

# WORK ON EARTH AND REST IN HEAVEN: TOWARD A THEOLOGY OF VOCATION IN THE WRITINGS OF CHARLES WESLEY

*Tim Macquiban*

A great debt is owed to a host of scholars in the Charles Wesley tercentenary year, now past, for their contribution to scholarly editions of his writings and reflections on his life, literature, and legacy. Professors Newport and Campbell particularly are due thanks for their edition of papers on those themes. I offer here what can only at this stage be a work in progress on one aspect of a life much researched.

I heed Susan White's warning of the danger of trying to turn poetry into theology, for it is from Wesley's hymns and religious poetry that I shall derive much of what I want to say.<sup>1</sup> Yet the challenge for those of us in the Wesleyan traditions is to integrate Wesley's thought into our contemporary praxis, as we wrestle, Jacob-like, with Methodist theology. I am also aware that I may well not satisfy the purer historians by presenting ideas and concepts without a fuller understanding of the dates, context, and sources of Wesley's poetic imagination.<sup>2</sup> But I take inspiration from the work of people like Ted Runyon and ST Kimbrough, who have shown us how to appropriate for ourselves what Susan White calls the "hermeneutical imagination of Charles Wesley's work." Here the drama of Scripture coupled with the passionate experience of

Wesley for ministry and mission, the “wedding of faith and imagination through which a sense of the unknown comes” (Kimbrough), can illuminate and inform our experience of being part of a worldwide Methodist movement today. White concludes, “As the Church seeks to rekindle the religious imaginations of those who are mired in the prosaic and the mundane, those who look to Charles Wesley as a guide for their work will have much to contribute.”<sup>3</sup>

Gareth Lloyd’s recent work has highlighted how the legacy of Charles Wesley has been widely and diversely interpreted. From the beginning some have seen him as an “embarrassment to the Church that he helped to found,”<sup>4</sup> while others have made the case for this “paradoxical Anglican” forming not only something of Methodism’s Janus-like identity but offering to the parent denomination the treasure of the hymns and at the same time a reminder of its continuing need for a second (or third?) reformation in the survival of a vigorous strand of reforming Anglicanism of which he was part.<sup>5</sup> Can Methodism today be seen as a product of the “compromise born of the different versions of John and Charles Wesley and of their followers”?<sup>6</sup> And if so, can we redeem Charles from the accusations that he turned his back on his primary vocation as an itinerant preacher, creating hostility and resentment among his fellow preachers? Can we see him as offering a wider vision of Christian vocation in a church that can no longer recognize the “ministry,” that is, those ordained presbyters in connection, as univocal? To heed the challenges to British Methodism in recent decades, can we reclaim something from our Wesleyan heritage to substantiate the claim that *all* are called to minister “by virtue of their membership of the one body” (the church)? We might then be able to answer the criticism voiced by Shier-Jones (in her *Methodists Doing Theology*) that, while British Methodism boasts of its vocation and calling in the world, it “lacks the courage to believe in itself enough to define calling/vocation theologically or doctrinally.”<sup>7</sup> So too in Larive’s *After Sunday*, which points us to the way in which in many of our churches Christians have little sense of what in their weekday working world “constitutes a genuine Christian ministry.”<sup>8</sup> This essay then explores what lessons we might draw from Charles Wesley’s writings as we seek to

understand what Paul Chilcote calls the “missional vocation” of Methodisms in the Wesleyan tradition and probe how “to serve the present age, my calling to fulfill” can be understood in terms of Wesley’s theology of vocation.<sup>9</sup>

### METHODOLOGY OF LEARNING FROM HYMNS

Franz Hildebrandt reminded us in the preface to the modern Wesley *Works* edition of the 1780 *Collection of Hymns*: “By their texts ye will know them.” And we are grateful to him and Oliver Beckerlegge and others still working on those texts for making them available for present scholarship.<sup>10</sup> From the beginning scholars have recognized that in spirit, poetry and piety in hymns are closely connected as a “means of raising or quickening the spirit of devotion.”<sup>11</sup> They are able to speak to us “transhistorically, transculturally, and transpersonally” in ways Geoffrey Wainwright (*Doxology*) and Frances Young (*Brokenness and Blessing*) have helped me and many others recognize that “the Spirit of Methodism is still most truly expressed in the best Wesleyan hymns which live on.”<sup>12</sup> A biblical spirituality was at the center of the devotional life of Charles Wesley in that methodical pattern of holy living taught him by his mother of early rising, reading, and meditation, of writing and singing, to the praise and glory of God.<sup>13</sup> He wrote, “My every sacred moment spend / In publishing the Sinners’ Friend.”<sup>14</sup>

