds of a healing art"
(Rogal 1978:81).

    Since medical knowledge during the seventeenth and eighteenth centuries
was less complicated and less voluminous than today, it was not uncommon for
many educated individuals to believe that they could dispense "practical physic"
as well as any physician, surgeon, or apothecary (Rogal 1978:82). The art of
curing people, however, included more dimensions than just relieving physical
illnesses. Ministers across the ages have worked to bring healing to the spiritual
and other largely non-visible facets (e.g. the psychological, spiritual, emotional
make-up) of the person. Wesley insisted that Christians could experience God's
healing grace in all dimensions - physical, emotional, relational, economic, and
spiritual.

    Wesley's vision contrasted with previous Calvinist views in the church,
which during the reign of James I (1603–25), began to discourage clergy from
including medical care as a part of their ministry. In the latter part of the century,
however, other approaches to ministry expected clergy to spend a significant amount of time doing good works among the needy in their parish, including forms of healthcare (Harley 1998:372). The Calvinist branch of the Wesleyan revival pointed to a more limited healing of our fallen spiritual nature, but Wesley expressed a more optimistic view of grace at work in this life.\(^{16}\)

Again, Wesley's outlook and theological perspective on what God intended for persons in the way of an abundant life in the Spirit conflicted with the ecclesial and medical establishments of the period. He believed that the God of creation appreciated, not diminished the value of his creatures. Given the nature of Christian love rooted in the Creator, Wesley reasoned that the spiritual and the physical conditions of life should be kept whole. John Wesley went among the people as an expression of divine love, and attempted to resist and counteract the medical profession's tendency to dam up any "lay" practice of medicine.

Wesley stepped into a form of spiritual leadership in England that declared, "The grand measure of justice, as well as of mercy, is, 'Do unto others as thou wouldest they should do unto thee'" (WJW Sermon 25, "Sermon on the Mount, discourse V" 1:565). Wesley's practice of mission and healing offered the people a solid practical theology in contrast to a purely otherworld theoretical emphasis. Wesley's appreciation of the positive aspects of culture kept him working within the culture to view its positive aspects as expressions of God's grace and elements worth emulating from culture to culture (Jennings 2007:258-261).

\(^{16}\)Cf. Whitefield Letter to Wesley (25 September 1740), WJW 26.31-33. Whitefield's letter responded to the content of Wesley's thoughts to be published later (Sermon 110) "Free Grace".
Wesley does not presuppose a complete superiority even of his own culture over all the rest, although he is quick to admire its positive components. Outler noted that this perspective “displays Wesley’s distinctive concern for integration and balance—between the faith that justifies and the faith that works by love” (Outler 1984:469). These are the balances of the scale to bring eternal and temporal health and welfare to the people through a more holistic approach to mission, especially with the poor in mind.

This comprehensive and optimistic recognition by Wesley, voiced in his sermon “The General Spread of the Gospel,” called attention to the good vestiges of grace as leaven in each culture that can easily connect with the gospel. Wesley articulated a vision of shared common goods and goals based on generosity and on holy love, instead of avarice and violence, to display the kingdom of God at work by the Holy Spirit within each believer to be an avenue to abolish sin and evil throughout the earth (Jennings 2007:267). Wesley approached the work of salvation, God’s mission, to bring health and vitality into the lives maimed by sin and disease.

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17 Wesley was not judging “the heathen” (those without Christ) as necessarily needing so-called “Christian European Society” as such. For example, Wesley deeply admired the simplicity of the Native American’s lifestyle and thought they had much to teach the British in that regard. (See “A Seasonable Address to the More Serious Part of the Inhabitants of Great Britain,” 11:119-25 and “Thoughts upon Slavery,” 11:59-79).
CHAPTER 3

John Wesley's Theological Method Re-examined
from a Salvation-as-Healing Perspective

We who in Christ believe
That he for us hath died,
We all his unknown peace receive
And feel his blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.

What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible.

--John Wesley, Tr.

John Wesley viewed mission (as described in part in Chapter 4) through the lens of salvation as healing. His understanding, teaching, and practice of healing, articulated throughout his theology, found expression in mission. Wesley’s method of mission applied the implications of his theology and practice of the gospel to all the multidimensional aspects of life.

This section explores the degree to which Wesley provides a useful approach to contemporary missiological thought and practice, particularly in terms of theological methodology. Wesley developed his theological method and

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1 This verse carries the full compass of the inward and outward works of Christ, including the transformed inner life to the manifestations of divine healing. Original author is unknown; stanzas 2 and 3 are switched and italics added for my emphasis.

2 Wesley the missionary, churchman, and renewal practitioner does not have to be understood in the same category as a William Carey, et al., to be a legitimate spokesperson on mission matters and should not be overlooked or thought of as unconcerned with mission beyond the British context. Although his approach in sending missionaries to the uttermost parts of the earth is more cautious than other groups, for example, the SPG, Wesley worked his method of providing the solid base for missionaries to be sent and supported from stable congregations.
perspective in the crucible of "world parish" ministry. He combined field practice and analytical thinking in response to the challenges in every area he touched. In his ministry, Wesley provided solutions to problems and formulated proactive Christian life responses. Notable examples documented in subsequent chapters include: medical care of the sick, supplying remote areas with itinerant preachers, prison visitation, relieving the physical needs of the poor, educating children, and placing women in leadership roles, among others. Wesley's tangible demonstrations flowed out of his missional theology that "did not require complete theoretical understanding if useful results were already being achieved" (Thorsen 1990:58).

The traditional "Wesleyan Quadrilateral" (Scripture, tradition, reason, experience) is a working hypothesis about method and theology describing Wesley's theological methodology of interacting with the multiplex relationships of life and demonstrating a consistency of theology (Abraham 1995:57; Thorsen 1990:67). The quadrilateral was Albert Outlets constructive attempt to handle the Wesley corpus in connection to the tangle of questions relating to systematic theology in the Western Christian tradition (Abraham 1995:58). Such an attempt made Wesley's theology palatable for many in Wesley studies and advanced an understanding of Wesley and his writings immeasurably. The quadrilateral arguably stands as an unofficial theory of religious knowledge for the Wesleyan traditions (Abraham 1995:60-61). Billy Abraham critiques the quadrilateral

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3 Wesley scholars debate which of the elements of the quadrilateral are of next importance after Scripture, but Scripture is the touchstone for the other elements' interactions. Scholars disagree on the categories in which these elements fall, or even if the list is complete, and some question the validity of this whole approach to Wesley's theology.
approach however as mixing together ecclesial canons (Scripture and tradition) with Enlightenment epistemology (reason and experience) (Abraham 1995:61).4

This chapter discusses the traditional “Wesleyan Quadrilateral” from a missiological perspective and notes the important function of creation (as a source for theological reflection) and culture (as a way of knowing) in addition to Scripture, tradition, reason, and experience. It attempts therefore in a broader sense to see “Wesley as a practically oriented evangelist and a methodically oriented theologian” (Thorsen 1990:63). This section demonstrates how Wesley reflected on and answered the immediate problems he faced in ministry (Thorsen 1990:32).

Although Wesley used Scripture, tradition, reason, and experience in his writings, it seems that he rarely used all four terms together explicitly by name. Thorsen’s delineation of “A Survey of Theological Methodologies” tracing the development of Christian theological method gives a thumbnail sketch of these sources Wesley used to draw on for his theological method (Thorsen 1990:32ff). His research thoroughly substantiates the traditional four elements, but he does not search for additional elements that Wesley may have used. Both Abraham and Thorsen open the door to explore Wesley’s historical and cultural context for other elements within Wesley’s theological methodology to aid a more complete understanding (Thorsen 1990:33, 55, 49).5 Creation and culture may be

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4 Even the way reason is interpreted can be disputed (Dunning 1988:83ff). Some would interpret it more as logic.
5 Thorsen states, “Outler may overstate the settledness of Wesley’s theology.”
additional elements in Wesley's theological method. Creation and culture are key elements in the salvation-as-healing emphasis in this research.

**Scripture**

The authoritative source for Wesley's Christian belief and practice was the Bible. Each of the other sources, whatever voice they contribute to the discussion, cannot speak contrary to nor as a higher authority than God's voice in Scripture, Wesley insisted. In 1788, Wesley wrote that Scripture is the best means of rational conviction, far preferable to any of those extraordinary means which some imagine would be more effectual. It is therefore our wisdom to avail ourselves of this; to make full use of it, so that it may be a lantern to our feet, and a light in all our paths. Let us take care that our whole heart and life be conformable thereto; that it be the constant rule of all our tempers, all our words, and all our actions. (WJWSermon 115, "Dives and Lazarus" 4:18)

In other words, Wesley affirmed a plenary Holy Spirit inspired Bible. It is the written word of God addressed to all humanity to reveal Christ and God's intended purpose of salvation, and stands as a sure guide for faith and practice for all readers within all cultures. The other supplemental voices of tradition, reason, experience, creation, and culture must square with Scripture if they are to be understood and used properly. Scripture, "the Book of God," induced Wesley to be *homo unius libri*, a man of one book, regarding the plan of salvation

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6 God comes as divine, present, holy love acting on the stage of history. "The vehicles that mediate knowledge of this activity and its implications for human life furnish the human intellect with the raw materials out of which [to construct doctrinal systems]. These media are the sources for theological work (Dunning 1988:55).  
7 See Appendix D for representative Scriptures related to healing.  
8 The following Scripture references provide a wide range of contexts and writers supporting the universality of the gospel: 2 Timothy 3:16; 2 Peter 1:21; John 10:35; Isaiah 55:11; 1 Corinthians 1:21; Romans 1:16; Matthew 5:17-18; Jude 3; Ephesians 1:17-18, 3:10-18.
(Dunning 1988:73). Scripture speaks as the normative voice of God’s authority, because it contains the primary record and faithful interpretation of the salvation history (Dunning 1988:57). The Bible was for Wesley a “solid and precious system of Divine Truth” (Maddox 1994:37). Between the covers of the Divine Document from Genesis to Revelation, Wesley acknowledged that the Holy Spirit was active bringing all things to light concerning Christ and his gospel. The centrality of Jesus in triune relation to Father and Spirit sufficed as hermeneutic in God’s Self-revelation and the unfolding of the biblical account of humanity and God’s continual interaction.

Wesley approached 2 Timothy 3:16 emphatically in his *Notes upon the New Testament*, commenting:

All Scripture is inspired of God—The Spirit of God not only once inspired those who wrote it, but continually inspires, supernaturally assists, those that read it with earnest prayer. Hence it is so profitable for doctrine, for the instruction of the ignorant, for the reproof or conviction of them that are in error of sin, for the correction or amendment of whatever is amiss, and for instructing of training up the children of God in all righteousness. (794)

(Wesley’s emphasis)

In a letter dated 10 February 1748, Wesley gave further clarity to his meaning regarding the Scriptures and the Holy Spirit. “The Scriptures are the rule that the Spirit uses to guide our lives thereby linking knowledge and vital piety in the life of the believer,” for both outward and inward holiness (*WJW Letters* “A Letter to a Person Lately Joined with the Quakers” 10:CDROM; see also Thorsen 1990:130).

The New Testament claims that the person and work of Christ and his subsequent followers bring to the highest theological expression the theology
contained in the Old Testament. This approach to Scripture provides a "theological hermeneutic" for faithfully interpreting the Bible in light of the character of God, namely holy love, whose "mercy is over all His works." Wesley considered the interpretation of Scripture in light of its place in the history of the church.

**Tradition**

Defining "tradition" can be highly complex. In fact, tradition is no easier to pin down than "experience," as we will see below. Experience may carry some negative and unwanted connotations; "tradition" may give rise to negative views for some people, also. In its essence, however, tradition for Wesley refers to historical events and their interpretations handed down inseparably as the "religion of the primitive church" (Dunning 1988:78; see also Maddox 1994:42, Thorsen 1990:151).

Wesley endorsed a true and living faith which connected the heart religion of the Bible to the expression of this faith found in "Methodism." For Wesley's readers and listeners, this connection of their faith to the gospel taught and practiced by the disciples of Jesus, and their followers "till the time of Tertullian" (ca. 155 – 230), validated their religious experiences (WJW, Sermon 112, "On

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9 In Wesley's note on Matthew 2:17-18 dealing with a reference from Jeremiah 31:15, Wesley provides this hermeneutical insight: "A passage of Scripture, whether prophetic, historical, or poetical is in the language of the New Testament fulfilled when an event happens to which it may with great propriety be accommodated" (Dunning 1988:611). Eventually this position, probably introduced by Wesley's tutor of biblical exegesis, Johann Albrecht Bengel (1687-1752), became the "historical perspective" developed in the twentieth century by J. C. K. von Hofmann as *Heilsgeschichte* (Dunning 1988:614; see also Snyder 2001:103).
Laying the Foundation of the New Chapel," 3:582).¹⁰ Wesley takes great pains to affirm the Church of England as promoting the religion of the Bible “in her authentic records, from the uniform tenor of her liturgy, and from numberless passages in her Homilies” (WJW Sermon 112, “On Laying the foundation of the New Chapel,” 3:586).

When looking for normative Christian doctrine and practice for the Methodists, John Wesley generally looked to the pre-Constantinian, Ante-Nicene period, to find the classical Christian faith (Cf. Sermon 61, “The Mystery of Iniquity;” and Sermon 121, “Prophets and Priests”). Wesley, as noted above in part, recorded his thoughts on the matter:

Methodism, so called, is the old religion, the religion of the Bible, the religion of the primitive church, the religion of the Church of England. This 'old religion' (as I observed in the Earnest Appeal to Men of Reason and Religion) is 'no other than love: the love of God and of all mankind; the loving God with all our heart, and soul, and strength, as having first loved us, as the fountain of all the good we have received, and of all we ever hope to enjoy; and the loving every soul which God hath made, every man on earth, as our own soul. This love is the great medicine of life, the never-failing remedy for all the evils of a disordered world, for all the miseries and vices of men. Wherever this is, there are virtue and happiness, going hand in hand. There is humbleness of mind, gentleness, long-suffering, the whole image of God, and at the same time a peace that passeth all understanding, with joy unspeakable, and full of glory. This religion of love, and joy, and peace, has its seat in the inmost soul, but is ever showing itself by its fruits, continually springing up, not only in all innocence—for love worketh no ill to his neighbour—but likewise in every kind of beneficence, spreading virtue and happiness all around it.'

This is the religion of the Bible, as no one can deny who reads it with any attention. It is the religion which is continually inculcated therein, which runs through both the Old and New Testaments. Moses and the prophets, our Blessed Lord and his...

¹⁰ Although Wesley is not rigid on an exact date as such, he regards the time of Constantine the Great (fl. 325) until the stirrings of the Reformation as a departure from the purity of the early church (WJW Sermon 112, “On Laying the Foundation of the New Chapel,” 3:587).
apostles, proclaim with one voice, 'Thou shalt love the Lord thy God with all thy soul, and thy neighbour as thyself.' The Bible declares, 'Love is the fulfilling of the Law,' 'the end of the commandment,' of all the commandments which are contained in the oracles of God. The inward and outward fruits of this love are also largely described by the inspired writers. So that whoever allows the Scripture to be the Word of God must allow this to be true religion.

This is the religion of the primitive church, of the whole church in the purest ages. It is clearly expressed even in the small remains of Clemens Romanus, Ignatius, and Polycarp. It is seen more at large in the writings of Tertullian, Origen, Clemens Alexandrinus, and Cyprian. And even in the fourth century it was found in the works of Chrysostom, Basil, Ephrem Syrus, and Macarius. (WJW, Sermon 112, "On Laying the foundation of the New Chapel," 3:585-86)

The apostolic tradition of an authoritative interpretation of Scripture for understanding the Christian life is what gives universality to the Christian church. Wesley said that tradition points primarily to Scripture for its existence and its function. The intention is to avoid a separate history, or understanding of Christian faith and practice apart from the Bible, a point espoused especially among the Protestant Reformers through the phrase Sola Scriptura (Dunning 1988:81). This means that tradition preserves for posterity the meaning and application of the written Word as intended by the original author(s). In addition, it provides a method and basis for determining the essential character and expressions of contemporary theology to make it relevant and livable without

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11 As a side note, the understanding of revelation as historical is a main argument for a closed canon of Scripture. Dunning notes that "if the test of canonicity is the matter of inspiration exclusively, one cannot a priori exclude the possibility of further inspired writings. If biblical faith was abstract, timeless teachings regarding God, man(sic), and ethics, that too would allow no reason in principle why the canon should ever be closed" (Dunning 1988:78). "The Bible's theology does not consist of timeless, abstract, teachings. Rather, it is concerned with events, with the interpretation of events, and the meaning of life in the context of events: the events of a specific history in which, it is asserted, God acted for [human] redemption. The canon, therefore, must be closed: there can never be a primary witness to this history again" (Bright 1975:159).
distorting the fundamental unchangeable character of the revealed truth in
history.

The importance of interpretation that is faithful to the intentions of the
authors presses Wesleyan theology to scrutinize its own formulations and
practices in this light. As mission seeks to draw on the best sources to
understand and embody the interpretations of Scripture, the contemporary
context becomes vital to the process (see “culture” below).

Wesley considered tradition as a source for Christian doctrine and practice
"as an essential extension of the witness of Scripture to the degree that it
reflected both the intellectual content and spiritual vitality of Christian faith as
found in the ecumenical creeds and patristic writings of Christian antiquity, [that]
supplemented church doctrine in matters where Scripture was silent" (Thorsen
1990:168).

**Reason**

The Age of Reason presented itself as an alternative worldview to the
chief religious perspective that reigned in the minds of many European powers.
Reason itself need not contradict religion, however, and need not be a Siamese
twin of Enlightenment philosophy. Wesley viewed and used reason to strengthen
the cause of religion instead of undermining it, while some of his later eighteenth-
century contemporaries used reason to discredit religion altogether, for example,
Voltaire.

Wesley invoked tradition to interpret Scripture in light of the community of
faith. Wesley drew upon reason in connection with Scripture also to defend "a

Wesley highly valued calm logical thinking and agreed with the Church of England in viewing reason as "the synthesizing medium between Scripture and tradition" (Thorsen 1990:170). He partly relied on an Aristotelian approach to God—reason leads inductively (by observation) to faith (Tuttle 1978:17). Reason, with its link to "natural theology," provides a connection to creation in general as a category for theological reflection. This does not connote that an unassisted natural theology can reason its way to God from nature. Wesley insists that divine grace is the revelation that inspires the thought of God recognizable from natural observations.

Wesley saw the limitations of reason, but nevertheless, trusted reason to advise the Methodists in matters of faith and practice. In A Letter to the Rev. Dr. Rutherford dated March 28, 1768, Wesley reasons, "It is a fundamental principle with us that to renounce reason is to renounce religion, that religion and reason go hand in hand, and that all irrational religion is false religion" (Telford 1931, 5:364). Wesley confided "in reason to help a person infer truth from Scripture and the other sources of religious authority" (Thorsen 1990:175). Wesley's
method for using reason to present the theological case "placed primary emphasis on making clear distinctions, providing careful organization according to the level of specificity (genus, species, etc.), and using a plain style of argumentation—'plain truth for plain people'" (WJW Outler "Preface," 1:104).

Experience

Christian religious experience is a fundamental source of Wesley's theology and a key to understanding him and his view of mission. Experience became an element that Wesley stood alongside the established Anglican hermeneutical triad of Scripture, tradition, and reason, making it a quadrilateral of sources for many theological thinkers (Dunning 55, 77, 83, 87; Thorsen 15).12

Some recent scholars suggest that Wesley used "Creation" and "Culture" as significant other hermeneutical dialog partners. The considerations of "Culture" (Bartle 2001), or "Creation" (de Souza 2004) are placed as distinct elements. It may be helpful to think of this construct as suggesting a six-sided figure versus the four of the traditional Wesleyan quadrilateral configuration.13 Arguably, creation and culture could be subsumed under the rubric of another category and not lifted to individualized categorization; nevertheless, treating

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12 Wesley did not do this in a formal way. The "quadrilateral" is an interpretive construct formulated by American Methodist Albert C. Outler in 1964, in his work within Wesley studies (Dunning 87, Dillenberger and Welch 74). "Wesley believed that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. Scripture is primary, revealing the Word of God 'so far as it is necessary for our salvation'" (United Methodist Book of Discipline 77).

13 Another possible picture of mission is through an atomic model that places Scripture at the center with tradition, reason, experience, culture, and creation as dynamic, interacting spheres orbiting around the center drawing meaning from Scripture, but also interpreting and substantiating its meaning and practicality within its own facet.
each of their distinct roles in relation to mission opens new insights for consideration (see section on creation and culture below).

In Wesley’s time, “culture,” as defined after the rise of anthropology as a discipline, was not yet a category of specialized concern. On the other hand, philosophical and religious circles hotly debated “creation.” It is certain that for a comprehensive discussion of mission both of these categories offer essential expansion to the traditional quadrilateral theological formulations. We truncate mission without their input, because prevenient grace, the drawing work of the Holy Spirit, is at work in every culture and includes the design of creation in the mix that holds together theory and practice.

Theology must be relevant. Theology must be practical. Thus, experience links theory, knowledge, and vital piety to life and makes Christianity a way of life, not simply a compartmentalized element of religion. In this way, experience gives people a realistic (theological) view of the world through becoming aware of the participation of God in their lives (Outler 1964:14).

This intangible, invisible, spiritual dimension of experience points to the importance of the physical nature of existence. We may emerge upon the earth as “a mist that appears for a little while and then vanishes” (James 4:14); however, the point of our fragile existence does not point to a rejection of the material universe any more than thirst indicates the rejection of water to quench it. In fact, the opposite is true: the physical aspects of life point to the viability and the importance of the immaterial animate dimension of life, and their mutual interdependence upon each other for a viable existence. Most of us who still
have “body and soul” together do not have direct access to those who are no longer present in the body.14 Our lives, as far as we know, do not often intersect with non-corporeal entities, although they are real nonetheless. With this caveat, religious experience seeks contact with the unseen realm.

The aspect of religious experience tends to integrate in an event, a segment of time, an encounter that transcends both. The two major prongs of experience include (1) the conscious awareness of an Other15 (2) that involves the life-altering orientation around that center (Dunning 1988:88-89; Hiatt 2006:62).16

Religious experience deals with life’s immediate and ultimate concerns. People seek religious experiences as an encounter with the Ultimate because they hope to find answers on how to handle their daily problems and a connection to their final spiritual destiny. Religious (or sacred) experience allows a believer to be in contact with spiritual reality and provides an avenue of interaction. Religious experience also is an orientation “toward the human condition, the visible world, and the invisible world as a way of perceiving and acting in relation to all things” (Hiatt 2006:60).

Anthropologist Victor Turner describes religious experience through his work among Africans. He adds the perspective that religion and its attendant

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14 This position intentionally argues against the “immortality of the soul” classic Greek philosophical position, and against any Docetic, Arian, or Gnostic notion that deprecates the body. It presupposes that Jesus’ enunciation of the kingdom with its attendant “signs,” including the power healings link healing with obedience to the God of creation and redemption suggesting another connection to life in the kingdom as experience, lived in the present circumstances (O’Malley 1983:47).
15 This refers to what Rudolf Otto call the “numinous” or a sense of the holy and is the aspiration of religious experience.
16 Dunning sites two classic biblical examples of this encounter as Isaiah’s Temple experience, and Paul’s Damascus Road experience (89).
rituals and symbols function at the heart of human culture and proposes that religious experience puts the individual in touch with reality's most important concerns (Turner 1975:32). Steven Bevans concurs and explains this in terms of what he calls the "Transcendental Model" in Models of Contextual Theology. He states, "The only place God can reveal Godself truly and effectively is within human experience, [because] the person, who in full openness, has allowed God to touch and transform his or her life" (Bevans 2002:99). This may shed light on the spiritually punctilious John Wesley's own "heart-warming" experience at Aldersgate on 24 May 1738. The theoretical and provisional elements of salvation meet in a practical and transformative way in Wesley's multidimensional world. To turn a biblical phrase, "righteousness and peace kissed each other" in Wesley's perception in a personal way for him. The outward, relative, and ceremonial aspects of religious commitment and fervor move to constitute internal transformation, motivation, real change, and holiness (WJW Sermon 19, "The Great Privilege of Those that are Born of God" 1:434).

Wesley understood the work of salvation as both "instantaneous and gradual" (WJW Sermon 85, "On Working Out Our Own Salvation," 3:203). The internal individual component of the event/process connects the individual religious experience to the collective Christian experience and the larger mission of God at work in the world. Religious experience takes shape as personal and corporate experience in relationship with God, and an awareness of the world. Therefore, Christian religious experience encompasses the corporate, the individual, or both simultaneously (Hiatt 2006:65). Wesley's emphasis falls on
the work of the Spirit as guide of the Christian community through applying the “rule” of the Scriptures for faith and practice, pointing toward the full experience of the meaning of the death of Christ on our behalf and the indwelling of the Spirit as God’s personal enabling presence rather than a possessing, irresistible, controlling force (WJW Outler “Introduction” 1:75).17

Christian experience serves to reinforce the worth of the individual. The core is the personal encounter with God in Christ. Even if the goal is union, or participation in the divine nature, individual experience cannot be the terminus. Thus, Wesley affirms an aspect of meaning to the faith community by directing emphasis away from an experience and from self focus to the worship God that manifests itself in “eloquence” that goes on to “knowledge,” then to “faith,” leading to “good works,” that endures “suffering for righteousness’ sake.” Yet, he urges Christian experience to take the highest ground of “Christian love—the love of our neighbor flowing from the love of God, exhibiting holy tempers” (WJW Sermon 91, “On Charity” 3:300, 306).

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17 The existential worldview, encountered and authoritative among the group oriented, precipitates their empirical needs and openness to experience God. This is at the heart of the experiential domain. The corporate context of the experience engenders inclusion in and cohesion of the group. It is a type of socialization and presentation of the group norms and identity. The accent falls on the corporate and the individual conformity to the codes, practices, and accepted norms highlighted as necessary for the group to maintain its proper stance to God and each other. The individual is important, but derives significance, purpose, and meaning from the relation to God through the whole.

Individual experience emphasizes the personal qualities of the Christian experience. Often the focus drifts toward the unmediated types, but not exclusively. The personal dimension seeks God for worship, self-fulfillment, relief from the stress of life, emotional security, a sense of reality, power to handle the daily affairs, and dealing with the ultimate concerns of life (Hiatt 2006:66).
Creation

Creation is a relatively new category in discussions of Wesley’s theological sources. Wesley’s eschatology speaks in terms of the renewal of creation when he reflects on the entire work of God. Wesley offered this insight in 1783, from Sermon 63, “The General Spread of the Gospel,”

[God] is already renewing the face of the earth. And we have strong reason to hope that the work he hath begun he will carry on unto the day of his Lord Jesus; that he will never intermit this blessed work of his Spirit until he has fulfilled all his promises; until he hath put a period to sin and misery, and infirmity, and death; and re-established universal holiness and happiness, and caused all the inhabitants of the earth to sing together, “Hallelujah! The Lord God omnipotent reigneth!” “Blessing, and glory, and wisdom, and honour, and power, and might be unto our God for ever and ever!” (WJW 2:499)

A balanced interpretation of Genesis 1:28 places cooperative responsibility for the care of the earth on the shoulders of the human creation. Since the first human pair bore the creative, holy, loving image of God, they were to treat their habitat with loving care, not rapaciously exploit it. The ecological mandate is still in force. Christian responsibility is to reflect God’s glory through our stewardship of our environment as we continue to “dress it and keep it” (Genesis 2:15 KJV) and collaborate for its healing. In this way, God does not reject anything from renewal, except for willful sin and rebellion against him.

Perhaps the category of creation in Wesley has been overlooked because Wesley seems not to focus on it, in particular, until his later years. Luke Tyerman (fl. 1870s), notable Wesley scholar of the nineteenth century, noticed Wesley’s interest in creation, but did not know what to make of it. Tyerman exclaimed, “It is a curious fact, but attentive readers of Wesley’s journal will easily perceive
that, as Wesley grew older, he took far more interest in visiting scenes of beauty and historic buildings than he did in the earlier parts of his illustrious career. How to account for this, we know not; but so it was" (Tyerman 1870:475). The way to account for it is to see how Wesley talks about creation. As explained earlier, Wesley often used therapeutic language to describe the work of salvation. At the core of Wesley’s understanding of the work of God is restoration language. Renewal of the image of God, establishing love as the center in humanity, is of essential concern.

Humanity was created in the image of God (Genesis 1:26; 2:7; 5:3). A person created in a right relationship to God, to one’s self, to one another, and to the created order is both the gracious gift of God and a person who bears the responsibility of stewardship. The image of God marks humanity as capable of responding to God and acting responsibly toward the rest of creation. The image of God encompasses both being and behavior. Humanity is to look to God and “be” like God, and within the limitations of our created existence “go about doing good” as Jesus did. Jesus reminded his hearers, “I say to you, the Son can do nothing of Himself, unless it is something He sees the Father doing” (John 5:19 NAS).

Wesley wrote elsewhere: “Ye know that the great end of religion is to renew our hearts in the image of God” (WJW Sermon 44, “Original Sin” 2:185). Referring to Ephesians 4:23 and Colossians 3:10, Wesley expounded, “God will thus ‘renew’ us ‘in the spirit of our mind,’ and ‘create us anew’ in the ‘image of God, wherein we were first created’” (WJW Sermon 76, “On Perfection” 3:77).

18 To a lesser degree this was true earlier in Wesley.
This scriptural theme, expressed in Wesley's theology and practice, provides common ground to relate to the global body of Christ, because all of us have to deal with the effects of the Fall and interact on the common ground of creation.

Through their sin, human beings broke their relationship with God and turned in upon themselves. Thus, they became their own center and standard of measure. God kept the way back open, and made it possible to reorient ourselves by reconciling us through Christ Jesus. Believers reconciled to God have the relationship to God restored in their lives. With God at the center of believers' existence, by the Holy Spirit they are free to cooperate with what they see God doing in the world. As a collective body of believers, the church is to fulfill God's mission of reconciliation and healing, revealing the kingdom of God as they are led by the Holy Spirit.

Renewal/healing is a theme that interests all who accept that we live in a broken, distorted world longing to be made whole again according to the Scriptures through "the restoration of all things" (Acts 3:21). The quintessential statement in this regard comes directly in Jesus' model prayer, "Your kingdom come, your will be done on earth as it is in heaven." Wesley interpreted this to mean that present "righteousness, and peace, and joy in the Holy Ghost" (Romans 14:17) anticipates a time when "the loving knowledge of God, producing uniform, uninterrupted holiness and happiness, shall cover the earth" (WJW Sermon 63, "The General Spread of the Gospel" 2:488). Wesley contended, "'in a degree' we can experience both God's purpose for us and the first evidences of the age to come as 'God sets up his throne in our hearts'"
God's loving grace for creation offers the exchange of the recalcitrant, resistant image for a renewed image conformed to the image of God the Son (Rom 8:29), having the mind of Christ (Phil 2:5), putting on the new “nature,” “renewed in knowledge after the image of him that created him” (Col 3:10) (Runyon 1998:11).

All people have some knowledge of God by the work of the Holy Spirit through prevenient (preceding) grace because of the work of Christ. Since people suppress the truth by their unrighteousness, they must respond by God's grace. It becomes saving grace to them through Christ's life, death, resurrection, and ascension—He reconciled us to God—when positively affirmed through faith.

It is through Christ's obedient sacrifice on the cross and triumph over the powers of darkness that we may partake of his righteousness and eternal life. He is the same yesterday, today, and forever (Hebrews 13:8). His love for the world never changes. The Spirit of Christ continues to draw people to respond to the grace provided (John 3:16-17). Wesley urged his listeners to move from “the faith of a servant to the faith of a son” or daughter in relation to the heavenly Father. Renewal comes to people and lands when the church hears, embodies, and lives the gospel of Jesus Christ in ever-new ways that comprise offering Christ to the people and peoples of the nations.

God is consistent in communicating creation's fulfilled intent: "They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isaiah 11:9 NRSV). Wesley gave

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19 See Sermons 15, “The Great Assize” (1758), and 55, “On the Trinity” (1775), Sermon 56 “God’s Approbation of His Works” (1782) for Wesley's broad interests in the natural phenomena
considerable thought to the issues concerning all creatures and produced a five-volume Natural Philosophy, *A Survey of the Wisdom of God in the Creation*, condensed from another author.\(^{20}\) Ted Runyon remarks, “This survey ranged from the physical complexities of the human body to the animal kingdom (in which he included birds, fish, reptiles, and insects), complete with observations on ecology” (Runyon 1998:201). This should not be surprising, since Wesley’s accent on “works of mercy” is consistent with “his theological commitment in his eschatological vision of spreading the Reign of God in individual lives, social structures, and [the] creation at large” (Maddox 1994:243). His social emphasis flows out of his views on the New Birth and “works of piety” for the individual and the group.

In Wesley’s most mature theological reflections during the last full decade of his life (1780s), he accentuated the cosmic dimension of the New Creation. Wesley drew partly on Isaiah 65 and Romans 8 for his understanding concerning creation. Wesley’s sermon “The General Deliverance” (1781) affirmed that salvation covers more than solely human life. The Fall affected all creation and the cure of grace must go at least as deep in order for Jesus’ destruction of the works of Satan to triumph.

The restoration depicted in Ephesians 1, Colossians 1, Hebrews 1, and similar passages, shows God’s glory in reconciling all things in Christ. The biblical vision unites all earth’s peoples and all creation in praising and serving God (Ps. 67:3–5; Rev. 7:9–12; 19:6). Referring to Revelation 21, Wesley

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\(^{20}\) Based on the 1823, 3rd American edition.
observed that God’s promise of the destruction of death, evil, and pain is not restricted to humankind. “[T]he whole brute creation will then undoubtedly be restored, not only to the vigor, strength, and swiftness which they had at their creation, but to a far higher degree of each than they ever enjoyed.” This is the healing foreseen in Isaiah 11:6–9 (WJW Sermon 60, “The General Deliverance” 2:446). Wesley rewrites Watts’ poetic lines to press his point:

Lo, there his wondrous skill arrays
The fields in cheerful green!
A thousand herbs his hand displays,
A thousand flowers between!22
(WJW Sermon 64, “The New Creation” 2:508)

This kind of healing is for all of physical creation including the societal constructs of culture.

Culture

In order to discuss culture in contemporary language and concepts one must move beyond Wesley in part, but not sever ties with Wesley’s intentions of applying biblical truth within the total human environment. This allows for considering culture in conjunction with the traditional “Wesleyan Quadrilateral” as nuanced above without claiming culture, *per se*, as a category for Wesley.23 My research into Wesley’s theology in relation to issues of healing raises the

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21 Wesley preached at least seven times from the Isaiah 11:9 and 5 times from Romans 8:19-22 from 1747-1755. These coupled with Psalm 145:9 “his mercy is over all his works” demonstrates Wesley’s view of the *telos* of all creation in a peaceful existence.


23 We should not miss that Wesley’s perceptions of holy love specifically speak to the social constructs and interactions that reflect on elements of specific cultural behavior, practices, and worldview, however incomplete, and anticipates a contemporary missiological use of these concepts.
question of to what degree culture may have played a part in Wesley’s theological methodology. Although a definitive study to answer that question is beyond the scope of this dissertation, here are some considerations that relate to that discussion.

Culture is the sum total of ways of living built up by a group of human beings and transmitted from one generation to another. The *American Heritage Dictionary* defines culture as “The totality of socially transmitted behavior patterns, arts, beliefs, institutions, and all other products of human work and thought.” Paul Hiebert described culture as “the more or less integrated systems of ideas, feelings, and values and their associated patterns of behavior and products shared by a group of people who organize and regulate what they think, feel, and do” (Hiebert 1985:32). Culture is the context, theater, and active worldview within which the restorative work of God’s kingdom and church meet the world.

In *Transforming Mission*, David Bosch observed, “Christian faith never exists except as ‘translated’ into a culture” (Bosch 1997:447). Christian faith works contextually. “From the very beginning the Christian message has shown its ability to be incarnated (contextualized) in the socio-cultural realities of the people to whom the gospel has been proclaimed” (de Souza 2004:78). John Wesley stood as a strong example of how this can be done in context. It follows that every time the Christian faith enters into a given culture, it confronts the challenge of contextualizing the Christian gospel and the church so that they become indigenous and faithful to Christ. Charles H. Kraft notes, “God wanted
his message contextualized within the human frame of reference in such a way that it would be maximally intelligible to those within that frame of reference" (Kraft 1979:130).

Culture is the common avenue that provides understanding for the basis of local relationships. Wesley understood that through prevenient grace, God is at work in all cultures. Every culture has elements that are compatible to and antithetical to the gospel. Grace and sin are found in each society of the world. The razor of the gospel includes and excludes the elements of a culture based on the biblical criteria and principles. The church should contextualize itself within the framework of the people in order to reflect the kingdom of God in their midst, not reflecting a competing foreign culture, nor becoming syncretistic. The work of determining what is compatible and what is antithetical to the gospel is the work of three partners: God (through direct witness of the Spirit and application of biblical understanding), believers inside the culture, and the faith community outside that culture. Primary weight for the interpretations and decisions rests with the first two dialog partners.

In developing a Wesleyan missiology, a central consideration is the culture of the people, including their insights and problems. Wesley presented the point in "Thoughts upon God's Sovereignty,"

That he gives them various degrees of understanding, and of knowledge, diversified by numberless circumstances. It is hard to say how far this extends; what an amazing difference there is, as to the means of improvement, between one born and brought up in a pious English family, and one born and bred among the Hottentots. Only we are sure the difference cannot be so great, as to necessitate one to be good, or the other to be evil; to force one into everlasting glory, or the other into everlasting burnings. (WJW Jackson 10:362)
Wesley’s understanding of prevenient grace is a key contribution to a missiological formulation or methodology. Wesley seems to have believed that the Holy Spirit was at work throughout earth’s cultures to draw individuals and societies to Christ. This presupposition validates the process by which Christians seek to discern the aspects of their culture that can harmonize with the tune of the Good News.

Essentially, every legitimate work aims at fulfilling divine work; every meal points to the Eucharist feast. This negates the gap between the sacred and the secular in physical fact, because God cannot be restricted to a special compartment or sphere of existence.

The idea of “secular” implies rebellion, an independence from God to set up a separate realm, even though “the universe is God’s sanctuary” (Tillich 1959:41). Wesley’s mature writings demonstrate that he understood the pervasiveness of sin that permeated all peoples. Wesley believed that the willful disobedience of known moral standards is a universal fact. Thus, he held in tension the doctrines of universal redemption in Christ, the Holy Spirit’s universal prevenient activity among the world’s peoples, and the ubiquity of sin.

Culture, and all of creation, is the battleground for the struggle of God in Christ to overcome by love the disheveled reality enacted by the human (suicidal) attempt at separating from the Source of life. Wesley was no stranger to the idea of the importance of culture to the entire theological discussion dealing with

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mission, because the functions of spiritual life arise in the context “of innumerable acts of cultural creativity” (Tillich 1959:47). Albert Outler notes Wesley’s discernment of his own culture by responding to the scientific theories and contemporary understanding of his context and his faith. There is conversation, interaction between God and humans expressed in understandable terms, forms, and expressive acts designed to convey the valid intersection of God and the created order.

Theologically speaking, culture cannot stand alone anymore than any of the four elements of the traditional quadrilateral could. The message of Christ must confront each expression of culture and come to terms with its content and character within the particular place and time in order to provide the people with genuine connections to God. Wesley’s sermons from the 1780s reveal thoughtful reflections about other peoples, religions, and their lands, as suggested above.

The connection of culture to the theme of Salvation as Healing is the Holy Spirit. Wesley insisted, however, that the Holy Spirit is at work more fully and decisively through the church than within the culture generally. Faithful evangelism addresses the message of salvation as answer to the questions dogging human existence. At this point Wesley would have agreed with Tillich: “Because the Christian message is the message of salvation, and because

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25 Outler explained that Wesley held similar positions as John Ray (1627-1705), a theologian, natural scientist, and charter Fellow of the Royal Society; it was his Wisdom of God Manifested in the Works of Creation (1691; twelve eds. by 1759) that Wesley took as a model; cf. Charles Raven’s biography, John Ray, Naturalist, His Life and Works (Cambridge, Cambridge University Press, 1942). The Boyle Lectures had been founded in 1692 by Robert Boyle with the general intent of confirming the then reigning religious consensus about the harmony between the new sciences and the old faith (WJW Outler “Introduction” footnote 94, 1:91).

salvation means healing, the message of healing, in every sense of the word is appropriate to our situation" (Tillich 1959:49).

Due to the natural bent of fallen humanity toward fear, anxiety, and despair, men and women groan for release from the torments of their desperate situation. Wesley felt that the church should sing the song of the kingdom of God in the clearest forms understood by the people so that the gospel becomes the penetrating of God’s reign among the peoples of the world. Albert Outler comments, “The heart of Wesley’s gospel was always its lively sense of God’s grace at work at every level of creation and history in persons and communities.” For Wesley, it is Jesus who provides salvation and healing to a hurting world, yet it is the community of faith that is charged with spreading the Word (WJW “Introduction”1:98-99).