Here was a true “secretary of God’s Praise” exercising, like his muse George Herbert, the sacred vocation of poet and pastor.<sup>15</sup> Francis Frost called it the “quasi-mystical expression of an intensely-lived personal faith.”<sup>16</sup>

Hymns, especially when the “work of supreme devotional art by a religious genius,”<sup>17</sup> are perhaps more effective and more lasting than the sermons, despite the importance of the homiletical genre for Methodist doctrine. The hymns are “vehicles of doctrine and aids to devotion,” forging the identity of the people called Methodists learning and singing.<sup>18</sup> They have a didactic as well as a doxological function, containing all things necessary to “instruct, to guide, and to envision the final hope of Christian existence” in

the Methodist *ordo salutis*.<sup>19</sup> They are, or can be, tools for spiritual formation in the widest theological education program for our churches, as I have tried to demonstrate in “Our God Contracted to a Span.”<sup>20</sup> Ted Campbell has reminded us of the importance of seeing Charles Wesley as *theologus*, using the hymns and poems as the means of grace through which may come a Wesleyan understanding of the “way of salvation.” According to Langford, “To understand [his] theology, it is necessary to understand that it is theology-as-hymn.”<sup>21</sup> It is characterized by realism. Charles’s call, having heard the voice of God in his “conversion” of 1738, is to reform his inward dispositions in a way that then shapes his every action in responding by following Christ’s way in outward works. This finds expression in the hymns and poems he offers by way of a guide for holy living and holy dying. They should therefore be seen as the product of his vocation as a minister, “as biblically based, experience-shaped theological expressions.”<sup>22</sup>

Hymns are, however, not without their problems. Words are symbols, “gathering places of multi-layered meaning and means to participate in that meaning; . . . they are sacred,” as Lathrop claims.<sup>23</sup> Texts can therefore be transformative. We understand ourselves and the world differently as a result of entering into the text. Imagination is crucial to the task of doing theology.<sup>24</sup> Hymns are to be regarded, as ST Kimbrough has argued, as icons of the Wesleyan tradition, multilayered vehicles of divine grace but not objects of special veneration—let the readers beware! The Wesleys were plagiarists extraordinaire, mercilessly plundering secular sources such as the classics and Milton; or rather, in kinder words, they were exponents of “inter-textuality,” what Richard Watson calls “emotionally charged appropriation.”<sup>25</sup> Such texts bring with them a “strong sense of multiple possibilities” by involving the reader in a dialogue that invites attentive reading and excites active perception leading to a response.<sup>26</sup> The question remains whether they can after three centuries continue to serve the present age in the way in which Bernard Manning observed they could in a flowery passage from *The Hymns of Wesley and Watts*. Hymns, he argued, brought the “glory of a mystic sunlight coming directly from another world. This transfigures history and experience. This puts past and present into the timeless Eternal Now.”<sup>27</sup>

I want to argue, rather more prosaically, that in the same way that Wesley in his re-creative thought enabled Scripture to speak to our human condition in what it means to be a Christian, we can re-create a Wesleyan understanding of our calling, vocation, and work in the twenty-first century to serve the present age.

### *THE CONTEXT OF THE OXFORD INSTITUTES*

Picking up the themes of the previous three Oxford Institutes (1992, 1997, 2002), I shall briefly look at “Good News for the Poor”; “Trinity, Community, and Power”; and “The New Creation.” In 1992 we met in Oxford to consider what some have seen as the Wesleys’ preferential option for the poor. Ted Jennings traced from his reading of the Wesleys’ thought and praxis the “call and claim of justice for those who are vulnerable,” as he later wrote.<sup>28</sup> ST Kimbrough introduced many of us to the *Hymns for the Poor* from the writings of Charles. He was to be remembered for the way in which he demonstrated to the church the need to accept its responsibility for the dispossessed of the earth. In summarizing the Institute’s contributions, Douglas Meeks posed the question: “Can sanctifying grace create community in which the boundaries move according to the presence of Jesus Christ in the stranger, the radically other? Could such a community actually be an adumbration of the reign of God in which the poor actually and concretely hear good news?”<sup>29</sup>

Meeks elsewhere uses Wesley’s model of life among and in service to the impoverished and disinherited to challenge contemporary understandings of stewardship in churches captive to the forces of modern market economics.<sup>30</sup> And in an article picking up from the theme of the 1997 Oxford Institute (“Trinity, Community, and Power”), Mary Elizabeth Moore highlighted the need to rediscover the wholeness of all ministry and the central significance of the *laos* from the Wesleyan ways of creating new structures for missional purposes in a covenantal community.<sup>31</sup> Randy Maddox reminded us of the need to maintain this trinitarian balance in a Wesleyan theology of responsible grace as we “proceed along the Way of Salvation,” with the threefold

structure of its theological framework: (1) the reverence for the God of holy love in God's prevenient grace, (2) the gratitude for the unmerited divine initiative in Christ in God's justifying grace, and (3) the responsiveness to the presence of the Holy Spirit in God's sanctifying grace.<sup>32</sup>

The Oxford Institute of 2002 looked at Wesleyan perspectives on the new creation (in which, incidentally, very little use was made of Charles Wesley). If God's shalom is to be realized, our work will focus on the need for a ministry of reconciliation (Moore) and the need to pay attention to "persons whom the world regarded as having no dignity" (Richey).<sup>33</sup> Ted Runyon pointed to "orthopathy" as a key Wesleyan note within the context of social holiness, a feeling of the needs of others in what Douglas Meeks reminds us is "not simply service of the poor but more importantly life with the poor."<sup>34</sup> And in this Wesleyan way of living, we cannot separate the place of worship from its relation to the mission of the church. As Dan Hardy reminds us, "God's interaction with the world was above all the gift of the new age, the new creation, the Kingdom of God," in a passionate expectation of the coming Lord.<sup>35</sup>

### OUR CALLING: SOME DEFINITIONS

These themes from previous Oxford Institutes set the context for the discussion of our calling, our vocation, and our work.

First, the *call* is *God's call to holiness*, which is both a present reality in the process of Christian perfection and a future hope for pilgrims who are citizens of heaven, on the road, strengthened and enabled by the quickening power of God's spirit. For Charles Wesley, the pneumatological and eschatological dimensions of salvation's experience were important to his stress on heaven experienced here and now rather than confined to a future place beyond the skies. "Pardon and holiness and heaven" is a constant refrain of the hymns reflecting the threefold pattern of Wesleyan theology in "confirming faith, enlivening hope, kindling love,"<sup>36</sup> in Chilcote's words a "willingness to change, and expectation that God's grace is always available and a passion for God to show his love through our lives."<sup>37</sup>

As Charles in his expansion of the verse from Luke's Gospel (5:32), "I have come to call not the righteous," writes:

Call (and give me ears to hear)  
 My soul out of its fall,  
 Call to godly grief and fear,  
 To true repentance call,  
 Call me Thine embrace to meet,  
 To know and feel my sins forgiven  
 Call me then to love complete,  
 And call me up to heaven.<sup>38</sup>

For Wesley, the *perfection of holiness* is a relational concept, a matter of the heart in what Teresa Berger calls "the interiorization of soteriological reality in the heart of the believer."<sup>39</sup> At its center is the process of the restoration of the *imago Dei* in humanity. There is a passion for perfection in Wesley, who often pleads "restore us to our paradise" in conscious imitation of the Miltonic muse of *Paradise Lost*. In the quest for Christlikeness in our earthly lives, we are to be given a "new name," the name of Christ.<sup>40</sup> "This is our glorious calling's prize."<sup>41</sup> Methodist spirituality is infused with the duality of love of God and love of neighbor issuing in inward and outward holiness, of holiness of heart and life, framing the nature and practice of call and Christian vocation.<sup>42</sup> The participation in the divine life is made possible by the cosmic God become incarnate, who "deigns in flesh t'appear . . . and make us all divine, . . . made flesh for our sake that we might partake the nature divine."<sup>43</sup>