One anthropological aspect of applying this missiologically is that theology must begin with the needs to the people in a concrete place, and from there [move] to the traditions of faith,” notes Robert Schreiter (Schreiter 1997:13). Missionary Neville Bartle writes that the church “must look at the rituals, ceremonies, and myths of the people to search out those places where God has been at work preparing the people for the good news of Jesus Christ” (Bartle 2001:148). Once identified, these “avenues of grace” must be lived and communicated in sensible ways that engage the people. Wesley’s approach to the message of the kingdom was to carry the gospel to the people and apply its implications to their lives in plain and useful ways.
Conclusion

The two categories of creation and culture have not traditionally been highlighted as elements in Wesley's theological methodology or as insights that Wesley brings to the application of the gospel to the people. It is apparent however that Wesley often understood the people and their cultural context and discerned the times with penetrating clarity, anticipating our present more developed missiological discussions of culture and creation. These aspects deserve more critical attention than this present work provides. Wesley's writings and his whole pattern of ministry reveal both his sensitivity to the created order and his broad interest in culture—dimensions of Wesley's thought and life that are generally overlooked in discussions of the Wesleyan Quadrilateral and of Wesley's sources. The research completed for this dissertation suggests that the role that creation and culture played in Wesley's theology and missiology is deserving of further investigation.
CHAPTER 4
Salvation as Healing:
John Wesley's Approach to Mission and Healing

John Wesley spent his lifetime of loving pastoral care responding to the desperate conditions faced by the poor in whatever country, city, village, or open-air venue he found them. Wesley did not set out to provide a system to understand healing or to practice a "healing ministry" as understood in contemporary parlance. Spinning off theories of why things worked did not interest him as much as discovering what worked and applying it to the situation at hand. Wesley's application of healing love integrated the elements of holy attitudes that motivated the words and the tangible works (healing, salvation, food, money, etc.) for the beneficiary. God's broad love for individuals was also for "the healing of the nations." Wesley's optimistic theology elucidated the bleak human condition without betraying the Christian's hope as he diagnosed the malady and suggested its cure:

It is certain that "God made man upright;" perfectly holy and perfectly happy: But by rebelling against God, he destroyed himself, lost the favour and the image of God, and entailed sin, with its attendant, pain, on himself and all his posterity. Yet his merciful Creator did not leave him in this helpless, hopeless state: He immediately appointed his Son, his well-beloved Son, "who is the brightness of his glory, the express image of his person," to be the Saviour of men; "the propitiation for the sins of the whole world;" the great Physician who, by his almighty Spirit, should heal the sickness of their souls, and restore them not only to the favour, but to "the image of God wherein they were created." (WJW Sermon 61, 2:452)

1In this short paragraph from "The Mystery of Iniquity," (2 Thessalonians 2:7) Wesley is drawing on at least Ecclesiastes 7:29, Hebrews 1:3, 1 John 2:2, Colossians 3:10 and Revelation 13:8 for his remarks.
Wesley had to look no farther than London and the surrounding countryside to see life's many jagged edges. The laws favored the elite and wealthy. The major English political, financial, and social systems labored for their own good, often with little or no regard for those who served them and many people mistreated one another. When Wesley reasoned and drew conclusions about the brutal behaviors and attitudes conveyed by the system toward individuals, particularly the poor, he turned to the Bible and the Church to see what God had to say about the matter. Reflecting on the generally negative state of affairs that he observed, Wesley declared plainly in "The Mystery of Iniquity,"

I would now refer it to every man of reflection, who believes the Scriptures to be of God, whether this general apostasy does not imply the necessity of a general reformation? Without allowing this, how can we possibly justify either the wisdom or goodness of God? According to Scripture, the Christian religion was designed for "the healing of the nations;" for the saving from sin by means of the Second Adam, all that were "constituted sinners" by the first... The time is coming, when not only "all Israel shall be saved," but "the fullness of the Gentiles will come in." The time cometh, when "violence shall no more be heard in the earth, wasting or destruction within our borders;" but every city shall call her "walls Salvation, and her gates Praise;" when the people, saith the Lord, "shall be all righteous, they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified." (Isaiah lx. 18, 21.) (WJW6:264)

Wesley deliberately chose a positive view of life as he exhorted in 1781, "Rest not till you enjoy the privilege of humanity—the knowledge and love of God. Lift up your heads, ye creatures capable of God. Lift up your hearts to the Source of your being! Let your 'fellowship be with the Father, and with his Son, Jesus Christ' [1 John 1:3]? (WJW Sermon 60, "The General Deliverance" 2:450).
After his early college years, he gave up playing cards and frivolity to dedicate himself to God’s mission of “general reformation.” Wesley’s realistic outlook on the discordant shape of humanity produced in him the desire to be part of the balm because of his confident hope in the remedy of God’s grace to heal the disharmony. The Creator was also the divine Physician whose sure diagnosis and cure came through the redeeming Son, applied by the sanctifying Spirit to make wholeness possible for humanity. Neither the necessary power, nor the love from God’s side was lacking. The healing mission, then, is to persuade humanity individual-by-individual, and group-by-group to accept God’s diagnosis and to avail themselves of the cure imbedded and offered in the work of Christ for full salvation.

**John Wesley’s Concept of Salvation as Healing (Mission emphasis)**

Wesley came by his evangelistic zeal for ministry and mission in his pedigree. Since his father and both grandfathers were ministers, he experienced this example in many parts of his heritage. Theodore Doraisamy, drawing from T. E. Brigden, emphasizes the missionary spirit in the Wellesley family by suggesting that the scallop shells in the Wesley coat-of-arms derived from a forefather crusader and pilgrim to the Holy Land (Doraisamy 1983:5). Furthermore, “John Westley, the grandfather of John Wesley, had a burning desire to go to Surinam,” and John’s own father, Samuel Wesley, Sr., promoted a “missionary spirit and published a comprehensive scheme of missions for India.

John Wesley grew up in the rectory environment in Epworth where he saw his father and mother care for people of their parish and pray for missionaries. Susanna intentionally instilled this kind of disposition into John. In a letter dated February 6, 1712, from Susanna to her husband Samuel, she revealed the growing conviction of a missionary-minded ministry under the inspiration of the Spirit:

But soon after you went to London last, I light on the account of the Danish Missionaries. I was, I think, never more affected with any thing; I could not forbear spending good part of that evening in praising and adoring the divine goodness, for inspiring them with such ardent zeal for his glory. For several days I could think or speak of little else. I thought I might pray more for them, and might speak to those with whom I converse with more warmth of affection. I resolved to begin with my own children; in which I observe Thursday, with Jacky [John] to advance the glory of God, and the salvation of souls. (WJW Journals 1:386-7)

Some of the content of Susanna's weekly sessions with her children included "translated accounts of the labors of the earliest Protestant missionaries to India, Bartholomew Ziegenbalg and Henry Plutschau" (Doraisamy 1983:5; c.f. Schmidt 1958:19). This early instruction grounded Wesley's understanding of missio Dei in a motivation of gloria Dei. Although many factors entered into Wesley's

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2 This is contemporary Ethiopia, Eritrea, and southern Yemen. The missionary emphasis and impact on Wesley was lasting. A year after his own missionary learning experience in Georgia, Wesley wrote to James Hervey March 20, 1739, regarding his desire to be a real Christian and following God's lead being "ready now (God being my helper) to go to Abyssinia or China, or whithersoever it shall please God by this conviction to call me" (Outler 1964:71).

3 This is the activity of the Creator God restoring rebellious humanity and marred creation to fulfill their original purposes reflected in Genesis 1:26; 2:7; 5:3. The Father sent the Son (John 3:16-17), the Holy Spirit, and the Church (Acts 2) into all the world to call all people into the kingdom of God to be a new creature in Christ and conformed to Christlikeness.

4 [March 21, 1785] "I was now considering how strangely the grain of mustard seed, planted about fifty years ago, has grown up. It has spread through all Great Britain and Ireland; the Isle of Wight, and the Isle of Man; then to America, from the Leeward Islands, through the whole continent, into Canada and Newfoundland. And the societies, in all these parts, walk by one rule,
missional praxis, his mother’s fervency, after being affected so deeply by the above account, certainly is an important connection between “missions to the peoples and missions to the people” (Schmidt 1958:25 [my emphasis]).

John Wesley’s Concept of Salvation as Healing (Spiritual Emphasis)

Wesley offered Christ’s healing to those who would accept the multidimensional work of the gospel. One of his major healing emphases dealt with the spiritual dimensions of life. As was his custom, Wesley began with sacred Christian Writ for his understanding of both physical and spiritual healing.

Wholeness in Wesley’s Ministry

Wesley’s deep piety included his practice of personal prayer. Prayer is an avenue of open communication with God, and Wesley prayed as easily as he breathed. He regularly prayed for others, especially those who needed salvation.

As an ordained Anglican clergyman, Wesley expected to pray on behalf of the people to whom he ministered. The parishioners’ surprised joyful response to being prayed for by their cleric as a part of the role and function of a minister affirmed Wesley’s dedication “To be an instrument for making people whole [as] the minister’s sacred duty” (Higgins 1960:15).

Because of the prayer lives of his godly parents in the home and at church, Wesley learned to pray to God early in life. His parents held daily devotions in their home. Wesley himself read prayers from the *Book of Common Prayer* and the Bible at home and at church. The liturgy of the Church of England included many written and recited prayers, yet allowed extemporaneous

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knowing religion is holy tempers; and striving to worship God, not in form only, but likewise "in spirit and in truth" for the glory of God (WJW Journals 4:298-9).

In Wesley's ministry over the years, many people wrote letters asking him to pray for their souls. He prayed for thousands of people concerning their relationship to the Lord and their other specific needs. Prayer for Wesley served as an avenue to put people in touch with the presence of God. His personal practice of prayer coupled with Bible reading and regular attendance at the means of grace kept him in tune with Jesus. Prayer permeated all that Wesley did, was the cutting edge of the effectiveness of his works, and was one of the primary prongs on which the revival hung. Wesley's practice of prayer was an avenue that especially enabled the work of healing. It is no small comment to say that he was a man of prayer.

Wesley clearly understood healing in broader parameters than medicine, as mentioned above. John Cule asserts, "There were scores of ordinary clergy who showed a practical interest in the health care of their parishioners, firmly rooted in the Church's long established teaching of caritas" (1990:44; cf. Macdonald 1982:106, Schmidt 1958:9). This was especially the case with Wesley.

Medicine, although not a primary (or official) function of the clergy in Wesley's century, was only one aspect of the healing work that encompassed the activities of ministers (see below). The work of parish priests was to meet the needs of the parishioners. Their watchword, derived from the New Testament,
was "doing good" (Schmidt 1958:19).\(^5\) In his sermon "On Pleasing All Men," Wesley adds,

"Weep with them that weep. If you can do no more, at least mix your tears with theirs; and give them healing words, such as may calm their minds, and mitigate their sorrows. But if you can, if you are able to give them actual assistance, let it not be wanting. Be as eyes to the blind, as feet to the lame, a husband to the widow, and a father to the fatherless. This will greatly tend to conciliate the affection, and to give a profitable pleasure, not only to those who are immediate objects of your compassion, but to others likewise that "see your good works, and glorify your Father which is in heaven. (WJW:Sermons 3:424)

Wesley viewed "all the world as my parish."\(^6\) His explanation of this phrase ran,

A dispensation of the Gospel is committed to me; and woe is me, if I preach not the Gospel.' But where shall I preach it, upon the principles you mention? Why, not in Europe, Asia, Africa, or America; not in any of the Christian parts, at least, of the habitable earth. For all these are, after a sort, divided into parishes. If it be said, 'Go back, then, to the Heathens from whence you came:' Nay, but neither could I now (on your principles) preach to them; for all the Heathens in Georgia belong to the parish either of Savannah or Frederica. "Suffer me now to tell you my principles in this matter. I look upon all the world as my parish; thus far I mean, that, in whatever part of it I am, I judge it meet, right, and my bounden duty, to declare unto all that are willing to hear, the glad tidings of salvation. This is the work which I know God has called me to; and sure I am, that his blessing attends it. Great encouragement have I, therefore, to be faithful in fulfilling the work He hath given me to do. His servant I am, and, as such, am employed according to the plain direction of his word, 'As I have opportunity, doing good unto all men.' And his providence clearly concurs with his word; which has disengaged me from all things else, that I might singly attend on this very thing, 'and go about doing good.' (WJW:Journals 1:201-2)

\(^5\) Wesley explains this in more detail in a letter to Richard Morgan, 18 October 1732.
\(^6\) It is interesting that while Wesley was in Georgia (1737), embroiled in the Williamson Case that one of the issues he used in defense of his actions was that his parishioners were married by an 'irregular' minister outside his parish without his permission, thus violating his ministerial rights. One wonders if this may have later influenced part of his thinking and "inveterate" practice of ministry beyond the "legal" Anglican boundaries assigned to him.
A key to bringing glory to God was “doing all the good” one could to others. Wesley intended to take care of the people within his charge in any and all the ways at his disposal appropriate to the gospel. In his *Explanatory Notes Upon the New Testament*, concerning Jesus’ raising of the girl (Mark 5:43), Wesley clarifies, “[Jesus] commanded something should be given her to eat—So that when either natural or spiritual life is restored, even by immediate miracle, all proper means are to be used in order to preserve it” (Wesley 1954:157).

Wesley's rationale for his extensive discipleship emphasis can also be seen in this comment. The emphasis is that life is to be taken as a whole, or holistically. Even in the account of physical wellness being restored to the girl, with no direct mention about her spiritual condition by Jesus, Wesley infers it, because he believed that Jesus works multi-dimensionally. Wesley was fond of describing the work of God through therapeutic language, as noted elsewhere. He drew heavily upon scriptural passages like the one above for this practice.

“*The Great Physician of Souls*”

Another way Wesley spoke about the spiritual care of the people was by referring to God as the “Great Physician of souls.” God the Creator was also God the re-Creator in the role of the Great Physician. The phrase “Great

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7 See letter of Mar. 28, 1739. Outler noted that tradition incorrectly dated this letter as Mar. 20 and written to James Hervey. He suggested, however, it was addressed “to some clergyman (possibly John Clayton) who had already raised the issue of Wesley’s right to invade other men's parishes without invitation (see Letters, Vol. 25 in this edition, pp. 614, 616). See also the carefully edited account of Wesley’s conversation with Bishop Butler of Bristol, Aug. 16, 1739, in *WHS, XLII.93-100* (WJW (Bicentennial Edition) CD-ROM. Richard P. Heitzenrater, ed. “Introduction”, Part 1, footnote 47).

8 Wellness refers to that quality of life that we experience lived in Christlikeness and the image of God. A right relationship with God centers us, makes us whole, and brings healing. This is a relationship of love that entails God justifying us, regenerating us, adopting us, sanctifying us, and making us whole persons.
Physician of souls" in Wesley's writings is not difficult to find. In his sermon, "Original Sin," Wesley put it, "It is God's method of healing a soul which is thus diseased. Hereby the Great Physician of souls applies medicine to heal this sickness; to restore human nature, totally corrupted in all its faculties" (WJW 2:184). Al Coppedge notes, "With the exception of Exodus 15:26, God himself is not [specifically] called either Physician or healer in Scripture. Nevertheless, he does act like a physician in terms of his healing work among people" (Coppedge 1987:93). God the Son, however, was clearly introduced in Scripture as the Healer. Isaiah 53:5 states, "by his stripes, we are healed." Wesley alludes to or quotes this verse at least 12 times in this writings.⁹

For Wesley, the loving God who created us in his image is now the Great Physician of souls to remove the fatal disease and restore the original image of God in us so that we may recover the loving relationship with God. This in turn enables people to love one another. In God’s final provision, all creatures will be reconciled. Healing from this disease is a matter of relationship. By grace, the Great Physician of souls applies the medicine (love) to heal the disease of sin, to restore, and to make the relationship whole.

Wesley's involvement in the lives of the common people, his zeal, was to help them find healing for their souls through the work of the Divine Physician.

This is Wesley's prime motive for himself and for others.¹⁰ After Wesley returned

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¹⁰ Tuesday, October 14, 1735. — Mr. Benjamin Ingham, of Queen's College, Oxford, Mr. Charles Delamotte, son of a merchant, in London, who had offered himself some days before, my brother
from Georgia and was transformed through his experience at the society meeting on Aldersgate Street, in 1738, he intensified his efforts to help others experience vital salvation. Wesley made himself and the whole movement clear in these words,

This is the Lord's doing, and it is marvelous in our eyes. Such a work this hath been in many respects, as neither we nor our fathers had known. Not a few whose sins were of the most flagrant kind, drunkards, swearers, thieves, whoremongers, adulterers, have been brought "from darkness unto light, and from the power of Satan unto God." Many of these were rooted in their wickedness, having long gloried in their shame, perhaps for a course of many years, yea, even to hoary hairs. Many had not so much as a notional faith, being Jews, Arians, Deists, or Atheists. Nor has God only made bare his arm in these last days, in behalf of open publicans and sinners; but many "of the Pharisees" also "have believed on Him," of the "righteous that needed no repentance;" and, having received "the sentence of death in themselves," have then heard the voice that raiseth the dead: Have been made partakers of an inward, vital religion; even "righteousness, and peace, and joy in the Holy Ghost."

The manner wherein God hath wrought this work in many souls is as strange as the work itself. It has generally, if not always, been wrought in one moment. "As the lightning shining from heaven," so was "the coming of the Son of Man," either to bring peace or a sword; either to wound or to heal; either to convince of sin, or to give remission of sins in his blood. (WJW Journals 1:150-1)

Wesley, the missionary evangelist, recorded in his journals no less than 19 times, from January 1739 to January 1762, that he preached on the theme "I will heal their backsliding: I will love them freely." Throughout Wesley’s journals, sermons, and letters, he used "heal" and its derivatives 688 times to
describe the work of God in the lives of persons. This sample of results on how he uses the terms yields: 206 times to mean salvation for spiritual healing; 119 instances stand for general physical well-being; 55 cases relate immediate divine intervention in response to prayer (6 descriptions tell of deliverance from demons); 16 citations intend both spiritual and physical healing; 22 instances record medical curing of sickness; 18 references report on relational healing of “breaches” between persons; 4 uses explicitly convey mental healing; and 2 occurrences depict a healing location.

I would refer to Wesley as a healing evangelist, limiting that understanding to the context and the appropriate emphases. In this light healing goes deeper than the disease has gone. In “A Paraphrase on the Lord’s Prayer” Wesley writes,

Son of thy Sire’s eternal love,
Take to thyself thy mighty power;
Let all earth’s sons thy mercy prove,
Let all thy bleeding grace adore.
The triumphs of thy love display;
In every heart reign thou alone;
Till all thy foes confess thy sway,
And glory ends what grace begun.

Spirit of grace, and health, and power,
Fountain of light and love below;
Abroad thine healing influence shower,
O’er all the nations let it flow.
Inflame our hearts with perfect love;

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12 I used The Works of John Wesley CD-ROM edition, Franklin, TN: Providence Publishing House, 1995 to search for the words heal (154), healing (54), healed (114), heal’d (1), healer (1), healeth (5), heals (7), health (336), healthful (13), healthier (2), healthiest (1), healthiness (1), healths (1), healthy (37) (See Appendix A for examples of each of these categories). The work of documenting other words used in this context begs for a future more thorough project.

13 See Appendix A for a more complete list of citations and categorization. This sampling equals about 430 of the 688 possibilities or about 63% of that total. If the trend continues throughout the study with the same emphases then a clear 30% of the time when Wesley expresses his thoughts in healing terms, he is referring to someone’s spiritual salvation. This is Wesley’s major thrust.
In us the work of faith fulfill;
So not heaven's host shall swifter move
Than we on earth to do thy will.
(WJW Sermons 5:342-3)

Therapeutic language permeates Wesley's ministry and provides significant applications to Wesleyan missiology as well. Howard Snyder suggests that

The healing model underscores the personal and relational nature of salvation. It has the potential for "healing" the divisions between our understandings of spiritual, physical, social-relational, environmental, and cosmic health. God's salvation intends and entails healing in all dimensions. Salvation as Healing makes it clear that God is intimately concerned with every aspect of our lives; yet, biblically understood, it also makes clear that the healing we most fundamentally need is spiritual: Our relationship to God. (2002:6)\textsuperscript{14}

Randy Maddox also calls attention to Wesley's integration of the physical and the spiritual:

Wesley's understanding of human salvation was holistic in a broader sense than simply his affirmation of the inward healing of our affections and the outward healing of the four relational dimensions of our lives. [Wesley] was convinced that the Great Physician is committed to the ultimate healing of both body and soul, and that some degree of physical recovery is available even in this life (Maddox's emphasis) (Maddox 1994:147).\textsuperscript{15}

In one of Wesley's approaches to mission, a visible, tangible avenue available to him to reach many of the lost, he offered them Christ to help restore

\textsuperscript{14} Snyder points to Luke 5:20-26, where Jesus dually heals the paralytic of his inability to walk and of his sins, conveying a multi-dimensional restoration in the image of God by the power of the Holy Spirit.

\textsuperscript{15} The four-fold relations are: The Divine-human, intra-personal, and interpersonal, and human-world habitat. Howard Snyder contends, "Francis Schaeffer [in Pollution and the Death of Man] pointed out years ago, human disobedience brought alienation between humans and God and as a result an internal alienation within each person (alienation from oneself), alienation between humans, and alienation from nature (1970: 66-68). These are the spiritual, psychological, socio-cultural, and ecological alienations that afflict the whole human family" quoted in "Creation and General Renewal: A Cosmic Dimension Rediscovered" unpublished material, 2006.
people to health. This lesser known feature of Wesley's ministry relates the study of medicine and the practice of relief to the poor, both customary among many English clergy of the seventeenth and eighteenth centuries (Cule 1990:43-4, Macdonald 1982:106, Maddox 1994:146). This moves the discussion to consider Wesley's emphasis concerning physical health.

**John Wesley's Concept of Salvation as Healing (Physical Emphasis)**

Samuel Rogal seems to concur with Randy Maddox' assessment as he declares, "Wesley had no great problem demonstrating to his followers the relationship between spiritual care and the need for maintaining both a healthy mind and body" (Rogal 1978:83). One reason Wesley held these together was because he viewed a person as a whole.16

Another reason Wesley has no trouble holding these together is a result of his view of humanity created in the image of God. Wesley understood this in a relational sense that takes into account the multidimensional nature of humanity. Wesley eschatologically envisioned, by the grace of God, a restored and healed world. The God who created it in the first place is at work recreating it in the present. Physical healing is one signal that the behind-the-scenes Creator is still

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16 Wesley writes to Miss Bishop in the words of the archbishop mentor to Madam Guion [sic], "TRUE simplicity," Fenelon says, "is that grace whereby the soul is delivered from all unprofitable reflections upon itself." I add, "and upon all other persons and things." This is an unspeakable blessing. And it is the mere gift of God, not naturally annexed either to greatness or littleness of understanding. A single eye is a great help to this. Seek one thing, and you will be far less troubled with unprofitable reasonings (WJW Letters 13:24). He applies this principle to finding which "medicine relieves which pain."
going about doing good. Yet, God is not content to work alone. As noted above, this is the work of the church in tandem with the Holy Spirit.

Precisely for this cause, the church should be involved in the healing ministry advocated and performed by Wesley. Although the major stress is laid on the eternal spiritual nature of Salvation as Healing to bring persons into a right relationship with God, the outflow of the healing of that breach is the consequential healings in the other dimensions and arenas of the human theater. People listened to Wesley, because they could see in his life, and the Methodists in general, a consistency with the glad tidings of the gospel message that he brought to them deeper than they knew in the main Anglican Church. Wesley's optimistic hopes for the universal redemption of a world marred by sin's effects remained high. He believed the Methodist Revival was both a sign of hope and a

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17 For Wesley, this is a work of mercy. He supports this practice in these words, "[Our Lord] has laid before us those dispositions of soul which constitute real Christianity; the inward tempers contained in that "holiness, without which no man shall see the Lord:" the affections which, when flowing from their proper fountain, from a living faith in God through Christ Jesus, are intrinsically and essentially good, and acceptable to God. He proceeds to show... how all our actions likewise,... may be made holy, and good, and acceptable to God, by a pure and holy intention. Whatever is done without this, he largely declares, is of no value before God. Whereas, whatever outward works are thus consecrated to God, they are, in his sight, of great price. The necessity of this purity of intention, he shows, first, with regard to those which are usually accounted religious actions, and indeed are such when performed with a right intention. Some of these are commonly termed works of piety; the rest, works of charity or mercy. Of the latter sort, he particularly names almsgiving; of the former, prayer and fasting. But the directions given for these are equally to be applied to every work, whether of charity or mercy. [With regard to works of mercy, "Take heed," saith he, "that ye do not your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven." "That ye do not your alms:" — Although this only is named, yet is every work of charity included, every thing which we give, or speak, or do, whereby our neighbour may be profited; whereby another man may receive any advantage, either in his body or soul. The feeding the hungry, the clothing the naked, the entertaining or assisting the stranger, the visiting those that are sick or in prison, the comforting the afflicted, the instructing the ignorant, the reproving the wicked, the exhorting and encouraging the well-doer; and if there be any other work of mercy, it is equally included in this direction. (WJW Sermons 5:328-9) (Emphasis mine)
pattern of God's design for "the general spread of the Gospel". Wesley recorded preaching from Isaiah 11:9 seven times from 1747 to 1755 and wrote this sermon from Dublin in April 1783, as a reminder that God is at work in the world so that "The earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11:9). Wesley concluded, "The loving knowledge of God, producing uniform, uninterrupted holiness and happiness, shall cover the earth; shall fill every soul of man" (WJW Sermon 63, 2:488). Wesley practiced what he preached—a gospel that encompassed the needs of the people in the fullness of Christian love!

Hear Charles Kraft illuminate the issue another way: "My experience in Nigeria was that the people had difficulty understanding preachers who didn't heal, and healers who didn't preach. These people perceived the works of healing as coming from divine power rather than from impersonal medicine" (Wagner 1987:109, Macdonald 1982:110). The people who listened to Wesley experienced these types of healing. In the truest sense of the experience all true healing is divine healing. Physical healing through physical means, e.g., medicines, may stand as an operative symbol because God performs an act of grace to the recipient(s) either immediately or mediated through the inherent

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18 In the following paragraph, Wesley provided a snippet of the spread of Methodism as the renewal work of the Spirit through the church for the transformation of the world: "From Oxford, where it first appeared, the little leaven spread wider and wider. More and more saw the truth as it is in Jesus, and received it in the love thereof. More and more found "redemption through the blood of Jesus, even the forgiveness of sins." They were born again of his Spirit, and filled with righteousness, and peace, and joy in the Holy Ghost. It afterwards spread to every part of the land, and a little one became a thousand. It then spread into North Britain and Ireland; and a few years after into New York, Pennsylvania, and many other provinces in America, even as high as Newfoundland and Nova-Scotia. So that, although at first this "grain of mustard-seed" was "the least of all the seeds;" yet, in a few years, it grew into a "large tree, and put forth great branches."

19 Wesley discerns the need for the practice of curing persons of illnesses by use of traditional medicines, herbs, pharmaceuticals, and prayer methodologies while discerning whether one's illness is caused by physical and/or preternatural, demonic spiritual means.
nature of the created substance (Runyon 1998:132). This is analogous to how Christ is present as the source and goal in Holy Communion. Runyon provides these lines from a communion hymn of John Wesley that illuminates this emphasis,

His Body doth the Cure dispense,
  His Garment is the Ordinance,
In which he deigns t'appear;
  The Word, the Prayer, the broken Bread,
Virtue from Him doth here proceed,
  And I shall find Him here. (Runyon 1998:131)

Christ is present when healing takes place.

**John Wesley, Medicine, Primitive Physic, and His Practice of Healing**

Wesley seemed to be embroiled in one controversy after another throughout his ministry. The one that brought him as much notoriety as anything else was his involvement in providing “healthcare tips” to the poor. Eighteenth century England is not known for its great medical wisdom. Lester King, M.D., delineates the plight of the underclass who became ill and needed a cure:

“There were simply not enough doctors to go around, and their services were too expensive, giving rise to the gibe that the physician was like Balaam’s ass, because he would not speak until he saw an angel (archaic coin worth about ten shillings)” (King 1971:12). The poor fared no better in the hands of the apothecaries either. King recites a notorious case in which a patient was charged £132 12s. 8d. for medicines that actually cost less than £7 (King 1971:10).

Wesley rode into this scene much like the Lone Ranger of Hollywood’s Old West fame. He had established who the villains were, and the destitute
needed a champion; however, he would not have styled himself a hero, because he operated from a different plane. Wesley did not claim to be a certified physician. Eunice Bonow Bardell notes that even by Wesley's own criteria, he did not qualify as a professionally trained physician (Bardell 1979:113).

John Wesley never attended a medical college, nor obtained a medical license, or degree, nor any recognition from an accrediting medical society, but he read and learned as much about the most current ways to cure the simple, common diseases as most of the registered practicing physicians of his day. He saw the plight of the poor and wanted to provide a solution. Wesley explained the boundaries of his medical knowledge and skills and presents his compassionate rationale to aid the destitute of his parish like this:

But I was still in pain for many of the poor that were sick; there was so great expense, and so little profit [benefit]. And first, I resolved to try, whether they might not receive more benefit in the hospitals. Upon the trial, we found there was indeed less expense, but no more good done, than before. I then asked the advice of several Physicians for them; but still it profited not. I saw the poor people pining away, and several families ruined, and that without remedy.

At length I thought of a kind of desperate expedient. "I will prepare, and give them physic myself." For six or seven and twenty years, I had made anatomy and physic the diversion of my leisure hours; though I never properly studied them, unless for a few months when I was going to America, where I imagined I might be of some

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20 Wesley offers these four points as the standard for professional medical practice:
1. Seeing life and health are things of so great importance, it is, without question, highly expedient that Physicians should have all possible advantages of learning and education. 2. That trial should be made of them, by competent judges, before they practice publicly. 3. That after such trial, they be authorized to practice by those who are empowered to convey that authority. 4. And that, while they are preserving the lives of others, they should have what is sufficient to sustain their own.

21 Fifty-three physicians of College of Physicians established a dispensary to aid the poor by selling their own prescriptions at a minimal cost compared to the apothecary charges; however, this was not adequate to meet the needs of the poorest of the poor of London (King 1971:13).

22 Physic is the eighteenth century word for medicine. Wesley stated in Sermon 95, "On the Education of Children," "physic may justly be called the art of restoring health" (WJW 3:349).
service to those who had no regular Physician among them. I applied to it again. I took into my assistance an Apothecary, and an experienced Surgeon; resolving, at the same time, not to go out of my depth, but to leave all difficult and complicated cases to such Physicians as the patients should choose.

I gave notice of this to the society; telling them, that all who were ill of chronical distempers (for I did not care to venture upon acute) might, if they pleased, come to me at such a time, and I would give them the best advice I could, and the best medicines I had. (WJW Letters 8:263-4)

Wesley felt that he had no other recourse. He agonized over, and worked relentlessly to relieve the suffering of the poor. Wesley established three free clinics (London, Bristol and Newcastle), orphanages, prison ministries, and a new method for visiting the sick (Ott 1980a:194).

Obviously, he could not attend to all of the sick persons in England, but Wesley proposed that a network of stewards and Methodist leaders could reach a large portion of the neglected population. John Wesley, following the admonition of Scripture, specifically Matthew 25:36, resolved, “I am setting a regular method of visiting the sick here [London].” This was one of the chief functions of the Class participants.  

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23 Wesley’s brief description in Sermon 57, “On the Fall of Man” of his anatomical view: ‘Dust thou art.’ But how fearfully and wonderfully wrought into innumerable fibres, nerves, membranes, muscles, arteries, veins, vessels of various kinds! And how amazingly is this dust connected with water, with enclosed, circulating fluids, diversified a thousand ways by a thousand tubes and strainers! Yea, and how wonderfully is air impacted into every part, solid, or fluid, of the animal machine; air not elastic, which would tear the machine in pieces, but as fixed as water under the pole! But all this would not avail, were not ethereal fire intimately mixed both with this earth, air, and water. And all these elements are mingled together in the most exact proportion; so that while the body is in health, no one of them predominates, in the least degree, over the others. (WJW 2:405)

24 In the discipline of Methodism, the division of the society into classes is an important branch. Every class is placed under a person of experience and piety, who meets the others once a week, for prayer, and inquiry into the religious state of each, in order to administer exhortation and counsel . . . The Bristol society was therefore divided into classes; and, for convenience, one person was appointed to collect the weekly subscriptions from each class, and to pay the amount to the Stewards . . . [Wesley] invited several “earnest and sensible men” to meet him; and the
When Wesley obliged patients "to give them the best advice I could and the best medicines I had," he grasped that the process of healing came from God at work in the created order. If we fully grasp this truth, then we can employ the means to heal that God puts before us. Wesley drew this point out when explaining the use of electricity (see below) for healing, when he states, "We know that the Creator of the universe, is likewise a Governor of all things therein. But we know likewise, that he governs by second causes; and that accordingly it is his will, we should use all the probable means he has given us to attain every lawful end" (Wesley 1760:27). God employed medicine and other means to remedy the malady. Holistically for Wesley, this included healing anyone who was sick in body, mind, or spirit.25

Many people sought healing and wholeness through Wesley's ministry. Fallen and downtrodden people received help to transform their broken and miserable lives. Wesley used discernment and wisdom to direct people toward God to meet their lives' deepest and most urgent needs. Those who needed a cure for their sin sick souls gained solace from Jesus, whom Wesley preached. Others, who suffered from various chronic physical "distempers," often found

society in London was divided into classes like that of Bristol, and placed under the spiritual care of these tried and experienced persons. At first they visited each person, at his own residence, once a week; but the preferable mode of bringing every class together weekly was at length adopted. These meetings are not, as some have supposed, inquisitorial; but their business is confined to statements of religious experience, and the administration of friendly and pious counsel. Mutual acquaintance with each other is thus formed; the Leader is the friend and adviser of all; and among the members, by their praying so often with and for each other, the true "fellowship of saints" is promoted. Opportunities are also thus afforded for ascertaining the wants of the poorer members, and obtaining relief for them, and for visiting the sick; the duty of a Leader being to see the members once in the week, either at the meeting, or, if absent from that, at home. In regard of this institution Mr. Wesley remarks, "Upon reflection I could not but observe, this is the very thing which was from the beginning of Christianity . . . [T]hey were then called, apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them, and for them, according to their several necessities." (Disc 5:518) (my emphasis)

25 See Sermon 98 "On Visiting the Sick" 11:118ff for a full elaboration of this understanding.
relief and healing through Wesley's advice and cures. Restoration and peace, "being in a state of equilibrium" called for a biblical concrete practice of health care (Ott 1995:180-81). Wesley urged them to have both inward and outward health (Ott 1980b:587).

Medicine did not, and does not, work by itself apart from the grace of God. Charles Wesley provides a poetical insight to this theological position in "A Hymn for One about to Take His Medicine:"

Hail, great Physician of mankind,  
Jesus, Thou art from every ill.  
Health in Thine only Name we find,  
Thy name in the medicine doth heal.  
(Rattenbury 1929:300)

John Wesley perceived that his writings could circulate in places where he could not go; therefore, he published literature on curing simple diseases. Starting in 1747, when Wesley was only 44 years old, he collected the most useful medicines and their recipes that could be prepared simply by the average adult in their own home, and published them in the little book Primitive Physic.26

Wesley understood the predicament that he combated. He commented in the preface of Primitive Physic, "[S]ince man rebelled against the Sovereign of heaven and earth...[t]he seeds of weakness and pain, of sickness and death, are now lodged in our inmost substance; whence a thousand disorders continually spring" (WJW Letters 14:308).

Canadian William Riddell, F.B.S., Edin., analyzes Wesley's Primitive Physic in "Wesley's System of Medicine" in the New York Medical Journal,
recounting many of Wesley’s suggestions as “at least as reconcilable with common sense as that of the contemporary regular practitioner, much more so in most cases” (Riddell 1916:68). Burton G. Thomas viewpoint in The British Medical Journal of 1906 is not as flattering. After citing examples of Wesley’s advice found in Primitive Physic, they demean Wesley and his work: “There is nothing in the book of any value whatsoever, and curiously enough, nothing that might not have been written by a person with the slightest education and the meanest intellect” (Thomas 1906:988). This essay, however, confirms Wesley’s wide impact on persons seeking cures for ill health through the sale of hundreds of copies of Primitive Physic, albeit from a negative assessment. Ironically, the essay misses that most of the sources for Wesley’s suggested cures were gleaned from the contemporary elite of the European medical profession.

A complimentary assessment interpreting Wesley’s work on healing diseases appeared four years earlier in the same BMJ of 1902 as “A Medical Tract by John Wesley.” Wesley dealt with most of the known diseases treated by the medical establishment of the eighteenth century. He drew on the learned medical practitioners, common sense, and “the clinical observations of divers wise women of the shires” (BMJ 1902:799). The analyses on Wesley and his healing work suggest that Wesley applied the method of experiment on treating diseases, leaning on common sense, and offering easy and natural cures to the sufferers. “The same cannot unfortunately be said of the remedies of the faculty of the period”—a surprising closing quip on the general state of the medical profession of Wesley’s contemporaries (BMJ 1902:800).
Another physician amenable to Wesley's contribution to blending an emphasis on public health and individual and social virtues, Robert S. Morison, in *The Hastings Center Report* concludes: “Wesley awakened an interest in sanitation (long absent from the Christian world) with the revival of an ancient Hebrew dictum that cleanliness is next to Godliness. More important, perhaps, were the weekly class meetings for increasing individual social virtues” (Morison 1974:3).

In an address before the Osler Club of Winnipeg, Oct.13, 1926, Medical Superintendent of Brandon Hospital for Mental Diseases, C. A. Baragar, M.D extols Wesley’s contribution to the care for the ill of the eighteenth century, especially complimenting Wesley’s *Primitive Physic*. Baragar remarks that Wesley’s “treatise on Medicine, a booklet couched in such simple language as to be easily understood by the unlettered poor and yet in the treatment prescribed in accord with that of the foremost physicians of his day and in some of its definitions delightfully succinct and clear” (Baragar 1928:59).

After describing many of Wesley’s examples related to gleanings from the medical literature and under-girded from his theology, Baragar concludes, “He [Wesley] did much to direct the attention of the public to the importance of health and he pointed to the source from which help must come” (Baragar 1928:65).

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27 Dr. Baragar colorfully depicted these eminent physicians: "Tissot (1728-1797) of Lausanne, noted chiefly for his advocacy of variolation [smallpox inoculation] and his treatise on epilepsy and nervous diseases; Thomas Dover (1660-1742) of Dover’s Powder fame, buccaneer physician and the rescuer of Alexander Selkirk in 1709; Beehaave (1668-1738) of Leyden, a famous physician; Richard Mead (1673-1754), who fell heir to Radcliffe’s wealthy practice and the gold headed cane; Cheyne, a celebrated Scottish contemporary of Mead’s...noted chiefly for his work on gout and scurvy; Huxham who recommended a vegetable diet for Admiral Martin’s 1200 scorbutic sailors in 1747; Dr. John Lind (1716-1794), the father of Naval Hygiene; Sydenham (1624-1689) the great clinician of Rivière, Hill and Macbridge, not to mention Galen and Paré" (60).
Barager lauds Wesley’s professional theological stance and medical efforts as lay skills worthy of “an honored place in the history of medicine” (Barager 1928:65).

One of Wesley’s pioneering endeavors applied mild, static electric shock to help cure patients physically and mentally (refer above). Turrell, in “Three Electrotherapists of the Eighteenth Century: John Wesley, Jean Paul Marat and James Graham,” places Wesley as one of the first practitioners of electrotherapy in London (Turrell 1921:361). Although he does not deride Wesley’s work, he characterizes Wesley’s confidence in electricity as a panacea as gullibly optimistic (Turrell 1921:363). The importance of his paper read before the Royal Society of Medicine Section of the History of Medicine, January 19, 1921, establishes Wesley as one whose work “did a great deal for the early development of a science” and indirectly highlights Wesley’s integrated approach to bringing healing to the whole person (Turrell 1921:364).

Providing another nuance to holistic healing, what develops into health psychology and behavioral medicine, H. Newton Malony relates the insights of Wesley’s integrative ministry in “John Wesley’s Primitive Physic: An 18th-century Health Psychology,” a paper presented before the American Psychological Association in 1992 (Malony 1996:147). Malony suggests using Matarazzo’s standard definition of health psychology:

Health psychology is the aggregate of the specific educational, scientific, and professional contributions of the discipline of psychology to [1] the promotion and maintenance of health, [2] the prevention and treatment of illness, [3] the identification of etiologic and diagnostic correlates of health, illness, and related dysfunction,
and [4] the analysis and improvement of the health care system and health policy formation. (Malony 1996:148, his numbers)

Malony contends that John Wesley made significant contributions according to these criteria. Four notable examples posited were 1) Wesley promoted Dr. George Cheyne's health habits widely, 2) Wesley's *Primitive Physic* dealt with treatment of diseases, 3) Wesley understood the interrelation of environment and psychosomatics on health, and 4) Wesley developed a method for visiting the sick and established the earliest free clinics in Bristol and London (Malony 1996:151, 154, 156). Malony observes that Wesley took his cue for these good works from a biblical understanding that “the body is the temple of the Holy Spirit” (1 Corinthians 6:9) and “earned an honored place in the history of all health professions and behavioral medicine, as well” (Malony 1996:158).

A current contributor to the body of literature analyzing the connection of physical and spiritual health influence of Wesley is Marie Griffith in *Born Again Bodies*. While delineating the historical roots of those ideas from Luigi Cornaro (fl. 1558), Griffith suggests connections between Wesley and the Oxford Methodists' dietary regimens and spiritual health interrelatedness due to the influences of George Cheyne, M.D. (1671-1743), Jeremy Taylor, William Law, Thomas á Kempis, Jacob Boehm, and Jeanne Guyon—“all of whom wrote of suppressing the appetite so that the spirit could rise” (Griffith 2004:29-30).28

Philip Ott affirms the attention of the regimen Wesley offers for good health of body and spirit in his articles “John Wesley on Health: A Word for Sensible Regimen” and “John Wesley and Non-naturals.” Ott’s writings on “John

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28 Cornaro, an Italian nobleman, relates in *Trattato de la vita sobrina* (1558) how he became obese through overeating, but reversed his condition by an abstemious lifestyle.
Wesley on Health as Wholeness" and "Medicine as Metaphor: John Wesley on therapy of the Soul" deal more with the salvation theme imbedded in Wesley's abundant references to therapeutic terminology to describe the holistic work of God among the people.

Manfred Marquardt's standard work on Wesley, John Wesley's Social Ethics: praxis and principles notes, "Wesley's basic thesis, that the sick will must first be healed, "confirmed in innumerable cases demonstrates that Wesley's healing emphasis on restoring the individual carried the implications of social renewal as well (Marquardt 1992:120). "The ethical power thus awakened and preserved, and firmly founded in connection with Christ, ...enabled many to bring about social change in their vicinity" (Marquardt 1992:120).29

David Stewart, M.D., believes that Wesley's Primitive Physic is one of the "all-time medical best sellers," producing the equivalent revenue of about $150,000 that Wesley either gave away to the poor or used to underwrite the cost of producing more copies of the book (Stewart 1969:34).30 King is a little more cautious, but allows, "Even the most critical would admit that the book was a success . . . It is] a medical text which enjoyed a fabulous popularity" (King 1971:34). Before Wesley's death, there were twenty-three editions produced with many more afterwards, including "at least seven American editions between 1764 and 1839," and translations into other languages (King 1971:34).31

29 Prison renewal through converted jailers, social welfare work by the Mayor of Cork, improved conditions at the workhouses, instructions for visiting the sick in hospitals, various kinds of assistance until self-help was attained (Marquardt 1992:184).
30 Today's equivalent is about $950,000 (Conservative estimate based on the cost of living being 7 times higher today than it was in the 1960s.)
31 Between 1776 and 1791, five new editions were printed in London and two in the American colonies (Rousseau 1968:252).
In this model, Wesley implores us to offer healing through the means available to us to all those to whom we minister. The marginalized of society have few options. The church needs to continue to provide them with competent therapeutic treatment to bring health into their lives. Anytime someone strives to undertake anything as Herculean as caring for all the poor of a country, scoffers will try to hinder such a good work.

Wesley’s critics accused him of quackery. He amply defended his method for visiting the sick, and the dispensary opened at the Foundery in 1746, by highlighting the amount of people who no longer suffered from their chronic illnesses because of his advice, medicines, and God’s blessings (Turrell 1921:362). Even his opponents admitted that he had no aspirations to be a doctor, but only that he earnestly labored for “the healing of disease” (Thomas 1906:987). Wesley challenged the physician detractors, who still derided him, to see who had cured more patients!

In a letter to Vicar Perronet dated 1748, Wesley recounts that within 5 months over 500 people passed through the clinic, and 71 “were entirely cured of distempers long thought to be incurable” (WJW Letters 8:265). To say God granted success to his medical endeavors is an understatement. The point is not to defend Wesley’s use of medicine for its own sake. A gospel that provides for the spiritual well-being and relieves the suffering of the people without placing an economic burden on them is eye-catching. The gospel presents God as the Source who provides, motivates, and sustains this work of love,beckoning them to come to Him for wholeness.

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32 Wesley’s clinic was so successful that within two months, he opened a second one in Bristol.
Wesley did not take this role of curing of souls and bodies lightly, nor did he just treat illnesses as some of his critics suppose, but he treated whole persons. In his journal entry for 21 June 1767, Wesley relates the recovery of Ellen Stanyers of Macclesfield, in Cheshire, from mental, physical and spiritual distress through the care of the Methodists discipling her, as follows:

While she was meditating on what she had heard, those words were brought to her mind, 'Is there no balm in Gilead? Is there no Physician there?' With the words the Lord spoke peace to her soul; and in one and the same moment all pain and sorrow fled away, and she was entirely healed, both body and mind. Early in the morning she came to the house of one of our friends, and, clapping her hands together, cried out in an ecstasy of joy, 'O my Jesus, my Jesus, my Jesus! What is it that he has done for me? I feel he has forgiven all my sins.' Taking up an hymnbook, she opened it on those words: —

I the chief of sinners am,
But Jesus died for me!

She was quite transported, being overwhelmed with peace and joy unspeakable. At the same time she was restored to the full use of her reason, and in a little while was strong and healthy as ever. (WJW Journals 3:285)

John Wesley and Physical Healing through Direct Divine Intervention

Although it is God's work, it is not lonesome work—healing is synergistic.

God works through prayer.\(^{33}\) God created us whole and in harmony with a

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\(^{33}\)This is one of Wesley's definitions of prayer: "...I judge it to be utterly impossible to teach any to "practice prayer," till they are awakened. For, what is prayer, but the desire of the soul expressed in words to God, either inwardly or outwardly? (WJW Letters 12:450). Wesley viewed prayer as a work of piety. He also describes it thus, "From works of charity or mercy our Lord proceeds to those which are termed works of piety. "And when thou prayest," saith he, "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men," -- "Thou shalt not be as the hypocrites are." Hypocrisy, then, or insincerity, is the first thing we are to guard against in prayer. Beware not to speak what thou dost not mean. Prayer is the lifting up of the heart to God: All words of prayer, without this, are mere hypocrisy. Whenever therefore thou attemptest to pray, see that it be thy one design to commune with God, to lift up thy heart to him, to pour out thy soul before him; not as the hypocrites, who love, or are wont, "to pray standing in the synagogues," the exchange, or market-places, "and in the corners of the streets," wherever the most people are,
mutual interdependent relationship with others, the environment, and the capability of perfect communion with God. These relationships were ruined in the Fall, but God provided the Way to heal the brokenness through new creation power. When we accept and appropriate God's gift, God's reconstruction project takes on vitality in our life and our sphere of influence. On this occasion of "faith working by love," God is pointing us to a reality just beyond what we can see or measure by the scientific method.

The people in ancient times experienced the release of divine power, and a manifest presence of God, yet it required faith and faithfulness to experience shalom, a fulfilled potential quality of life that included health. People are attracted to this kind of God's benevolence. Hear an excerpt about this from Wesley's sermon Discourse One on the "Sermon on the Mount":

Our Lord had now "gone about all Galilee," (Matt. iv. 23,) beginning at the time "when John was cast into prison," (verse 12,) not only "teaching in their synagogues, and preaching the gospel of the kingdom," but likewise "healing all manner of sickness and all manner of disease among the people." It was a natural consequence of this, that "there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from the region beyond Jordan." (verse 25) (WJW Sermon 21, 1:469)

Wesley further exhorted his listeners in "The More Excellent Way":

"that they may be seen of men:" This was the sole design, the motive, and end, of the prayers which they there repeated. "Verily I say unto you, they have their reward." -- They are to expect none from your Father which is in heaven" (WJW Sermon 26, 1:575-76).

34 In Salvation by faith" Wesley provides this further insight: The faith through which we are saved, in that sense of the word which will hereafter be explained, is not barely that which the Apostles themselves had while Christ was yet upon earth; though they so believed on him as to "leave all and follow him," although they had then power to work miracles, to "heal all manner of sickness, and all manner of disease;" yea, they had then "power and authority over all devils;" and, which is beyond all this, were sent by their Master to "preach the kingdom of God" (WJW Sermons 5:9).
"Covet earnestly the best gifts: And yet I show unto you a more excellent way." 1 Corinthians xii. 31. In the preceding verses, St. Paul has been speaking of the extraordinary gifts of the Holy Ghost; such as healing the sick;...And these gifts the Apostle allows to be desirable; yea, he exhorts the Corinthians, at least the teachers among them, (to whom chiefly, if not solely, they were wont to be given in the first ages of the Church,) to covet them earnestly, that thereby they might be qualified to be more useful either to Christians or Heathens. (WJW Sermons 7:27) (my emphasis)

Wesley obviously intended for his audience to understand that the work of healing is for the benefit of the church and for the world as kingdom work. The mission of the church is tied to these glad tidings of Jesus. Healing for Wesley could not remain only in the physical plane. Physical healing is not a means to an end. It is a "good work" in and of itself; however, that is only one dimension, as the body is the visible dimension of who we are. Therefore, Wesley pushed the Christian to be a channel of God's divine power to heal sickness and disease.

In the sermon on "Christian Perfection" Wesley admonished,

It is of great importance to observe, and that more carefully than is commonly done, the wide difference there is between the Jewish and the Christian dispensation; and that ground of it which the same Apostle assigns in the seventh chapter of his Gospel. (Verses 38, &c.) . . . For the Holy Ghost was not yet given, because that Jesus was not yet glorified." Now, the Apostle cannot mean here, (as some have taught,) that the miracle-working power of the Holy Ghost was not yet given. For this was given; our Lord had given it to all the Apostles, when he first sent them forth to preach the gospel. He then gave them power over unclean spirits to cast them out; power to heal the sick; yea, to raise the dead. But the Holy Ghost was not yet given in his sanctifying graces, as he was after Jesus was glorified. It was then when "he ascended up on high, and led captivity captive," that he "received" those "gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." And when the day of Pentecost was fully come, then first it was, that they who "waited for the promise of the Father" were made more than conquerors over sin by the Holy Ghost given unto them. (WJW Sermons 6:10) (my emphasis)
Wesley expected God to heal the sick through His servants in the immediate context no less than Jesus or the disciples did. Physical healing is often the surface level of healing a sick person's needs. Wesley, however, probed for the deeper inner sanctum of his listeners' lives. The highlighted truth that he lifted up signaled that God intends to heal us through and through that our whole spirit, mind, and body "may be preserved complete without blame, until the coming of our Lord, because faithful is he who calls us who also will bring it to pass" (I Thessalonians 5:23-24 NASB) (my emphasis). Healing demonstrates the present reality of the reign of God and points to an anticipated future fulfillment. It is a glimmer of God's power of the age to come already manifest, hailing God's cosmic plan for when the "Sun of Righteousness arises with healing in his wings" (Malachi 4:2) clarifying that in Jesus is the goal of history.

Thus, sanctification becomes the deepest level of healing we experience in this life. For in this work of God's healing power, the person is fit for heaven hereafter and the work of the kingdom on earth for the present—all for the eternal glory of God! Mission and healing, as signs of the kingdom of God and Jesus presence are intertwined with our response to God from the overflow of God's love and grace experienced in our own lives.

Excursus on Electricity and Healing: John Wesley and Benjamin Franklin

John Wesley, "the brand plucked from the burning," was drawn to the new discoveries about electricity in the middle of the eighteenth century. "Brand from the Burning" is even more interesting because of the imagery associated with the description. It not only recalls Wesley's rescue as a six-year old from the burning
Epworth rectory in 1709, the later spiritual revival fire kindled through his ministry, but it connects with "God's brand," "which is another ancient locution for 'lightning'" (Schiller 1981:162).

Whenever Wesley ran upon a new aid to humanity, he was quick to research it and employ its best gift for those associated with his ministry. The 1730s were fraught with both victories and defeats for Wesley. Many people listened to the "Methodist" message, but many also rejected or ignored it. Wesley championed both the traditional ways and new discoveries. Electricity as a new discovery fascinated John Wesley. He read and heard about an "electrical machine" as early as 1745, and later used it in treating the illnesses of the poor. Wesley mentioned electricity in his journal entry for Friday, 16 October 1747, when he went with some friends to see "The Electrical Experiments." At that time, he saw the new discovery as a mystery that God was using to confound human pride. He noted the confusion of those who could not understand what they were observing. On the demonstrations he remarked,

> How must these also confound those poor half thinkers who will believe nothing but what they can comprehend! Who can comprehend how fire lives in water and passes through it more freely than through air? How flame issues out of my finger, real flame, such as sets fire to spirits of wine? How these and many more as strange phenomena arise from the turning round a glass globe? It is all mystery; if haply by any means God may hide pride from man. (WJWI"Journal & Diaries III" 20:195, 10-16-1747; 20:444, 1-20-1753)

"It is all a mystery," Wesley quipped, content to leave its theoretical explanation there, but certainly not its practical use. Wesley envisioned a therapeutic labor for this late discovery:
Jan. 20, 1753. I advised one who had been troubled many years with a stubborn paralytic disorder to try a new remedy. Accordingly, she was electrified\(^ {35} \) and found immediate help. By the same means I have known two persons cured of an inveterate pain in the stomach, and another of a pain in his side which he had ever since he was a child. Nevertheless, who can wonder that many gentlemen of the faculty, as well as their good friends the apothecaries [pharmacists], decry a medicine so 'shockingly' cheap and easy as much as they do quicksilver and tar-water.\(^ {35} \)

In November 1756, Wesley procured the use of an "electrical apparatus" which he had evidently designed (Madden 2007:247.\(^ {37} \) For several years, he says that hundreds, if not thousands, of persons had been "electrified." He himself had ordered several persons "to be electrified." They had suffered from various disorders and some found a cure from the treatments. Others reported getting better over time. He set up a schedule where people could receive daily applications of electricity (WJW "Journal & Diaries IV" 21:81). On January 4, 1768, Wesley reports reading Joseph Priestley's, *History and Present State of Electricity with Original Experiments*. Priestly was one of the experts on the use of electricity at that time. Wesley commented,

[Priestly] seems to have accurately collected and well digested all that is known on the curious subject. But how little is that all! Indeed the use of it we know; at least in some degree. We know it is a thousand medicines in one: in particular that the most efficacious medicine in nervous disorders of every kind which has ever yet been discovered. But if we aim at theory, we know

\(^{35}\) Refers to a mild static shock, not a lethal jolt.

\(^{36}\) He concludes this journal entry with a bit of typical wry Wesley humor with pun intended, including tossing caustic critique at some of the elite medical practitioners and their avarice.

\(^{37}\) Richard Lovett (1692-1780) was also known for treating diseases with the use of electricity and published *The Subtil Medium Prov'd...* (London 1756) and *The Electrical Philosopher* (Worchester 1774). Wesley's work preceded Lovett's. John Winthrop, Professor of Mathematics and Philosophy at Cambridge University, in a lecture in Harvard College Chapel, November 26, 1755, scoured the credulity of the use of electricity in medicine by declaring, "it is not too long, since we were amused with the pompous accounts of the wonderful effects of electricity in the practice of physic" (Rousseau 1968:247).
nothing. We are soon ‘lost and bewildered in the fruitless search.’

Since John Wesley had a very acute interest in the study of electricity, he read what he could of Benjamin Franklin's experiments. Through Wesley's eyes we can see a new scientific understanding evolving. Wesley summarized some of Franklin's conclusions from writings that appeared in a magazine:

(1) Electrical fire is an infinitely finer species of fire than any other known before. (2) It is diffused and proportionately spread through most substances. (3) As long as it is diffused it has no noticeable effect. (4) But when it is collected together it appears as a fire and is inexpressibly powerful. (5) It is different from sunlight in that it can penetrate a solid body, yet it cannot penetrate through glass. (6) Lightning is just electrical fire collected by the clouds. (7) Artificial electric fire has the same effect as lightning. (8) Pointed objects, such as trees and spires, attract the lightning. (9) Electrical fire discharged on a rat or bird will kill it instantly; but if they were dipped in water, it will slide off and do no harm.38 This is an amazing scene opening before us which will yield many improvements in the years to come. (WJW"Journal & Diaries III" 20:446, 2-17-1753)

Wesley's Desideratum went through five editions by 1781 (Madden 2007:248).

Fortunately, the error in understanding in point number nine above did not cost anyone his or her life. This was the case, in part, because Wesley only allowed mild electrical shocks to be administered at such a low level that did not "frighten the patient." He also believed that violent shocks were dangerous to the patient and forbade their use.

38Wesley believed this was true for humans as well, illustrated by his claim that the life of John Prickard (1744-84) was struck by lightning on July 23, 1777, but was not harmed because he was thoroughly wet. Wesley believed this idea came from Benjamin Franklin, but this is opposite of Franklin’s conclusions. Cf. Benjamin Franklin, Experiments and Observations on Electricity (London, 1751), pp. 24, 36.
Electricity for Wesley was just one more arrow in his quiver to reverse the onslaught of the ills employed by the enemy. With the efficacy of electricity in treating myriad illnesses, Wesley could make headway in alleviating the suffering of the disadvantaged of society in affording healthcare. Wesley, in his later editions of *Primitive Physic* (1760 on), asserted the efficacy of electricity in curing about twenty different ailments (Rousseau 1968:247; see PMT website, for a list of the increased available treatments through electrotherapy).

Why was Wesley willing to take such a risk to his reputation, or more? Theoretically, if one of Wesley's patients was unhappy with the care received, Wesley could be brought before the King's court. If found guilty, he could be fined £5 for practicing medicine without a license, or if someone "succumbed" while following his advice, he could be charged with the death (King 1971:2ff). Technically, since Wesley was not being paid for his diagnosis or services, this would not happen, especially because he was providing a desperately needed service to the indigent.39

For Wesley, this was but a little trouble when so much more was at stake—i.e., the eternal soul of each person. This kind of advocacy, intercession, and provision through medicine is at the heart of healing-as-salvation religion for Wesley.40 God not only works through medicine, but through direct intervention as well.

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39 King provides the details in a famous case that was dropped by the ruling of the House of Lords, because the services for the poor were so limited. In effect, this opened the door, with legal impunity, for what Wesley was doing (King 1971:18-23).

40 In "On Former Times" (1787) Wesley clarifies, "By religion I mean the love of God and man filling the heart and governing the life. The sure effect of this is the uniform practice of justice, mercy, and truth. This is the very essence of it; the height and depth of religion, detached from this or that opinion, and from all particular modes of worship" (*WJW Sermon*102, 3:448).
CHAPTER 5

Exploring Mission in the Salvation-as-Healing Theme in Wesley

Cure us, O thou great Physician of souls, of all our sinful distempers.
Cure us of this intermitting piety, and fix it into an even and a constant holiness.
Oh, make us use religion as our regular diet and not only as a medicine in necessity.
Make us enter into a course of hearty repentance and practice virtue as our daily exercise.
So shall our souls be endued with perfect health and disposed for a long, even for an everlasting, life. —John Wesley (Gill 1951:110)

Implications of Wesley’s Salvation-as-Healing Approach to Mission

Salvation is central to the mission of the Church in all its basic expressions through physical, spiritual, psychological, emotional, and relational components.

Employing the above components, M. E. Church South Bishop, Warren A. Candler (fl. 1912), offered this vision of Methodist aspirations for mission in bridging the eighteenth and nineteenth centuries, eminently characteristic of Wesley’s method and spirit: “Hereby we hope to do a monumental work soothing human pain, healing human disease, enlightening human ignorance, and consoling human sorrow” (1912:60). Candler continues,

Within the circle of the sacred influence of the gospel, the goal is to draw in the stranger within our gates, and to go out to the huddled masses and the homeless in the urban centers of the world with the desire to do whatever may be necessary to discharge our compassion on all those who have a need. (Candler 1912:60)

This embodies the evangelistic, educational, and the humane intent of a lifestyle governed by mission.
Healing is an effective way of talking about salvation in mission in its broadest sense, recognizing divine-human, intrapersonal, interpersonal, and cosmic-ecological dimensions. Healing, as variously conceived, is a universal need among the world’s people groups. Thus, healing is a core theme for mission that expands and clarifies its meaning and activities.

Although healing has been a continual emphasis of the church catholic in its many expressions, its component concepts often are split apart. During the practice of mission over the centuries, these concepts divided from a more holistic and integrated view into distinct categories. For example, justice often was a dominant emphasis for Roman Catholics, and physical bodily healing was a major emphasis in the Divine Healing movement. Physical ministries took on separate status from evangelistic focused emphases, representing two branches of the split.

When the social justice emphasis is dominant, the church may approach life as a need to liberate oppressed peoples and interpret salvation as reconciling the oppressed and the oppressors, posed in terms of justice and mercy. When the church emphasizes healing, people frequently split into other factions as well. If divine healing, or “faith cure,” is the dominant focus, then the group may emphasize personal deliverance from illness or spiritual demonic oppression as a direct action of God in response to faith through prayer. The other major wing of the healing focus is medicine. Often this takes the form of Western doctors and hospitals aimed at relieving the pains and diseases of the afflicted. This focus
highlights physical cures of the body, but usually ignores the spiritual elements, creating a vacuum for explaining some possible causes of illness.

Wesley's distinctive theology and practices included these emphases to address the daily and ultimate concerns and needs of those within his sphere of influence. How he highlights this is through spreading scriptural holiness through a holistic approach to mission and ministry, holding in tension physical and spiritual relational foci. From this strong theological base, mission can reach across a broad spectrum of needs to practice a more comprehensive approach to the lives of its cultural recipients.

Wesley's salvation-as-healing emphasis in his Christian theology and practice provides a clear example of social holiness alive in its missiological contexts that addresses the major themes of life in society, including daily and ultimate concerns. The healing of the disease of sin counteracts the evil acts that arise from the rebellious inner human nature set against God. This emphasis combines God's pardon and God's enabling power of grace. "God's unmerited forgiveness is instrumental to healing our corrupt nature" (Snyder 2002:24). The therapeutic emphasis in Wesley's theme of salvation as healing in mission was relevant, but ahead of his era, and indicates that this approach could be revitalizing for our contemporary cross-cultural settings.

Wesley combated the political jockeying of the aristocracy among the clergy seeking prestigious appointments, especially displaying itself within the Church of England as preaching manners, political loyalty, and social class privileges (Bready 1938:92, Bennett 2000:1). To Wesley's critics, challenging the
established church to mission seemed archaic. Emotional zeal of the warm-hearted Wesleyan variety drew the charge of rank enthusiasm, or extreme fanaticism, from the more rationalistic prone clergy and received rejection from them as well.

Not unlike the contemporary situation faced by the metropolises, migration to the cities in Wesley’s day resulted in urban sprawl and new townships that complicated old parish boundaries and left those on the margins without access to regular pastoral care (Cragg 1970:141). Into this context, Wesley introduced a new paradigm of mission: ministry not dominated by politics, but empowered by prayer so that those on the fringes of society received concentrated pastoral attention from the Methodist preachers and leaders to provide the “sick” with care from the divine Physician as well as a temporal “physician.”

One anecdote taken from Wesley’s journals represents many in this regard. While traveling in Ireland in 1785, the eighty-two year old Wesley preaches on Monday, May 30, in a convenient preaching-house at Caledon. He noted that the power of God was unusually present among the people: “Many were cut to the heart and refused to be comforted till God spoke peace to their souls. And many did already rejoice with joy unspeakable” (WJW 23:362-63). Apparently, Wesley prayed with at least one woman for healing that day, because he notes that on Tuesday, May 31, after the 11 o’clock preaching service in Armagh,

“a decent woman, whom I never saw either before or since, desired to speak with me and said, ‘I met you at Caledon. I had then a violent pain in my head for four weeks but was fully persuaded I should be well if you would lay your hand on my cheek, which I
begged you to do. From that moment, I have been perfectly well.' If so, give God the glory. In the evening . . ." (WJW 23:362-63). Wesley, not moved greatly in his emotions by this happening, draws attention to God their Savior, and moves on to the next event, not lingering on the servant, the recipient, or even the miracle, except to point to God's glory.

Wesley supported himself and these "works of mercy" through his teaching and publishing endeavors. He distributed his financial boon above his personal necessities to the neglected people without regard to parish confines, and expanded the ministry of the church into the hovels of its socially invisible constituency (Marquardt 1992:28). Wesley's labors of love were for renewal in spirit for individuals, the country, and the world. In Wesley's daily personal prayers, he carries the weight of the world in his heart. His vigil over the world's soul struggles to help them find redeeming grace and mercy for the heat of the day (Gill 1951:33-41). In A Collection of Forms of Prayer for Every Day in the Week, Wesley prayed and taught others to do likewise:

Extend, O Lord, thy pity to the whole race of mankind. Enlighten the Gentiles with thy truth and bring into thy flock thy ancient people the Jews. Be gracious to thy Church and grant that she may always preserve that doctrine and discipline which thou hast delivered to her. Grant that all of this nation may, whatsoever they do, do all to thy glory. Bless all nurses of true religion and useful learning and let them not neglect the end of their institution. Be merciful to all that are in distress, that struggle with pain, poverty, or reproach. Be thou a guide to them that travel by land or water. Give a strong and quiet spirit to those who are condemned to death, liberty to prisoners and captives, and ease and

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1Wesley learned to live on a fixed income per year while at Oxford and distributed the rest of his income above that to those who were in need. The specific reference in the sermon may not apply to Wesley's specific money amounts; (Tyerman believes it refers to Wesley cf. 71-72, but Richard Green provides differing monetary figures, if it refers to Wesley, cf. 100-101, 320-21). Outler suggests that either Wesley did not remember the figures accurately or Wesley has another member of the "Oxford Club" in mind (WJW Sermon 89 (1787) "The More Excellent Way" 3:275-76).
cheerfulness to every sad heart. Give to all in error the light of thy truth. Bring all sinners to repentance. And give to all heretics humility and grace to make amends to thy Church by the public acknowledgement of a holy faith. (Gill 1951:56)

From a prayer base such as this fueled by his awakened and renewed spirit, the “brand plucked from the burning” now had a mission ablaze in his heart. Wesley was cautious about overextending financially, as well as spreading personnel too thin to cover the areas of chosen ministry. Wesley was never fully content to pedantically minister to only those who needed him, but enthusiastically and consistently went “to those who needed him most.” Wesley did not want to send workers to places where little or no follow-up for discipleship was available. He believed to leave new converts without a support system was irresponsible and disastrous. In his Journal entry for Thursday, 25 August 1763, Wesley declared poignantly:

I was more convinced than ever, that the preaching like an Apostle, without joining together those that are awakened, and training them up in the ways of God, is only begetting children for the murderer. How much preaching has there been for these twenty years all over Pembrokeshire! But no regular societies, no discipline, no order or connexion; and the consequence is, that nine in ten of the once-awakened are now faster asleep than ever. (WJW 21:424)

As noted previously, these statements along with Wesley’s emphasis on the doctrines of universal (vs. particular) redemption, Christian perfection, the providence of God, and prevenient grace lay at the core of Wesley’s motives for mission and a ministry of salvation-as-healing.

As the movement gained momentum, revived many nominal Christians, and initiated the irreligious into vital religion, the renewed Christians began to
look beyond the nearby shores and borders to the "ends of the earth." English dominance on the sea opened the way for the merchant ships and sailors to bring news of and access to faraway places. By 1760, the Methodist influence from Cornwall to Land's end on the east coast helped to curtail smuggling and piracy in the nearby ports (WJW Journal Sep. 8, 1760, 21:275). People began to hear a ringing call to mission around the world. Wesley had quoted often enough the phrase, "The world is my parish." Those who heard him began to conceive that their own ministries included places such as Africa, the West Indies, India, and the South Pacific. They often exported a brand of mission that included ministry to the whole person.

Although Wesley's own mission efforts after his three-year North American excursion focused primarily on the British Isles and Western Europe, he envisioned a day with scriptural holiness spread abroad in the nations of the world as the Spirit shed love abroad in the hearts of believers.

The time of rapid world mission expansion would have to wait for the great missionary activity accelerated in the nineteenth century; however, Wesley and the Methodists forged ahead in 1786, by including the Scottish Highlands, outer British Isles, Nova Scotia and Newfoundland in North America, and the West Indies in their mission scope (Bennett 2000:3-4). These fields had John Wesley's commendation as well as the drive of Dr. Thomas Coke's unrelenting

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2 Ward and Heitzenrater suggest that Wesley is speaking particularly of the practice of pirates running merchant ships aground and scavenging the wreckage for treasure. The Methodist influence began to dissuade this practice, as the practitioners became Christians and the society members helped keep watch against it (see footnote 88 for Journal entry Sep. 8, 1760 (WJW 21:275).
zeal for world missionary endeavors. Wesley wrote in response to Coke, March 12, 1786:

I greatly approve of your proposal for raising a subscription in order to send missionaries to the Highlands of Scotland, the Islands of Jersey and Guernsey, the Leeward Islands, Quebec, Nova Scotia, and Newfoundland. It is not easy to conceive the extreme want there is, in all those places, of men that will not count their lives dear unto themselves, so that they may testify the Gospel of the Grace of God. (WJW Letters 7:322)

Although it is possible to conclude that Coke was much more enthusiastic and disposed toward world mission endeavors than the eighty-three year old Wesley, Wesley approached this opportunity much as he had his labors of the last fifty years—with unhurried methodical considered caution. When Wesley agreed to accompany Oglethorpe to Georgia on his new missionary experiment, it was an act of self-denial and ready risk of life to accept the invitation for the cause of Christ. There is no sense of light-hearted adventure, hunting for gold, or trying to obtain personal fame that drew Wesley. His bottom line was for the glory of God, the salvation of his own soul, and wholeness for those who heard him. Wesley counted the cost and was ready to lay down his life for God, his neighbor, and the missionary enterprise. Charles Wesley was more reluctant than John to embark on a journey from which he might not return. John was persuasive and Charles joined the missionary team of Ingham and Delamotte that John also enlisted for the cause.

The lack-luster Georgia mission sent the Wesleys back to England with dampened, but wiser spirits, pondering their own Christian experience, the providence of God, and the "call" to mission. Wesley concluded, a la Aldersgate,
that God was renewing him as a real Christian, and directing him to concentrate his efforts in his home country for the present (Collins 1999:61, 69). He blamed the negative results of the Georgia mission partly on his spiritual ineptness. A factor that mostly escaped his attention was the contextual differences between the culture of his homeland, England, and the mission field under his feet in Georgia, even among the English colonists (Bartle 2001:145).³ Another contributing perturbation to his ministry practices and ideals was that church in the new settlements was different than at home in England. Wesley had not yet learned sufficient flexibility and adaptability in his practices and dealings with people to include the new locale. Even in his rigorous, elite education, however, there were no mission training courses in the curriculum! His missionary training mimicked the way he learned about some healing practices—by trial and error. He purchased wisdom and experience through the currency of failure.

Wesley soon discovered that things did not work the same in Georgia as they did in England. His teachers trained him to be obedient to God, his parents, his church, and his country. Even with dissenters in his religious heritage, Wesley claimed a loyalty to the Church of England and refused to change without a good reason. The ambivalent results of the Georgia mission disturbed Wesley in regards to how to understand his own spirituality and mission service to the church. Anyone who has experienced the kinds of culture shock, ministry rejections, mistakes, and adversity comparable to Wesley's knows how difficult it

³ Bartle correctly notes that Wesley does not have a category for culture as such because culture, as anthropologically defined later, is a term not in common usage in Wesley's day (2001:145).
is even to remain in the ministry after mishandling a public pastoral charge, being so ill-treated by parishioners, and abandoned by the ecclesiastical administration.

In a sense, Aldersgate serves as much as Divine validation and acceptance of Wesley himself, and a re-confirmation by God of Wesley to continue the ministry course before him as anything else. Aldersgate is the watershed occasion that Wesley's "smoking flax" breaks into open flame; he moves from the faith of a servant to the faith of a son. His newfound emotive faith, that he recently had begun encouraging others to embrace, took on a deeper dimension of life in himself.

The challenge was to discover what new shapes his ministry would take. The path to flexibility and adaptability ahead of Wesley was still fraught with obstacles to learning and wisdom, but Wesley had a history of being an intelligent and persistent student. Wesley was not seeking to be a pioneer; he longed to be an ordinary son of the church, rather than being a leader of a new revitalization movement for re-shaping the religious climate and the English social classes (Marquardt 1992:27). In seeking to be faithful to heart religion, or being a "real Christian," Wesley found himself challenged to defend, rethink, reformulate, or reaffirm the ancient biblical doctrines, practices, and concepts of gospel ministry centered in Jesus' Sermon on the Mount and characterized by Paul's zenith love statements found in I Corinthians 13.

While Wesley conceived of mission in its broad facets, to meet the needs of the home nation he held so dear, his vision ignited the fire in others around him to fulfill an even wider reach than early Methodism attempted in its founding
years. The work abroad, however, claimed a cherished place in Wesley's heart, even if he had not yet fully discovered a method, besides prayer, for reaching the entire world. From London, Wesley writes to Mr. John Man, Missionary to Nova Scotia, June 30, 1788,

MY DEAR BROTHER,

I AM greatly concerned for the prosperity of the work of God in Nova Scotia. It seems some way to lie nearer my heart than even that in the United States: Many of our brethren there are, we may hope, strong in the Lord, and in the power of his might; but I look upon those in the northern provinces to be younger, and tender children, and consequently to stand in need of our most anxious care. I hope all of you that watch over them are exactly of one mind, and of one judgment; that you take care always to speak the same things, and to watch over one another in love.

Mr. Wrey is a workman that need not be ashamed. I am glad to hear of his safe arrival. Although he has not much learning, he has, what is far better, uprightness of heart, and devotedness to God. I doubt not but he and you will be one, and go on your way hand in hand. Whatever opposers you meet with, Calvinists, Papists, Antinomians, or any other, have a particular care that they do not take up too much either of your thoughts or time. You have better work: Keep to your one point, Christ dying for us, and living in us; so will you fulfill the joy of, My dear brethren, Your affectionate friend and brother. (WJW Jackson 14:361-62)

Literature that interprets Wesley as having too narrow a vision concerning "world mission," too harshly and rigidly judges Wesley by advanced nineteenth or twentieth century missionary achievements, instead of his own era. Neither should one see Wesley as having fully developed a world mission scheme in his own day. That would credit him too much and read into Wesley from a later century. Wesley was a forerunner and pioneer of modern mission, a type of "John-the-Baptizer," who prepared the way for the great century of mission in the succeeding 150 years. Wesley's perspective, theology, and practices laid solid groundwork for holistic mission and provided a stable base for the Methodist
expansion. It would be correct to discern his enormous involvement and esteem him with regards to theological and practical endeavors influencing the later missionary successes.

**John Wesley's Concept of Salvation as Healing: Developing a Wesleyan Missiology**

Throughout the above pages, implications for mission from a Wesleyan perspective abound. John Wesley's use of healing and therapeutic language in reference to and praxis of the work of God in salvation as healing presents an approach and a challenge to Christians worldwide to reach out holistically to hurting people, offering the healing hand of salvation to them.

Wesley's mission for the glory of God calls us to deep spiritual piety and prayer. God renews the world through these open avenues of worship and communication with God. The "little acts with great love," regularly demonstrates how God is at work in the world. Wesley saw God's heartbeat of holy love is for bringing wholeness to the whole world (Wynkoop 1972:166). Love working for "the restitution [restoration] of all things" (Acts 3:21) in holistic fashion is the root that persuaded Wesley to find biblical principles, if not scripture quotations, for evidence and practices for his missional theology and ministry of healing (WJW Sermon 39, "Catholic Spirit" 2:83). Salvation as healing in the plan of redemption includes all of creation.

One account of healing in the four gospels noted that 727 verses relate to healing of physical and mental illness or the resurrection of the dead (Wimber 1986:59). Wesley felt free to quote from the therapeutic terms of healing
or its derivatives to speak of the work of God involving the mission of the church. It is no exaggeration to say that healing is a major motif for Wesley.

What this study suggests is that Wesley framed his ministry at a deep level in the personal, relational language of healing. Persons throughout the world can relate to this most basic of human needs. If spirit, mind, body, and relationships are to hold together and sustain life, then a measure of health must be present. Wesley believed that the Great Physician, “the Sun of Righteousness has arisen with healing in His wings,” to provide eternal, personal life with God, the beginning of which is to be experienced in this life as love through righteousness, peace, and joy in the Holy Spirit among the gospel community.

A Wesleyan perspective on missiology is grounded biblically and relationally in God. It is because we are created in the image of God that first gives rise to our created potential for personhood. This is good news! There is also bad news. In rebelling against God, humanity and all creation suffered a mortal wound that cannot be healed by anyone other than the Divine Physician, “who, by his almighty Spirit, should heal the sickness of their souls and restore them not only to the favor, but to ‘the image of God wherein they were created’” (WJW Sermons 6:253). Wesley calls this “the dawn of the proper gospel day.”

God does not let the bad news have the finale. The good news offered is to the “whosoever will” of “all Israel” and “the fullness of the Gentiles,” and it shall be for the glory of the Lord (WJW Sermons 6:264). This conflagration engulfs local and global mission. Christ’s glad tidings mean a healing balm for the

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4 Wesley used them hundreds of times in his writings.
nations. Wesley looks at God's worldwide parish and opens his arms wide to do all the good he can for others.

The deep hurts of human need propose points of personal contact. In the world wide web of God's healing grace, it is in these divine intersections that the broken places are mended, wounds are bound up, the sick and imprisoned are visited, the captives to sin are freed, the oppressed are released, relationships are restored, and God's good creation is cared for well.

A Wesleyan mode of mission approaches life holistically, working for positive transformation in common venues. Mission moves along the common places, uses items in our hands, empowered by the Spirit, to accomplish divine purposes in individuals, groups, nations, and the world. The approach is person-centered not information-centered. That means "the glad tidings of Zion" presents Christ as going into the local contexts around the world through the Christ-followers as Christ-bearers. The gospel travels through the personal relationships modeled after the life of Jesus. Robert G. Tuttle, Jr., is fond of applying Wesley's own discipleship principle on him, when Tuttle says, "Follow Wesley as he followed Christ, but no further!" Our example to others rests on this same admonition. In following Jesus, we identify ourselves with the poor and the suffering through genuine life sharing relationships and ministries we participate in and with those to whom we go and among whom we live.

A Wesleyan missiology calls the church to a ministry of healing, demonstrating maturity in Christ, serving the oppressed, recovering the integrity of creation, exercising the works of piety, and embodying spiritual worship. In the
cries of the poor, the terrorized, harassed, displaced, and deprived of life, livelihood, or those who are forced into slavery, we hear the voice of God calling us to action. Wesley advocated a simple lifestyle, promoting sacrificial giving to add wings to the gospel to reach all places on earth with enough strength, authority, power, and means to ameliorate the desperate plight of the poor, but also partner with them for their own recovery, and viable ministry.

The gospel should be good news in all respects: spiritual, relational, and physical, reflecting the transforming power of the Holy Spirit in the individual, in societies, and in the systems of the world. God's benevolence attracts and invites, heals, searches, and sends. A Wesleyan missiology urges the church to mobilize and to go to the peoples of the earth, to persuade them to be reconciled to God, and to live according to the gospel of the kingdom, inaugurated by the “Sun of Righteousness,” who has arisen with “healing in His wings.”

Charles Wesley's famous eighteen verse hymn, “O for a thousand tongues,” of which John Wesley approved, lyrically summarizes the theme of this paper in the words from the verses below:

On this glad day the glorious Sun of Righteousness arose; On my benighted soul He shone, and filled it with repose. (verse 2)

Among the more familiar published verses run the themes of giving glory to God and salvation from sin, but he enjoins mission with personal religious experience by adding in verse 13,

“Look unto him, ye nations; own your God, ye fallen race!”
Two other emphases that he held together were:

"The mournful broken hearts rejoice, The humble poor believe."

and

Jesus, the name that charms our fears,  
and bids our sorrows cease;  
Tis music in the sinners ears,  
'Tis life, and health, and peace!  
(Kimbrough 1992:56-7; see also Berger 1995:74-75).

This radical change of life orientation and lifestyle means loyalty to Christ,  
incorporation into the community of faith, and service to the world (Mark 10:43-  
45). Christians should reflect God's glory through our stewardship of our habitat  
as we continue to provide real solutions to immediate needs, work to change  
malfunctioning systems, and labor for its healing.

It should come as no surprise that the mature Wesley viewed environment  
as a vital arena in relation to the theme of healing. Michael Lodahl in The Whole  
Creation Groans discloses that Wesley's theology advances the lines for  
considering the importance of creation through three primary doctrines:  
prevenient grace, God as holy love, and entire sanctification (Lodahl 1998:10).  
Based on prevenient grace, Lodahl posits that Wesley envisioned that God,  
through divine intimate and immanent presence sustains creation, because the  
created order has inherent, redeemable value (Lodahl 1998:14). God's holy love  
points to the unique love characteristic of God alone. Human love mirrors God's  
love in creation, but human love is limited. God's limitless love projects to all  
creation. Lodahl interprets Wesley's sermon "The General Deliverance" to insist  
that God's love extends to all creatures, pressing beyond anthropocentric
borders (Lodahl 1998:15). In entire sanctification, God the Spirit renews persons in the love and image of God.

Part of humanity's restored capacity enacts healing action on behalf of the other. Experiencing compassion received engenders reciprocity and proactive endeavors. Pure love reaches its fulfillment when it serves and cares for another. Healing love of this type, as Wesley affectionately disclosed, envisions final restoration of all creation as part of the work of the transforming love of God, whose "mercy is over all his creatures" (Lodahl 1998:18). The legitimate claim stretches to invite inarticulate creation to anticipate God's healing restoration.

Wesley affirmed the dignity and value of every human person in his thoughts, words, and actions on behalf of others. The mission of salvation as healing calls us to treat the whole person. In his labor for providing adequate healthcare for the spiritual, physical, relational, and systemic needs of those who fell within his "parish" limits, Wesley set an example to "offer them Christ." He exemplified this by loving others in practical, tangible ways, manifested in the systemic structures of society, physical environment of earth, giving special attention to healing the breaches in the lives of the poor, the marginalized, and the disempowered put into action. For example, the case of the paralytic in Mark 2:5-12 demonstrates the personal and relational nature of salvation/mission as healing. Healing is an act of grace that communicates God's activity and presence to the recipients. This is part of the abundant life conveyed in John 10:10. The church is God's intended healing community, extending salvation as
healing, as a symbol in the present order of its future reality—a body completely healed “without spot or wrinkle,” finally presentable to God.