The *call*, then, is for individuals to repent and believe through inward holiness and for the people called Methodists to preach and witness and serve in outward and social holiness. It is a call for *all*, who are equal and known by name in the sight of God, whether Gentiles or Jews, rich or poor. For all are summoned to the gospel feast—a table that is open to all—neighbors and strangers alike. And all are called to return home as citizens of heaven even though displaced and alienated from the love of God by human sinfulness and ignorance. Berger calls this the "soteriological universalism" at the heart of Wesleyan theology in its hymns.<sup>44</sup> "For all my Lord was crucified, for all, for all my Savior died" and other hymns of

universal redemption and God's everlasting love penned by Charles Wesley express the *raison d'être* of Methodist mission and the call to repentance. In the words of yet another hymn, the clarion call comes, "Arise, O God, maintain Thy cause! / . . . And *all* shall own Thou diedst for all."<sup>45</sup> The "feast of holy joy, and love" is prepared for all,<sup>46</sup> a feast of "never failing bread" provided by the all-gracious God,<sup>47</sup> who calls each one "by name / To the marriage of the Lamb."<sup>48</sup> So he bids, "Sinners, obey the gracious call / Unto the Lord your God return."<sup>49</sup>

And now we look at this call in terms of the *work* of God in creation and redemption and what that means for us human beings called to be coworkers with God. Miroslav Volf, in his *Work in the Spirit*, highlights the difficulties for us in a technological age reflecting on the thought processes of a preindustrial age in which work was often conceived of as toil and drudgery, slavery and a curse, concepts gleaned from a reading of post-fall biblical perspectives of humanity rather than as gainful and purposeful employment.<sup>50</sup> Esther Reed offers other more positive readings of biblical material.<sup>51</sup> Both want to root a contemporary understanding of work in the gifts or charisms that God has given to all people, which make for its honest and purposeful place in human well-being. The soteriological and eschatological dimensions of Moltmann's *Theology of Hope* connect work done under the inspiration of the Holy Spirit with the theme of the coming new creation.

The temptation is to see Charles Wesley as an unredeemed pre-modernist, whose worldview might be characterized by "work on earth, rest in heaven,"<sup>52</sup> but this characterization has to be seen in the context of his constant attacks on the often lazy, idle clergy and indolent workers of contemporary church and society. Brother John was not alone in his hostile attitude to those who used moments "triflingly." Charles's reading of the story of the laborers in the vineyard is an inspiration for his many reflections on this aspect of human activity.<sup>53</sup> For others, work is "wearisome pain" rather than "daily delight"<sup>54</sup> and a source of "worldly cares" that are dangers and snares for the spiritual life, not unlike the Wesleyan attitude to wealth. Labor is to be endured as long as life goes on, "the sweat of our brows, and the work of our hands"<sup>55</sup> as

we “suffer on” until “our labor is complete.”<sup>56</sup> We are to eat the “bread of care and sorrow.”<sup>57</sup>

But from George Herbert (“Teach Me, My God and King”) comes another strand, which Wesley takes up, seeing work in its entirety and its future sanctification, so that at the last, before the throne of God, we are judged by our earthly labors as much as by the inward disposition to God. The ultimate reward is heaven. In a reflection on the final discourses of Jesus with his disciples in John’s Gospel (15:8), Wesley writes of his central view of work—that we work in order to praise God and to save souls by being an example and by ministering to the needs of the world. The faith evident through work well done, “faith working in love,” is part of God’s sanctifying work of grace through worship and service.

One only work on earth I have,  
                   One only means Thy praise to show,  
 My own and others’ souls to save,  
                   Is all my business here below:  
 I live Thy mercy’s minister  
                   Myself to second life restored,  
 A genuine child of God appear,  
                   A true disciple of my Lord.<sup>58</sup>

### OUR CALLING TO FULFILL

I now turn to particular aspects of this call, giving attention to the christocentric nature of call that Wesley makes prominent through his use of the Scriptures. For Christ is the moral teacher who is the pattern for our lives and the yardstick of Christian ethics, in Luke Bretherton’s term, the “ontological ground of morality.”<sup>59</sup> To what extent is Christian vocation a “ministry of reconciliation, the call to invite all into a new community where justice is done and where freedom and love flourish”?<sup>60</sup> And how do the words of Charles Wesley match up to his and our praxis in allowing the religious thoughts to inform and shape the ministry and mission of the church?

First, it is a *call to serve* in every aspect of life, in a *ministry of purposeful work*.