Although mission in a Wesleyan mode calls us to a deep awareness of who God is and who we are, it points us to the world as the object of God’s affection spoken by the Psalmist as: “Praise the Lord, O my soul; and forget not his benefits—who forgives all your sins and heals all your diseases (Psalm 103:2-3). Mission is empowered and propelled by the love of God, as perfect love enthroned in the soul, for the healing of the nations. A Wesleyan missiology involves working to bring healing changes at all levels of life in our world to reflect “the righteousness, peace, and joy in the Holy Spirit.” We continue on this Herculean task today just like its practitioners have done for centuries, one little act at a time, “faith working by love,” for the glory of God.
Jesus wept over a real Jerusalem, a Jerusalem ruled by Rome and entrapped by religiosity rooted in human rules, a Jerusalem of upper rooms, small shops, lepers, beggars, and rich young rulers, a Jerusalem of Pharisees who came at night, adulteresses and crowds of ordinary people who couldn’t make up their minds, a Jerusalem so spiritually blind that it could not recognize the Messiah it longed for even when he stood in their midst. Looking at the world needing Christ’s mission means looking at the fallen material and spiritual parts of the world—a holistic view. This does not make the view any less Christian or [less] biblical. It is after all God’s world—all of it. (Myers 1996:5)

The holistic mission view advocated by World Vision International provides a lens to view Wesley’s approach to mission through the salvation-as-healing rubric. In investigating John Wesley’s understanding, teaching, and practice of healing and its relation to mission expressed through his theology, this dissertation assesses to what degree Wesley provides a viable approach to holistic mission for faithful and relevant contemporary missiological thought and practice. This chapter examines MARC publications from 1991 to 2003, the editorship era of Bryant L. Myers, which intentionally emphasized holistic mission, as the primary basis for articulating the World Vision International’s emphasis used in this assessment process. Although the focus work of World Vision manifests itself primarily in relief and development work and not evangelism in the classic sense per se, the process and motivation for their specific activities provides the main point of dialog between World Vision and Wesley.
World Vision International is a Christian relief and development organization founded by Bob Pierce in 1950. It purposes to follow the great commandment to love one's neighbor as oneself. Heeding Christ's model of unconditional love, World Vision focuses on those who are most vulnerable or most in need: sick, hungry, persecuted, homeless, or defenseless people, especially children, in many lands (Hirsch 2005). The heart of World Vision's work helps communities build stronger and healthier relationships. World Vision International particularly cares for children, because children are a prime indicator of a community's social health. "When children are fed, sheltered, schooled, protected, valued, and loved, a community thrives."

World Vision International sees itself as a guest in the host countries and abides by their laws, which may prohibit Christian teaching. They provide assistance based on need, not on the recipient's religious participation or preferences. Their aim is "to be trustworthy friends and partners in breaking the shackles of poverty," envisioning fullness of life for the children and the communities as God intends for them to enjoy. The World Vision International staff communicates the love of God by example of what "fullness of life" means emerging in trust, hope, and mutual caring.

They seek to do contextual theology by drawing upon local pastors and lay leaders trained and gifted in answering the questions posed from the local situation and addressing the individual needs of those who demonstrate a deep

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1Dean R. Hirsch, President, World Vision International


spiritual hunger. In short, they seek to model Jesus' love to children and the entire community.

The core values of World Vision International further elaborate and provide support for the above material detailing their commitment as holistic ministry (see Appendix B). Concentrating on MARC publications from 1991 to 2003, promoting holistic mission as a contemporary mission viewpoint, will serve as the theoretical framework for interpreting the relevance of Wesley's approach to healing for contemporary mission. Although the eighteenth-century milieu of socio-political, economic, medical, and religious factors that contribute to attitudes, mores, and practices of the period, set the context of the investigation of Wesley himself, the World Vision International/MARC dialog partner will be a way of assessing the contemporary viability of Wesley's salvation-as-healing emphasis pointing to holistic mission.

**World Vision's Approach to Mission**

The World Vision International/MARC Holistic Approach to Mission addresses research question three: What insights emerge from a dialog of John Wesley's theology and practice of healing with the World Vision International holistic mission approach? The intention is to analyze and discuss the theological vision of holistic mission presented in their literature more than its implementation by any particular individual practitioners or missionaries of World Vision International staff or its representatives.

Bryant Myers describes holistic mission for World Vision International in terms of re-linking physical, spiritual, and symbolic reality in attempting to
overcome the bifurcation of these aspects of life evident in many Western cultures stemming from a paradigm shift through the modern enlightenment philosophical worldview (Yamamori, et al. 1995:180). Myers is not advocating a simplistic fifty-fifty split between the activities of evangelism and social concern. Ted Yamamori follows the position offered by the late Paul Hiebert that holism (different from philosophical holism or atomism) first challenges the divided worldview as unbiblical, when Hiebert clarified, "We must distinguish between Creator and the creation but see the latter as a whole" (Yamamori, et al. 1995:134). Christian holism is combating the destructiveness exploited by evil through the consequences of sin—self-centeredness, injustice, poverty, broken relationships, damaged personalities, diseases, ruination of the earth, and death—both temporal and eternal separation from the rest of creation and God.

The biblical worldview offers full salvation from the above-mentioned devastation, through God’s shalom. Hiebert further suggested that the remedy must confront the malady in the systems of life because, “humans are physical, biological, social, cultural, psychological, and spiritual beings,” simultaneously integrated (Yamamori, et al. 1995:135). Breakdowns in one area affect the other dimensions. For example, if someone suffers from migraine headaches, it does not only affect the head with a physical pain; it sometimes impairs thinking, emotions, attitudes, and other responses. The point is that the person’s whole life is affected. The objective is to look deeper than the symptoms to the root causes and deal with them. Another example makes this clear. Feeding the hungry is necessary at the immediate need level, but to alleviate physical
poverty, the need requires redressing its interactive constituent contributors, for example, disease, lack of education, broken family networks, lack of economic opportunity, lack of concern, desire, spiritual opposition or factors, etc., and revamping the systems to make adequate provisions for individual and group self-care desirable and possible.

Along with offering a culturally appropriate expression of the gospel of Christ, there is the need of retaining what is culturally good and diminishing the local evil. The transformation necessary encompasses individuals and communities to root out the sinful, oppressive, and destructive forces, practices, ideologies, and systems perpetuating the problem (Yamamori, et al. 1995:136-40).

The long-term goal is to train Christian leaders to establish churches promoting the kingdom of God in the transforming power of Christ the King. This, of course, is not the only way the kingdom thrives. Pentecostal scholar Murray Dempster characterizes the work of the Holy Spirit in mission as empowering individuals and communities in the struggle to overcome poverty and injustice, and to promote human rights, etc. (Samuel and Sugden 1999:48). The focus and understanding of the approach relies on the Holy Spirit's initiative, not human initiative, battling oppressive forces of the principalities and powers and wicked spiritual forces in high places (Samuel and Sugden 1999:89). The intension is not to demonize a particular culture or political structure, but to recognize the integrated approach necessary to release the captives and the oppressed by dismantling the strongholds in whatever form they appear (Yamamori, et al.)
This means that a holistic mission approach advances far-sighted mission activities among its recipients. Those who experience holistic ministry live well-rounded, gospel-empowered lives in Christ imbued by the Holy Spirit.

Samuel shares candidly that the theological visualization portrayed in their vision for holistic ministry lacks complete fulfillment in practice. Often those practicing ministry, even under the World Vision guidelines (see Appendix B) and theology of ministry, can succumb to either an “evangelism focus,” or a “social action emphasis” and divide these inspired kingdom methods (Yamamori, et al. 1995:154).

Viv Grigg advocates a primacy of evangelism and church planting, and presses the position that church bodies should tackle the problems of the urban poor. He admits that on occasion, a group may need to start with community development to get the attention of the needy, but the gospel is their most dire need. Even in this seemingly bifurcated evangelism/social action split mentality, he actually stresses holding the incarnational acts of the community of faith as conjunctively expressing the gospel reason for their presence among the destitute as an indication of their more holistic perspective (Grigg 1992:3, 239).

Along this same vein, Bruce Bradshaw perceived Viv Grigg’s theme and intentionally worked on healing the split mentality between the evangelism emphasis and the social action emphasis supporters. Bradshaw expresses his critique of the “either-or” debate in terms of the bounded, centered, and fuzzy set paradigms. He charges those perpetuating the split as viewing the Christian work from a bounded set mentality of exclusively presupposing that one way or
the other of practicing ministry is authentic and the different side is less valid.

Bradshaw offers an understanding of the centered set as a dynamic process in which people, if they are moving toward the kingdom of God, are becoming Christian. In like fashion, holistic mission practices the process of breaking down barriers and clearing the way for people to receive Christ and find abundant life in Christ in the multiple arenas of existence (Bradshaw 1993:153-56).

René Padilla reflects theologically on World Vision's commitment to holistic mission. He relates that the life and mission of the church arise out of the triune nature of God (Yamamori, et al. 1997:101). Padilla enumerates the desirable qualities of individuals and faith groups with the terms: *spirituality* (referring to inspiration and motivation by the Holy Spirit), *incarnation* (referring to demonstrating Jesus' kind of compassion toward the oppressed and helpless masses), and *fidelity* (referring to embodying God's purposes) (Yamamori, et al. 1997:101). When the love and service of the faith communities express themselves in the visible and concrete, they encounter the tangible demonstrations and more complete claims of the gospel calling for response.

Dealing with people in broad fashion, Missiologist A. H. Mathias Zahniser proposes, specifically referring to traditional religious society (trs), but opening the door wider, that "[traditional religious societies] characteristically connect all of life with spiritual meaning and make the connection with ritual" (Zahniser 1997:184). Zahniser affirms Thomas McAlpine's explication of holistic mission in terms of "The Christian community is to be a sign of the kingdom, in which evangelism, social action, and the Holy Spirit are present and inseparably
related" (McAlpine 1995: 2). Zahniser supplements McAlpine's statement by coupling it with the idea of discipling (Zahniser 1997:185).  

Grace Roberts Dymess talks about "coping strategies of urban poor women." The plight of women who suffer under the circumstances of urban poverty expose a particular vulnerability of this near invisible population inhabiting "some of our most neglected and oppressed neighborhoods" (Yamamori, et al., 1998:128). Yet, in the efforts that draw women together to work for economic improvement, access to land and housing, shared childcare, along with the discovery of their intrinsic value and being made in the image of God illustrates "faith working by love" in a holistic mission context (Yamamori, et al., 1998:136). Under the World Vision umbrella, Kenneth Luscombe explains, "Mission is a holistic notion emanating from the wholeness of God and directed toward the fulfillment of creation . . . so that all creation, delivered from its futility and finitude, can exult in response to God who is 'all and in all!'" (Yamamori, et al., 1998:203).

In other words, holistic mission from the perspective of World Vision, as developed over the years, attempts to make the gifts of life, grace, and truth visible and viable to all those who need it. The issues and persons selected provide, at least representatively, the different Christian perspectives and concerns to reach all the people groups of the world with a viable and effective

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4Zahniser "believes discipling begins in God's gracious love for all before birth and continues on at least until death, and includes pre-evangelism, evangelism, and all the processes of nurture, education, and formation that work toward the fulfillment of every believer's destiny—conformity to the image of Christ and incorporation into a Trinity-like community of love" (Zahniser 1997:207).
gospel that meets the multiple needs of the people and presents Christ’s present and coming kingdom (Van Engen, et al., 1999:7, 207).⁵

**John Wesley’s and World Vision’s Approaches to Mission Compared**

This section compares six significant elements in Wesley’s approach to mission under the salvation-as-healing rubric through the World Vision lens. The “World Vision lens” comes from their list of stated core values (see Appendix B) that describes themselves. The significant elements consist of:

1. a Christian Trinitarian commitment with emphasis on the gospel;
2. a commitment to the poor as encountered at the social margins with special attention to children;
3. healthy relationships governed by love;
4. stewardship of resources;
5. partnering with attention to contextual theology and cultural sensitivity;
6. vigorous engagement in systems of relief and development work.

World Vision is a recognized and an established practitioner of relief and development work in accord with the holistic mission method described above. The world arena is exactly where World Vision operates, but in its encounters with the world, World Vision looks for God in the faces of the people to whom it ministers.

In whatever country World Vision works, its theological basis is from a Christian Trinitarian center. In God’s love for all people without discrimination or conditions, they intend to practice the gospel of Christ holistically (Myers 2001:9).

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⁵The editors include many perspectives across ethnic, continental, economic, and gender lines (i.e., twenty-one men and four women covering over twenty countries or ethnic origins) (Van Engen, et al., 1999:xii).
"As Christians, we believe in the King (Jesus) who has come and whose kingdom is both established and is yet to come. The world is not as it should be or as it will be when God finishes what God has started" (Myers 2001:12). Being committed to the God of mission leads the followers to think and act likewise.

Wesley's theological commitment and the one espoused by World Vision are similar in fundamental ways. Yet, there are some nuanced differences. A Wesleyan view that accepts the tripartite description of God as Father, Son, Spirit, one-in-three, and three-in-one explains this reality as the source of all that is. A distinctive contribution that Wesley offers is a relationship to God and the world through prevenient grace. H. Ray Dunning observes, "Prevenient grace as a principle of knowledge affirms that one's experience of the world raises the question of God, because one is already aware of an impinging presence [that] is not secondary and inferential, but primary and direct" (Dunning 1988:163). The intimate relationship with God was lost in the human rebellion against God, but God graciously restored the ability to recognize and respond to God's own presence. The Self-revelation of God finds its highest and perfect expression in the person and act of God in the Son, but nature is nonetheless not devoid of God's presence.

John A. Knight, General Superintendent Emeritus in the Church of the Nazarene, explicates the point, "Through the doctrine of prevenient grace, assuming man's [sic] proper use of it, Wesley was enabled to maintain the absolute character of the claims of Christ and the church, and also the validity of the non-Christian's knowledge" (Knight 1976:117). Thus, "the Wesleyan
approach is to recognize whatever truth may be found in other religions is the result of the activity of prevenient grace in its revelatory function" (Dunning 1988:166). The universal divine sense leads to the law but not to the gospel.6

Wesley approaches this from the rubric in his sermon “On Conscience” (1788) based on 2 Corinthians 1:12. He defines conscience as “that faculty whereby we are at once conscious of our own thoughts, words, and actions; and of their merit or demerit, of their being good or bad; and consequently, deserving either praise of censure” (WJW Sermon 105, 3:481; see also Sermon 85, “Working Out Our Own Salvation). Wesley insisted that conscience is not a natural category, but a universal one restored by God’s grace to all. Wesley “equates conscience with the work of the Son of God as ‘The true light, which enlighteneth every man that cometh into the world.’ It is furthermore related to the work of the Spirit of God. The universality of conscience, along with the nature of its work, creates a sense of law” (Dunning 1988:167; see also Lindstrom 1981:48-49). As such, it is an early Divine act of healing toward reconciling humans with God.

The implication of conscience in light of prevenient grace is that those who respond to the light of their conscience are responding to God’s grace and truth “as a small degree of light given to those that are under the heathen dispensation” as “faith of a servant” which is inferior to the “faith of a son,” but is still saving faith, even though it needs to be led on to salvation by faith proper

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6 A survey of the way to salvation offered by the major world religions seems to verify this. Hinduism, Buddhism, and Islam base most of their beliefs and practices on merit, achievement, and good works. Pure Land Buddhism comes the nearest to the concept of New Testament grace, but the object of its hope is false from a Christian perspective.
The missionary would do well to affirm the points of grace as found in the local setting and to illumine their glimmers of truth as pointing to Christ.

A second core value for World Vision is a priority to the poor from a Christological center. The heart of World Vision's work spotlights community efforts to build stronger and healthier relationships and intentionally concentrates its most vigorous toil on care for marginalized women and impoverished children, because "the health and care for the children at the margins of society indicate most clearly the social health of that society" (Yamamori, et al., 1998:136). Their intention is to work jointly with God and the creative endeavors inside each culture to combat

the Evil One [who] is working tirelessly to bend those parts of the global context that have potential to work for life and life abundant to make them life-destroying or life-denying. Rebellion is still the rule in the world, and evidence in the form of the exploitation, abuse and neglect of children is sadly present in every culture. (Myers 2001:12)

John and Charles Wesley also gave high attention in their mission work to children. Early in their public ministry, Wesley established education as a centerpiece of "Methodist" activity to combat the effects of human fallen nature. Children bear the image of God and have an important identity and destiny in his kingdom. Christian education aimed to produce faithful leaders for the church and to enable Christian advocates to be leaven in society at-large through their influence and work in the marketplace. He labored to provide teaching and nurturing to meet the needs of the local people group to develop leaders that reflect the biblical standards indigenously apropos and in continuity with the
broader Christian tradition (Acts 14:23; Ephesians 4:11-12). Therefore, Wesley spent considerable time and effort in the establishing and maintaining Kingswood School for the purpose of education “in every branch of useful learning” and caring for the spiritual, social, and physical needs of children of poor families from teaching the alphabet to “the work of the ministry” (Heitzenrater 1995:168).

To this end, Wesley produced practical resources: a special collection of prayers, *Hymns for Children* (1763), a pattern of behavior, and a curriculum for their training and development. It was important to Wesley that the children have appropriate education, moral discipline, relational and spiritual training. Wesley, as suggested by his mother, assumed that a child could not learn to his or her best ability, until the rebellious nature within received a lethal blow and the distractions of poverty were ameliorated (WJW Letters 25:330-31; Collins 1999:12; Heitzenrater 1995:26). Healing the wound of poverty in the lives of children acutely concerned Wesley, because he knew the voice of “want” from his own formative youth in the Epworth parsonage trying to cope with the meager income provided for their large family (Cf. Tuttle 1978:40; Collins 1999:10-11 Heitzenrater 1995:167).

To elaborate further, Wesley’s basis for broader instruction in all subjects begins at this fundamental level of conquering the will of the child to yield to “the discipline and instruction of the Lord” (drawing on Ephesians 4) (Fielding

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7 The first building began in 1740, under George Whitfield’s work and consisted of a large central room with four smaller rooms on each end. The central part of the building still stands and is called Wesley’s Chapel. For several years, the coal miners and their children were taught to read and write and pray there. Then on April 7, 1746, the foundation stone for a building large enough to house boarders was laid. At that ceremony John Wesley preached from Isaiah 60:22 “A little one shall become a thousand and a small one a strong nation.” The three-story building was completed in 1748 and on Friday June 24, the opening ceremonies for the New House were held.” (Tracey 1999 section D, paragraph 7; see also A. H. Body 83)
The purpose of education, as Wesley understood it, was to provide the structure and correctives to the natural inclinations of the heart to self-centeredness with all of its ramifications for ignoring God and others. Wesley put it in 1783, in "A Thought on the Manner of Educating Children:

Scripture, reason, and experience jointly testify that, inasmuch as the corruption of nature is earlier than our instructions can be, we should take all pains and care to counteract this corruption as early as possible. The bias of nature is set the wrong way: Education is designed to set it right. This, by the grace of God, is to turn the bias from self-well, pride, anger, revenge, and the love of the world, to resignation, lowliness, meekness, and the love of God. [It] is our business immediately to check their growth, if we cannot yet root them out. As far as this can be done by mildness, softness, and gentleness, certainly it should be done. But sometimes these methods will not avail, and then we must correct with kind severity. For where tenderness will not remove the fault, "he that spareth the rod, spoileth the child." To deny this is to give the lie to the God of truth, and to suppose we can govern better than Him [sic]. For, "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." (WJW Letters 13:477)

Put succinctly, for Wesley the purpose of education is not education, but Christian orientation and living, in other words, to promote "inward and outward holiness."

The base motivation for all attitudes, thoughts, words, and works from the instructor and the children was rooted and grounded in love. Wesley understood that Jesus recognized the value, identity, and need to protect children by giving his sternest warnings against those who would mistreat or lead them astray (Matthew 18:2-6). To enfold children after the model of our Lord Jesus Christ, and in order to provide an effective form of education, Wesley searched for

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8 Wesley preferred the terms "discipline" and "instruction" to "nurture" and "admonition" as a more accurate rendering of the original language.
quality educators, the correct kind of schoolmaster who could both discipline from a mild disposition and use “kind severity,” if the child would not respond to the gentler method (Prince 1926:108).

On caring for the children as a high priority from a motivation of love is a point of agreement between World Vision and Wesley. Recognizing the long history of attack and abuse against children, well documented in many cultures and times right up to our own, it is the church’s responsibility to help children discover their unique identity and destiny in God’s kingdom. The attempts to destroy and oppress children all over the world through abortion, the break-down of families, child abuse and neglect, malnutrition, exploitative child labor, suicide, military exploits, and the sex-tourism industry are both egregious and heinous. Wesley reminded the church to recognize and embrace the task to protect, empower, and nurture the children. World Vision offers this understanding as their bottom line for mission to care for the world’s children in harm’s way when it

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8 Time and space prevent all but brief mention of the orphanage in New Castle or the Lying-in Hospital in London. The hospital was a place of refuge for destitute expectant mothers. During their stay, the young women received physical care, religious instruction, and vocational training. One year, for example, no fewer than 300 such women entered this institution. See also Wesley Tracy’s comments that there were Methodist Sunday schools at least a decade before Robert Raikes’ schools; [and] that Raikes produced his Sunday school only after Sophia Bradburn, a Methodist preacher’s wife, suggested it to him.


9 Violent and devastating attacks on children, however, intensified at key turning points in redemptive history. It seems that our enemy stirs violence against the powerless and weak, especially at key junctures in redemptive history, suggesting that the modern day attacks like abortion, acts of genocide, and exploitation may signal another major move of God in our time. Note the widely practiced infanticide around the birth of both Moses and Jesus Christ, respectively. Jochebed, the nurse-mother of Moses, who shielded children from violence and played a unique role in redemptive history through the care offered to the children placed in her sphere of love and in Mary and Joseph provide powerful role models in caring for children. The church needs to continue to support and help strengthen marriage and family in Christian community as a primary unit for the nurture and training of children.
declares, “When children are fed, sheltered, schooled, protected, valued, and loved, a community thrives.” 11

A third area of comparison as stated in their “Core Values” is the commitment of World Vision to healthy relationships governed by love:

We regard all people as created and loved by God. We give priority to people before money, structure, systems, and other institutional machinery. We act in ways that respect the dignity, uniqueness, and intrinsic worth of every person — the poor, the donors, our own staff and their families, boards, and volunteers. We celebrate the richness of diversity in human personality, culture, and contribution. We practice a participative, open, enabling style in working relationships. We encourage the professional, personal, and spiritual development of our staff.

The work done through World Vision is not just social work through a Christian worldview of tasks to be done, but places priority on the people themselves. Because God loves the peoples and the people of the world, World Vision can also express love to God by loving people through being with suffering people and the deeds on their behalf.

For Wesley, this is the central place where the theme of healing finds is highest expression, because God is love (1 John 4:8b). Love is central in Wesley, because it is central in Scripture. It is central in Scripture because holy love is how God expresses who God is. Every aspect of the atonement is an expression of love. Holiness is love. The meaning of religion is love. Christian perfection is love. Christian holiness is our telos, because it is the dynamic that gives relationships their content as a reflection of the image of God in us.

Wesley shared part of his insight on the image of God in Sermon 45, “The New Birth,” in this way concerning Ephesians 4:24:

In this image of God was man made. "God is love:" Accordingly, man at his creation was full of love; which was the sole principle of all his tempers, thoughts, words, and actions. God is full of justice, mercy, and truth; so was man as he came from the hands of his Creator. God is spotless purity; and so man was in the beginning pure from every sinful blot. (WJW 2:188)

The point here is "holiness was for Wesley the recovery of the image of God" (Wynkoop 1972:110). What this means is that the human creature partakes of the natural order, a part of history, and is a self-aware spiritual being able to commune with God and designed for fellowship as a picture of human wholeness and health (Wynkoop 1972:114-15). The emphasis is on the relationships and their attendant moral responsibilities noted in biblical passages like Colossians 3:9-10, and II Corinthians 3:18 stressing Christlikeness. Human love, practiced like Jesus' love, displays loving God with one's whole being and others with the kind of thoughts, words, and works that exclude selfishness ("a distortion of self-love, but not its essence"), but acts from a center re-ordered by God that provides a proper measure of self-acceptance, self-esteem, self-conscious identity and respect (Wynkoop 1972:141, cf. I John 4:7-15).

The call from God is for the outbreak of love to pursue its rightful fulfillment in something—Someone—greater than its host. Love is bigger than the self and must seek beyond itself in order to keep from destroying itself by cannibalization. Selfish love, having no other partner, closes its blinds from the inside, sits in the darkness, and fears the thing it wants so passionately, but refuses to open up to
God and others for true communion in righteousness, holiness, and happiness in the commonalities of life.

Hear Wesley's expression from *A Farther Appeal to Men of Reason and Religion*, Part I (1745):

And did not He who is loving to every man design that every man should attain true love? "O that all would know, in this their day, the things that make for their peace!" And cannot the love both of God and our neighbour be practised, without breaking in upon the common duties of life? Nay, *can any of the common duties of life be rightly practised without them? I apprehend not*. I apprehend I am then laying the true, the only foundation for all those duties, when I preach, "Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself." (*WJW* 11:119, my emphasis)

Wesley approached people based on treating them the way that he wanted to be treated. His thoughts and prayers toward others, even toward his enemies, exuded goodwill (Gill 1951:41). He entered different relationships with people based on their mutual discernment of circumstances as to how intimate and personal those kindly affections warranted. Some people were Wesley's physical family, others were like-minded Christian friends placed in his inner circle of confidants based on trustworthiness. He attended to others, because they needed his care. Still others needed Wesley's instruction and correction. In all these cases, however, his motive was to think, act, speak, and *to be* an avenue of God's healing love to them, nothing more and nothing less.

World Vision's point four dealing with the stewardship of resources provides this view,

The resources at our disposal are not our own. They are a sacred trust from God through donors on behalf of the poor. We
are faithful to the purpose for which those resources are given and manage them in a manner that brings maximum benefit to the poor.

We speak and act honestly. We are open and factual in our dealings with donor constituencies, project communities, governments, the public at large, and with each other. We endeavor to convey a public image conforming to reality. We strive for consistency between what we say and what we do.

We demand of ourselves high standards of professional competence and accept the need to be accountable through appropriate structures for achieving these standards. We share our experience and knowledge with others where it can assist them. We are stewards of God's creation. We care for the earth and act in ways that will restore and protect the environment. We ensure that our development activities are ecologically sound.

(http://www.wvi.org/wvi/about_us/who_we_are.htm. Accessed October 1, 2005) (my emphasis)

The worldview behind these standards "is the understanding that God has created a good and life-giving social world and that wherever we find good in our world, we see evidence of God's work and gifts" (Myers 1998:xix). The work picks up the story in the middle of "God's project to restore the lives of individuals and communities, marred by sin, so that they can be good, just and peaceful once again" restored to the image of God in its fullness (Myers 1998:xix). The intention is that the resources brought to the table are not to be separated (in a bifurcated dichotomy of a Western Enlightenment worldview) into spiritual and physical categories. The elements of the seen world are infused with the energy and ways of understanding that manifest the unseen reality. As noted above in chapter three in the "Excursus on Wesley's Economics" (p. 36-37), the most basic point for a Wesleyan view of stewardship is that the wealth and possessions are "a trust from God for the poor" (Jennings' emphasis) (Jennings 1990:231; cf. Marquardt 1992:37). Therefore, the resources should be used accordingly.
Point five of World Vision's core values covers partnering and attention given to contextual theology and cultural sensitivity.

We are members of an international World Vision Partnership that transcends legal, structural, and cultural boundaries. We accept the obligations of joint participation, shared goals and mutual accountability that true partnership requires. We affirm our interdependence and our willingness to yield autonomy as necessary for the common good. We commit ourselves to know, understand, and love each other.

We are partners with the poor and with donors in shared ministry. We affirm and promote unity in the Body of Christ. We pursue relationships with all churches and desire mutual participation in ministry. We seek to contribute to the holistic mission of the church.

We maintain a cooperative stance and a spirit of openness towards other humanitarian organizations. We are willing to receive and consider honest opinions from others about our work. (http://www.wvi.org/wvi/about_us/who_we_are.htm. Accessed October 1, 2005)

World Vision is working hard to empower local governance of partners at the level of the local networks (Myers 2001:29). At the same time, World Vision seeks to understand the business sector and draw on its vast resources (Myers 1999:151). This means that World Vision coordinates efforts with the local "host society" (communities) and other groups to reach non-conflictive goals to improve conditions for the people while cultivating positive results among each of the constituent participants, while maintaining their essential identity and a respectful stand (Myers 1999:150). The design is (1) to connect with grassroots leaders in the key areas; (2) to enrich the lives of the people by personal involvement; (3) and create multi-level collaboration between leaders. The practical results, for example, may (1) assist local producers with production methods that are socially and environmentally sound; (2) help with exports and
marketing of those products abroad; (3) help create brands for those products; (4) participate in lobbying activities for standards and codes of conduct for production and trade activities; (5) negotiate for fair-trade conditions for the producers (Myers 1999:153).

On this point, World Vision speaks to a far more developed global economy and broader audience than Wesley did in the eighteenth century. Wesley, however, was aware even then of "the scarcity of provisions" and the unequal distribution of wealth. Covered under his commitment to "works of mercy" (1773), Wesley attempted to work with the establishments to reform and improve the systems, the conditions, and the provisions for the underemployed, unemployed, and the unemployable (WJW (Jackson) "Thoughts on the Present Scarcity of Provisions" 11:53-59). In this tract, Wesley delineates the problems plaguing society to include "the waste of grain in distilling ['spirituous liquors'], raising too many horses for carriages, and [for the] French nobility, the monopolizing of farms, general pursuit of luxury by the wealthy, high rents, and high taxes (Maddox 1994:245; see also WJW (Jackson) 11:53-59). Wesley offers specific solutions to these problems that relate to individual and systemic changes. Although Wesley later affirms the national economic stability in general, as noted in "A Serious Address to the People of England with Regard to the State of the Nation," his suggestions and personal efforts reflect work at both the individual level and systemic intervention level.

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12 See also WJW Journals 2 September 1776; and WJW (Jackson) "A serious address to the People of England, with regard to the State of the Nation," 11:140-49.
Point six of World Vision's core values provides vigorous engagement in systems of relief and development work:

We are responsive to the life-threatening emergencies where our involvement is needed and appropriate. We are willing to take intelligent risks and act quickly. We do this from a foundation of experience and sensitivity to what the situation requires. We also recognize that even in the midst of crisis, the destitute have a contribution to make from their experience.

We are responsive in a different sense where deep-seated and often complex economic and social deprivation calls for a sustainable, long-term development. We maintain the commitments necessary for this to occur. We are responsive to new and unusual opportunities. We encourage innovation, creativity, and flexibility. We maintain an attitude of learning, reflection, and discovery in order to grow in understanding and skill. (http://www.wvi.org/wvi/about_us/who_we_are.htm. Accessed October 1, 2005)

Beris Gwynne, World Vision Australia's group executive for international and indigenous programs, advises, "The integration of faith and life, faith and work in every aspect of our being" as individuals and as the collective church in presence and ministry on earth is our part in God's plan for us in holistic living at home and abroad (Myers 1999:161). Siobahn O'Reilly, conflict and reconciliation officer of World Vision UK, demonstrates how this integration of faith and works comes together to produce relief and development results. For example: Rural Area Development Programs mobilize "all beneficiaries of people groups with different religious, ethnic and political identities to work together toward one aim, that is, community development" (Myers 1999:113).

The concepts of relief and development have been around since compassion looked upon another's plight in disastrous circumstances and desired to help. As noted in Chapter One, Wesley's mind on the matter was to be personally involved in relieving those who suffer from the crushing conspiracy of circumstances and systems that ignored the cries of the needy (WJWSermon
59, “God’s Love to Fallen Man” 3:430). During the earthquakes that hit London in Wesley’s lifetime, especially in 1756, the Methodists mobilized to comfort and to provide assistance to those adversely affected by the upheaval.

The tasks of this work clamoring for attention are: (1) immediate suffering caused by a disaster (relief), or (2) systemic problems of poverty caused by ingrained attitudes, behaviors, and conditions (development), spotlight the needs of all the people involved to bring about the best possible solution under the circumstances. The underlying motive for the gospel-social effort is God’s love in practical ways to care for each of the participants. Although the interaction may be disproportionate of the serving toward the served in actions of material aid, spiritual, and emotional support, nevertheless, those who are receiving the most also have friendship and love to give in return in no less measure in the newly initiated relationship aroused by the events. These actions themselves arise out of a theology of mission that includes both the theoretical and practical expressions of the love of God alive in the Christian believer.

After analyzing World Vision’s approach to mission it seems that among the affirmations already noted above three critiques about Wesley may be in order. Wesley may not have had an acute sense of the global context. Certainly his information about world regions and affairs, though often up-to-date with eighteenth-century discoveries, did not boast an advanced global awareness. A second critique addresses the issue of partnership. Although Wesley’s broad irenic personal philosophy of “think and let think,”13 articulated in 2 Kings 10:15,
arising out of a "right heart" and a "joined-hand offer" expressed an ecumenical spirit, actual cooperation between his Methodists and other groups of differing theological opinions or modes of worship rarely occurred (W JW Sermon 39 "Catholic Spirit," 2:82ff).

A third point of critique from a World Vision perspective may conclude that Wesley was not aggressive enough in trying to reach the "ends of the earth." It is a well-studied fact that Wesley’s model of evangelism of awakening-style preaching, forming small groups for Bible study, fellowship-accountability, discipleship, and ministry to others was dramatically effective bring thousands to Christ in much of Great Britain and its holdings, but his efforts to reach the faraway places of the world outside British auspices were still under development.

Looking at World Vision from Wesley’s perspective yields an additional three insights. An early observation that Wesley would notice is that World Vision’s work is not directly subject to the umbrella of the Church. Although in our present world circumstances that lack of connection may circumvent some restrictions placed on churches in countries that do not allow "Christian evangelism," he would likely suggest a more direct connection to the church.

A second observation would suggest that evangelism had slipped out of balance, giving way to a separated emphasis on the physical tangible ministries, however unintended. For Wesley, it was important that the "works of mercy" and

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7. "The Way to the Kingdom," I.6. Wesley’s theological mission sought a koinonia that could stand firmly against both sectarianism and secularism as the premise behind the epigram (W JW Outler "Introduction"1:87).
the "work of piety" be conjoined and press an emphasis on urging people to appropriate Christ's and the Spirit's work in a personal way.

A third observation is that their theological presuppositions are not clearly stated. Their core values are openly Christian, but do not explicitly reveal their theological presuppositions.

Together the above affirmations and critiques serve to shape what a more holistic approach to mission may entail. These insights provide implications that will be drawn out in the last chapter.
CHAPTER 7
Conclusion: John Wesley, Mission, and Healing

Walking through the eighteenth century, selecting, reading, sorting, and interpreting Wesley's intentions, words, and works, confirmed some familiar themes and brought to light other elements that are lesser known, (except by a few Wesley specialists). This dissertation explored and analyzed the theme of salvation as healing in John Wesley's writings, calling attention to his emphasis on the missiological nature and character of the relationships between God, ourselves, and the world. Wesley based the salvation-as-healing theme and its missiological significance on biblical, historical, theological, and practical grounds, envisioning "the healing of the nations" (Revelation 22:2) and "the restoration of all things" (Acts 3:21).

The familiar elements of Wesley's theological method of using Scripture, tradition, reason, and experience constitute the so-called Wesleyan Quadrilateral, but this research suggested additional dimensions that need to be explored missiologically: creation and culture. These are key elements for understanding and interpreting Wesley's conception and practice of holistic ministry.

Such analysis yields a more complete and complex Wesleyan interpretive matrix. Wesley emphasized healing in order to demonstrate the central character of God and of the nature of the gospel of Christ in the mission of comprehensive salvation. Wesley's inclusive practices, applied on a multivalent level, point to the broad approach that he used with the Methodists in his
missional theological reflections and activities among the people. Wesley's preaching and various forms of discipleship in reaching the people constituted an integral and strategic evangelistic emphasis of holistic healing ministry. They, in turn, point beyond Wesley, offering an important resource for comprehensive, authentic mission today.

Research Findings

This study explored and analyzed John Wesley’s contribution to mission and healing and the degree to which his theological and practical approach to mission provides an important resource for faithful and relevant contemporary missiological thought and practice. Wesley's theology distinguishes itself as pertinent for the contemporary Christian world. His thought and practice for the church had seminal impact on his immediate context, but also influenced a wider audience.

This research contributes to the fields of Wesley studies, missiology, and (and medical science to a lesser degree) by drawing attention to the missiological and healing nature and character of John Wesley's theology and practice of ministry. It also provides resources for contemporary understanding and implementation. The research covered three primary areas regarding the healing theme in John Wesley's theology and practice:

1. Wesley's understanding and critique of healing and medical practice of his day,
2. Wesley's theological and practical approaches to healing, and
3. Wesley's theological and practical approaches to mission.
The relevance of these three areas may be summarized as follows:

1. Wesley's Understanding and Critique of Healing and Medical Practice of His Day

Wesley was critical of the burgeoning medical establishment of his day. His “holy love” resembled ire when he spoke against their incompetence and lack of compassion for the people whom doctors served. Wesley had little confidence in most doctors, except a few competent ones who also put their trust in God.

Wesley accused the medical establishment of avarice and exploitation of the poor. Another critique of especially the “secular” doctors is that their diagnoses were mono-focused on treating the symptoms without consideration of multidimensional causes. For example, Wesley saw that for some who needed physical care, their illness stemmed from either a spiritual, psychosomatic, relational cause, or some combination of causes. That fact led him to treat the whole person. The medical establishment tended to view and treat symptoms and illnesses as if physical roots were the sole cause of the ailment.

2. Wesley’s Theological and Practical Approaches to Healing

As detailed above, Wesley believed that God had specifically enabled him to bring comfort, cure, and care to many of those who came to him for help. When Wesley spoke with a sick and needy person, he was aware that their needs ran deeper than physical illness. The advantage Wesley claimed over many physicians was that he could look beyond the merely physical dimension to diagnose the source(s) of the person’s disturbance.

Wesley did not believe that the body would be perfected in this life, but he cared for the physical needs of people with the urgency called for in the gospel
concerning the spiritual life of the people (Bowmer 1959:60ff). Concern for a healthy mind, a vigorous body, and a redeemed soul kept Wesley immersed in the medical literature and latest developments of his day (Dunlop 1964:70). His pioneering work of recognizing the mental-spiritual connections in bodily disorders and health made him one of the founders of “psychosomatic medicine,” according to A. A. Weinstein (Weinstein 1956:53; see also Pain Management Technologies http://www.paintechnology.com/052.htm). Wesley’s gentle and wholesome interaction endeared him to the common people. The importance for mission and healing in particular is the interconnectedness of his more comprehensive approach to help people experience the gospel multidimensionally.

Randy Maddox suggests, “Wesley’s dominant therapeutic interest led him to center soteriology on sanctification rather than justification” (Maddox 1990:39; 1994:172). Justification and sanctification should be held as two interdependent foci of an ellipsis. John Wesley kept the two in dynamic tension, rather than seeing either one or the other as dominant (Dunning 1988:47, 351). Wesley’s theological balance between God’s work for us in the work of the Son and God’s work in us by the Spirit kept him yielded to God for the work in God’s kingdom. For example, in addition to caring for their spiritual condition, his work among the poor of London led him to establish a regular visitation routine to provide medicines and prayer for the sick as well as a collection for their relief. Since neither he nor his society stewards could always be present to help in each individual home, Wesley also provided an affordable work-in-progress medical
book, *Primitive Physic*, describing most of the common ailments, and giving the people a plain remedy and simple directions on how to care for themselves.

Wesley was not content to be reactive only in treating people when they were sick, but he wanted to keep them in good health. In this regard, he gave instruction concerning hygiene, routine exercise, adequate diet, and balancing a proper amount of rest, daily work, study, and spiritual development. Wesley offered plain action for plain problems.

The distinctive Wesley provides is an integration and balance between the focus on the gospel elements of justifying faith and faith working by love. The theological and the practical unite in Wesley's approach to mission displayed in the salvation-as-healing rubric.¹ The result was that many more people became strong disciples of Jesus, connected with the church in general and with the Methodists in particular.

3. Wesley's Theological and Practical Approaches to Mission

Wesley's personal devotions, corporate worship, and instructional prayers reveal the essential connectedness to God through prayer that instructed and characterized his endeavors. Wesley's ministry demonstrated that it was empowered and directed through prayer. He expanded his ministry reach at a deliberate pace that stretched his resource base of available preachers, leaders, monetary stability, and discipleship. Wesley, however, did not leave a delineated pattern of mission, as such, designed to reach specified countries of the world.

The familiar Wesley phrase, "The world is my parish" did not take the world as its

¹See Wesley's use of Mark 9:43 in his Sermon 141, "The Image of God," II. 1, which represents his concern for applying medical knowledge to soteriological problems.
primary focus as much as highlight the importance of the immediate setting as apropos for the expedient practice of ministry by whatever person or parson who could deliver the needed aid.

Wesley's mission interests extended beyond the local context. Following his mission training by his mother, supplemented by the missionary scheme supplied by Samuel Wesley, Sr., and given John Wesley's personality to initiate, construct, expand, and follow a routine to maintain his work by using his theological source elements to understand his own personal patterns of ministry, it is possible to see a scriptural skeleton inside Wesley's actions. The New Testament expansion of the early church moved from Jerusalem, to Judea and Samaria, and then to "the ends of the earth" (Acts 1:8NIV). This analogy relates to Wesley's discernable general plan of progressive mission: London and the surrounding regions of the British mainland, the outer islands and colonies, and beyond British limits to the ends of the earth. Wesley's main sphere of personal mission did not reach to "the ends of the earth" before the end of his life, but it was ever on his heart and by his prayers continually sought its healing, as noted earlier.

The salvation-as-healing theme in Wesley contributed a comparatively more holistic view and practice of mission, couched in therapeutic or healing terminology, to convey God's intention and acts of renewing the created order in God's image. This personal conveyance of God's personal involvement, grounded in God's nature of holy love displayed uniquely in the person and work of Jesus Christ, appealed to the masses of eighteenth-century England.
It would be presumptive to claim that all Protestant mission endeavors since Wesley bear direct marks derived from Methodist revival influences. Yet, just as William Carey’s ringing call to mission is heard beyond his Baptist circles and the direct influence of the Baptist Missionary Society (est. 1792), so K. S. Latourette reminds the contemporary mission worker that the Wesleyan revival “gave rise to currents of life which were increasingly to mould human culture in art, literature, thought, government, economics, morals, and religion” (Latourette 1953:839). Wesley’s theology and practice of ministry spoke as a metanarrative through which the people could find God, and find meaning and value in their lives and surroundings. This careful attention to work for godly structures, means, and processes of life provided a methodical, consistent way of change and direction for the goals of reaching people with the gospel.

John Wesley cautiously approached committing immediate resources to distant lands. He continually assessed Methodist ability to supply discipline, catechesis, and connection to geo-social groups at great distances. So, when Thomas Coke provided a Plan of the Society for the Establishment of Mission among the Heathen (1783), Wesley, in his practical caution, though whole-heartedly in favor of the enterprise, was more judicious with the timing (Hylson-Smith 1997:298). Meanwhile, the recurring theme of the salvation of the whole world remained a part of Wesley’s personal, corporate, and instructional prayers (Wesley 1738:46).

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2 Other areas also affected that Latourette does not mention directly are hymnody and "homeopathic medicine."
Latourette’s above comment, made over a half-century ago, points to the flavor of evangelistic mission that holds in tension the comprehensive elements necessary for a complete abundant life in Christ. Latourette attributed to Wesley and his followers a radical, if subtle, influence on the general shape of mission, especially those arising from within Protestantism. A correlative voice for this interpretation, professor of Church History Heather Curtis, notes anti-Calvinist currents provided an “increasingly ubiquitous Arminianism that was steadily transforming the character of both American and British Protestantism” (Curtis 2007:59).

It is clear that Wesley’s theological contributions helped to shape the broad British religious landscape of the eighteenth century. His work in the care for the poor led to the general improvement of social conditions for many subjected to poverty. The dynamic of the love of God motivated it all and expressed it in terms of the therapy of life. Intermingling and empowering Wesley’s focus on happy, holy love was the abiding presence of the Holy Spirit who attended Wesley’s prayers. Prayer for Wesley was “the breath of our spiritual life” (WJW Sermon 19, “The Great Privilege of those that are Born of God” 1:434). Prayer prepares and enables the one who prays to receive God’s blessings. Prayer is also a way for a human to encounter the divine and demonstrate the interaction between the physical and the spiritual (Wesley

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3 Although Curtis is writing specifically about the Faith Cure Movement of the late nineteenth century, she connects Dr. Charles Cullis, M.D., homeopathy, and the Holiness Movement with “Arminian sensibilities, [propagated through Methodist heritage,] about human nature to offer an active alternate position about health and resisting affliction” in contradistinction to a passive resignation to sickness as God’s will that reflects a Calvinistic view (Curtis 2007:60, 62-63).
Wesley held these dynamics together in his heart, mind, words, and works.

Wesley's keen observation of the natural realm helped him to see that in the grace of God, nature was designed to heal through its God-endowed created processes. The created order bore the imprints of God's hands and the Holy Spirit provided the recognition of the eternal God to those who responded to the Spirit's wooing. Wesley's conveyance of the grace of God by whatever physical means pointed to its validation, because imbedded in creation lay inherent value as the handiwork of God. He heralded a view that looked for the healing of men and women as the preeminent part of the God-given mission in the restoration of all things (Bowmer 1959:66). John Wesley as theologian, evangelist, itinerant healer, renewal movement leader, prayerful organizer, and missionary exerted an influence on the development of mission and healing (Bardell 1979:120).

Thousands of people experienced healing in their lives through the message of the gospel of Christ that Wesley consistently preached, modeled, and enacted in his therapeutic theology and comprehensive practice of healing, extended by the thousands of early Methodists.

This dissertation thus demonstrates that Wesley's approach to mission was encompassing enough to be described accurately as holistic. Its features and sound theological components continue to offer the contemporary practitioner an approach to ministry to emulate, because the healing paradigm often reaches people in mission contexts (Snyder 2002:24). Howard Snyder and Philip Jenkins concur that often churches in the global south and other (African,
Asian, Latin American) independent churches, “stress Jesus’ role as prophet and healer, as the Great Physician,” because the message is immediately pertinent to their listeners (Jenkins 2002:116; cf. Snyder 2002:24).

The need for healing is acute and chronic. God’s resources are totally sufficient to meet the need. The people and the church are interested in receiving the cure. A Holy Spirit empowered church is the best delivery system. Mission is still ahead of the church, beckoning us forward in kingdom work.

**Suggestions for Further Research**

At least four seminal areas for further study arise from this research indicating salience for mission and Wesley studies. My research pulls together separated pieces of Wesley’s Therapeutic Vocabulary and its Function, John Wesley’s missiology, Wesley and creation, Wesley and culture, Prevenient Grace, Methodist Influence, and Mission, pointing to developing a Wesleyan theology of mission, but these topics all need more development.

**Wesley’s Therapeutic Vocabulary and Its Function**

There is on-going research in the area of Wesley and healing. One area that has not been fully explored and calls for an extensive study of mapping Wesley’s use of therapeutic terms including the negative terms to describe the broken conditions (sin, disease, illness, pain, suffering) found in humanity and creation-at-large, and develop a more complete picture of Wesley’s therapeutic references. A table documenting all the words Wesley used in this context is needed. A key feature in it would identify the biblical texts Wesley used, noting
frequency and how he interpreted them for doctrine and practice related to the healing focus.

A Wesleyan Theology of Mission

Based on Wesley's Missiology, a synthesis of "best practices" of mission, in general, and key Wesleyan theological distinctives of prevenient grace, the image of God (centrality of holy love), and salvation-as-healing, may provide the key concepts for the research and construction of this project.

John Wesley's Missiology and Theology. More detailed research needs to extrapolate John Wesley's missiology and how it fleshes out his theology from his writings. Part of the study should include the elements of Samuel Wesley, Sr.'s, mission scheme. What method did he propose to accomplish his suggestions? What parts of his developments, theory, timetable, etc., directly influenced John Wesley's own theology and practice of mission? Integral components to this section would further delineate Wesley's views on creation and culture.

1. Wesley and Creation

The suggestions and implications of a Wesleyan interpretation of creation reflect going beyond a utilitarian view of creation. The value of creation is broader than its function for the sustenance of the human population. What urges more research is Wesley's understanding and connections of entire sanctification, the image of God, and the implications for creation with particular exploration of "The General Deliverance," and the later sermons, as well as his other writings. Although Michael E. Lodahl and Howard A. Snyder have written
prominently on this topic, they have only begun the conversation and theological reflection needed to demonstrate the profound issues immersed in this topic.

2. Wesley and Culture

The implications of a Wesleyan view of culture draws out Wesley's presuppositions that all societies exhibit the natural bent of humanity toward fear, anxiety, despair, and desire for release from their torments. Yet, the kingdom of God offered to cultures a content that makes their interpenetration a creative reality of God's reign in the midst of the peoples of the world. Wesley held the negative and positive aspects of cultures in tension. Thus, this kind of cultural assessment has important implications that bear on mission, in general, and a Wesleyan theology of mission in particular.

Wesley's Theological Method Revisited. Further development of the Wesleyan theological method needs to be rounded out. This includes exploring the current relation of the salvation-as-healing work, but its most salient feature is in relation to the gospel in global mission contexts. Circumstances and worldviews encountered in non-Anglo trans-Atlantic contexts suggest that the traditional quadrilateral seems not to address the broader issues of creation and culture mentioned above so prominent features in, for example, African or Asian areas. More work in this area will fill these gaps related to mission in the broader global context.

Prevenient Grace, Methodist Influence, and Mission. This present research raises the issue as to the extent of the influence of the eighteenth-

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4 This refers to the "Wesleyan Quadrilateral" and subsequent modifications.
century Wesleyan revivals beyond direct Methodist founded or related mission and ministry, and the motivation, development, ideas and practices found broadly implemented within mission theory and practice in nineteenth-century missions. Research is needed to determine if the heightened emphasis and intensification of Christian renewal in the Church of England, especially through the Methodist movement influenced mission in other Christian groups. It seems that the vigorous Methodist mission activity and missional theology contributed to other individuals and groups impetus to venture into mission. It may be that "prevenient grace" was one of the major pieces of influence.

"Prevenient grace" has been researched and noted as one of John Wesley's most significant contributions to theological discussions and reflections related to the universality of the gospel, especially among his theological admirers (See Heitzenrater 1995:101,128; Dunning 1988:161-70; Maddox 1994:228; Coppedge 1987:136). The nuance that needs more research is to show how "prevenient grace" underscores and serves as a thrust for mission.

These research projects would provide a better understanding of the holistic healing emphasis and mission that exemplified Wesley's theological practices as a more compatible organism and amenable set of presuppositions and ideas to bear the freight of a contemporary comprehensive ministry conducted in specific localities around the globe.

Holistic Mission

An area gaining attention from prominent and rising scholars is holistic mission. More studies are needed that point to: What elements should be noted
in discussing holistic mission? Are they of equal importance or is there a priority
or hierarchy of placement? How is it defined theologically? How is “holistic” to
be understood? What does this emphasis have to contribute to global mission?

A Model of Wesley-informed Holistic Mission

The source of mission is God. God's nature is the ground of mission. As
previously discussed, God's nature is holy love. Nothing can be discovered or
known about God, if God does not disclose it. There is no natural path to God for
humans to discover unaided by God. That is, any human attempt to search for
God is a dead end in its own efforts. The backdrop of all human interaction with
God arises out of grace. Thus, all knowledge of God is only available through
God’s gracious revelation. Wesley notes, “But, blessed be God, he hath not yet
left himself without witness” (WJW Sermon 79, “On Dissipation” 3: par. 9).5

In order to yield a model, the method needs clarity. Accepting an
inductive approach as the general way Wesley worked: “observation,
investigation, written record, comparison, and induction from experiments”
outlines the overall character of Wesley’s theology (Thorsen 1990:103-104).6 In
a Scriptural Wesleyan model, Scripture (the Christian Bible) is the touchstone for
discerning the place and the contributions of the other elements. Scripture
stands in its normative place of guidance under the inspiration of the Holy Spirit
to provide “specific revelation” of God’s self disclosure. In inarticulate creation,

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5 See Dt 31:26 (Book of the Law); Jos 22:34 (Lord’s altar); Job 16:19 (character); Ps 89:37
(moon); Isa 20:42 (the Lord), Isa. 30:8 (scroll); Lk 23:48 (observation); Jn 1:7-8 (proclamation);
Rom. 2:15 (conscience); Rev 1:5 (Jesus).
nature stands as a physical source and pointer to God under the inspiration of the Holy Spirit. “Culture” and “reason” provide the epistemology. The worldview offered by local culture is the group way(s) of perceiving reality, representing the non-scientific received presuppositions. Reason stands for the logical, critical process of reflective chosen interpretation based on analyzing the “facts” found in Scripture and the created order. Tradition provides the Christian heritage and voice of received Christian interpretation and wisdom related to the Scriptures and the practices of the historical church. Experience plays a simultaneous dynamic part in the investigation in order to provide a verifiable personal dimension. The cooperative efforts of these elements provide their piece then yield tradition(s) that must prove valid, livable, and accurate in conveying the truth. The cycle continues by being subject again to the Scripture according to the “analogy of faith” that reveals God in Christ and our transformation and conformity to God’s revealed character. Experience provides the contemporary (now) that, as it is accepted and validated, passes into history and becomes another layer of tradition that is continually built upon (or dismissed) as time passes and culture changes.

The Scripture does not change, however, because the canon is closed. Nor do its attendant historical interpretation(s) alter. Application of Scripture, on the other hand, must enter each new culture, account for and deal with those internal distinct cultural elements in context, affirm what is consistent with the

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6 George Eeyars suggested this point in 1926 in John Wesley: Philosopher and Church founder. Thorsen sees this in Wesley most clearly in Wesley’s monograph “The Doctrine of Original Sin, according to Scripture, Reason, and Experience.”
gospel, and reject what is contrary to the message of God’s kingdom, and supply what is missing.

Since Wesley operated (not medically!) in the context of the English revival context, his methods and practices reflect his deep commitment to the spread of the gospel through preaching, teaching, healing, and many of the attendant physical ministries of the kingdom of God that Jesus exemplified. The salvation message and practice must reflect the biblical connection to Jesus’ own preaching, actions, teachings, and commission of the disciples, since Wesley saw himself, following the lead of Jesus and the Early Church in doing likewise. Thus, Wesley’s emphasis on healing is quite in line with Christian tradition, mission, and practice. The advantage of emphasizing healing is that it is connected to the whole biblical corpus. The Old and New Testaments both display the compassionate heart of God in attitudes, thoughts, words, and acts. It is a direct element in Jesus’ ministry, the ministry of the Apostles and their disciples. It is a plain and simple connection to the needs of the people to whom we are sent as evangelist-healers. An emphasis on healing demonstrates that God is interested in the whole person and is able to integrate all of life over which Jesus is Lord. The kingdom of God is inseparable from Jesus Christ the King, making the Lord Jesus our central focus (Philippians 2:9-11).

Healing can also provide a bridge to incorporate traditional healers into the work and ministry of the church. Traditional medicine is often inexpensive, effective, and readily available to the common people. Not all tribal and traditional healers derive their power and knowledge from demons as often was
supposed by Western missionaries among first nations peoples, especially in Africa.

When Kenya was first colonized the Christian missions outlawed a practice they believed was dangerous and associated with witchcraft. Indeed there were some practitioners who may endanger the lives of their patients by some of the things they do, but traditional therapies have many components such as spiritualism and herbalism. The missionaries did not want to draw a distinction between people they viewed as witch doctors and the herbalists. (BBC World Service 2001:3)

As noted previously, Wesley also drew on the knowledge from folk sources.

Healing engages the discussion of issues and themes dealing with the broken areas of the natural order and its coming restoration.7 Discussing the ills of the world broadens the quest to search for the causes. When sin is offered as the most plausible explanation for the evil abroad in the world, then dealing with the spiritual healing issues can be brought to the table. Using the healing terms allows for dealing with the issues on a multidimensional level for the work of the kingdom of God. Healing hope is a present reality, as well as an eschatological vision. Like Jesus, the community of the Great Physician has been commissioned to live out the reality of the healing presence of the kingdom in the world. This healing work “includes not only the reconciliation of people to God, but also the reconciliation of ‘all things in heaven and on earth’ (Ephesians 1:10; Colossians 1:20)” (Snyder 1977:47).

One aspect of the limitations concerning physical healing is in the counterfeit activity of the wicked spiritual forces mimicking healing. They attempt to distract the recipient from the Lordship of Christ to focus on the gift, activity,

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7 For more on this theme, see Diane Leclerc's congruent comments with this understanding p. 110-126 in The Holiness Manifesto.
and a preoccupation with only the temporal concerns of healing. Healing for physical ailments does not stand alone as a witness to Christ. Jesus provided physical aid in conjunction with spiritual life.

Healing stands as a root metaphor for talking about the work of God in the life of humans and the world, but it is not the only way of perceiving the relationship, problems, or solutions. If healing is taken as the only lens, then a rich aspects of viewing God, ourselves and the world would be lost.

Jesus spoke and lived the healing gospel that he brought as the fulfillment of Isaiah 61:1-2a through his life, death, burial, resurrection, ascension, present reign, and promised return. The gospel’s healing work is enacted through inseparable word and deed. The life and message of Jesus is holistic and transforms all of life. The distinctive of “holy love” universally available and empowered by the presence of the Holy Spirit in the church at work in the world provides part of the Wesley-informed holistic mission emphases.

Therefore, the challenge to the church is to embody through word and deed the holistic message of reconciliation through Jesus Christ, restoring right relationships between persons of all cultures and God, proper intra-personal relations, interpersonal relationships, and harmony with all of creation.

If Wesley suggested mission practices for the field today to contemporary churches, one way is to revitalize medical missions in a way that is theologically based in the image of God instead of a segregated social action focus. The church would return to “mission-run” hospitals for the urban poor, local versions of primitive physic, local training of the pastors for those communities, parish
nursing that includes an open connection and communication of the gospel. Services to the destitute are not contingent on conversion or being Christian.

Like Wesley, however, those who would travel through the communities representing Christ would offer advice and help in appropriate ways, referring people who had complicated issues beyond their depth to professional specialists. The challenge is to know where to draw the line so that the minister renders the holistic care needed by the person, but does not violate the ethics or the spirit of the intended care. This could coincide with the current system known as "Parish Nursing," but goes beyond hospice for the dying to help with the multidimensions of need faced by the person that integrates those actions based on their faith in God.

A new form of "Simple Medicine" made available to the uneducated masses is needed. How many lives could have been spared with a widespread effort by the church to educate, provide needed medical supplies, and spiritual healing of the AIDS crisis in, for example, Zimbabwe. The theologically based medical provisions and procedures offers an integrated worldview familiar to a rural life community that is often seen as more effective.

A third area would be to return to requiring/providing pastors/missionaries with basic medical training, e.g., first-aid, CPR, basic recognition of diseases in general, but specifically indigenous maladies in the local area of mission service. Churches are in many areas throughout the world where doctors and hospitals are absent or unaffordable. Care for the whole person is still incumbent on the church and its mission no less today than when Jesus sent his followers out into
the world to preach, heal, cast out demons, and care for the people to whom they
served. The healing efforts of Love labors for the recovery of the whole person in
the *shalom* of God to reflect God’s image in their lives on earth as it will in
heaven.

**Conclusion**

A Wesleyan-flavored Christian mission demonstrates a universal concern
for people of all lands, and always for particular people in their need for Christ.
Without regard for differences in religion, denomination, financial conditions,
ethnic origins, or nationality, socio-economic and religio-political justice are
inseparable components imbedded in a Wesleyan theology and practice of
mission. Just as Wesley’s theology and practices demonstrated, Christians have
a mission to the whole world. The church must continue to preach Jesus’ gospel
and to love others, and to manifest that love in justice through political and
economic structures towards all, with special practical attention given to the poor,
the marginalized, and the disempowered of society.

Wesley stressed the dynamic of the kingdom of God within us. The heart
of the kingdom is Christian love that prompts sharing in the material goods of life,
love that is in fact the animating spiritual dynamic of salvation. The aim of
Christian mission is to reveal the kingdom of God and Christ’s reign as King. The
universal Church should embody the transforming gospel for people and for the
structures of society. Wesley’s personal example to the church in a simple
lifestyle, compassionate ministry, and consistent teaching reflected
“righteousness, peace and joy in the Holy Spirit,” and underscored the work of
the gospel at all levels of life. The body of Christ must continue offering salvation in all of its healing forms, demonstrating the presence of the kingdom to the whole world for the glory of God.

Mission is not a human invention. Mission commences at God’s initiative (2 Peter 3:9). God’s Spirit is missionary. The holy-loving God of the universe that Wesley followed reaches out to restore creation to a perfect relationship with the Divine Self and harmonious intra-personal, interpersonal, and peaceful relationships with the rest of the created order. A Wesleyan position presents Jesus, and involves his witnesses, in terms of the sovereign plan (οἰκονομία) of God who in Jesus is reconciling and uniting “all things, things in heaven and things on earth” (Ephesians 1:10). Colossians displays Christ in the fullness of redemption (1:13-14), in his personhood (1:15-19), and in his reconciling work (1:20-23a). Christ is the pattern and goal (telos) for creation. Thus, Wesley pressed the issue of keeping Christ central to all ministry endeavors. As he wrote to John Man, (as noted in Chapter 4, p. 107): “Keep to your one point, Christ dying for us, and living in us” (WJW Jackson 14:361-62).

Wesley’s theological and practical approach to mission and healing emphasized the healing nature of salvation in relationship between God, the world, and us. The challenge is to think theologically, act missionally, and live worshipfully in community, as an expression of the healing nature and fulfillment of the purposes of God in creation and redemption. For Wesley, salvation is healing—a message as relevant and needed in our time as in his.
Appendix A

Excerpts of Healing Accounts in John Wesley's Writings

Healthy Environment

Vol. 4
P120 Apr 1778 [Wesley's ire is kindled against this author]
Mon. 27. — In going to Bandon, I read Abbe Raynal's "History of the Settlements and Trade of the Europeans in the Indies." I would be glad to propose a few queries. I ask, 1. Is not this "Philosophical History" (so called) in many parts profoundly dull; exactly fitted to spread a pleasing slumber over the eyes of the gentle reader? 2. Are there not several passages quite obscure? Is this the fault of the author or the translator? 3. Are there not several assertions which are false in fact? Such as that of the healthiness of Batavia, one of the unhealthiest places in the known world.

P154 Jun 1779
Sun. 7. — I came to Grange-Green, near Forres, about twelve o'clock. But I found the house had changed its master since I was here before, nine years ago. Mr. Grant (who then lived here in his brother's house) was now Sir Lodowick Grant; having succeeded to the title and estate of Sir Alexander, dying without issue. But his mind was not changed with his fortune. He received me with cordial affection, and insisted on my sending for Mrs. Smith and her little girl, whom I had left at Forres. We were all here as at home, in one of the most healthy and most pleasant situations in the kingdom; and I had the satisfaction to observe my daughter sensibly recovering her strength, almost every hour. In the evening all the family were called in to prayers; to whom I first expounded a portion of Scripture. Thus ended this comfortable day. So has God provided for us in a strange land!

P157 1779
Thur. JULY 1. — This was the first of eighteen or twenty days full as hot as any I remember in Georgia; and yet the season is remarkably healthy.

P367 Apr 1787
In the evening we had a Sunday's congregation, and a blessing from on high: I then retired to my lodgings which were at Arthur Keene's, about half a mile out of town; a pleasant, healthy spot, where were peace and love, and plenty of all things.

Health Routine-Physical

Vol. 1 Journal
P29 April 1736
Tues. 30. — Mr. Ingham, coming from Frederica, brought me letters, pressing me to go thither. The next day Mr. Delamotte and I began to try, whether life might not as well be sustained by one sort as by a variety of food. We chose to make the experiment with bread; and were never more vigorous and healthy than while we tasted nothing else.

Fri. JAN. 1, 1742. — After a night of quiet sleep, I waked in a strong fever, but without any sickness, or thirst, or pain. I consented, however, to keep my bed; but on condition that every one who desired it, should have liberty to speak with me. I believe fifty or sixty persons did so this day; nor did I find any inconvenience from it. In the evening I sent for all the Bands who were in the house, that we might magnify our Lord together. A near relation being with me when they came, I asked her afterwards, if she was not offended. "Offended!"

Page 351
said she: "I wish I could be always among you. I thought I was in heaven."
This night also, by the blessing of God, I slept well, to the utter astonishment of those about me, the Apothecary in particular, who said, he had never seen such a fever in his life. I had a clear remission in the morning; but about two in the afternoon, a stronger fit than any before; otherwise I had determined to have been at the meeting of the Bands: But good is the will of the Lord.

Sun. 3. — Finding myself quite free from pain, I met the Leaders, morning and afternoon; and joined with a little company of them in the great sacrifice of thanksgiving. In the evening, it being the men's love-feast, I desired they would all come up. Those whom the room would not contain, stood without; while we all with one mouth sang praise to God.

Mon. 4. — I waked in perfect health. Does not God both kill and make alive? This day, I understand poor Charles Kinchin died!

P391 Aug 1742
"There was no such thing as loud talking or playing allowed of; but every one was kept close to their business, for the six hours of school: And it is almost incredible, what a child may be taught in a quarter of a year, by a vigorous application, if it have but a tolerable capacity, and good health. Every one of these, Kezzy excepted, could read better in that time, than the most of women can do as long as they live.

Vol 2
P17 July 1746
Sun. 6.— After talking largely with both the men and women Leaders, we agreed it would prevent great expense, as well of health as of time and of money, if the poorer people of our society could be persuaded to leave off drinking of tea.
P240 Aug 1751
Wed. 21. — We joined companies again, till Mr. B— went to Shaftesbury. I overtook him there the next morning, and we rode on together to Yeovil. Here I struck off, to visit the societies in Devonshire, and Mr. B— went straight forward to the Land's-End, whence he returned in perfect health. [It appears that Wesley told the man to take a ride and he would get better. He gave this advice to John Fletcher and Charles Wesley in the last days of their illnesses, but their doctor's resisted.]

P420 July 1757
How quiet is this country now, since the chief persecutors are no more seen! How many of them have been snatched away in an hour when they looked not for it! Some time since, a woman of Thorpe often swore she would wash her hands in the heart's blood of the next Preacher that came. But before the next Preacher came she was carried to her long home. A little before John Johnson settled at Wentworth, a stout, healthy man, who lived there, told his neighbours, "After May-day we shall have nothing but praying and preaching: But I will make noise enough to stop it." But before May-day he was silent in his grave. A servant of Lord R— was as bitter as him, and told many lies purposely to make mischief: But before this was done, his mouth was stopped. He was drowned in one of the fishponds.

Vol. 3
P32 Dec 1760
If I had health and strength, there should not be a sermon preached, or a prayer put up, in your preaching-house, but I would be there.'

P197
17 Sep 1764
Two persons from London, who were at Bath for their health, had walked over to the preaching. Afterwards we all spent an hour in singing, and serious conversation.

P299 Sep 1767 [an account of the death of William New]
"He was formerly fond of company and diversions; but, as soon as God called him, left them all, having a nobler diversion, — visiting the sick and afflicted, in which he spent all his leisure hours. He was diligent in the use of all the means of grace; very rarely, during his health, missing the morning preaching at five, though he lived above a mile from the Room.

P352 Feb 1769
Thur. MARCH 2. — I buried the remains of Michael Hayes, a good old soldier of Jesus Christ. He had lived above an hundred and four years, and mostly in vigorous health. His speech and understanding continued to the last; and as he lived, so he died, praising God.
P402  Jun 28, 1770  [Wesley's birthday by the revised calendar calc.
Hagiographic health memory!]
Thur. 28. — I rode to Mr. Sutcliffe's at Hoohole; a lovely valley, encompassed
with high mountains. I stood on the smooth grass before his house, (which
stands on a gently-rising ground,) and all the people on the slope before me. It
was a glorious opportunity. I trust many "came boldly to the throne," and found
"grace to help in time of need." I can hardly believe that I am this day entered
into the sixty-eighth year of my age. How marvellous are the ways of God! How
has he kept me even from a child! From ten to thirteen or fourteen, I had little but
bread to eat, and not great plenty of that. I believe this was so far from hurting
me, that it laid the foundation of lasting health. When I grew up, in consequence
of reading Dr. Cheyne, I chose to eat sparingly, and drink water. This was
another great means of continuing my health, till I was about seven-and-twenty. I
then began spitting of blood, which continued several years. A warm climate
cured this. I was afterwards brought to the brink of death by a fever; but it left me
Page 403
healthier than before. Eleven years after, I was in the third stage of a
consumption; in three months it pleased God to remove this also. Since that time
I have known neither pain nor sickness, and am now healthier than I was forty
years ago. This hath God wrought!

Vol. 4
P21  Jun 1774
Tues. 28. — This being my birth-day, the first day of my seventy-second year, I
was considering, How is this, that I find just the same strength as I did thirty
years ago? That my sight is considerably better now, and my nerves firmer, than
they were then? That I have none of the infirmities of old age, and have lost
several I had in my youth? The grand cause is, the good pleasure of God, who
doeth whatsoever pleaseth Him. The chief means are, 1. My constantly rising at
four, for about fifty years. 2. My generally preaching at five in the morning; one of
the most healthy exercises in the world. 3. My never travelling less, by sea or
land, than four thousand five hundred miles in a year.

P108  Aug 1777
Mon. 18. — I went down to Bristol again, and read in the way Dr. M'Bride's
"Practice of Physic." Undoubtedly it is an ingenious book; yet it did not answer
my expectation. Several things I could contradict from my own experience; e. g.,
he says, "All fevers are attended with thirst and vigilia [insomnia]." Nay, in two
violent fevers I had no thirst at all, and slept rather more than when I was in
health.

P255  Jun 1783
Thur. 26. — Our friends having largely provided us with wine and fruits for our
little journey, we took boat in a lovely morning for Utrecht, with Mr. Van—'s
sister, who in the way gave us a striking account: "In that house," said she,
(pointing to it as we went by,) "my husband and I lived; and that church adjoining
to it was his church. Five years ago, are were sitting together, being in perfect health, when he dropped down, and in a quarter of an hour died: I lifted up my heart and said, 'Lord, thou art my husband now;' and found no will but his.' This was a trial worthy of a Christian: And she has ever since made her word good. We were scarce got to our inn at Utrecht, when Miss L— came. I found her just such as I expected. She came on purpose from her father's country-house, where all the family were. I observe of all the pious people in Holland, that, without any rule but the word of God, they dress as plain as Miss March did formerly, and Miss Johnson does now! And considering the vast disadvantage they are under, having no connexion with each other, and being under no such discipline at all as we are, I wonder at the grace of God that is in them!

P261 Sep 1783
on Saturday, 13, I reached Bristol. I had likewise good reward for my labour, in the recovery of my health, by a journey of five or six hundred miles.

P283 Jun 28 1784
I am as strong at eighty-one, as I was at twenty-one; but abundantly more healthy, being a stranger to the head-ache, tooth-ache, and other bodily disorders which attended me in my youth. We can only say, "The Lord reigneth!" While we live, let us live to him.

P350 Sep 1786
Sun. 10. — Our service began at ten. Mr. Creighton (whose health is a little recovered by rest, and drinking the mineral waters) read Prayers and assisted at the sacrament. I preached on, "The children are brought to the birth, and there is not strength to bring forth."

P436 Sep 1788
Sat. 6. — I walked over to Mr. Henderson's, at Hannam, and thence to Bristol. But my friends, more kind than wise, would scarce suffer it. It seemed so sad a thing to walk five or six miles! I am ashamed, that a Methodist Preacher, in tolerable health, should make any difficulty of this.

P446 Feb 1789
Wednesday, 25, was the day which I had ordered all our brethren in Great Britain and Ireland to observe with fasting and prayer, for the recovery of His Majesty's health: But we had the satisfaction to hear, that before we asked (unless in private) He answered; insomuch that the time intended for humiliation, turned into a time of thanksgiving; and both at five, at nine, at one, and in the evening, we were most employed in praises.
17. Such is the ground and the nature of that joy whereby an adult Christian rejoiceth evermore. And from all this we may easily infer, First, that this is not a natural joy. It does not arise from any natural cause: Not from any sudden flow of spirits. This may give a transient start of joy; but the Christian rejoiceth always. It cannot be owing to bodily health or ease; to strength and soundness of constitution: For it is equally strong in sickness and pain; yea, perhaps far stronger than before. Many Christians have never experienced any joy, to be compared with that which then filled their soul, when the body was well nigh worn out with pain, or consumed away with pining sickness. Least of all can it be ascribed to outward prosperity, to the favour of men, or plenty of worldly goods; for then, chiefly, when their faith has been tried as with fire, by all manner of outward afflictions, have the children of God rejoiced in Him, whom unseen they loved, even with joy unspeakable.

7. Another fruit of this living faith is peace. For, "being justified by faith," having all our sins blotted out, "we have peace with God, through our Lord Jesus Christ." (Rom. v. 1.) This indeed our Lord himself, the night before his death, solemnly bequeathed to all his followers: "Peace," saith he, "I leave with you;" (you who "believe in God," and "believe also in me;") "my peace I give unto you:" "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John xiv. 27.) And again, "These things have I spoken unto you, that in me ye might have peace." (John xvi. 33.) This is that "peace of God which passeth all understanding," that serenity of soul which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter, And it is a peace which all the powers of earth and hell are unable to take from him. Waves and storms beat upon it, but they shake it not; for it is founded upon a rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. In every state they have learned to be content, yea, to give thanks unto God through Christ Jesus; being well assured, that "whatsoever is, is best," because it is His will concerning them: So that in all the vicissitudes of life their " heart standeth fast, believing in the Lord."

3. Another reason or ground of fasting is this: Many of those who now fear God are deeply sensible how often they have sinned against him, by the abuse of these lawful things. They know how much they have sinned by excess of food; how long they have transgressed the holy law of God, with regard to temperance, if not sobriety too; how they have indulged
their sensual appetites, perhaps to the impairing even their bodily health, —
certainly to the no small hurt of their soul. For hereby they continually fed and
increased that sprightly folly, that airiness of mind, that levity of temper, that gay
inattention to things of the deepest concern, that giddiness and carelessness of
spirit, which were no other than drunkenness of soul, which stupefied all their
noblest faculties, no less than excess of wine or strong drink. To remove,
therefore, the effect, they remove the cause: They keep at a distance from all
excess. They abstain, as far as is possible, from what had well nigh plunged
them in everlasting perdition. They often wholly refrain; always take care to be
sparing and temperate in all things.

5. Perhaps we need not altogether omit (although I know not if we should do well
to lay any great stress upon it) another reason for fasting, which some good men
have largely insisted on; namely, the punishing themselves for having abused the
good gifts of God, by sometimes wholly refraining from them; thus exercising a
kind of holy revenge upon themselves, for their past folly and ingratitude, in
turning the things which should have been for their health into an occasion of
falling. They suppose David to have had an eye to this, when he said, "I wept and
chastened," or punished, "my soul with fasting:" and St. Paul, when he mentions
"what revenge" godly sorrow occasioned in the Corinthians.

4. Yea, the body may sometimes be afflicted too much, so as to be unfit for the
works of our calling. This also we are diligently to guard against; for we ought to
preserve our health, as a good gift of God. Therefore care is to be taken,
whenever we fast, to proportion the fast to our strength. For we may not offer
God murder for sacrifice, or destroy our bodies to help our souls

7. It remains only, in order to our observing such a fast as is acceptable to the
Lord, that we add alms thereto; works of mercy, after our power, both to the
bodies and souls of men: "With such sacrifices" also "God is well pleased." Thus
the angel declares to Cornelius, fasting and praying in his house, "Thy prayers
and thine alms are come up for a memorial before God." (Acts x. 4, &c.) And thus
God himself expressly and largely declares: "Is not this the fast that I have
chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let
the oppressed go free, and that ye break every yoke? Is it not to deal thy bread
to the hungry, and that thou bring the poor that are cast out to thy house? when
thou seest the naked, that thou cover him; and that thou hide not thyself from
thine own flesh? Then shall thy light break forth as the morning, and thine health
shall spring forth speedily; and thy righteousness shall go before thee; the glory
of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer:
Thou shalt cry, and he shall say, Here I am. — If," when thou fastest, "thou draw
out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in
obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee
continually, and satisfy thy soul in drought, and make fat thy bones: And thou
shall be like a watered garden, and like a spring of water, whose waters fail not." (Isa. lviii. 6, &c.)

Sermon 28 “Sermon on the Mount” Discourse 8
P376
27. We "charge" you, therefore, "who are rich in this world," as having authority from our great Lord and Master, agathoergein, — to be habitually doing good, to live in a course of good works. "Be ye merciful, as your Father which is in heaven is merciful;" who doeth good, and ceaseth not. "Be ye merciful," — how far? After your power; with all the ability which God giveth. Make this your only measure of doing good; not any beggarly maxims or customs of the world. We "charge you to be rich in good works;" as you have much, to give plenteously. "Freely ye have received; freely give;" so as to lay up no treasure but in heaven. Be ye "ready to distribute" to every one, according to his necessity. Disperse abroad; give to the poor; deal your bread to the hungry. Cover the naked with a garment; entertain the stranger; carry or send relief to them that are in prison. Heal the sick; not by miracle, but through the blessing of God upon your seasonable support. Let the blessing of him that was ready to perish, through pining want, come upon thee. Defend the oppressed, plead the cause of the fatherless, and make the widow's heart sing for joy.

Sermon 31 “Sermon on the Mount” Discourse 11
P413
6. To conclude. "Strive to enter in at the strait gate," not only by this agony of soul, of conviction, of sorrow, of shame, of desire, of fear, of unceasing prayer; but likewise by ordering thy conversation aright, by walking with all thy strength in all the ways of God, the way of innocence, of piety, and of mercy. Abstain from all appearance of evil: Do all possible good to all men: Deny thyself, thy own will, in all things, and take up thy cross daily. Be ready to cut off thy right hand, to pluck out thy right eye, and cast it from thee; to suffer the loss of goods, friends, health, all things on earth, so thou mayest enter into the kingdom of heaven!

P442
IV. 1. It remains only to show, in the Fourth and last place, the uses of the law. And the First use of it, without question, is, to convince the world of sin. This is, indeed, the peculiar work of the Holy Ghost; who can work it without any means at all, or by whatever means it pleaseth him, however insufficient in themselves, or even improper, to produce such an effect. And, accordingly, some there are whose hearts have been broken in pieces in a moment, either in sickness or in health, without any visible cause, or any outward means whatever; and others (one in an age) have been awakened to a sense of the "wrath of God abiding on them," by hearing, that
"God was in Christ, reconciling the world unto himself." But it is the ordinary
method of the Spirit of God to convict sinners by the law.

Vol. 6
Sermon 41 "Wandering Thoughts"
P26 (cf also p29)
4. But does it only cause this in the time of sickness or preternatural disorder?
Nay, but more or less, at all times, even in a state of perfect health. Let a man be
ever so healthy, he will be more or less delirious every four-and-twenty hours.

P51 Sermon 43 "The Scripture Way of Salvation"
9. "But what good works are those, the practice of which you affirm to be
necessary to sanctification?" First, all works of piety; such as public prayer, family
prayer, and praying in our closet; receiving the supper of the Lord; searching the
Scriptures, by hearing, reading, meditating; and using such a measure of fasting
or abstinence as our bodily health allows.

P77 Sermon 45 "Then New Birth"
Deny whatever thou pleasest, but deny not this; let me be 'born from above!'
Take away whatsoever seemeth thee good, — reputation, fortune, friends,
health, — only give me this, to be born of the Spirit, to be received among the
children of God! Let me be born, 'not of corruptible seed, but incorruptible, by the
word of God, which liveth and abideth for ever;' and then let me daily 'grow in
grace, and in the knowledge of our Lord and Saviour Jesus Christ!'"

Sermon 47 "HEAVINESS THROUGH MANIFOLD TEMPTATIONS"
P95
III. 1. But to proceed to the Third point: What are the causes of such sorrow or
heaviness in a true believer? The Apostle tells us clearly: "Ye are in heaviness,'
says he, "through manifold temptations;" poikilos, — manifold, not only many in
number, but of many kinds. They may be varied and diversified a thousand ways,
by the change or addition of numberless circumstances. And this very diversity
and variety make it more difficult to guard against them. Among these we may
rank all bodily disorders; particularly acute diseases, and violent pain of every
kind, whether affecting the whole body, or the smallest part of it. It is true, some
who have enjoyed uninterrupted health, and have felt none of these, may make
light of them, and wonder that sickness, or pain of body, should bring heaviness
upon the mind. And perhaps one in a thousand is of so peculiar a constitution as
not to feel pain like other men. So hath it pleased God to show his almighty
power by producing some of these prodigies of nature, who have seemed not to
regard pain at all, though of the severest kind; if that contempt of pain was not
owing partly to the force of education, partly to a preternatural cause, — to the
power either of good or evil spirits, who raised those men above the state of
mere nature.
Sermon 50 “The Use of Money”  
P126 (see also p127-9,134 health)  
For, let the world be as corrupt as it will, is gold or silver to blame? “The love of money,” we know, “is the root of all evil;” but not the thing itself. The fault does not lie in the money, but in them that use it. It may be used ill: And what may not? But it may likewise be used well: It is full as applicable to the best, as to the worst uses. It is of unspeakable service to all civilized nations, in all the common affairs of life: It is a most compendious instrument of transacting all manner of business, and (if we use it according to Christian wisdom) of doing all manner of good. It is true, were man in a state of innocence, or were all men “filled with the Holy Ghost,” so that, like the infant Church at Jerusalem, “no man counted any thing he had his own,” but “distribution was made to every one as he had need,” the use of it would be superseded; as we cannot conceive there is any thing of the kind among the inhabitants of heaven. But, in the present state of mankind, it is an excellent gift of God, answering the noblest ends. In the hands of his children, it is food for the hungry, drink for the thirsty, raiment for the naked: It gives to the traveller and the stranger where to lay his head. By it we may supply the place of an husband to the widow, and of a father to the fatherless. We may be a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yea, a lifter up from the gates of death!

Sermon 57 “On the Fall of Man”  
P219  
II. 1. Let us now, in the Second place, weigh these solemn words in a more particular manner. “Dust thou art:” But how fearfully and wonderfully wrought into innumerable fibres, nerves, membranes, muscles, arteries, veins, vessels of various kinds! And how amazingly is this dust connected with water, with inclosed, circulating fluids, diversified a thousand ways by a thousand tubes and strainers! Yea, and how wonderfully is air impacted into every part, solid, or fluid, of the animal machine; air not elastic, which would tear the machine in pieces, but as fixed as water under the pole! But all this would not avail, were not ethereal fire intimately mixed both with this earth, air, and water. And all these elements are mingled together in the most exact proportion; so that while the body is in health, no one of them predominates, in the least degree, over the others.

Sermon 69 “The Imperfection of Human Knowledge”  
P337 (cfp343,347 healthy)  
3. The present knowledge of man is exactly adapted to his present wants. It is sufficient to warn us of, and to preserve us from, most of the evils to which we are now exposed; and to procure us whatever is necessary for us in this our infant state

Page 338  
of existence. We know enough of the nature and sensible qualities of the things that are round about us, so far as they are subservient to the health and strength
of our bodies; we know how to procure and prepare our food; we know what raiment is fit to cover us; we know how to build our houses, and to furnish them with all necessaries and conveniences; we know just as much as is conducive to our living comfortably in this world: But of innumerable things above, below, and round about us, we know little more than that they exist. And in this our deep ignorance is seen the goodness as well as the wisdom of God, in cutting short his knowledge on every side, on purpose to "hide pride from man."