The meanest labor is to be “hallowed” with a new direction as part of God’s recreation. Some are given specific tasks and ministries in the life of the church, according to their God-given “talents, gifts and graces.”

My talents, gifts and graces, Lord,  
Into thy blessed hands receive;  
And let me live to preach thy word;  
And let me to thy glory live:  
My every sacred moment spend  
In publishing the Sinner’s Friend.<sup>61</sup>

Charles’s concern for all people, particularly the poor, was inherited from his father, Samuel. It was given a missional vocation as the mantle of George Whitefield was taken up in the fields of Kingswood and beyond in the post-Aldersgate realignment of the Wesleys’ ministry.<sup>62</sup> As he wrote to Howell Harris the following year, 1740, “I now find a commission from God to invite all poor sinners, justified or unjustified, to his altar.”<sup>63</sup> He shared this apostolic ministry to which he was called, albeit reluctantly, with preachers whose calling was equally recognized when their gifts and talents were confirmed. Such helpers had “nothing to do but to save souls . . . to spend and be spent” in this work. “And go always, not only to those that want you, but to those that want you most.” They were chosen to be servants and not for privilege, giving themselves in a “revolutionary pattern of self-sacrificing love for the world.”<sup>64</sup>

This did not come easily to Charles with his impatience at how others matched up to his standards, overreaching themselves with actions beyond their unordained status or underperforming in their path to perfection. He exercised his power over the assistants in the 1750s in a way that did not endear himself to them, particularly as he ceased to itinerate and was seen to be dependent on the efforts of his brother and fellow preachers to support his ministry. “Let there be no pretence to say that we grow rich by the gospel” were his brother’s words that fell on less scrupulous ears.<sup>65</sup> John more directly warned Charles that his enemies “complain of your love for musick, company, fine people, great folks and the wane of your former zeal and frugality.”<sup>66</sup>

Nevertheless, Charles continued to promote this serving, itinerating, tent-making ministry as one of apostolic zeal along the lines of the early church of the Acts of the Apostles:<sup>67</sup> “To turn thy kingdoms upside down / And set the world on fire.”<sup>68</sup>

The “diverse gifts” given were to help the preachers fulfill their work and “never from their office move,”<sup>69</sup> those who were called to be a “shepherd of souls” and “faithful pastor” to the “little flock” who responded to the call of God.<sup>70</sup> The ministerial labors of such “messengers of heaven,”<sup>71</sup> as “fishers of men employ’d by Thee,”<sup>72</sup> as “steward[s] of His mysteries,”<sup>73</sup> were lifelong until the “evangelic toil” was done,<sup>74</sup> and they entered into the rest promised to those who endured to the end.<sup>75</sup> Wesley contrasted those unworthy ministers with those called and tried by “signs infallible.”<sup>76</sup>

Their call was to go to the least and the lowest, as evidenced in hymns occasioned by visits to colliers in Newcastle<sup>77</sup> and Kingswood<sup>78</sup> as Wesley’s hymns flowed from preaching and pastoral engagement in God’s service to all. Such a service for the church below was a “constant heaven” in response to the “high commission” given to them.<sup>79</sup>

But this call to service was not confined to those called to be preachers. It was for all. Wesley wrote of the ministerial task for families, in holy households dedicated to useful, purposeful work in lifelong service and witness to God.

Such our whole employment be,  
Works of faith and charity,  
Works of love on man bestow’d,  
Secret intercourse with God.<sup>80</sup>

And this call to service was a call *to be hospitable*, to offer hospitality to all, especially strangers, in a *ministry of just generosity*.

Just generosity and the practice of hospitality are means of holiness in answer to the call to discipleship of the Jesus who turns the world upside down, in radical discontinuity with the racial particularity of the Jews. Being good, pure, and holy, as Volf reminds us, “cannot be secured either by withdrawal or assimilation” in respect to the world in which we work.<sup>81</sup> Bretherton describes the way in which the giving and receiving of hospitality is an evangelical

imperative.<sup>82</sup> To welcome the vulnerable stranger, to see her as representing Christ, and to give indiscriminately to the poor were key features of early Methodism in the eighteenth and early nineteenth centuries in England, which I have described at greater length in my doctoral thesis.<sup>83</sup>