Sermon 72 "Of Evil Angels"
P375, (cf 379 health)
2. But whether or no particular men are attended by particular evil spirits, we know that Satan and all his angels are continually warring against us, and watching over every child of man. They are ever watching to see whose outward or inward circumstances, whose prosperity or adversity, whose health or sickness, whose friends or enemies, whose youth or age, whose knowledge or ignorance, whose blindness or idleness, whose joy or sorrow, may lay them open to temptation.

**Vol. 7**
Sermon 89 "The More Excellent Way"
P29 (also p30,32 health)
1. To begin at the beginning of the day. It is the manner of the generality of Christians, if they are not obliged to work for their living, to rise, particularly in winter, at eight or nine in the morning, after having lain in bed eight or nine, if not more, hours. I do not say now, (as I should have been very apt to do fifty years ago,) that all who indulge themselves in this manner are in the way to hell. But neither can I say, they are in the way to heaven, denying themselves, and taking up their cross daily. Sure I am, there is "a more excellent way" to promote health both of body and mind. From an observation of more than sixty years, I have learned, that men in health require, at an average, from six to seven hours' sleep, and healthy women a little more, — from seven to eight — in four-and-twenty hours. I know this quantity of sleep to be most advantageous to the body as well as the soul. It is preferable to any medicine which I have known, both for preventing and removing nervous disorders. It is, therefore, undoubtedly, the most excellent way, in defiance of fashion and custom, to take just so much sleep as experience proves our nature to require; seeing this is indisputably most conducive both to bodily and spiritual health.

Sermon 93 "On Redeeming the Time"
P68 (healthx8, healthyx2, p69- 73)
P72
11. "It is not possible for an epicure to be truly devout. He must renounce his sensuality, before he can relish the happiness of devotion. Now, he that turns sleep into an idle indulgence, does as much to corrupt his soul, to make it a slave to bodily appetites, as an epicure does. It does not disorder his health, as
notorious acts of intemperance do; but, like any more moderate course of indulgence, it silently, and by smaller degrees, wears away the spirit of religion, and sinks the soul into dulness and sensuality.

6. If you say, "But I cannot do now as I did then; for I am not what I was: I have many disorders, my spirits are low, my hands shake; I am all relaxed," — I answer: All these are nervous symptoms; and they all partly arise from your taking too much sleep: Nor is it probable they will ever be removed, unless you remove the cause. Therefore, on this very account, (not only to punish yourself for your folly and unfaithfulness, but,) in order to recover your health and strength, resume your early rising. You have no other way; you have nothing else to do. You have no other possible means of recovering, in any tolerable degree, your health both of body and mind. Do not murder yourself outright. Do not run on in the path that leads to the gates of death! As I said before, so I say again, In the name of God, this very day, set out anew. True, it will be more difficult than it was at the beginning. But bear the difficulty which you have brought upon yourself, and it will not last long. The Sun of Righteousness will soon arise again, and will heal both your soul and your body.

Sermon "On Obedience to Parents"

3. It is observable, that the Apostle enforces this duty by a threefold encouragement: First. To the Ephesians he adds, "For this is right:" It is an instance of justice as well as mercy. It is no more than their due; it is what we owe to them, for the very being which we have received from them. Secondly. "This is acceptable to the Lord:" it is peculiarly pleasing to the great Father of men and angels, that we should pay honour and obedience to the fathers of our flesh. Thirdly. It is "the first commandment with promise;" the first to the performance whereof a peculiar promise is annexed; "that it may be well with thee, and that thy days may be long in the land which the Lord thy God giveth thee." This promise has been generally understood to include health and temporal blessings, as well as long life. And we have seen innumerable proofs, that it belongs to the Christian as well as the Jewish (Page 100 ) dispensation:

Sermon 98 "On Visiting the Sick"

4. I purpose, at present, to confine my discourse to one article of these, — visiting the sick: A plain duty, which all that are in health may practise, in a higher or lower degree; and which, nevertheless, is almost universally neglected, even by those that profess to love God.

Vol. 8

P316 Minutes of several conversations
Q. 35. But how can I fast, since it hurts my health?
A. There are several degrees of fasting which cannot hurt your health. I will instance in one: Let you and I every Friday (beginning on the next) avow this duty throughout the nation, by touching no tea, coffee, or chocolate in the morning but (if we want it) half a pint of milk or water-gruel. Let us dine on potatoes, and (if we need it) eat three or four ounces of flesh in the evening. At other times let us eat no flesh-suppers: These exceedingly tend to breed nervous disorders.

P342 The Character of a Methodist
7. For he hath "learned, in whatsoever state he is, therewith to be content." He knoweth "both how to be abased and how to abound. Everywhere and in all things he is instructed both to be full and to be hungry, both to abound and suffer need." Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of his heart to Him who orders it for good; knowing that as "every good gift cometh from above," so none but good can come from the Father of Lights, into whose hand he has wholly committed his body and soul, as into the hands of a faithful Creator.

P356 "Advise to the people called Methodists"
You cannot but expect, that the offence continually arising from such a variety of provocations will gradually ripen into hatred, malice, and all other unkind tempers. And as they who are thus affected will not fail to represent you to others in the same light as you appear to them,—sometimes as madmen and fools, sometimes as wicked men, fellows not fit to live upon the earth; the consequence, humanly speaking, must be, that, together with your reputation, you will lose, first, the love of your friends, relations, and acquaintance, even those who once loved you the most tenderly; then your business, for many will employ you no longer, nor "buy of such an one as you are;" and, in due time, (unless He who governs the world interpose,) your health, liberty, and life.

Vol. 9
P354 "Doctrine of Original Sin—part 4"
But still the creature which was designed to bear the nearest likeness of his Maker in this lower world must have powers perfectly sufficient for his present well being and acting in that station wherein God had placed him. All his senses must be clear and strong, his limbs vigorous and active, his body healthy in all the inward and outward parts of it, and every natural power in its proper order." (Page 3.) "For God would surely form such a creature in a state of perfect ease, without any original malady of nature, to give him pain or sorrow. Nor could there be any tendency in his body to pain or disease while he remained without sin." (Page 4.)
Vol. 10  
P235-6 "Predestination calmly considered"
54. The sovereignty of God appears, (1.) In fixing from eternity that decree touching the sons of men, "He that believeth shall be saved: He that believeth not shall be damned." (2.) In all the general circumstances of creation; in the time, the place, the manner of creating all things; in appointing the number and kinds of creatures, visible and invisible. (3.) In allotting the natural endowments of men, these to one, and those to another. (4.) In disposing the time, place, and other outward circumstances (as parents, relations) attending the birth of every one. (5.) In dispensing the various gifts of his Spirit, for the edification of his Church. (6.) In ordering all temporal things, as health, fortune, friends, every thing short of eternity. But, "As I live, saith the Lord God, I have no pleasure in the death of him that dieth." We challenge all mankind, to bring one clear, scriptural proof to the contrary. You can bring no scripture proof that God ever did, or assertion that he ever will, act as mere sovereign in eternally condemning any soul that ever was or will be born into the world.

Vol. 14  
P268 An Extract from Dr. Cadogan's Dissertation on the Gout, and all Chronic Diseases. 12mo., pp. 49. 1774. [Within this short tract three other references are made to health(p265, 267, 268]
1. I believe none will, provided the passions be regular, as well as the diet and exercise. But violent passions indulged, without any other cause, will destroy the firmest constitution. As acute passions, anger and joy for example, have been known, in a thousand instances, to bring on acute distempers, so lingering passions occasion chronic disorders. How often does grief or hopeless love produce incurable consumptions! So true it is, "the sorrow of this world worketh death," temporal as well as eternal.

12. So far the Doctor could go. None could more skilfully point out the source of our disorders. But where is the cure for either lingering or impetuous passions, that either furiously overturn this house of earth, or sap the foundations of health and life, by sure though slow approaches? Who knows not, that the whole materia medica is of no avail in this case? The poor patient must cry out still, as did those, two thousand years ago, Hei mihi, quod nullis amor est medicabilis herbis.* Grief, desire, "hope deferred, make the heart sick," with a sickness which drugs cannot cure. What can cure it, but the peace of God? No other medicine under heaven. What but the love of God, that sovereign balm for the body as well as the mind? And this the poor may attain as well as the rich; for it is to be bought "without money and without price." It is purchased for us already, "not with silver and gold, but with the blood of a Lamb without spot or blemish." It is purchased for all: "Ask, and it shall be given: Every one that asketh receiveth."

1. But can nothing be found to lessen those inconveniences which cannot be wholly removed? to soften the evils of life, and prevent in part the sickness and pain to which we are continually exposed? Without question there may. One grand preventive of pain and sickness of various kinds seems intimated by the grand Author of nature in the very sentence that entails death upon us: "In the sweat of thy face shalt thou eat bread till thou return to the ground." The power of exercise, both to preserve and restore health, is greater than can well be conceived, especially in those who add temperance thereto; who, if they do not confine themselves altogether to eat either "bread, or the herb of the field," which God does not require them to do, yet steadily observe both that kind and measure of food which experience shows to be most friendly to health and strength.

Mental Healing

Vol. 1
P264  Mar 1740
Sat. MARCH 1. — Many that were in heaviness being met together, we cried to God to comfort their souls. One of these soon found that God heareth the prayer. She had before been under the physician's hands; her relations taking it for granted she was "beside herself." But the Great Physician alone knew how to heal her sickness.

Vol. 3
P285  Jun 21, 1767 [an account of Ellen Stanyers of Macclesfield in Cheshire, Mental and spiritual distress, Methodist prayed for and discipled her]
While she was meditating on what she had heard, those words were brought to her mind, 'Is there no balm in Gilead? Is there no Physician there?' With the words the Lord spoke peace to her soul; and in one and the same moment all pain and sorrow fled away, and she was entirely healed, both body and mind.

Vol. 7
Sermon 100  "On Pleasing All Men"
P145
Weep with them that weep. If you can do no more, at least mix your tears with theirs; and give them healing words, such as may calm their minds, and mitigate their sorrows. But if you can, if you are able to give them actual assistance, let it not be wanting. Be as eyes to the blind, as feet to the lame, a husband to the widow, and a father to the fatherless. This will greatly tend to conciliate the affection, and to give a profitable pleasure, not only to those who are immediate objects of your compassion, but to others likewise that "see your good works, and glorify your Father which is in heaven,"
Vol. 9
P109 "A Letter to the Reverend Mr. Downes"  Nov 17,1759
I want only more of the Spirit of love and power, and of an healthful mind.

Vol. 12
P448 "Letters to a Young Disciple"
DXIV. — To the Same.

March 23, 1773.
IF useless words or thoughts spring from evil tempers, they are properly evil; otherwise, not; but still they are contrary to the Adamic law: Yet not to the law of love; therefore there is no condemnation for them, but they are matter of humiliation before God. So are those (seemingly) unbelieving thoughts, although they are not your own, and you may boldly say, "Go, go, thou unclean spirit; thou shalt answer for these, and not I."

Your affections were apt to be too impetuous, and sometimes uneven too; but nature yields to healing grace, which I trust has made you both more calm and more steady: And what will it not make you, if you persevere? All that is amiable, holy, and happy! Already He that loves you, gives you a taste of what he has prepared for you. Let patience have its perfect work; and you shall be perfect and entire, lacking nothing. See that you make the best of life! The time is short!

Physical Healing – Divine

Vol. 1
P16 "On the Death of Mr. Morgan" by the Rev. Mr. Samuel Wesley
Our Saviour thus fulfill'd his great design,
(If human we may liken to divine,)
Heal'd each disease that bodies frail endure,
And preach'd the' unhoped-for Gospel to the poor.

P273 May 1740
Mon. 26. — S—a Ha—g, after she had calmly rejoiced several days, in the midst of violent pain, found at once a return of ease, and health, and strength; and arose and went to her common business.

P347 Nov 1741 [Wesley was sick in bed with chills, fever, nausea, vomiting, for most of the month]
"Fri. 6. — Between ten and twelve the main shock began. I can give but a faint account of this, not for want of memory, but of words. I felt in my body nothing but storm and tempest, hail-stones and coals of fire. But I do not remember that I felt any fear, (such was the mercy of God!) nor any murmuring. And yet I found but a dull, heavy kind of patience, which I knew was not what it ought to be. The
fever came rushing upon me as a lion, ready to break all my bones in pieces. My body grew weaker every moment; but I did not feel my soul put on strength. Then it came into my mind, 'Be still, and see the salvation of the Lord. I will not stir hand or foot; but let him do with me what is good in his own eyes.' At once my heart was at ease. 'My mouth was filled with laughter, and my tongue with joy.' My eyes overflowed with tears, and I began to sing aloud. One who stood by said, 'Now he is light-headed.' I told her, 'O no; I am not light-headed; but I am praising God; God is come to my help, and pain is nothing; glory be to God on high!' I now found why it was not expedient for me to recover my health sooner: Because then I should have lost this experimental proof, how little every thing is which can befall the body, so long as God carries the soul aloft, as it were on the wings of an eagle.

Friday, 20. I began Mr. Laval's "History of the Reformed Churches in France;" full of the most amazing instances of the goodness and power of God. About noon, the next day, I went out in a coach as far as the school in Kingswood; where one of the mistresses lay (as was believed) near death, having found no help from all the medicines she had taken. We determined to try one remedy more; so we poured out our souls in prayer to God. From that hour she began to recover strength, and in a few days was out of danger.

P406 Dec 1742
Sat. 25. — The Physician told me he could do no more; Mr. Meyrick could not live over the night. I went up, and found them all crying about him; his legs being cold, and (as it seemed) dead already. We all kneeled down, and called upon God with strong cries and tears. He opened his eyes, and called for me; and, from that hour, he continued to recover his strength, till he was restored to perfect health. — I wait to hear who will either disprove this fact, or philosophically account for it.

Vol 2
P10 Mar 1746
Mon. 17.— I took my leave of Newcastle, and set out with Mr. Downes and Mr. Shepherd. But when we came to Smeton, Mr. Downes was so ill, that he could go no further. When Mr. Shepherd and I left Smeton, my horse was so exceeding lame that I was afraid I must have lain by too. We could not discern what it was that was amiss; and yet he would scarce set his foot to the ground. By riding thus seven miles, I was thoroughly tired, and my head ached more than it had done for some months. (What I here aver is the naked fact: Let every man account for it as he sees good.) I then thought, "Cannot God heal either man or beast, by any means, or without any?" Immediately my weariness and head-ache ceased, and my horse's lameness in the same instant. Nor did he halt any more either that day or the next. A very odd accident this also!
Fri. 15. — I rode to Edinderry. Abundance of people were quickly gathered together. Having been disturbed in the night by Mr. Swindells, who lay with me, and had a kind of apoplectic fit, I was not at all well about noon, when I began to preach, in a large walk, on one side of the town, and the sun shone hot upon my head, which had been aching all the day; but I forgot this before I had spoken long; and when I had finished my discourse, I left all my weariness and pain behind, and rode on, in perfect health, to Dublin.

P97 May 1748
Sun. 8. — I preached at five, though I could not well stand. I then set out for Aghrim, in the county of Galway, thirteen Connaught (that is, Yorkshire) miles from Athlone. The Morning Prayers (so called) began about twelve; after which we had a warm sermon against enthusiasts. I could not have come at a better time: For I began immediately after; and all that were in the church, high and low, rich and poor, stopped to hear me. In explaining the inward kingdom of God, I had a fair occasion to consider what we had just heard; and God renewed my strength, and, I trust, applied his word to the hearts of most of the hearers.

P406 May 1757
An account of a widely different nature I received about this time from Ireland: —

"Thomas B., about three miles from Tyrrel's Pass, was at the point of death, by a violent rupture: While they were praying for him in the society, he was at once restored to perfect health. He continued in health for several years, and in the knowledge and love of God: But no sooner did he return to folly, than his disorder returned; and in some months it put an end to his life. He died as stupid as an ox."

Vol 3
P76 Dec 1761
Sat. 26. — I made a particular inquiry into the case of Mary Special, a young woman then in Tottenham-Court-Road. She said, "Four years since I found much pain in my breasts, and afterwards hard lumps. Four months ago my left breast broke, and kept running continually. Growing worse and worse, after some time I was recommended to St. George's Hospital. I was let blood many times, and took hemlock thrice a day: But I was no better; the pain and the lumps were the same, and both my breasts were quite hard, and black as soot; when, yesterday se'nnight, I went to Mr. Owen's, where there was a meeting for prayer. Mr. Page 77
Bell saw me, and asked, 'Have you faith to be healed?' I said, 'Yes.' He prayed for me, and in a moment all my pain was gone. But the next day I felt a little pain again; I clapped my hands on my breasts, and cried out, 'Lord, if thou wilt, thou canst make me whole.' It was gone; and from that hour I have had no pain, no soreness, no lumps, or swelling; but both my breasts were perfectly well, and have been so ever since."
Now here are plain facts: 1. She was ill: 2. She is well: 3. She became so in a moment. Which of these can with any modesty be denied?

P267
Oct 12, 1766
Monday, 20, left Bristol, with a firm hope that both here and at Kingswood things will now be conducted to the glory of God and the honour of true religion. In the evening I preached an healing sermon at Bath, on Colossians iii. 9. The next day I went on to Salisbury, and preached in as rousing a manner as I could, on, "One thing is needful."

P463
May 1772
Mon. 18. — Dr. Hamilton brought with him Dr. Monro and Dr. Gregory. They satisfied me what my disorder was; and told me there was but one method of cure. Perhaps but one natural one; but I think God has more than one method of healing either the soul or the body.
In the evening (the weather being still severe) I preached in the new House at Leith, to a lovely audience, on, "Narrow is the way that leadeth unto life."

Vol. 4
P496 Oct 1790
Thur. 7. — I went over to that poor skeleton of ancient Winchelsea. Here an eminently pious woman, Mrs. Jones, at whose house I stopped, gave me a very strange account: — Many years since she was much hurt in lying-in. She had various Physicians, but still grew worse and worse; till, perceiving herself to be no better, she left them off. She had a continual pain in her groin, with such a prolapsis uteri, as soon confined her to her bed: There she lay two months, helpless and hopeless; till a thought came one day into her mind, "Lord, if thou wilt, thou canst make me whole! Be it according to thy will!" Immediately the pain and the disorder ceased. Feeling herself well, she rose, and dressed herself. Her husband coming in, and seeing her in tears, asked, "Are those tears of sorrow or joy?" She said, "Of joy!" on which they wept together. From that hour she felt no pain, but enjoyed perfect health. I think our Lord never wrought a plainer miracle, even in the days of his flesh.

Vol 5
Sermon 1 “Salvation by Faith”
P9
3. Thirdly. The faith through which we are saved, in that sense of the word which will hereafter be explained, is not barely that which the Apostles themselves had while Christ was yet upon earth; though they so believed on him as to "leave all and follow him;" although they had then power to work miracles, to "heal all manner of sickness, and all manner of disease;" yea, they had then "power and authority over all devils;" and, which is beyond all this, were sent by their Master to "preach the kingdom of God."
1. Our Lord had now "gone about all Galilee," (Matt. iv. 23,) beginning at the time "when John was cast into prison," (verse 12,) not only "teaching in their synagogues, and preaching the gospel of the kingdom," but likewise "healing all manner of sickness and all manner of disease among the people." It was a natural consequence of this, that "there followed him great multitudes from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from the region beyond Jordan." (Verse 25.)

In the same verse wherein he terms this, the way of love, "a more excellent way," he directs the Corinthians to desire other gifts besides it; yea, to desire them earnestly. "Covet earnestly," saith he, "the best gifts; and yet I show unto you a more excellent way." (1 Cor. xii. 31.) More excellent than what? Than the gifts of healing, of speaking with tongues, and of interpreting, mentioned in the preceding verse; but not more excellent than the way of obedience.

11. It is of great importance to observe, and that more carefully than is commonly done, the wide difference there is between the Jewish and the Christian dispensation; and that ground of it which the same Apostle assigns in the seventh chapter of his Gospel. (Verses 38, &c.) After he had there related those words of our blessed Lord, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water," he immediately subjoins, "This spake he of the Spirit, ou emellan lambanein oi pisteuontes eis auton, which they who should believe on him were afterwards to receive. For the Holy Ghost was not yet given, because that Jesus was not yet glorified." Now, the Apostle cannot mean here, (as some have taught,) that the miracle-working power of the Holy Ghost was not yet given. For this was given; our Lord had given it to all the Apostles, when he first sent them forth to preach the gospel. He then gave them power over unclean spirits to cast them out; power to heal the sick; yea, to raise the dead. But the Holy Ghost was not yet given in his sanctifying graces, as he was after Jesus was glorified. It was then when "he ascended up on high, and led captivity captive," that he "received" those "gifts for men, yea, even for the rebellious, that the Lord God might dwell among them." And when the day of Pentecost was fully come, then first it was, that they who "waited for the promise of the Father" were made more than conquerors over sin by the Holy Ghost given unto them.
Vol 8
P263 A PLAIN ACCOUNT OF THE PEOPLE CALLED METHODISTS
IN A LETTER TO THE REVEREND MR. PERRONET VICAR OF SHOREHAM,
IN KENT Written in the year 1748
6. We have ever since had great reason to praise God for his continued blessing
on this undertaking. Many lives have been saved, many sicknesses healed,
much pain and want prevented or removed. Many heavy hearts have been made
 glad, many mourners comforted: And the Visitors have found, from Him whom
they serve, a present reward for all their labour.

Vol. 9
P119 "A Letter to the Lord Bishop of Gloucester"
Second, 1 Cor. xii. 8-10: "To one is given the word of wisdom; to another the
word of knowledge; to another faith; to another the gifts of healing; to another the
working of miracles; to another prophecy; to another the discernment of spirits; to
another tongues; to another the interpretation of tongues." (Wesley disclaims having any extraordinary gift for himself, but insists that God
still works extraordinarily.)

P123 "A Letter to the Lord Bishop of Gloucester" Nov 26, 1762
2. "What I here aver is the naked fact. Let every one account for it as he sees
good. My horse was exceeding lame; and my head ached much. I thought,
Cannot God heal man or beast by means or without? Immediately my weariness
and headache ceased, and my horse's lameness in the same instant." (Page
136.) It was so; and I believe thousands of serious Christians have found as plain
answers to prayer as this. 3. William Kirkman's case proves only, that God does
what pleases him; not that I make myself either "a great saint or a great
Physician." (Page 137.) 4. "R. A. was freed at once, without any human means,
from a distemper naturally incurable." (Page 138.) He was; but it was before I
knew him. So, what is that to me? 5. "I found Mr. Lunell in a violent fever. He
revived the moment he saw me, and began to recover from that time. Perhaps
for this also was I sent." (Ibid.) I mean, Perhaps this was one end for which the
providence of God brought me thither at that time. 6. "In the evening, I called
upon Ann Calcut. She had been speechless for some time. But almost as soon
as we began to pray, God restored her speech. And from that hour the fever left
her." 7. "I visited several ill of the spotted
Page 124
fever, which had been extremely mortal. But God had said, 'Hitherto shalt thou
come.' I believe there was not one with whom we were, but he recovered." (Page
139.) 8. "Mr. Meyrick had been speechless and senseless for some time. A few
of us joined in prayer. Before we had done, his sense and his speech returned.
Others may account for this by natural causes. I believe this is the power of
God." (Ibid.)

Vol. 10
P3 "A Letter to the Rev. Dr. Conyers Middleton" (Jan 4, 1748-9)
If "the credibility of witnesses," of all witnesses, (for you make no distinction,) depends, as you peremptorily affirm, "on a variety of principles wholly concealed from us;" and, consequently, "though it may be presumed in many cases, yet can be certainly known in none;" then it is plain, all the history of the Bible is utterly precarious and uncertain; then I may indeed presume, but cannot certainly know, that Jesus of Nazareth ever was born; much less that he healed the sick, and raised either Lazarus or himself from the dead. Now, Sir, go and declare again how careful you are for "the credit of the gospel miracles!"

P16 "A Letter the Reverend Dr. Conyers Middleton" The account given by St. Paul is a little fuller than this: "There are diversities of gifts," (charismaton, the usual scriptural term for the miraculous gifts of the Holy Ghost,) "but the same Spirit: For to one is given the word of wisdom; to another the gifts of healing; to another the working of" other "miracles; to another prophecy; to another discernment of spirits; to another divers kinds of tongues; to another the interpretation of tongues. All these worketh that one and the same Spirit, dividing to every man severally as he will." (1 Cor. xii. 4-11.)

Hence we may observe, that the chief charismata, spiritual gifts, conferred on the apostolical Church, were, 1. Casting out devils: 2. Speaking with new tongues: 3. Escaping dangers, in which otherwise they must have perished: 4. Healing the sick: 5. Prophecy, foretelling things to come: 6. Visions: 7. Divine dreams: And, 8. Discerning of spirits.

Some of these appear to have been chiefly designed for the conviction of Jews and Heathens, — as the casting out devils and speaking with new tongues; some, chiefly for the benefit of their fellow-Christians, — as healing the sick, foretelling things to come, and the discernment of spirits; and all, in order to enable those who either wrought or saw them, to "run with patience the race set before them," through all the storms of persecution which the most inveterate prejudice, rage, and malice could raise against them.

P21
Irenæus, who wrote somewhat later, affirms, "that all who were truly disciples of Jesus, wrought miracles in his name: 'Some cast out devils; others had visions, or the knowledge of future events; others healed the sick.' And as to raising the dead, he declares it to have been frequently performed on necessary occasions, by great fasting, and the joint supplication of the Church. 'And we hear many,' says he, 'speaking with all kinds of tongues, and expounding the mysteries of God.'" (Pages 11, 12.)

In another place he says, "Signs of the Holy Ghost were shown at the beginning of the teaching of Jesus;" (not, as you translate it, "Miracles began with the preaching of Jesus;" that is quite a different thing:) "more were shown after his ascension, but afterwards fewer. However, even now there are still some
remains of them with a few, whose souls are cleansed by the word, and a life conformable to it." (Page 15.) Again: "Some," says he, "heal the sick. I myself have seen many so healed, of loss of senses, madness, and innumerable other evils which neither men nor devils can cure." (Ibid.) "And this is done, not by magical arts, but by prayer, and certain plain adjurations, such as any common Christian may use; for generally common men do things of this kind." (Page 16.)

It is Tertullian, who, in his "Prescription against Heretics," says, "They will add many things of the authority" (or power) "of every heretical teacher; that they raised the dead, healed the sick, foretold things to come."

IV. You are, in the Fourth place, to "review all the several kinds of miraculous gifts which are pretended to have been given; and to observe, from the nature of each, how far they may reasonably be suspected." (Page 72.)

"These," you say, "are, 1. The power of raising the dead. 2. Of healing the sick. 3. Of casting out devils. 4. Of prophesying. 5. Of seeing visions. 6. Of discovering the secrets of men. 7. Of expounding the Scriptures. 8. Of speaking with tongues."

Section II. 1. "The next gift is, that of healing the sick; often performed by anointing them with oil; in favour of which," as you observe, "the ancient testimonies are more full and express." (Page 75.) But "this," you say, "might be accounted for without a miracle, by the natural efficacy of the oil itself." (Page 76.) I doubt not. Be pleased to try how many you can cure thus, that are blind, deaf, dumb, or paralytic; and experience, if not philosophy, will teach you, that oil has no such natural efficacy as this.

2. Of this you seem not insensible already, and therefore fly away to your favourite supposition, that "they were not cured at all; that the whole matter was a cheat from the beginning to the end." But by what arguments do you evince this? The first is, "The Heathens pretended to do the same." Nay, and "managed the imposture with so much art, that the Christians could neither deny nor detect it; but insisted always that it was performed by demons, or evil spirits." (Ibid.) But still the Heathens maintained, "the cures were wrought by their gods, by Æsculapius in particular." And where is the difference? seeing, as was observed before, "the gods of the Heathens were but devils."

3. But you say, "Although public monuments were erected in proof and memory of these cures, at the time when they were performed, yet it is certain all those heathen miracles were pure forgeries." (Page 79.) How is it certain? If you can swallow this without good proof, you are far more credulous than I. I cannot believe that the whole body of the Heathens, for so many generations, were utterly destitute of common sense, any more than of common honesty. Why
should you fix such a charge on whole cities and countries? You could have
done no more, if they had been Christians!
4. But "diseases, though fatal and desperate, are oft surprisingly healed of
themselves." And therefore "we cannot pay any great regard to such stories,
unless we knew more precisely in this case the real bounds between nature and
miracle." (Ibid.) Sir, I understand you well. The drift of the argument is easily
seen. It points at the Master, as well as his
servants; and tends to prove that, after all this talk about miraculous cures, we
are not sure there were ever any in the world. But it will do no harm. For,
although we grant, (1.) That some recover, even in seemingly desperate cases;
and, (9.) That we do not know, in any case, the precise bounds between nature
and miracle; yet it does not follow, Therefore I cannot be assured there ever was
a miracle of healing in the world. To explain this by instance: I do not precisely
know how far nature may go in healing, that is, restoring sight to, the blind; yet
this I assuredly know, that if a man born blind is restored to sight by a word, this
is not nature, but miracle. And to such a story, well attested, all reasonable men
will pay the highest regard.
5. The sum of what you have advanced on this head, is, (I.) That the Heathens
themselves had miraculous cures among them. (2.) That oil may cure some
diseases by its natural efficacy. And, (3.) That we do not know the precise
bounds of nature. All this I allow. But all this will not prove that no miraculous
cures were performed, either by our Lord and his Apostles, or by those who lived
in the three succeeding centuries.
2. But Irenæus, who declares that "many had this gift in his days, yet owns he
had it not himself." This is only a proof that the case was then the same as when
St. Paul observed, long before, "Are all workers of miracles? Have all the gifts of
healing? Do all speak with tongues?" (1 Cor. xii. 29, 30.) No, not even when
those gifts were shed abroad in the most abundant manner.
Fifthly. What reasonable assurance can you have of things whereof you have not
personal experience? Suppose the question were, Can the blind be restored to
sight? This you have not yourself experienced. How then will you know that such
a thing ever was? Can there be an easier or surer way than to talk with one or
some number of men who were blind, but are now restored to sight? They
cannot be deceived as to the fact in question; the nature of the thing leaves no
room for this. And if they are honest men, (which you may learn from other
circumstances,) they will not deceive you.
Now, transfer this to the case before us: And those who were blind, but now see,
— those who were sick many years, but now are healed, — those who were
miserable, but now are happy, — will afford you also a very strong evidence of
the truth of Christianity; as strong as can be in the nature of things, till you
experience it in your own soul: And this, though it
be allowed they are but plain men, and, in general, of weak understanding; nay, though some of them should be mistaken in other points, and hold opinions which cannot be defended.

A Roman Catechism with a reply -section 4
Q. 84. When is this anointing administered?
   A. It is to be administered only when persons are supposed to be near the point of death; (Concil. Trid., ibid., c. 3; Bellarm. Extr. Unct., l. 1, c. 2, sec. Accedit;) whence it is called extreme unction. (Catech., ibid., n. 2, 14.)
   REPLY. We read, when the twelve Apostles were sent forth, they "anointed with oil many that were sick, and healed them," (Mark vi. 13;) making use of that anointing,
Page 126
   not as a natural means, but as a mystical sign of the miraculous cure to be wrought by the power of Christ. And as long as this power continued in the Church, so long there was a reason for continuing this rite. Accordingly, the Apostle directs, "Is any sick? Let him call for the Elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick." (James v. 14, 15.) But when the power ceased, there was no reason for the continuance of this sign. And yet this ceremony of anointing is not only continued in the Church of Rome without any pretence to the power, but the nature and the use of it is wholly perverted from what it was in apostolical times. For, (1.) This rite was then used in curing the sick, but was not necessary to it; for we find them also cured by imposition of hands, (Mark xvi. 18; Acts ix. 17,) or by a word. (Acts ix. 34.) But in the Church of Rome it is made absolutely necessary. (2.) In apostolical times it was a mere rite; but in the Church of Rome it is made a sacrament, and whosoever saith it is a mere rite is accursed. (Concil. Trid., Sess. 14, Can. 1.) (3.) It was used then properly for corporal maladies; but in the Church of Rome properly for the soul, and but accidentally for the body. (Bellarm de Extr. Unct., l.1, c. 2, sec. Probo igitur.) (4.) It was used then for the recovery of the sick; but here it is to be applied only to those that are judged to be past it.

8. We proceed to what they call "the sacrament of extreme unction." "The matter," they say, "of extreme unction is, oil consecrated by the Bishop, and applied to the eyes, ears, mouth, hands, feet, and reins of a person supposed to be near death." The form is: "By this holy anointing, God pardon thee for whatever thou hast offended by the eyes, ears, mouth, or touch."

We reply: When the Apostles were sent forth, "they anointed with oil many that were sick, and healed them;" (Mark vi. 13; using this as a sign of the miraculous cures to be wrought. And St. James accordingly directs: "Is any sick among you? Let him call for the Elders of the Church; let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick." (v.
14, 15.) But what has this to do with the extreme unction of the Church of Rome? In the first Church, this anointing was a mere rite: In the Church of Rome, it is made a sacrament! It was used in the first Church for the body; it is used in the Church of Rome for the soul: It was used then for the recovery of the sick; now, for those only that are thought past recovery. It is easy, therefore, to see, that the Romish extreme unction has no foundation in Scripture.

**Physical Healing-Medical**

Vol 2
P39 1746
Thur. DECEMBER 4.— I mentioned to the society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till, the number of patients still increasing, the expense was greater than we could bear: Meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health.

P107 Aug 1748
Thur. 4. — I preached in the evening at Spen: Friday, 5, about noon, at Horsley. As I rode home I found my headache increase much. But as many people were come from all parts, (it being the monthly watch-night,) I could not be content to send them empty away. I almost forgot my pain while I was speaking; but was obliged to go to bed as soon as I had done.

Sat. 6. — The pain was much worse than before. I then applied cloths dipped in cold water: Immediately my head was easy, but I was exceeding sick. When I laid down, the pain returned, and the sickness ceased: When I sat up, the pain ceased, and the sickness returned. In the evening I took ten grains of ipecacuanha: It wrought for about ten minutes. The moment it had done I was in perfect health, and felt no more either of pain or sickness.

P307 Oct 1753 [Wesley became ill on the 20th and continued till Nov 28. He felt so bad at one point he wrote his epitaph. He left London for Lewisham to try to recover. Things did not improve until Nov 28.]
Oct Fri. 26. — Being determined to use that interval of health, I procured a chaise, and reached Brompton in the evening.
Wed. 28. — I found no change for the better, the medicines which had helped me before, now taking no effect. About noon (the time that some of our brethren in London had set apart for joining in prayer) a thought came into my mind to make an experiment. So I ordered some stone brimstone to be powdered, mixed with the white of an egg, and spread on brown paper, which I applied to my side. The pain ceased in five minutes, the fever in half an hour; and from this hour I began
to recover strength. The next day I was able to ride, which I continued to do every day till January 1.

Vol. 4
P143 Jan 1779
Sun. 24. — I visited a young woman in such terrible fits as I scarce ever saw before; and she was hardly out of one, when she fell into another; so that it seemed she must soon lose her reason, if not her life. But Dr. Wilson, in one or two days' time, restored her to perfect health.

P351 Sep 1786
Sat. 30. — I went to bed at my usual time, half an hour past nine, and, to my own feeling, in perfect health. But just at twelve I was waked by an impetuous flux, which did not suffer me to rest many minutes together. Finding it rather increased than decreased, though (what I never knew before) without its old companion, the cramp, I sent for Dr. Whitehead. He came about four; and, by the blessing of God, in three hours I was as well as ever. Nor did I find the least weakness or faintness; but preached, morning and afternoon, and met the society in the evening, without any weariness. Of such a one I would boldly say, with the son of Sirach, "Honour the Physician, for God hath appointed him."

Vol. 6
Sermon 57 "On the Fall of Man"
P220 (see also p224 heal)
4. But setting these two or three instances aside, who has been able, in the course of near six thousand years, to evade the execution of this sentence, passed on Adam and all his posterity? Be men ever so great masters of the art of healing, can they prevent or heal the gradual decays of nature? Can all their boasted skill heal old age, or hinder dust from returning to dust? Nay, so little does the art of man avail against the appointment of God!

Sermon 70 "Case of Reason Impartially Considered"
P353
It [reason] enables those who study the laws of their country to defend the property or life of their fellow-subjects; and those who study (Page 354) the art of healing to cure most of the maladies to which we are exposed in our present state.

Vol. 7
Sermon 95 "On the Education of Children"
P87
3. But what is "the way wherein a child should go?" and how shall we "train him up" therein? The ground of this is admirably well laid down by Mr. Law, in his "Serious Call to a Devout Life." Part of his words are, —
"Had we continued perfect as God created the first man, perhaps the perfection of our nature had been a sufficient self-instructor for every one. But as sickness and diseases have created the necessity of medicines and physicians, so the disorders of our rational nature have introduced the necessity of education and tutors.

"And as the only end of a physician is, to restore nature to its own state, so the only end of education is, to restore our rational nature to its proper state. Education, therefore, is to be considered as reason borrowed at second-hand, which is, as far as it can, to supply the loss of original perfection. And as physic may justly be called the art of restoring health, so education should be considered in no other light, than as the art of recovering to man his rational perfection.

P88

4. Let it be carefully remembered all this time, that God, not man, is the physician of souls; that it is he, and none else, who giveth medicine to heal our natural sickness; that all "the help which is done upon earth, he doeth it himself;" that none of all the children of men is able to "bring a clean thing out of an unclean;" and, in a word, that "it is God who worketh in us, both to will and to do of his good pleasure." But it is generally his pleasure to work by his creatures; to help man by man. He honours men to be, in this sense, "workers together with him." By this means the reward is ours, while the glory redounds to him.

Vol. 9

P179-189 "A Letter o the Reverend Mr. Fleury" May 18, 1771 [Wesley sets out to answer the objections against the Methodist in general being schismatics, fanatics, anti-intellectual, anti-educational, and evil-workers 179-180). Part of his argument employs his view to the true character of a minister, "Physician of souls"(184-8) and as a side point who is a real medical doctor (182-4)].

P182-4

"1. Seeing life and health are things of so great importance, it is, without question, highly expedient that Physicians should have all possible advantages of learning and education.

"2. That trial should be made of them by competent judges, before they practise publicly.

"3. That, after such trial, they be authorized to practise by those who are empowered to convey that authority.

Page 183

"4. And that, while they are preserving the lives of others, they should have what is sufficient to sustain their own.
"5. But supposing a gentleman bred at the University in Dublin, with all the advantages of education, after he has undergone all the usual trials, and then been regularly authorized to practise:

"6. Suppose, I say, this Physician settles at — for some years, and yet makes no cures at all; but, after trying his skill on five hundred persons, cannot show that he has healed one; many of his patients dying under his hands, and the rest remaining just as they were before he came:

"7. Will you condemn a man who, having some little skill in physic, and a tender compassion for those who are sick or dying all around him, cures many of those, without fee or reward, whom the Doctor could not cure?

"8. At least, did not, (which is the same thing as to the case in hand,) were it only for this reason, — because he did not go to them, and they would not come to him?

"9. Will you condemn him because he has not learning, or has not had an University education?

"What then? He cures those whom the man of learning and education cannot cure.

"10. Will you object, that he is no Physician, nor has any authority to practise?

"I cannot come into your opinion. I think, Medicus est qui medetur; 'he is a Physician who heals;' and that every man has authority to save the life of a dying man.

"But if you only mean, he has no authority to take fees, I contend not: For he takes none at all.

"11. Nay, and I am afraid it will hold, on the other hand, Medicus non est qui non medetur; I am afraid, if we use propriety of speech, 'he is no Physician who works no cure.'

"12. 'O, but he has taken his degree of Doctor of Physic, and therefore has authority.'

'Authority to do what? 'Why, to heal all the sick that will employ him.' But (to wave the case of those who will not employ him; and would you have even their lives thrown away?) he does not heal those that do employ him. He that was sick before, is sick still; or else he is gone hence, and is no more seen.

"Therefore his authority is not worth a rush; for it serves not the end for which it was given.
Page 184
"13. And surely he has not authority to kill them, by hindering another from saving their lives!

"14. If he either attempts or desires to hinder him, if he condemns or dislikes him for it, it is plain to all thinking men, he regards his own fees more than the lives of his patients.

Vol. 14
P258 Advice with respect to Health. Extracted from a late Author. 12mo., pp. 218. 1769.

9. I have only to add, (what it would not be fashionable for a Physician to believe, much less to mention,) that as God is the sovereign disposer of all things, and particularly of life and death, I earnestly advise every one, together with all his other medicines, to use that medicine of medicines, — prayer. Dr. Tissot himself will give us leave to think this an universal medicine. At the same time, then, that we use all the means which reason and experience dictate, let us

seek a blessing from Him who has all power in heaven and earth, who gives us life and breath and all things, and who cannot withhold from them that seek Him any manner of thing that is good.

P307 "Works Abridged from Various Authors by John Wesley"

CXVIII.


THE PREFACE.

1. WHEN man came first out of the hands of the great Creator, clothed in body as well as in soul with immortality and incorruption, there was no place for physic or the art of healing. As he knew no sin, so he knew no pain, no sickness, weakness, or bodily disorder. The habitation wherein the angelic mind, the divinae particula auræ,*[ The particle of breath divine.] abode, although

Page 308
originally formed out of the dust of the earth, was liable to no decay. It had no seeds of corruption or dissolution within itself. And there was nothing without to injure it; heaven and earth, and all the hosts of them, were mild, benign, and friendly to human nature. The entire creation was at peace with man, so long as man was at peace with his Creator. So that well might "the morning stars sing together, and all the sons of God shout for joy."

P308
4. It is probable, physic, as well as religion, was in the Page 309
first ages chiefly traditional; every father delivering down to his sons what he had himself in like manner received concerning the manner of healing both outward hurts, and the diseases incident to each climate, and the medicines which were of the greatest efficacy for the cure of each disorder. It is certain this is the
method wherein the art of healing is preserved among the Americans to this day. Their diseases indeed are exceeding few; nor do they often occur, by reason of their continual exercise, and, till of late, universal temperance. But if any are sick, or bit by a serpent, or torn by a wild beast, the fathers immediately tell their children what remedy to apply. And it is rare that the patient suffers long; those medicines being quick, as well as generally infallible.