Charles Wesley's giving to the poor is less well evidenced than his brother John's, but it is part of the "ascetical discipline undertaken primarily as part of their spiritual exercises" from the days of the Holy Club onward.<sup>84</sup> The poor and the strangers were "Jesus' bosom-friends," for whom Charles had a particularly tender spot. He justified it theologically from his understanding of the incarnate God, "humbled to the dust He is and in a manger lies," the Christ child in whom we see "the King of Glory, discern the Heavenly Stranger, so poor and mean, His Court an Inn, His cradle is a Manger."<sup>85</sup> The pity and awe excited by such debasement should stir the hearts of all the faithful in response to the needs of the poor. The imperative of words from Matthew 25:34-40 Wesley describes thus:

Drink to a thirsty Christ I give,  
An hungry Christ I feed,  
The stranger to my house receive,  
Who here shall lay his head.<sup>86</sup>

Because we ourselves are strangers to God's grace through disobedience, we should seek God in the other, just as Ruth reminds us of all "strangers and foreigners," who are now God's "purchased people" despite being "forlorn, abandon'd and despised."<sup>87</sup> Whoever offers preachers and others "an hospitable welcome" "receives, not angels unawares, but Christ and God himself receives."<sup>88</sup> In encountering those who are "hospitably kind," the word is heard as God responds through the offer of love.<sup>89</sup>

Making room for the stranger, in a shared hospitality within community experienced more widely, is a faithful response to God's call. In this, the vocation of Christian life is "learned, lived, and sustained through holy friendship and faithful practices that open us to God's grace."<sup>90</sup> The gospel feast, so often taken by Wesley as the metaphor for the limitless nature of such grace, is

the fullest expression of God's hospitality toward us to which we must respond.<sup>91</sup>

Come, sinners, to the gospel feast;  
 Let every soul be Jesu's guest;  
 Ye need not one be left behind,  
 For God has bidden all mankind.<sup>92</sup>

The call is to *follow Jesus Christ* and his example as Master, carpenter, Good Physician, friend of sinners, and pastor to all people in a *ministry of healing and reconciliation*.

From this notion of the virtue of hospitality comes the imperative to welcome and serve others following the example of Jesus' ministry, "because it is a holy and just thing to do."<sup>93</sup> Charles Wesley was clearly committed to a serving ministry following his Lord. The power and passion of his preaching were widely attested as John Williams of Kidderminster recorded on hearing him preach in the open air outside Bristol in 1740.<sup>94</sup> There were "evident signs of a most vehement desire . . . to convince his hearers . . . of the needed reconciliation to God." His moods swung from exhilaration to despair, from melancholy to compassion. He was intensely loyal yet had a quick and fiery temper which made him enemies as well as admirers.<sup>95</sup> His sympathy for the mourners and the oppressed was in line with the new benevolent spirit of the age: "I am peculiarly called to weep with you that weep . . . and those who suffer most find as near me as my own soul."<sup>96</sup>

Others did not always detect this sympathy in his brother John. Charles's hymns express this same evangelical concern for the poorest of the poor. For him, compassion was one of the supreme tests of whether a professing Christian really does have the Spirit of Jesus at work in her heart and life.<sup>97</sup> We have a picture of a devoted family man whose own sorrows and tragedies allowed him empathy with his audience. He was "singularly tender and affectionate in his manner when addressing those that were afflicted in mind, body, or estate."<sup>98</sup> He could be a reconciler of those at odds as well as the one who purged the preachers of those he felt needed to go in the turbulent decade after his marriage.<sup>99</sup> The assessment by Sally, his wife, is naturally sympathetic given their

closeness. She wrote, "His most striking excellence was humility; . . . [he] disliked power, avoided pre-eminence and shrunk from praise."<sup>100</sup>

Several have pointed to Charles's physical ailments and illnesses as being at the root of his concern for wholeness of body as well as spirit. Was his retirement from the itinerant ministry after 1756 because of family commitments alone or because of the strain of conflict with his brother and other preachers resulting in illness?<sup>101</sup> His theology of suffering was perhaps a reflection of his struggles with physical pain, suffering, and melancholy resulting from the loss of family members, which made for an abundance of therapeutic imagery employed in his verse.<sup>102</sup> The death of self that came with the spiritual journey in an ascetic response was also the overcoming of the demands of the flesh in pursuit of the higher calling.

How else can we understand the extraordinary verses penned at the time of his wedding to Sally? These verses extolled the virtues of an anticipated "second Bridal-Day" when both would meet in heaven "within the Arms Divine," to which Sally penned in the margin—"Amen!"<sup>103</sup> In all things, Christ was the great exemplar. Discipleship meant that every believer was a "servant of His servant still, My Pattern I pursue,"<sup>104</sup> a pattern for compassionate service of fellow human beings, of honest work as the "son of the Carpenter," the "servant of all, to toil for man" in a life of sacrificial service; "And all I think, or speak, or do, / Is one great sacrifice."<sup>105</sup>

Superfluous luxury they hate,  
Inured to toil they suffer on,  
On Jesus in His members wait,  
Their servants for His sake alone;  
And while they in His work abide,  
They trust their Master to provide.<sup>106</sup>

The call is therefore in part to suffer and bear burdens for the sake of Christ in a ministry of costly discipleship.

Charles's early ministry was marked by the persecution that he and John suffered at the hands of the mobs and with clerical taunts.

He was “a courageous and determined man” in the exercise of his ministry.<sup>107</sup> He declared that he would “preach the word in season and out of season tho’ they [the bishops] and all men forbid me.” “How can anyone,” he wrote, “dare deny they [his lay helpers] are sent by God?”<sup>108</sup> Methodists were regarded as disturbers of the peace and wreckers of social harmony to be stopped by any means, fair or foul.<sup>109</sup> Even so, Charles lost the confidence of the preachers when he forsook the dangers of travel for the safety of city social life.

Nevertheless Charles’s domestic sadness and external conflicts reinforced in him a theology of suffering as a consequence of his calling. He acquired a lively sense of all the distractions offered by the world, the flesh, and the devil even in domestic bliss.<sup>110</sup>

Christ’s afflictions now are mine,  
Now I answer God’s design,  
For the Head and Body’s sake,  
Jesus’ cup and cross partake.<sup>111</sup>

Ministry is a sharing in the Gethsemane experience of Christ: “The cup from his Father receives, / That I my vocation may see.”<sup>112</sup> It is a sharing also in the apostolic example of Paul and the early apostles. Like them, we are called to “labor hard . . . through grief and pain, / Through toils and deaths, we follow Thee,”<sup>113</sup> with the assurance of “my calling’s heavenly prize” at the end in suffering for righteousness’ sake and in daily dying so that the eternal crown may be claimed. Preachers are called to vindicate a suffering God by all they do, despite the “hellish hate” of those opposed to the gospel.<sup>114</sup>

The call is to witness to *unity in diversity* with a dynamic model of Trinity at the heart of a *ministry of unity*.

Charles’s loyalty to the Church of England, particularly in the period after 1750 when the Methodists started to drift away from or be rejected by the mother church, has long been held against him. His obsessive and inviolable attachment to the church of his birth and upbringing has led some to ignore the vigorous critique he often made of its leadership and condition.<sup>115</sup> When Methodism reached the crossroads in 1784, his opposition to the ordinations

and the setting up of parachurch institutions led him into increased estrangement from the Methodist movement. His burial in the churchyard of St. Marylebone Parish Church and not in his brother's chapel in City Road near his mother's resting place is indicative of this tension. For Charles, the Church of England was the "Old Ship," to be rescued and not abandoned to the rocks. He wrote to his brother John in 1755 that his fears about the preachers' growing strength meant that they should "insist on that natural affection for our desolate mother."<sup>116</sup>

Needless to say, the preachers did not see it his way and would have been happy to see her carted off to a retirement home! Charles continued to urge Methodists at Wednesbury and elsewhere in 1756 to continue in the "Old Ship": "let nothing hinder your going constantly to church and sacraments."<sup>117</sup> A loyal group of "Church" Methodists continued after his death until the sacramental controversy of the 1790s drove them into the wilderness.<sup>118</sup>

For Charles the unity of the church and its place in the wider Christian communion were important. Methodists were neither schismatics nor Dissenters against whom he penned critical and polemical verses in defense of unity. His sense of loyalty to his family—even when some drifted into Roman Catholicism—and his church brought a more catholic perspective that John's *Catholic Spirit* never quite realized. The unity of local fellowships should mirror the unity of the church itself; that was his "high calling's hope," that the church below would echo the unity of the church triumphant gathered to God. His hymn "The Communion of Saints" reflects this aspiration:

Build us in one body up,  
Call'd in one high calling's hope;  
One the Spirit whom we claim;  
One the pure baptismal flame;  
One the faith, and common Lord;  
One the Father, lives, adored.<sup>119</sup>

The oneness of the church was naturally centered on Christ, who called all authentic Christians into a unity of fellowship, service, and worship, even though divided in the expression of doctrine

and exercise of ministry. Friends were to be “gathered into one” in a supportive fellowship of pilgrims on the road, the path to perfection, together. “To our high calling’s glorious hope, we hand in hand go on.”