5. Hence it was, perhaps, that the ancients, not only of Greece and Rome, but even of barbarous nations, usually assigned physic a divine original. And indeed it was a natural thought, that He who had taught it to the very beasts and birds, the Cretan stag, the Egyptian ibis, could not be wanting to teach man, Sanctius his animal, mentisque capaciæ altæ:*  

[This line from Ovid is thus translated by Dryden: —
"A creature of a more exalted kind
Was wanting yet, and then was man design'd:
Conscious of thought, of more capacious breast."]

Yea, sometimes even by those meaner creatures; for it was easy to infer, "If this will heal that creature, whose flesh is nearly of the same texture with mine, then in a parallel case it will heal me." The trial was made; the cure was wrought; and experience and physic grew up together.

P310

10. Physicians now began to be had in admiration, as persons who were something more than human. And profit attended their employ, as well as honour; so that they had now two weighty reasons for keeping the bulk of mankind at a distance, that they might not pry into the mysteries of the profession. To this end, they increased those difficulties by design which began in a manner by accident. They filled their writings with abundance of technical terms, utterly unintelligible to plain men. They affected to deliver their rules, and to reason upon them, in an abstruse and philosophical manner. They represented the critical knowledge of astronomy, natural philosophy, (and what not; some of them insisting on that of astronomy, and astrology too,) as necessarily previous to the understanding the art of healing. Those who understood only how to restore the sick to health, they branded with the name of empirics. They introduced into practice abundance of compound medicines, consisting of so many ingredients, that it was scarce possible for common people to know which it was that wrought the cure; abundance of exotics, neither the nature nor names of which their own countrymen understood; of chymicals, such as they neither had skill, nor fortune, nor time, to prepare; yea, and of dangerous ones, such as they could not use, without hazarding life, but by the advice of a physician. And thus both their honour and gain were
secured; a vast majority of mankind being utterly cut off from helping either
themselves or their neighbours, or once daring to attempt it.
6. And has not the Author of nature taught us the use of many other medicines
by what is vulgarly termed accident? Thus one walking some years since in a
grove of pines, at a time when many in the neighbouring town were afflicted with
a kind of new distemper, little sores in the inside of the mouth, a drop of the
natural gum fell from one of the trees on the book which he was reading. This he
took up, and thoughtlessly applied to one of those sore places. Finding the pain
immediately cease, he applied it to another, which was also presently healed.
The same remedy he afterwards imparted to others, and it did not fail to heal any
that applied
Page 310
it. And, doubtless, numberless remedies have been thus casually discovered in
every age and nation.

Relational Healing

Vol. 1
P205 Jun 18, 1739
It is scarce credible, what advantage Satan had gained during my absence of
only eight days. Disputes had crept into our little society, so that the love of many
was already waxed cold. I showed them the state they were in the next day,
(both at Newgate and at Baptist-Mills,) from those words, "Simon, Simon, behold,
Satan hath desired to have you, that he may sift you as wheat." And when we
met in the evening, instead of reviving the dispute, we all betook ourselves to
prayer. Our Lord was with us. Our divisions were healed: Misunderstandings
vanished away: And all our hearts were sweetly drawn together, and united as at
the first.

P293 Dec 1740
Mon. 15. — I began expounding, both in the morning and evening, our Lord's
Sermon upon the Mount. In the daytime I laboured to heal the jealousies and
misunderstandings which had arisen, warning every man, and exhorting every
man, "See that ye fall not out by the way."

P341
Oct 1741
Sat. 17. — Going to a neighbouring house, I found Mr. H. and T. Bissicks tearing
open the sore with all their might. On my coming in, all was hushed; but Mrs.
James, of Abergavenny, (a woman of candour and humanity,) insisted that those
things should be said to my face. There followed a lame piece of work: But
although the accusations brought were easily answered, yet I found they left a
soreness on many spirits. When H. Harris heard of what had passed, he hasted
to stand in the gap once more; and with tears besought them all "to follow after
the things that make for peace;" and God blessed the healing words which he
spoke; so that we parted in much love, being all determined to let controversy alone, and to preach "Jesus Christ, and him crucified."

I preached at Cardiff at three, and about five set out thence for Fonmon Castle. Notwithstanding the great darkness of the night, and our being unacquainted with the road, before eight we came safe to the congregation, which had been some time waiting for us.

P487 March 11, 1745 (Wesley’s and his preacher are forbidden to preach in the CoE pulpits, and some of the CoE clergy are stirring up mobs to attack the Methodists physically and verbally in public and the press. "Thus the case stands at present. Now, what can we do, or what can you our brethren do, toward healing this breach? which is highly desirable, that we may withstand, with joint force, the still increasing flood of Popery, Deism, and immorality.

P488 11 Mar 1745 [Wesleys letter describing the breach between the CoE clergy and the Methodists] "2. We do not desire that any one who thinks that we are heretics or schismatics, and that it is his duty to preach or print against us, as such, should refrain therefrom, so long as he thinks it is his duty. (Although in this case, the breach can never be healed.)

p418 July 1757 Sat. 23. — I preached at Westwood-side, where the breach of fifteen years is now healed: All the wanderers being returned to the fold, with him who led them astray.

Vol. 3
P240 Jan 1766 Fri. 3. — Mr. B— called upon me, now calm and in his right mind. God has repressed his furious, bitter zeal, by means of Mr. Whitefield. He (Mr. Whitefield) made the first breach among the Methodists: O that God may empower him to heal it!

P424 Mar 1771 Wed. 20. — We never, that I remember, before had such a congregation at Wapping, either of hearers or communicants; and very seldom such an outpouring of the Spirit. Saturday, 23. We had the greatest number of communicants at Snowsfields, that we have had since the chapel was built. It seems as if God were about thoroughly to heal the wound which we received here in the house of our friends.
Vol. 4
P4 Nov 1773
Mon. NOVEMBER 1. — I set out for Norfolk, and came to Lynn while the congregation was waiting for me. Here was once a prospect of doing much good; but it was almost vanished away. Calvinism, breaking in upon them, had torn the infant society in pieces. I did all I could to heal the breach, both in public and private; and, having recovered a few, I left them all in peace, and went on to Norwich on Wednesday.

P35 Nov 1774
Mon. 14. — In the evening I preached at Bury; Tuesday,
Page 36
15, about one at Loddon, to a people the most athirst for God of any I found in the county. In the afternoon I went on to Yarmouth. When was "confusion worse confounded?" Division after division has torn the once-flourishing society all in pieces. In order to heal the breach, in some measure, I enforced those deep words, "Though I have all knowledge and all faith, so as to remove mountains, and have not love, it profiteth me nothing." One of our former Leaders being asked what he thought of this, frankly answered, "It is damnable doctrine."

P111 Oct 1777 [in Ireland because some of the preachers had excluded some of the society members and they wanted back in]
Sat. 11. — I visited many, sick and well, and endeavoured to confirm them in their love towards each other. I was more and more convinced that God had sent me at this time to heal the breach of his people.

P150 Apr 1779
Mon. 26. — I preached at Huddersfield, where there is a great revival of the work of God. Many have found peace with God: Sometimes sixteen, eighteen, yea, twenty in one day. So that the deadly wound they suffered when their Predestinarian brethren left them, is now fully healed; and they are not only more lively, but more in number, than ever they were before.

P188 Jul 1780
Monday, 17. My brother and I set out for Bath. I preached at Reading in the evening. On Tuesday evening I preached at Rainsbury-Park. On Wednesday, we reached Bath.
A year ago, there was such an awakening here as never had been from the beginning; and, in consequence of it, a swift and large increase of the society. Just then Mr. M'Nab, quarrelling with Mr. Smyth, threw wildfire among the people, and occasioned anger, jealousies, judging each other, backbiting and tale-bearing without end; and, in spite of all the pains which have been taken, the wound is not healed to this day.

P199 Apr 1781
Wed. 4. — I went over to Wigan, and preached a funeral sermon for Betty Brown, one of the first members of this society; one of whom, John Layland, gave me the following artless account of her: — "She met with us in a class about twenty years, even to the Sunday before her death, which was on Friday, March 2. Going to market that day in good health, she returned (as she often did) without her husband, ate her supper, and went to bed. About midnight, he came, and found her body; but the spirit was fled! Her love for God, for his cause, and for her brethren and sisters, was truly remarkable. So was her pity for backsliders. At home and abroad she was continually intent on one thing. We cannot forget her tears and prayers, which we doubt not the Lord hath heard."

P268 Mar1784
Wed. 31. — I reached Burslem, where we had the first society in the country; and it is still the largest, and the most in earnest. I was obliged to preach abroad. The House would but just contain the societies at the love-feast; at which many, both men and women, simply declared the wonderful works of God. I did not find so lively a people at Congleton. Although the wounds made by prejudice were nearly healed, yet a faintness and deadness remained. I found the same sad effects of prejudice at Macclesfield: But there are so many here truly alive to God, that his work goes on still; only not in so rapid a manner as it might otherwise have done.

Vol. 9
P44 "Second Letter to Bishop Lavington"
Here the First quotation, though containing but two lines, is extracted from three different paragraphs; in one of which I say: "I had many unpleasing accounts (in December, 1740) concerning our little society in Kingswood." In the Second: "I went to Kingswood, if haply I might repair the breaches which had been made" by the Predestinarian Preachers. In the Third: "I laboured to heal the jealousies and misunderstandings which had arisen." (Vol. I. p. 293.)

Vol. 10
P357 "Some remarks on 'A Defense of Aspasio Vindicated'"
I will, so far as I can, heal her breaches.

Vol. 13
P319 "A Short History of the People Called Methodists"
"Now, what can we do, or what can you our brethren do, towards healing this breach?

Spiritual Healing for Salvation

Vol. 1
P140 [concerning the function of the Hernhut structure] Aug 1738
II. The people of Hernhuth are divided, 1. into five male classes, viz., the little children, the middle children, the big children, the young men, and the married. The females are divided in the same manner. 2. Into eleven classes, according to the houses where they live: And in each class is an Helper, an Overseer, a Monitor, an Almoner, and a Servant. 3. Into about ninety bands, each of which meets twice at least, but most of them three times a week, to "confess their faults one to another, and pray for one another, that they may be healed."

P151 Preface Aug 1738
5. The manner wherein God hath wrought this work in many souls is as strange as the work itself. It has generally, if not always, been wrought in one moment. "As the lightning shining from heaven," so was "the coming of the Son of Man," either to bring peace or a sword; either to wound or to heal; either to convince of sin, or to give remission of sins in his blood.

P165 [deliverance from demon oppression?] Dec 1738
Tues. 5. — I began reading prayers, and preaching, in Gloucester-green workhouse; and on Thursday, in that belonging to St. Thomas's parish. On both days I preached at the Castle. At St. Thomas's was a young woman, raving mad, screaming and tormenting herself continually. I had a strong desire to speak to her. The moment I began, she was still. The tears ran down her cheeks all the time I was telling her, "Jesus of Nazareth is able and willing to deliver you." O where is faith upon earth? Why are these poor wretches left under the open bondage of Satan? Jesus, Master! Give thou medicine to heal their sickness; and deliver those who are now also vexed with unclean spirits!

P170 Jan 1739
Wed. 27. — I preached at Basingshaw church; Sunday, 31, to many thousands, in St. George's, Spitalfields. And to a yet more crowded congregation at Whitechapel, in the afternoon, I declared those glad tidings, (O that they would know the things which make for their peace!) "I will heal their backsliding: I will love them freely."

P172
Sun. 21. — We were surprised in the evening, while I was expounding in the Minories. A well-dressed, middle-aged woman suddenly cried out as in the agonies of death. She continued so to do for some time, with all the signs of the sharpest anguish of spirit. When she was a little recovered, I desired her to call upon me the next day. She then told me, that about three years before, she was under strong convictions of sin, and in such terror of mind, that she had no comfort in any thing, nor any rest, day or night: That she sent for the Minister of her parish, and told him the distress she was in: Upon which he told her husband, she was stark mad, and advised him to send for a Physician immediately. A Physician was sent for accordingly, who ordered her to be
blooded, blistered, and so on. But this did not heal her wounded spirit. So that she continued much as she was before: Till the last night, He whose word she at first found to be "sharper than any two-edged sword," gave her a faint hope, that He would undertake her cause, and heal the soul which had sinned against him.

P173 Feb 1739
Fri. 9. — A note was given me at Wapping, in nearly these words: —
Page 174
"SIR,
"YOUR prayers are desired for a child that is lunatic, and sore vexed day and night, that our Lord would be pleased to heal him, as he did those in the days of his flesh, and that he would give his parents faith and patience till his time is come."
Tues. 13. — I received the following note: —
"SIR,
"I RETURN YOU hearty thanks for your prayers on Friday for my tortured son. He grows worse and worse; I hope, the nearer deliverance: I beg your prayers still to our Redeemer, who will cure him, or give us patience to bear the rod, hoping it is dipped in the blood of the Lamb.
"Sir, he is taken with grievous weeping, his heart beating as if it would beat through his ribs, he swells ready to burst, sweats great drops, runs about beating and tearing himself. He bites and pinches me, so that I carry his marks always on me. He lays his hands on the fire, and sticks pins in his flesh. Thus he has been these five years. He is in his eleventh year, a wonder of affliction: I hope, of mercy also; and that I shall yet praise Him who is my Redeemer and my God."
Sat. 17. — A few of us prayed with him; and from that time (as his parents since informed us) he had more rest (although not a full deliverance) than he had had for two years before.

P185 Apr 1739
APRIL 1. — In the evening (Mr. Whitefield being gone) I begun expounding our Lord's Sermon on the Mount, (one pretty remarkable precedent of field-preaching, though I suppose there were churches at that time also,) to a little society which was accustomed to meet once or twice a week in Nicholas-Street.

Mon. 2. — At four in the afternoon, I submitted to be more vile, and proclaimed in the highways the glad tidings of salvation, speaking from a little eminence in a ground adjoining to the city, to about three thousand people. The scripture on which I spoke was this, (is it possible any one should be ignorant, that it is fulfilled in every true Minister of Christ?) "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor. He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovery
of sight to the blind: To set at liberty them that are bruised, to proclaim the acceptable year of the Lord.

P189 Mon. 30. — We understood that many were offended at the cries of those on whom the power of God came: Among whom was a physician, who was much afraid, there might be fraud or imposture in the case. To-day one whom he had known many years, was the first (while I was preaching in Newgate) who broke out "into strong cries and tears." He could hardly believe his own eyes and ears. He went and stood close to her, and observed every symptom, till great drops of sweat ran down her face, and all her bones shook. He then knew not what to think, being clearly convinced, it was not fraud, nor yet any natural disorder. But when both her soul and body were healed in a moment, he acknowledged the finger of God.

P194 May 1739
Wed. 16. — While I was declaring at Baptist-Mills, "He was wounded for our transgressions," a middle-aged man began violently beating his breast, and crying to Him "by whose stripes we are healed." During our prayer God put a new song in his mouth. Some mocked, and others owned the hand of God: Particularly a woman of Baptist-Mills, who was now convinced of her own want of an Advocate with God, and went home full of anguish; but was in a few hours filled with joy, knowing He had "blotted out" all her "transgressions."

P226 Sep 1739
Fri. 21. — Another of Dr. Monro's patients came to desire my advice. I found no reason to believe she had been any otherwise mad than every one is, who is deeply convinced of sin. And I cannot doubt, but if she will trust in the living God, he will give "medicine to heal her sickness."

p230
Oct. 1739
Thur. 11. — We were comforted by the coming in of one who was a notorious drunkard and common swearer. But he is washed, and old things are passed away. "Such power belongeth unto God." In the evening our Lord rose on many who were wounded, "with healing in his wings:" And others who till then were careless and at ease, felt the two-edged sword that cometh out of his mouth.

P236 [prayer for deliverance from demonic torment]
Sat. 27. — I was sent for to Kingswood again, to one of those who had been so ill before. A violent rain began just as I set out, so that I was thoroughly wet in a few minutes. Just at that time, the woman (then three miles off) cried out, "Yonder comes Wesley, galloping as fast as he can." When I was come, I was quite cold and dead, and fitter for sleep than prayer. She burst out into a horrid laughter, and said, "No power, (Page 237) no power; no faith, no faith. She is mine; her soul is mine. I have her, and will not let her go."
We begged of God to increase our faith. Meanwhile her pangs increased more and more; so that one would have imagined, by the violence of the throes, her body must have been shattered to pieces. One who was clearly convinced this was no natural disorder, said, "I think Satan is let loose. I fear he will not stop here." And added, "I command thee, in the name of the Lord Jesus, to tell if thou hast commission to torment any other soul?" It was immediately answered, "I have. L—y C—r, and S—h J—s." (Two who lived at some distance, and were then in perfect health.)

We betook ourselves to prayer again; and ceased not, till she began, about six o'clock, with a clear voice, and composed, cheerful look,—

Praise God, from whom all blessings flow.

P239 Nov 1, 1739 [a letter to Wesley, defending his keeping faith and works together.]

"Man is by nature a sinner, the child of the devil, under God's wrath, in a state of damnation. The Son of God took pity on this our misery: He made himself man, he made himself sin for us; that is, he hath borne the punishment of our sin; 'the chastisement of our peace was upon him, and by his stripes we are healed.'

P272 May 1740 [deliverance from demonic oppression]

Wed. 21. — In the evening such a spirit of laughter was among us, that many were much offended. But the attention of all was fixed on poor L—a S—, whom we all knew to be no dissembler. One so violently and variously torn of the evil one did I never see before. Sometimes she laughed till almost strangled; then broke out into cursing and blaspheming; then stamped and struggled with incredible strength, so that four or five could scarce hold her: Then cried out, "O eternity, eternity! O that I had no soul! O that I had never been born!" At last she faintly called on Christ to help her. And the violence of her pangs ceased.

Most of our brethren and sisters were now fully convinced, (Page 273) that those who were under this strange temptation could not help it. Only E—th B— and Anne H—n were of another mind; being still sure, any one might help laughing if she would. This they declared to many on Thursday; but on Friday, 23, God suffered Satan to teach them better. Both of them were suddenly seized in the same manner as the rest, and laughed whether they would or no, almost without ceasing. Thus they continued for two days, a spectacle to all; and were then, upon prayer made for them, delivered in a moment.

P295 Jan 1741

Sun. 11. — I met with a surprising instance of the power of the devil. While we were at the room, Mrs. J—s, sitting at home, took the Bible to read; but on a sudden threw it away, saying, "I am good enough; I will never read or pray more." She was in the same mind when I came; often repeating, "I (Page 296) used to think I was full of sin, and that I sinned in every thing I did; but now I know better: I am a good Christian; I never did any harm in my life; I don't desire to be any better than I am." She spoke many things to the same effect, plainly showing, that the spirit of pride, and of lies, had the full dominion over her. Monday, 12. I
asked, "Do you desire to be healed?" She said, "I am whole." "But do you desire
to be saved?" She replied, "I am saved; I ail nothing; I am happy." Yet it was
easy to discern, she was in the most violent agony, both of body and mind;
sweating exceedingly, notwithstanding the severe frost, and not continuing in the
same posture a moment. Upon our beginning to pray, she raged beyond
measure; but soon sunk down as dead. In a few minutes she revived, and joined
in prayer. We left her for the present in peace.

P312 Jun 1741
Sun. 7. — I preached in Charles'-Square, on, "The hour is coming, and now is,
when the dead shall hear the voice of the Son of God; and they that hear shall
live." A violent storm began about the middle of the sermon: But these things
move not those who seek the Lord. So much the more was his power present to
heal; insomuch that many of our hearts danced for joy, praising "the glorious God
that maketh the thunder."

P365 Apr 1742
Sun. 18. — In the afternoon, one who had tasted the love
of God, but had turned
again to folly, was deeply convinced, and torn, as it were, in pieces, by guilt, and
remorse, and fear; and even after the sermon was ended, she continued in the
same agony, it seemed, both of body and soul. Many of us were then met
together in another part of the house; but her cries were so piercing, though at a
distance, that I could not pray, nor hardly speak, being quite chilled every time I
heard them. I asked, whether it were best to bring her in, or send her out
of
the house. It being the general voice, she was brought in, and we cried to God, to
heal her backsliding. We soon found we were asking according to his will. He not
only bade her "depart in peace," but filled many others, till then heavy of heart,
with peace and joy in believing.

P381 Jun 1742
Thur. 17. — I began preaching about five, on "the righteousness of faith;" but I
had not half finished my discourse, when I was constrained to break off in the
midst; our hearts were so filled with a sense of the love of God, and our mouths
with prayer and thanksgiving. When we were somewhat satisfied herewith, I went
on to call sinners to the salvation ready to be revealed.

The same blessing from God we found in the evening, while I was showing how
he justifies the ungodly. Among the hearers was one, who, some time before,
had been deeply convinced of her ungodliness; insomuch that she cried out, day
and night, "Lord, save, or I perish!" All the neighbours agreeing that she was
stark mad, her husband put her into a Physician's (Page 381) hands, who
blooded her largely, gave her a strong vomit, and laid on several blisters. But all
this proving without success, she was, in a short time, judged to be incurable. He
thought, however, he would speak to one person more, who had done much
good in the neighbourhood. When Mrs. Johnson came, she soon saw the nature
of the disease, having herself gone through the same. She ordered all the
medicines to be thrown away, and exhorted the patient to look unto Jesus; which this evening she was enabled to do by faith; and he healed the broken in heart.

P529 [a letter from Jane Bate, wife of a Methodist]
Then, being uneasy, I went to Mr. M—d. He said, you were all wrong; and that if I went to church and sacrament, and did as I would be done by, all would be well. So my wound was healed, and I was easy.
"On Sunday, June 22, about midnight, I was taken ill of a fever, but thought nothing of death till Thursday; when the Doctor and Apothecary declared my danger; which, with my husband's home-speeches, sunk my spirits: And I promised God how good I would be, if he would spare me; but yet could not abide the Methodists. ...(p530)He[her husband] went into another room, and poured out his soul before God for me. The Lord hearkened, and heard, and sent his Holy Spirit, who gave me to think what I had been doing all my life; and to resolve to give up all for Christ. Immediately I felt a strong love to God, and a steadfast hope that, if I cried to him, I should have 'the knowledge of salvation, by the remission of' my 'sins.' When my husband came into the room, I called him to me, and told him how I was.
(p531) As soon as I was assured of his love, I was healed both in body and soul; which I told the Doctor and Apothecary in the morning, who stood like men in amaze, and confessed they had never seen such a thing before.

Vol. 2
P106
Sep 1748
Sun. 31. — At eight I preached in the street, at Sunderland, and at one in the afternoon. I rode thence straight to the Castle-Garth, and found abundance of people gathered together. Many were in tears all round, while those comfortable words were opened and applied, "He healeth them that are broken in heart, and giveth medicine to heal their sickness."

P152 [A letter sent to Wesley from "J.R." Tyrell's Pass Ireland] July 24 1749
"I was at Mount-Mellick likewise the next Sunday after you, and the power of God was present to heal. Two that were heavy laden, found rest that night.

P233 Jun 1751 [account of Elizabeth Walcam of Bristol (16yrs 9 mth, 18dys old) given to Wesley concerning her salvation]
"She then began praying for her parents, her sisters, and brother; adding, 'Do pray, that God would restrain him from the evils of this world. I have been restrained from a child. I never could play, as other children did.' Towards morning she dozed a little; but all the intervals she spent in praise and thanksgiving, still speaking with as clear and strong a voice as if she had been in health. [She found assurance and prayed and praised God to her last breath though weak in body (convulsions).]
P373 Jun 1756

Tues. 22. — I called on Mrs. F., whom I saw some years since in despair of quite another kind. Between nine and ten years ago her daughter married without her consent: This was followed by other distressing circumstances, in the midst of which she cried out, "God has forsaken me." She was immediately seized with violent pain: She could not see the sun, or the light, only a dim twilight: She could not taste her meat or drink, any more than the white of an egg: She had a constant impulse to kill herself, which she believed she must do; and attempted several times. After having continued thus three years and a half, she resolved to endure it no longer; accordingly she procured a knife to cut her throat, and did cut through the skin, but could get no further; it seemed to her as if the flesh were iron; she threw down the knife, burst into tears, fell upon her knees, and began (what she had not done all the time) to pour out her soul before God. Fear and sorrow fled away: She rejoiced in God; she saw the light of the sun; her natural taste returned; and she has been ever since in health of body and peace of mind.

Mon. 27. — I preached at Horsley, and found some life even there. Thence we rode across the Tyne to Prudhoe, a little town on the top of a high hill. I preached at the side of Mr. H.'s house; and I suppose all the town, who could get out, were present, and most of them at five in the morning. At both times it pleased God to make bare his arm, not only to wound, but to heal.

P423 Sep 1757

Tues. 6. — I went on to Camborne, and rejoiced to hear that the gentleman who pressed Mr. Maxfield no longer persecutes the Methodists, nor will suffer any one else to do it: And in the late dearth he relieved great numbers of the poor, and saved many families from perishing. I preached, at six, on, "I will heal their backsliding," and God applied his word. Several who had left the society for some years, came after sermon, and desired to be re-admitted.

P433 Jan 1758

Tues. 17. — I preached at Wandsworth. A gentleman, come from America, has again opened a door in this desolate place. In the morning I preached in Mr. Gilbert's house. Two Negro servants of his and a Mulatto appear to be much awakened. Shall not His saving health be made known to all nations?

P437 Mar 1758 [a divine healing led to the father's spiritual salvation]

Thur. 23. — I walked over to Mr. E.'s, a gentleman who had little thought of God, till his favourite child lay at the point of death. It then came into his mind, to pray for his life. He did so, and the child recovered. This struck him to the heart, and he rested no more, till his own soul was healed.

P459 Oct 1758

Sun. OCTOBER 1. — I took my leave of the congregation and of the children in Kingswood; and God gave us a parting blessing. Monday, 2. I preached at Bradford, (noon and night,) and met the stewards of the Wiltshire and
Somersetshire societies. In the evening I baptized a young woman, deeply convinced of sin. We all found the power of God was present to heal, and she herself felt what she had not words to express.

P511-2 Aug 1759
Tues. 28. — I rode on to Mr. Berridge's, at Everton; and in the evening went to the church, but unusually heavy, and hardly expecting to do any good there. I preached on those words in the Second Lesson, "We know that we are of God." One sunk down, and another, and another. Some cried aloud in agony of prayer. I would willingly have spent some time in prayer with them; but my voice failed, so that I was obliged to conclude the service, leaving many in the church, crying and praying, but unable either to walk or stand. One young man, and one young woman, were brought with difficulty to Mr. B.'s house, and continued there in violent agonies, both of body and soul. When I came into the room, the woman lay quiet, wrestling with God in silent prayer. But even the bodily convulsions of the young man were amazing: The heavings of his breast were beyond description; I suppose, equal to the throes of a woman in travail. We called upon (Page 512) God, to relieve his soul and body: And both were perfectly healed. He rejoiced in God with joy unspeakable, and felt no pain, or weakness, or weariness. Presently after, the woman also was delivered, and arose, rejoicing in God her Saviour.

P522 Jan 1760
Tues. JANUARY 1, 1760. — We began the Service at four in the morning. A great number attended, and God was in the midst, strengthening and refreshing their souls. Thursday, 3. In the evening, while I was enforcing those awful words of the Prophet, "The harvest is past, the summer is ended, and we are not saved," a young woman, who had contained herself as long as she could, sunk down and cried aloud. I found this was a new thing in Norwich. The women about her got water hartshorn in abundance: But all would not do. When the Service was ended, I asked her, "What do you want?" She immediately replied, "Nothing but Christ." And indeed what Physician, beside Him, is able to heal that sickness?

P525 Feb 1760 [an accout given to Wesley from Yorkshire about some being "cleansed from all unrighteousness".]
"The next evening they met again; and the Lord was again present to heal the broken in heart. One received remission of sins; and three more believed God had cleansed them from all sin. And it is observable, these are all poor, illiterate creatures, of all others most incapable of counterfeiting, and most unlikely to attempt it. But 'when' his 'word goeth forth, it giveth light and understanding to the simple.'"
Friday, 14. We rode to Billingford; and on Saturday, to Norwich. After spending a few days here, and a few more at Yarmouth and Colchester, on Saturday, 22, I returned to London. I found the work of God swiftly increasing here. The congregations, in every place, were larger than they had been for several years. Many were from day to day convinced of sin. Many found peace with God. Many backsliders were healed, yea, filled with joy unspeakable.

P99
7 Jul 1762
On this, and the two following days, God remembered poor Waterford also. Several backsliders were healed; many awoke out of sleep; and some mightily rejoiced in God their Saviour.

P103 in Wesley Jul 1762 [an account from John Manners from May]
An old soldier, in his return from Germany to the north of Ireland, fell in one night with these wrestling Jacobs, to his great astonishment. He was justified seventeen years ago, but afterward fell from it for five years. As he was going to Germany, in the beginning of the war, the Lord healed him in Dublin; and in spite of all the distresses of a severe campaign, he walked in the light continually. On his return through London, he was convinced of the necessity of sanctification; and soon after he came hither, his heart was broken in pieces, while he was with a little company who meet daily for prayer. One evening, as they were going away, he stopped them, and begged they would not go till the Lord had blessed him. They kneeled down again, and did not cease wrestling with God, till he had a witness that he was saved from all sin.

P104 [from John Manners]
"June 3. — The Lord increases his work, in proportion to the opposition it meets with. Between Monday morning and Tuesday night, I have had eight bills of thanksgiving; for two justified, three renewed in love, and three backsliders healed."

P148-151
Oct 1, 1763 ( Deliverance of M.S. from demon possession)
We bid her keep asking for the power, and looking unto Jesus. I then gave out an hymn, and she earnestly sung with us those words: —

O Sun of Righteousness, arise,
With healing in thy wing;
To my diseased, my fainting soul,
Life and salvation bring!

"I now looked at my watch and told her, 'It is half-hour past two: This is the time when the devil said he would come for you.' But, blessed be God, instead of a tormentor, he sent a comforter. Jesus appeared to her soul, and rebuked the
enemy, though still some fear remained; but at three it was all gone, and she mightily rejoiced in the God of her salvation.

P156 Nov 1763
Here I stood and looked back on the late occurrences. Before Thomas Walsh left England, God began that great work which has continued ever since without any considerable intermission. During the whole time, many have been convinced of sin, many justified, and many backsliders healed. But the peculiar work of this season has been, what St. Paul calls "the perfecting of the saints."

P166 Grimsby Apr 4 1764 [deliverance from an unclean spirit]
One was carried away in violent fits. I went to her after the service. She was strongly convulsed from head to foot, and shrieked out in a dreadful manner. The unclean spirit did tear her indeed; but his reign was not long. In the morning both her soul and body were healed, and she acknowledged both the justice and mercy of God.

P278 May 1767
Mon. 4. — We rode to Castlebar, thirty old Irish, about fifty-six English, miles. Between six and seven I began preaching in the Court-House; but few of the rich were there. Many (Page 279) of these dare not hear me above once: They find it is playing with edged tools. Many of the poor were present at five in the morning, and many more, both rich and poor, in the evening. And "the power of the Lord was present to heal:" But how many rejected his "counsel against themselves?"

P363 May 1769
Sun. 21. — I was in hopes of taking the field in the afternoon, but the rain prevented. Yet I did not repent of the disappointment, so great was the power of God in the midst of us. I believe few were untouched; many were deeply wounded; many rejoiced with joy unspeakable. The same power was present the next morning and evening, both to wound and to heal. God employed his two-edged sword on every side, in a manner I had not seen here for many years. O how ready is He to answer every "prayer that goeth not out of feigned lips!"

P446 Nov 7 1771
Here I received a particular account of a poor, desolate one, — Betty Fairbridge, formerly Hewerdine, of Whitby. For some time after she came to Lynn, she was cold and weary, quite choked with the cares of this world. But this time twelvemonth, when she saw me, though she was in a deep consumption, her spirit revived. She began again earnestly to seek God; and he healed her backsliding. But her bodily weakness increased: So much the more did her faith and love increase; till prayer was swallowed up in praise, and she went away with triumphant joy.
Sun. 12. — At eight we had our usual congregation of plain, earnest people. But at five (who would imagine it?) we had well nigh all the Gentry of the town; and "the power of the Lord was present to heal them;" so that few, I believe, were unaffected. The same power was present at the meeting of the children. I never, in all my life, was so affected with any part of Solomon's Song, as while one of the girls was repeating it.

Edward Farles had been an hearer for many years, but was never convicted of sin. Hearing there was much roaring and crying at the prayer-meetings, he came to hear and see for himself. That evening many cried to God for mercy. He said he wished it was all real; and went away more prejudiced than before, especially against the roarers and criers, as he called them. But soon after he got home, he was struck to the ground, so distressed that he was convulsed all over. His family fearing that he would die, sent for some of the praying people. For some hours he seemed to be every moment on the point of expiring, in deep agony both of body and mind. He then lay as quite breathless; but, about four in the morning, God in a moment healed both soul and body. Ever since he has adorned the Gospel.

Sun. 21. — At nine I began the service at St. Daniel's, and concluded a little before twelve. It was a good time. The power of the Lord was unusually present, both to wound and to heal. Many were constrained to cry, while others were filled with speechless awe and silent love.

Sun. 20. — The congregation at St. Daniel's was more than the church could contain. After reading Prayers, I preached an hour, (an uncommon thing with me,) on, "Not every one that saith unto me, Lord! Lord!" Many were cut to the heart; and at the Lord's Supper, many were wounded and many healed. Surely now, at least, if they do not harden their hearts, all these will know the day of their visitation.

Mon. 24. — I preached at five in the Orphan-House; about nine, at Placey; at noon, in the market-house, at Morpeth. Many soldiers, who were marching through the town, came in; and the power of the Lord was present to heal.

Wed. 17. — I went on to Dunbar. I have seldom seen such a congregation here before. Indeed some of them seemed at first disposed to mirth; but they were soon as serious as death. And truly the power of the Lord was present to heal those that were willing to come to the throne of grace.
P331 Apr 1786
Sun. 30. — I preached in the new House at Dewsbury, as I had intended. I could not preach abroad at Birstal at noon, because of the boisterous wind. I got some shelter from it at Wakefield, while I applied those words in one of the Psalms for the day, "He healeth them that are broken in heart, and giveth medicine to heal their sickness."

P415 1788
Thur. MAY I. — The congregation at five was exceeding (Page 416) large, coming from many miles round; but that at Shelly, a lone place, six or seven miles from Huddersfield, where I was constrained to preach in the open air at nine, was six or seven times larger; indeed, the largest I have seen since I left Manchester; and the power of God was eminently present, both to wound and to heal. I believe the congregation at Wakefield in the evening was larger even than this; and the verdure of the trees, the smoothness of the meadow, the calmness of the evening, and the stillness of the whole congregation, made it a delightful sight.

P425 Jun 1788
Tues. 17. — Desiring Joseph Bradford to preach at five, I did not preach till three. I then urged on a very genteel congregation, "One thing is needful;" and surely the power of the Lord was present to heal them, in a manner I have not often found; and again in the evening, while I enforced, "He is able to save to the uttermost all them that come unto God by him."

P439 Oct 1788
Sat. 6. — I walked over to Mr. Henderson's, at Hannam, and thence to Bristol. But my friends, more kind than wise, would scarce suffer it. It seemed so sad a thing to walk five or six miles! I am ashamed, that a Methodist Preacher, in tolerable health, should make any difficulty of this.

Vol 5
Sermon 4 “Scriptural Christianity” Aug 24, 1744
2. In this chapter we read, that when the Apostles and brethren had been praying, and praising God, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost." Not that we find any visible appearance here, such as had been in the former instance: Nor are we informed that the extraordinary gifts of the Holy Ghost (Page 38) were then given to all or any of them; such as the gifts of "healing, of working" other "miracles, of prophecy, of discerning spirits, the speaking with divers kinds of tongues, and the interpretation of tongues." (1 Cor. xii. 9, 10.)
3. Whether these gifts of the Holy Ghost were designed to remain in the Church throughout all ages, and whether or no they will be restored at the nearer approach of the "restitution of all things," are questions which it is not needful to decide. But it is needful to observe this, that even in the infancy of the Church,
God divided them with a sparing hand. Were all even then Prophets? Were all workers of miracles? Had all the gifts of healing? Did all speak with tongues? No, in no wise. Perhaps not one in a thousand. Probably none but the Teachers in the Church, and only some of them. (1 Cor. xii. 28-30.) It was, therefore, for a more excellent purpose than this, that "they were all filled with the Holy Ghost."

4. It was, to give them (what none can deny to be essential to all Christians in all ages) the mind which was in Christ, those holy fruits of the Spirit which whosoever hath not, is none of his; to fill them with "love, joy, peace, longsuffering, gentleness, goodness;" (Gal. v. 22-24;) to endue them with faith, (perhaps it might be rendered, fidelity,) with meekness and temperance; to enable them to crucify the flesh, with its affections and lusts, its passions and desires; and, in consequence of that inward change, to fulfil all outward righteousness; to "walk as Christ also walked," in "the work of faith, in the patience of hope, the labour of love." (1 Thess. i. 3.)

Sermon 5  "Justification by Faith"

7. In this state we were, even all mankind, when "God so loved the world, that he gave his only-begotten Son, to the end we might not perish, but have everlasting life." In the fulness of time he was made Man, another common Head of mankind, a second general Parent and Representative of the whole human race. And as such it was that "he bore our griefs," "the Lord laying upon him the iniquities of us all." Then was he "wounded for our transgressions, and bruised for our iniquities." "He made his soul an offering for sin:" He poured out his blood for the transgressors: He "bare our sins in his own body on the tree," that by his stripes we might be healed: And by that one oblation of himself, once offered, he hath redeemed me and all mankind; having thereby "made a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world."

Sermon 9 "The Spirit of Bondage and of Adoption"

3. Heavenly, healing light now breaks in upon his soul. He "looks on him whom he had pierced;" and "God, who out of darkness commanded light to shine, shineth in his heart." He sees the light of the glorious love of God, in the face of Jesus Christ. He hath a divine "evidence of things not seen" by sense, even of the "deep things of God;" more particularly of the love of God, of his pardoning love to him that believes in Jesus.

Sermon 14 "On Repentance in Believers"

...But it is by no means true, that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary is not, as some may think, an innocent, harmless mistake. No: It does immense harm: It entirely blocks up the way to any farther change; for it is manifest, "they that are whole need not a Physician, but they that are
sick.” If, therefore, we think we are quite made whole already, there is no room to seek any farther healing. On this supposition it is absurd to expect a farther deliverance from sin, whether gradual or instantaneous.

P343
“A Paraphrase on the Lord’s Prayer”
5 Spirit of grace, and health, and power,
Fountain of light and love below;
Abroad thine healing influence shower,
O’er all the nations let it flow.
Inflame our hearts with perfect love;
In us the work of faith fulfil;
So not heaven’s host shall swifter move
Than we on earth to do thy will.

Sermon 17 “The Circumcision of the Heart”
P204
5. This is that lowliness of mind, which they have learned of Christ, who follow his example and tread in his steps. And this knowledge of their disease, whereby they are more and more cleansed from one part of it, pride and vanity, disposes them to embrace, with a willing mind, the second thing implied in circumcision of the heart,—that faith which alone is able to make them whole, which is the one medicine given under heaven to heal their sickness.

Sermon 22 “Sermon on the Mount” Discourse 2
P267
II. 1. Our Lord has hitherto been more immediately employed in removing the hinderances of true religion: Such is pride, the first, grand hinderance of all religion, which is taken away by poverty of spirit; levity and thoughtlessness, which prevent any religion from taking root in the soul, till they are removed by holy mourning; such are anger, impatience, discontent, which are all healed by Christian meekness. And when once these hinderances are removed, these evil diseases of the soul, which were continually raising false cravings therein, and filling it with sickly appetites, the native appetite of a heaven-born spirit returns; it hungers and thirsts after righteousness: And “blessed are they which do hunger and thirst after righteousness; for they shall be filled.”

Sermon 23 “Sermon on the Mount” Discourse 3
P285
6. How much more does he rejoice, if he can do any good to the soul of any man! This power, indeed, belongeth unto God. It is He only that changes the heart, without which every other change is lighter than vanity. Nevertheless, it pleases Him who worketh all in all, to help man chiefly by man; to convey his own power, and blessing, and love, through one man to another. Therefore, although it be certain that “the help which is done upon earth, God doeth it himself;” yet has no man need, on this account, to stand idle in his vineyard. The peace-maker
cannot: He is ever labouring therein, and, as an instrument in God's hand, preparing the ground for his Master's use, or sowing the seed of the kingdom, or watering what is already sown, if haply God may give the increase. According to the measure of grace which he has received, he uses all diligence, either to reprove the gross sinner, to reclaim those who run on headlong in the broad way of destruction; or "to give light to them that sit in darkness," and are ready to "perish for lack of knowledge;" or to "support the weak, to lift up the hands that hang down, and the feeble knees;" or to bring back and heal that which was lame and turned out of the way.

Sermon 26 "Sermon on the Mount" Discourse 6

P333
4. "Our Father:" — If he is a Father, then he is good, then he is loving, to his children. And here is the first and great reason for prayer. God is willing to bless; let us ask for a blessing. "Our Father:" — our Creator; the Author of our being; He who raised us from the dust of the earth; who breathed into us the breath of life, and we became living souls. But if he made us, let us ask, and he will not withhold any good thing from the work of his own hands. "Our Father:" — our Preserver; who, day by day, sustains the life he has given; of whose continuing love we now and every moment receive life and breath and all things. So much the more boldly let us come to him, and we shall "obtain mercy, and find grace to help in time of need." Above all, the Father of our Lord Jesus Christ, and of all that believe in him; who justifies us "freely by his grace, through the redemption that is in Jesus;" who hath "blotted out all our sins, and healed all our infirmities;" who hath received us for his own children, by adoption and grace; and, "because" we "are sons, hath sent forth the Spirit of his Son into" our "hearts, crying, Abba, Father;" who "hath begotten us again of incorruptible seed," and "created us anew in Christ Jesus." Therefore we know that he heareth us always; therefore we pray to him without ceasing. We pray, because we love; and "we love him because he first loved us."

Sermon 32 "Sermon on the Mount" Discourse 12

P416
3. They come, Secondly, with an appearance of usefulness. Indeed to this, to do good, they are particularly called. They are set apart for this very thing. They are particularly commissioned to watch over your soul, and to train you up to eternal life. It is their whole business, to "go about doing good, (Page 417) and healing those that are oppressed of the devil." And you have been always accustomed to look upon them in this light, as messengers of God, sent to bring you a blessing.

Sermon 39 "Catholic Spirit"

P501
6. I mean, Thirdly, provoke me to love and to good works. Second thy prayer, as thou hast opportunity, by speaking to me, in love, whatsoever thou believest to be for my soul's health. Quicken me in the work which God has given me to do, and instruct me how to do it more perfectly.
6. If it be objected to what has been observed under this and the preceding head, that St. John, speaking to his brethren in the faith, says, "Ye have an unction from the Holy One, and ye know all things:" (1 John ii. 20:) The answer is plain: "Ye know all things that are needful for your souls' health."

3. We may learn from hence, in the Third place, what is the proper nature of religion, of the religion of Jesus Christ. It is therapy psuches, God's method of healing a soul which is thus diseased. Hereby the great Physician of souls applies medicines to heal this sickness; to restore human nature, totally corrupted in all its faculties. God heals all our Atheism by the knowledge of Himself, and of Jesus Christ whom he hath sent; by giving us faith, a divine evidence and conviction of God, and of the things of God, — in particular, of this important truth, "Christ loved me, and gave himself for me." By repentance and lowliness of heart, the deadly disease of pride is healed; that of self will by resignation, a meek and thankful submission to the will of God; and for the love of the world in all its branches, the love of God is the sovereign remedy. Now, this is properly religion, "faith" thus "working by love," working the genuine meek humility, entire deadness to the world, with a loving, thankful acquiescence in, and conformity to, the whole will and word of God.

5.
Know your disease! Know your cure! Ye were born in sin: Therefore, "ye must be born again," born of God. By nature ye are wholly corrupted: By grace ye shall be wholly renewed. In Adam ye all died: In the second Adam, in Christ, ye all are made alive. "You that were dead in sins hath he quickened:" He hath already given you a principle of life, even faith in him who loved you and gave himself for you! Now, "go on from faith to faith," until your whole sickness be healed; and all that "mind be in you which was also in Christ Jesus!"

9. In order to the healing of that corruption, that evil disease, which every man brings with him into the world, it is often needful to pluck out, as it were, a right eye, to cut off a right hand; — so painful is either the thing itself which must be done, or the only means of doing it; the parting, suppose, with a foolish desire, with an inordinate affection; or a separation from the object of it, without which it can never be extinguished. (P109)

10. In the latter kind, the means to heal a sin-sick soul, to cure a foolish desire, an inordinate affection, are often painful, not in the nature of the thing, but from the nature of the disease. So when our Lord said to the rich young man, "Go, sell that thou hast, and give to the poor," (as well knowing, this was the only means
of healing his covetousness,) the very thought of it gave him so much pain, that "he went away sorrowful;" choosing rather to part with his hope of heaven, than his possessions on earth.

Sermon 68 "The Wisdom of God's Counsels P336
24. But have all that have sunk under manifold temptations, so fallen that they can rise no more? Hath the Lord cast them all off for ever, and will he be no more entreated? Is his promise come utterly to an end for evermore? God forbid that we should affirm this! Surely He is able to heal all their backslidings: For with God no word is impossible. And is he not willing too? He is "God, and not man; therefore his compassions fail not." Let no backslider despair. "Return unto the Lord, and he will have mercy upon you; unto our God, and he will abundantly pardon."

Vol. 7 P124
Sermon 98 "On Visiting the Sick"
Yea, of more value than thousands of gold and silver. If you speak "in the name of Jesus Christ of Nazareth," may not the words you speak be health to the soul, and marrow to the bones? Can you give them nothing? Nay, in administering to them the grace of God, you give them more than all this world is worth. Go on, go on, thou poor disciple of a poor Master! Do as he did in the days of his flesh! Whenever thou hast an opportunity, go about doing good, and healing all that are oppressed of the devil; encouraging them to shake off his chains, and fly immediately to Him Who sets the prisoners free, and breaks The iron bondage from their necks. Above all, give them your prayers. Pray with them; pray for them; and who knows but you may save their souls alive?

Vol. 8 P272
RULES OF THE BAND-SOCIETIES DRAWN UP DECEMBER 25, 1738
THE design of our meeting is, to obey that command of God, "Confess your faults one to another, and pray one for another, that ye may be healed."

Vol. 9 P194
"The Doctrine of Original Sin – Preface" [Nov 30, 1756 Lewisham]
4. I said, than open Deism: For I cannot look on this scheme as any other than old Deism in a new dress; seeing it saps the very foundation of all revealed religion, whether Jewish or Christian. "Indeed, my L—," said an eminent man to a person of quality, "I cannot see that we have much need of Jesus Christ." And who might not say, upon this supposition, "I cannot see that we have much need of Christianity?"
Nay, not any at all; for "they that are whole have no need of a Physician;" and the Christian Revelation speaks of nothing else but the great "Physician" of our souls; nor can Christian Philosophy, whatever be thought of the Pagan, be more properly defined than in Plato's word: It is therapeia psuches, "the only true method of healing a distempered soul." But what need of this, if we are in perfect health? If we are not diseased, we do not want a cure. If we are not sick, why should we seek for a medicine to heal our sickness? What room is there to talk of our being renewed in "knowledge" or "holiness, after the image wherein we were created," if we never have lost that image? If we are as knowing and holy now, nay, far more so, than Adam was immediately after his creation? If, therefore, we take away this foundation, that man is by nature foolish and sinful, "fallen short of the glorious image of God," the Christian system falls at once; nor will it deserve so honourable an appellation, as that of a "cunningly devised fable."

P317 DoOS—Part 3
Let "afflictions, calamities, and death itself, be means of improving in virtue," (page 24,) of healing or preventing sin, this is no manner of proof that they are not punishments. Was not God able to heal or prevent sin, without either pain or death? Could not the Almighty have done this as easily, as speedily, and as effectually, without these, as with them? Why, then, did he not? Why did Adam's sin bring these on his whole posterity? Why should one man suffer for another man's fault? If you say, "To cure his own," I ask, 1. What necessity was there of any suffering at all for this? If God intended only to cure his sin, he could have done that without any suffering. I ask, 2. Why do infants suffer? What sin have they to be cured thereby? If you say, "It is to heal the sin of their parents, who sympathize and suffer with them," in a thousand instances this has no place; the parents are not the better, nor anyway likely to be the better, for all the sufferings of their children. Their sufferings, therefore, yea, and those of all mankind, which are entailed upon them by the sin of Adam, are not the result of mere mercy, but of justice also. In other words, they have in them the nature of punishments, even on us and on our children Therefore, children themselves are not innocent before God. They suffer; therefore, they deserve to suffer.

P375 DoOS—part 4
"And, methinks, when I take a just survey of this world, with all the inhabitants of it, I can look upon it no otherwise than as a grand and magnificent structure in ruins, wherein lie millions of rebels against their Creator, under condemnation to misery and death; who are at the same time sick of a mortal distemper, and disordered in their minds even to distraction. Hence proceed those numberless follies and vices which are practised here, and the righteous anger of an offended God visible in ten thousand instances. Yet are there proclamations of divine grace, health, and life, sounding among them; though very few take any notice thereof. Only here and there one attends to the call, and complies with the proposals of peace. His sins are pardoned and healed. And though his body
goes down to the dust for a season, his soul is happy with God; while the bulk of those criminals, despising all the offers of mercy, perish in their own wilful madness." (Pages 89, 90.)

p412 DoOS part 5

2. God imputes our sins, or the guilt of them, to Christ. He consented to be responsible for them, to suffer the punishment due for them. This sufficiently appears from Isai. liii., which contains a summary of the Scripture doctrine upon this head. 'He hath borne our griefs, and carried our sorrows.' The word nasa (borne) signifies, (1.) To take up somewhat, as on one's shoulders: (2.) To bear or carry something weighty, as a porter does a burden: (3.) To take away: And in all these senses it is here applied to the Son of God. He carried, as a strong man does a heavy burden, (the clear, indisputable sense of the other word, sabal,) our sorrows; the suffering of various kinds which were due to our sins. 'He was wounded for our transgressions, and bruised for our iniquities.' Wounds and bruises are put for the whole of his sufferings; as his death and blood frequently are. He was wounded and bruised, not for sins of his own; not merely to show God's hatred of sin; not chiefly to give us a pattern of patience; but for our sins, as the proper, impulsive cause. Our sins were the procuring cause of all his sufferings. His sufferings were the penal effects of our sins. 'The chastisement of our peace,' the punishment necessary to procure it, 'was' laid 'on him,' freely submitting thereto: 'And by his stripes' (a part of his sufferings again put for the whole) 'we are healed;' pardon, sanctification, and final salvation, are all purchased and bestowed upon us. Every chastisement is for some fault. That laid on Christ was not for his own, but ours; and was needful to reconcile an offended Lawgiver, and offending guilty creatures, to each other. So 'the Lord laid on him the iniquity of us all;' that is, the punishment due to our iniquity." (Pages 16-20.)

Vol. 10

P456 "Thoughts Concerning Gospel Ministers"

Not every one who deals in the promises only, without ever showing the terrors of the law; that slides over "the wrath of God revealed from heaven against all ungodliness and unrighteousness," and endeavours to heal those that never were wounded. These promise-mongers are no Gospel Ministers.

P489 Feb 6, 1756 "An Address to the Clergy"

Should not compassion, should not tenderness, hinder us from giving pain? Yes, from giving unnecessary pain. But what manner of tenderness is this? It is like that of a surgeon who lets his patient be lost because he is too compassionate to probe his wounds. Cruel compassion! Let me give pain, so I may save life. Let me probe, that God may heal.

P508 "Serious thoughts concerning Godfathers and Godmothers"

7. What then is your part, who are sponsors for the child? This likewise is expressly told you: "It is your part to see that this infant be taught, so soon as he
shall be able to learn, what a solemn vow, promise, and profession he hath here made by you. You shall call upon him to hear sermons, and shall provide that he may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health; and that this child may be virtuously brought up, to lead a godly and a Christian life."

Vol. 11
Page 267
Prayers for Children

THURSDAY MORNING.
O THOU eternal Fountain of all wisdom, whom I cannot see or know but by the means of thy own light, vouchsafe to manifest thyself to my soul, and teach me to know aright thee the only true God, and Jesus Christ whom thou hast sent. O blessed Sun of Righteousness, arise upon me with healing in thy wings, to scatter all the clouds of folly and ignorance that overspread my soul. Open my eyes to see the wondrous things thy love has wrought. Suffer me not to remain in darkness concerning anything that is needful for me to know in order to my present peace and my eternal glory. O Lord, incline mine ears to wisdom, and my heart to understanding, that I may follow on to know the Lord, and increase in the knowledge and love of God. Give me, O Lord, that highest learning, to know thee; and that best wisdom, to know myself. Command a blessing on my studies and endeavours; and bless me, and help me, Lord, in my learning all such things as shall stand me in stead, and do me good. Let my soul and body, and all their powers, be under thy conduct, and employed to thy glory. Show me thy ways, O Lord, and lead me into truth; and whatever I am ignorant of, unto me let it be given to know the mysteries of thy kingdom; and let me count all things but dung and dross for the excellency of the knowledge of Christ Jesus my Lord; to whom, with thee and the Holy Ghost, be all honour and glory for ever and ever. Amen.

Vouchsafe, O Lord, to keep me this day from all sin. Bless my going out and coming in, now and for evermore. Amen.

P385
from "A Plain Account of Christian Perfection"
SAVIOUR from sin, I wait to prove
That Jesus is thy healing name;
To lose, when perfected in love,
Whate'er I have, or can, or am;
I stay me on thy faithful word,
"The servant shall be as his Lord."

Vol 14
P214 Works Abridged from Various Authors by John Wesley
(This passage concerns the inward work of the Holy Spirit.)
And as to you who have already peace with God, through our Lord Jesus Christ; who now feel his love shed abroad in your hearts, by the Holy Ghost which is given unto you; with whose spirit the Spirit of God beareth witness that ye are the
sons of God, it is your part to confirm your love towards them, in all lowliness and meekness; (for who is it that maketh thee to differ? Or what hast thou, which thou hast not received?) and to plead earnestly for them at the throne of grace, that the Day-star may appear in their hearts also, and the Sun of Righteousness at length arise upon them, with healing in his wings!

JOHN WESLEY.
LONDON,
February 9, 1738-9.
Appendix B

World Vision's Core Values

We are Christian

We acknowledge one God; Father, Son and Holy Spirit. In Jesus Christ, the love, mercy, and grace of God are made known to all people and us. From this overflowing abundance of God's love we find our call to ministry.

We proclaim together, "Jesus lived, died and rose again. Jesus is Lord." We desire him to be central in our individual and corporate lives. We seek to follow him — in his identification with the poor, the afflicted, the oppressed, the marginalized; in his special concern for children; in his respect for the dignity bestowed by God on women equally with men; in his challenge to unjust attitudes and systems; in his call to share resources with each other; in his love for all people without discrimination or conditions; in his offer of new life through faith in him. From him we derive our holistic understanding of the Gospel of the Kingdom of God, which forms the basis of our response to human need.

We hear his call to servanthood and see the example of his life. We commit ourselves to a servant spirit permeating the organization. We know this means facing honestly our own pride, sin, and failure.

We bear witness to the redemption offered through faith in Jesus Christ. The staff are engaged and equipped by belief and practice to bear this witness. We will maintain our identity as Christian, while being sensitive to the diverse contexts in which we express that identity.
We are Committed to the Poor

We are called specifically to serve the neediest people of the earth; to relieve their suffering and promote the transformation of their condition of life. We stand in solidarity in a common search for justice. We seek to understand the situation of the poor and work alongside them toward fullness of life. We share our discovery of eternal hope in Jesus Christ.

We seek to facilitate an engagement between the poor and the affluent that opens both to transformation. We respect the poor as active participants, not passive recipients, in this relationship. They are people from whom others may learn and receive. The need for transformation is common to all. Together we share a quest for justice, peace, reconciliation, and healing in a broken world.

We Value People

We regard all people as created and loved by God. We give priority to people before money, structure, systems, and other institutional machinery. We act in ways that respect the dignity, uniqueness, and intrinsic worth of every person — the poor, the donors, our own staff and their families, boards, and volunteers. We celebrate the richness of diversity in human personality, culture, and contribution.

We practice a participative, open, enabling style in working relationships. We encourage the professional, personal, and spiritual development of our staff.
We are Stewards

The resources at our disposal are not our own. They are a sacred trust from God through donors on behalf of the poor. We are faithful to the purpose for which those resources are given and manage them in a manner that brings maximum benefit to the poor.

We speak and act honestly. We are open and factual in our dealings with donor constituencies, project communities, governments, the public at large, and with each other. We endeavor to convey a public image conforming to reality. We strive for consistency between what we say and what we do.

We demand of ourselves high standards of professional competence and accept the need to be accountable through appropriate structures for achieving these standards. We share our experience and knowledge with others where it can assist them.

We are stewards of God’s creation. We care for the earth and act in ways that will restore and protect the environment. We ensure that our development activities are ecologically sound.

We are Partners

We are members of an international World Vision Partnership that transcends legal, structural, and cultural boundaries. We accept the obligations of joint participation, shared goals and mutual accountability that true partnership requires. We affirm our interdependence and our willingness to yield autonomy as necessary for the common good. We commit ourselves to know, understand, and love each other.
We are partners with the poor and with donors in shared ministry. We affirm and promote unity in the Body of Christ. We pursue relationships with all churches and desire mutual participation in ministry. We seek to contribute to the holistic mission of the church.

We maintain a cooperative stance and a spirit of openness towards other humanitarian organizations. We are willing to receive and consider honest opinions from others about our work.

We are Responsive

We are responsive to the life-threatening emergencies where our involvement is needed and appropriate. We are willing to take intelligent risks and act quickly. We do this from a foundation of experience and sensitivity to what the situation requires. We also recognize that even in the midst of crisis, the destitute have a contribution to make from their experience.

We are responsive in a different sense where deep-seated and often complex economic and social deprivation calls for a sustainable, long-term development. We maintain the commitments necessary for this to occur.

We are responsive to new and unusual opportunities. We encourage innovation, creativity, and flexibility. We maintain an attitude of learning, reflection, and discovery in order to grow in understanding and skill.

Our Commitment

We recognize that values cannot be legislated; they must be lived. No document can substitute for the attitudes, decisions, and actions that make up
the fabric of our life and work. Therefore, we covenant with each other, before God, to do our utmost individually and as corporate entities within the World Vision Partnership to uphold these Core Values, to honor them in our decisions, to express them in our relationships and to act consistently with them wherever World Vision is at work.¹

¹ Signed the 22nd day of September 1989 by the participants in the fifth World Vision International Council.
## Appendix C

### John Wesley’s Vocabulary in 21st-Century American Common English

<table>
<thead>
<tr>
<th>Wesley’s Words</th>
<th>Today’s Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Allow</td>
<td>(may mean) acknowledge, understand</td>
</tr>
<tr>
<td>bowels</td>
<td>center of emotion; often what we mean by &quot;heart&quot;</td>
</tr>
<tr>
<td>brand</td>
<td>A stick partly burned</td>
</tr>
<tr>
<td>charity</td>
<td>love</td>
</tr>
<tr>
<td>conversation</td>
<td>(often means) manner of life</td>
</tr>
<tr>
<td>disinterested</td>
<td>impartial (e.g., &quot;disinterested love for all&quot;)</td>
</tr>
<tr>
<td>distemper</td>
<td>Illness (philosophic understanding related to temperament balance)</td>
</tr>
<tr>
<td>ejaculation</td>
<td>exclamation</td>
</tr>
<tr>
<td>end</td>
<td>(often means) purpose, goal (e.g., &quot;to what end?&quot;)</td>
</tr>
<tr>
<td>filial</td>
<td>pertaining to sonship (e.g., &quot;filial love&quot;)</td>
</tr>
<tr>
<td>intercourse</td>
<td>interaction, relationship</td>
</tr>
</tbody>
</table>

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1 List compiled by Howard A. Snyder, Ken Bible and R. Jeffrey Hiatt
<table>
<thead>
<tr>
<th>Word</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>meet</td>
<td>fit, proper, suitable, appropriate</td>
</tr>
<tr>
<td>name</td>
<td>reputed character; often used synonymously with character</td>
</tr>
<tr>
<td>nice</td>
<td>overly concerned with what is socially proper</td>
</tr>
<tr>
<td>own</td>
<td>(may mean) acknowledge, confess, admit or accept</td>
</tr>
<tr>
<td>peculiar (&quot;peculiar people&quot;)</td>
<td>particular, distinct</td>
</tr>
<tr>
<td>Physic(k)</td>
<td>medicine (e.g., to take physic)</td>
</tr>
<tr>
<td>prevent</td>
<td>(often means) precede</td>
</tr>
<tr>
<td>prevenient</td>
<td>preceding (literally, &quot;coming before&quot;)</td>
</tr>
<tr>
<td>primitive</td>
<td>early, original (e.g., &quot;the primitive church&quot;)</td>
</tr>
<tr>
<td>prove</td>
<td>(often means) come to know, find, or verify by experience; to experience; (may mean) discern</td>
</tr>
<tr>
<td>quickening</td>
<td>Life-giving, reviving</td>
</tr>
<tr>
<td>retirement</td>
<td>seclusion, privacy</td>
</tr>
<tr>
<td>several</td>
<td>different, various (e.g., &quot;at two several places&quot;)</td>
</tr>
<tr>
<td>singular</td>
<td>distinct; not conforming to the crowd</td>
</tr>
<tr>
<td>styled</td>
<td>called, known as</td>
</tr>
</tbody>
</table>
succeor: aid, assistance, help

temper: attitude, temperament, disposition

to own: (often means) to acknowledge

vulgar: popular, common, colloquial

want: (often means) need or lack rather than desire (e.g., "go to those who want you most" means "those who need you most.")

without: may mean outside ("those without the church" means "those outside the church")
Appendix D
Scriptural References to Healing

Biblical Accounts of Healing as Spiritual Wholeness

Central to Wesley's understanding was what Jesus taught and practiced. Jesus preached the kingdom of God, mended broken persons, "went about doing good," and empowered the disciples to do likewise. Healing, however, is a matter of great concern throughout the whole Bible that illustrates God's interest in the nations as well as individuals.

Most of the references related directly to the Jewish nation. A review of the entire Biblical material yields three generalizations concerning Israel in relation to her surrounding neighbors. First, people of the Ancient Near East generally believed that good health stemmed from one's goodness and/or favor with a deity. The converse of this belief held that sickness resulted from sin and judgment from the god. Second, Israel's God desired for the people to know the divine Self as Jehovah-Rophi, "the Lord who heals you" (Exodus 15:26). Israel saw healing as the divine work of Yahweh that may find its expression coming through a human agent fulfilling the words of the Psalmist, "Blessed is he who visits the land with healing" (O'Malley 1983:52). Third, wholeness encompassed the total person in context. Israel began to see that a right relationship with God was a key to life's harmony in all dimensions (Stanger nd:13).

¹ Note Wesley's series of sermons on Jesus' "Sermon on the Mount."
An Overview of Healing in the Old Testament.

Through the whole of the Old Testament, healing prayer is directed to God (See below). Healing is a provision by God often with eschatological overtones. God reveals the desire to open the abundant life to the people and to call all nations to participate in the flow of the milk and honey life, but even God does not always get everything God wants.² The work of divine healing serves to remind us that the Creator of our spirits also created our bodies. Healing the infirmities of the body keeps us from being overly focused on either the tangibles or the intangibles of life. The Hebraic understanding regards the individual as an integrated whole (O'Malley 1983:51). We belong to systems and networks of people groups and depend inseparably on the ecosystem of the planet for survival. Of course, as Jesus reminded us, we do not live by bread alone, but by every word that proceeds out of the mouth of God. Therefore, living in the restored image of Christ brings life into its fuller focus. Being rightly related to God, self, others and the rest of the created order is the goal of God's healing mission (Genesis 1:26-27, 2:7).

God has called a people into existence, given them promises of blessing, and requires their faithfulness. The basis of their life and relationship with God are nothing less than God's initiative of grace. Flowing from walking humbly with their God are the attendant blessings of health and prosperity for themselves and all who associate with them, including the healing of the land. Health and prosperity, however, are not automatic. Neither does this suggest that the righteous do not suffer. The Wesley hymns offer many examples of the biblical

² Hosea 7:1 serves as one of many examples of God's unfulfilled desire for the people of Israel.
imagery of suffering as a central theme. Yet, God is about redeeming love, not about masochism. Suffering may be able to teach us certain specific lessons, and certain types of suffering may be the “dark side” of love, but Love calls to the lost, the sick, the dying, the diseased, the maladjusted, the oppressed, the outcast, the demonized, and the broken to come to the Great Physician for the healing of life’s afflictions and misplaced affections. God is “the God who heals you,” and “the One who heals all your diseases.”

Healing is a synergistic activity. There is an interactive element usually involved. God created humanity whole in a harmonious mutually interdependent relationship with each other, the environment, and in perfect communion with God. Although these relationships disintegrated in the Fall, God provided Christ to heal the broken relationships through new creation power. When we accept and appropriate God’s free gift, God’s reconstructive and restorative work takes on vitality in our lives and our spheres of influence, resulting in a reintegration of the relationships. Through “faith working by love,” God points us to a reality beyond what we can see or measure by the scientific method.

The people in ancient times experienced the release of divine power and a manifest presence of God, but it required faith and faithfulness to experience shalom, a fulfilled potential quality of the various aspects of life.

An Excerpt of Healing References in the Old Testament

- Gen. 20:7 He will pray for you and you shall live.
- Ex. 4:6-7 Moses received restoration from leprosy.
- 15:26 I, the Lord am your healer.
23:25 I will remove sickness from your midst.

- Lev. 13-15 Leprosy is healed.

16 Healing comes by the atonement.

- Num. 12:13 Moses prays, “Oh God, heal her.”

16:46 Make atonement for them.

21:7-8 Moses interceded...when he looks, he shall live.

- Deut. 7:15 The Lord will remove from you...sickness...disease.

32:39 And it is I who heal.

- Joshua 5:8 Healing comes through the natural process.

- 1 Sam. 6:3 Philistines healed of the tumors and mice plagues.

16:14-23 Anointed music puts evil to flight from Saul.

- 1 Kings 13:4-6 A man of God prayed to the Lord, and the king's hand became normal.

17:17-24 The widow's son is restored to life through Elijah.

- 2 Kings 2:19-22 The water in Jericho is made wholesome.

4:8-37 The Shunemite's son is restored to life through Elisha.

5:1-14 Naaman cured of leprosy.

13:21 Dead man revived through touching Elisha's bones.

20:1-11 Hezekiah recovers, through prayer and Isaiah's fig ointment.

- 2 Chron. 7:14 If they...humble, pray, seek, turn, then I will hear, forgive, heal.

20:9 Judah is saved from destruction (Moabites, Ammonites and Meunites).

28:14-15 Israel released prisoners (Judah), distributed clothes, dressed their wounds, returned them to their land.
30:20 Hezekiah prayed and the people were healed.

32:24-26 Hezekiah prayed; the Lord healed and gave a miraculous sign. (See also Is. 38:1-8)

- Job 42:10 When he prayed for his friends, the Lord restored his fortunes.

- Psalm 6:2-9 Healing for the body, spirit, and emotions.

30:2 God restored health.

34:19-20 The Lord rescues.

38:3-8 Some sickness stems from sin.

41:4 Prayer for healing from sin.

103:1-5 God forgives sins, heals diseases, renews life and gives righteousness and justice.

107:20 The Lord heals from death, saves from distress, heals wasteland.

147:3 He heals the brokenhearted.

- Prov. 3:7-8 Revere the Lord, turn your back on evil, and gain health and vitality.

4:22 Obedience to God's words brings life and radiant health.

12:18 The words of the wise bring healing.

13:17 Hope deferred makes the heart sick. Fulfilled dreams make us joyful.

15:4, 30 Gentle words bring life and health; good news makes for health.

16:24 Kind words are good for the body and soul.

- Eccl. 3:3 There is a time to heal.

- Is. 6:10 A hard heart is a root of sickness.

19:13, 22 Foolish counsel ruins the land. He listens to their pleas and heals.
30:18-26 Turn from idols and be healed and cured.
32:15-17 The presence of the Spirit brings wholeness to creation.
33:24 Forgiveness brings healing.
35:3-8 There is wholeness on the Highway of Holiness.
38:1-8 (See 2 Chronicles 32:24-26 above)
38:16 The Lord's discipline leads to life and health.
53:5 The suffering servant vicariously carries away our sin and heals us.
58:6-11 Healing shall spring forth from righteous lives.
61:1-2a Salvation and healing come through the Sovereign Spirit.
  • Jer.3:2 I will heal your backslidings.
  8:21-9: Healing is withheld because of lies, cowardice toward the truth, indifference for God, slander, fraud, and hardness toward the Lord.
  • Hos 5:13 Israel seeks a cure from the wrong source.
6:1 Israel presumes the Lord will heal them.
7:1 God would heal the relationship, but Israel does not want it.
11:3 God heals through gracious love.
14:4 The Lord heals apostasy.
  • Nah. 3:19 Judgment is likened to a wound or sickness.
  • Zech. 11:16 healing is withheld in judgment.
  • Mal. 4:2 the sun of righteousness shall arise with healing in its wings.

An Overview of Healing in the New Testament

A survey of the New Testament reveals many illustrations of various types of healing and the need of healing (see below). According to John Wimber's
research, "Out of the 3,779 verses in the four gospels, 727 or 19% relate specifically to the healing of physical and mental illness and the resurrection of the dead" (Wimber 1991).

An Overview of Jesus' Healing Ministry

Healing had a priority in the mission of Jesus. There are several prominent features of His healing work. The Scripture table in Appendix C illustrates the place of healing in the life of Jesus and the disciples, including these examples. Luke the physician saw Jesus as the great physician. He recounted one story of a woman who had a “bleeding” problem for twelve years, which “no [physician] could heal,” except Jesus by divine fiat connecting with her faith (Luke 8:43).

Jesus often healed people through his words. For example, Jesus healed an official’s son by words (John 4:46-54). He said to a paralyzed man who had been ill for thirty-eight years, “Stand up, take your mat and walk,” and he did so immediately (John 5:1-18). Jesus is God the Son, so he had authority to heal them, but did so in tandem with the Spirit through holy love. He raised the widow’s son, because of his compassion for her (Luke 7:11).

Jesus healed people through prayer to the Father. For example, when Jesus raised Lazarus, he prayed silently then spoke. John recorded “... Jesus looked upward and said, “Father, I thank you for having heard me” (John 11:41-42). He did “this for the sake of the crowd standing here, so that they may believe that you sent me.”
Jesus healed the sick sometimes through physical means coupled with words, compassion, and prayer. When he cured a deaf man, Jesus “put his fingers into his ears, and he spat and touched his tongue. Then looking up to heaven, he sighed and said to him, ‘Ephatha,’ that is, ‘Be opened.’ And immediately his ears were opened, his tongue released, and he spoke plainly” (Mark 7:33-35). In the case of a man born blind, Jesus “spat on the ground and made mud with the saliva and spread the mud on the Man’s eyes, saying to him, ‘Go, wash in the pool of Siloam’. Then, he went and washed and came back able to see” (John 9:6-7). Jesus dared to use part of creation to heal the sick. Creation is the product of the triune God’s love.

His healing love brought healing to their spiritual condition. Not everyone received healing of spirit and body. When Jesus healed ten lepers, only one of them—a Samaritan—came back to praise God. The Bible indicates that the Samaritan experienced salvation, including restoring the broken relationship with God, and social restoration with his family. Since the physical illness caused broken relationships with others, Jesus needed to heal him physically, emotionally, and spiritually. Jesus viewed humans as whole integrated persons. It is significant that the book of Acts is replete with miracles and healings under the power of the Spirit of creation who still “broods” over people’s lives to bring, light, order, healing, and wholeness to them out of their darkness, chaos, disease, and brokenness.

Wesley recognized Jesus’ treatment of women provided a glimpse into the re-empowerment of the disenfranchised. Women too often have been (and are)
subordinated or exploited by a debilitating and dominating patriarchal paradigm. That is unacceptable to the Spirit of God and therefore, to us. The repercussions of that subordination have hindered the proclamation of the gospel. Women and men are created in the image of God and called to equal status even when roles differ (Galatians 3:28). Women have distinctive understandings of relationship building and relational connection often missed in many mission leadership circles. Women’s resources and analyses must be included in an egalitarian manner. Women are equally named as part of the “priesthood of the believers” with gifts of the Spirit that are worthy of exercise (1 Peter 2:9).

The fallen condition of humankind, depicted in Genesis 3:16, is describing the male/female relationship, not prescribing it. Therefore, Jesus becomes the model for the church to promote biblical feminism. Jesus called women to radical discipleship, spirituality (Matthew 12:49, John 8:1-11, Luke 10:38-42, John 11:30-32), and to be a part of his itinerant band of followers (Luke 8:1-3). Jesus lifts women to a prominent place in his stories and shows them to be models of faith. In transforming and redeeming the value of women, Jesus healing acts restore women to a place in the kingdom as subjects with intrinsic value from a devalued position as objects of lust, violated, and exploited, particularly by men in power (cf. Matthew 5:28-30). The ministry of healing should have no less of a prominent place in the life of the church today.

Excerpts from Jesus’ Healing Ministry

KEY
A. Drove out demons
B. Word spoken
C. Touched by Jesus
D. Prayer of another  
E. Faith of another  
F. Preaching of Jesus  
G. The person's faith  
H. Jesus moved by compassion  
I. Person touches Jesus  
J. Teaching of Jesus

<table>
<thead>
<tr>
<th>#</th>
<th>DESCRIPTION</th>
<th>MATT.</th>
<th>MARK</th>
<th>LUKE</th>
<th>JOHN</th>
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<tbody>
<tr>
<td>1</td>
<td>Man with unclean spirit</td>
<td>1:23-25</td>
<td>4:33-35</td>
<td></td>
<td>AB</td>
</tr>
<tr>
<td>3</td>
<td>Multitudes</td>
<td>8:16-17</td>
<td>1:32-34</td>
<td>4:40-41</td>
<td>ABCE</td>
</tr>
<tr>
<td>4</td>
<td>Many demons</td>
<td>1:39</td>
<td></td>
<td></td>
<td>AF</td>
</tr>
<tr>
<td>5</td>
<td>Leper</td>
<td>8:2-4</td>
<td>1:40-42</td>
<td>5:12-13</td>
<td>BCGH</td>
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<tr>
<td>6</td>
<td>Paralytic</td>
<td>9:2-7</td>
<td>2:3-5</td>
<td>5:17-25</td>
<td>BE</td>
</tr>
<tr>
<td>7</td>
<td>Man with withered hand</td>
<td>12:9-13</td>
<td>3:1-5</td>
<td>6:6-10</td>
<td>BG</td>
</tr>
<tr>
<td>8</td>
<td>Multitudes</td>
<td>12:15-16</td>
<td>3:10-11</td>
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<td>A</td>
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<tr>
<td>9</td>
<td>Gerasenes demoniac</td>
<td>8:28-32</td>
<td>5:1-13</td>
<td>8:26-33</td>
<td>AB</td>
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<td>10</td>
<td>Jairus's daughter</td>
<td>9:18-19;</td>
<td>5:22-24;</td>
<td>8:41-42;</td>
<td>BCE</td>
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<td>23-25</td>
<td>35-43</td>
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<td>11</td>
<td>Woman with issue of blood</td>
<td>9:20-22</td>
<td>5:25-34</td>
<td>8:43-48</td>
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<td>12</td>
<td>A few sick people</td>
<td>13:58</td>
<td>6:5-6</td>
<td></td>
<td>C</td>
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<tr>
<td>13</td>
<td>Multitudes</td>
<td>14:34-36</td>
<td>6:55-56</td>
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<tr>
<td>14</td>
<td>Syrophoenician's daughter</td>
<td>15:22-28</td>
<td>7:24-30</td>
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<td>15</td>
<td>Deaf and dumb man</td>
<td>7:32-35</td>
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<td>16</td>
<td>Blind man</td>
<td>8:22-26</td>
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<td>17</td>
<td>Child with evil spirit</td>
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<td>9:14-27</td>
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<td>ABCE</td>
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19. Centurion's servant 8:5-13 7:2-10 DE
21. Dumb demoniac 9:32-33 A
22. Blind & dumb demoniac 12:22 11:14 A
24. Multitudes 9:35 FJ
25. Multitudes 11:4-5 7:21 FJ
27. Great multitudes 15:30 FJ
28. Great multitudes 19:2
30. Widow's son 7:11-15 BH
31. Mary Magdalene & others 8:2 A
32. Crippled woman 13:10-13 BC
33. Man with dropsy 14:1-4 C
34. Ten lepers 17:11-19 BFG
35. Servant's ear 22:49-51 B
36. Multitudes 5:15
37. Various persons 13:32 A
38. Nobleman's son 4:46-53 BE
39. Invalid 5:2-9 BG
40. Man born blind 9:1-7 BC
41. Lazarus 11:1-44 B
An Overview of Healing in the Ministry of the Disciples

The miracles in general and the healing miracles in particular, served the purposes of authenticating the gospel and establishing the church (Wimber 1991:12). Some who recognize this argue, however, that the miraculous healing activity of Christ was intended for the first century only, but that position does not logically follow. Since people in our postmodern, and largely pre-Christian global village still need to believe in an authentic gospel and the church is still not established among every people group, that position lacks plausibility, if only for those same reasons.

The purposes of divine healing include: revealing that Jesus is the Messiah who was promised by the Father (Matthew 11:1-6), authenticating Jesus' life, teachings, and personal claims (Matthew 8:14-17 and Luke 5:18-26), highlighting Jesus' compassion and mercy, purity and power (Matthew 14:14, 20:34 and Mark 1:41), announcing the arrival of the kingdom of God (Matthew 4:23), demonstrating the universality of the gospel for all people (see Luke 7:1-10), calling all people to repentance (Luke 10:8-12), illustrating in the physical sphere what God's intentions are for us spiritually (Matthew 9:1-8), and eschatologically foreshadowing God's intention of answering the groans of all creation to be renewed in wholeness (Romans 8:22, Revelation 21:1-7, 22:1-5). These are ongoing needs in our world and, therefore, part of the rationale for a continuing healing ministry.³

³ Although some groups can be considered post-Christian for reviewing the claims of Christianity and intentionally moving beyond them, e.g., some African Independent groups like the amaNazaaratha Church as followers of Shembe, the miracles of Christ are still as important as
In the work of healing flowing from the person and work of Christ, the future kingdom is breaking into the present. At least in a symbolic way, and a limited physical way, these acts of renewal disclose and participate in the healing mission of “a new heaven and a new earth,” “meeting needy and bruised humans and beasts at the point of their need” through the compassionate touch “with the healing power of the gospel” (O’Malley 1983:54). Wesley was creative and ready to employ a variety of means to reach the people.

An Excerpt of Healing References in the Ministry of the Disciples

<table>
<thead>
<tr>
<th>Description</th>
<th>Matthew</th>
<th>Mark</th>
<th>Luke</th>
<th>Acts</th>
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<tbody>
<tr>
<td>1. Jesus’ ministry described</td>
<td>11:2-6</td>
<td>7:18-23</td>
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<td>3. The Seventy-two sent</td>
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<td>10:1-24</td>
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<td>4. Disciples attempt to cast out demons</td>
<td>17:14-21</td>
<td>9:14-29</td>
<td>9:37-45</td>
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<tr>
<td>5. Power to bind &amp; loose</td>
<td>16:13-20</td>
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<tr>
<td>7. Jesus ministry described</td>
<td></td>
<td>2:22</td>
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<tr>
<td>8. Signs and wonders at Apostles’ hands</td>
<td></td>
<td>2:42-47</td>
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</tbody>
</table>

power encounters to dethrone those false powers as the power encounter was between Moses and Pharaoh (Exodus 5:3, 9:14).

* O’Malley specifically draws on the lives of Francis of Assisi (d. 1226) and a lesser-known reformer, Paracelsus (b. 1493), “a physician who surrendered a lucrative medical practice,” as itinerant ministers involved in an intentional ministry of healing (O’Malley 1983:54; Williams 1962:195ff).

*I am dependent on John Wimber’s *Power Healing*, appendices C, D, and E for the arrangement of the materials found in the tables in this paper on the Old and New Testaments.
10. Prayer for confidence & healing signs
11. Signs and wonders at Apostles’ hands
12. Ministry of Stephen
13. Ministry of Philip
14. Ananias and Saul
15. Peter heals Aeneas (Lydda)
16. Peter heals Dorcas (Joppa)
17. The ministry of Jesus
18. Magician struck blind by Paul
19. Paul & Barnabas in Iconium
20. Lame man at Lystra
21. Paul raised at Lystra
22. Slave girl at Philippi
23. Paul at Ephesus
24. Eutychus raised from the dead
25. Paul recalls Ananias
26. Paul on Malta
27. Galatians 3:5
28. Hebrews 2:4

4:23-31
5:12-16
6:8-15
8:4-13
9:10-19
9:32-35
9:36-43
10:34-41
13:4-12
14:1-7
14:8-18
14:19-20
16:16-40
19:8-20
20:7-12
22:12-21
28:1-10
Appendix E
Examples of Contemporary Holistic Mission Texts

*Spirit-Shaped Mission: A Holistic Charismatic Missiology* develops a more holistic charismatic theology of mission. Chapter five in particular reflects the theological dialog between Pentecostals and Moltmann who advocates that religious experience is an essential part of holistic mission. Although Moltmann and Pentecostals seem to have different emphases, they agree on many key elements as important in mission: the particular and universal, a church and creation focus, and God's transcendence and immanence. This dialog embraces contextualization at the point of encountering God in particular experiences (Lord 2005:94). The Spirit is at work in the world challenging people to respond in a way "that brings more of God's kingdom and gives them a greater reality of Christ to respond to" (Lord 2005:103). "The content of mission includes evangelism, healing, social, reconciling and ecological action" (Lord 2005:135).

Lord holds that holistic missiology intentionally extends the practice of the spirit of mission to the mission of the Spirit—following Kirsteen Kim—bringing together "Third World" (often neglected) concerns and Western mission old themes, producing a reconciled and reconciling approach to mission (Park 2005:81ff).

*From Hurt to Healing* casts healing in the context of wholeness, sanctification, and jubilee. The prongs of the fork are transformation, transcending, and joy. The sources of han (Korean for sin) must be stopped where possible; the psychological issues must be worked through. The guidance
and work of the Holy Spirit enacts the joy and the reign of God in Christ in the individual and in the community of believers to fulfill holistic mission. In the healing of individuals and groups is the latent healing of society. When healing overcomes han in individuals it also begins to root out social evil(s). Here is where Christian perfection displays itself: justice, peace, and mercy prevail (cf. the story of Zacchaeus as one example).

Park offers a realistic and practical view of wholeness (holiness) and an optimistic view of grace that pushes past a relative change in circumstances to highlight the transformative nature of God’s creative and re-creative ability to remove sin and promote a life, a society, and a world of shalom, like John Wesley emphasized to Great Britain in the eighteenth century.
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