Love, like death, hath all destroyed,  
 Rendered our distinctions void!  
 Names, and sects, and parties fall,  
 Thou, O Christ, art all in all!<sup>120</sup>

And so to the last aspect, which is to recognize that the call is to *worship as work* in a shared ministry with the *communion of saints*.

What we do here below in our worship is an activity done out of hope, which anticipates a world we hope for beyond present reality, an anticipatory and doxological function before “the final unqualified eschatological appearance of God’s *doxa* . . . glory, at the end of time.”<sup>121</sup> In our worship together, the social benefit of praising God is to connect us to the reality that is God in the supreme work of humanity. We are called to love and praise. The “chief end of man [*sic*] is to praise God and to enjoy him for ever,” as the Westminster Confession reminds us. Christ is the *leitourgos* in whose place each of us as a worship leader stands in trepidation. Charles Wesley’s role as the “sweet singer of Methodism” places him in a unique position, offering his hymns as tools for instruction and for formation as holy people. The hymns are “learning and holiness combined,” leading us to yield to his guidance in training and fitting us “up for heaven,” “for the sky.”<sup>122</sup> Charles’s hymns reflect the myriad responses to God’s call, experienced in the different forms we have explored, graciously enabling each disciple to reaffirm her or his true vocation.<sup>123</sup> Worship then becomes for us the “vocation of a lifetime and a joyful obligation” that we need to take seriously, not just on Sundays but in our everyday lives. We offer our worship as a humble sacrifice, moments in our work as well as in our worship when God is revealed in the encounters with the Divine in our midst. We need to understand what Wolterstoff calls the “rhythmic alternation between work and worship, labor and liturgy,” which is “one of the significant distinguishing features of a Christian’s way of being-in-the-world.”<sup>124</sup>

Charles does not then sideline worship as something peripheral to life but sees it as a central component of life dwelling within it.

O God of our life, We hallow Thy name,  
Our business and strife is Thee to proclaim;  
Accept our thanksgiving for creating grace,  
The living, the living shall shew forth Thy praise.<sup>125</sup>

We are born to praise. God, who “callest babes to sing Thy praise and manifest Thy power,” uses the hymns of Charles not merely to teach us holiness and the doctrine of Christian perfection, but to celebrate the experience of salvation in the struggle for and anticipation of the coming of Christian perfection.<sup>126</sup>

### CHARLES WESLEY'S IMAGES AND METAPHORS OF LIMINALITY

To take us over that threshold to reach our “holy calling’s prize” and “make us all divine” as we claim “Thine image in Thy Son,”<sup>127</sup> the same image that we call upon God to “stamp . . . on [our] heart[s],”<sup>128</sup> Charles uses a range of images and metaphors that help us cross the boundaries between us. Bretherton uses the Barthian motif of near and distant neighbors to make the distinction between the community and the church, a series of frontiers that are constantly changing.<sup>129</sup>

Though “now we lie in *deepest night*,” we “soon shall see the gospel day emerging into *glorious light*.”<sup>130</sup> “Christ whose glory fills the skies” uses the Miltonic images of the blinded Samson imprisoned in the dungeon of self and released to a glorious freedom, echoing the hymns’ frequent use of the image of imprisonment and release, a theme I have explored at greater length elsewhere.<sup>131</sup>

Both Wesleys used the spatial images of *porch* and *door* in their theological framework for the story of salvation. The “door to the penitent poor” is opened that all may come in, “rescued from sin.”<sup>132</sup> The prison doors are opened to all who “obey the heavenly call.”<sup>133</sup> A mark of the authenticity of Christian hospitality is what we do for those unjustly imprisoned in all manner of situations.

We are all *strangers* and *pilgrims* in search of our ultimate *rest* and *home*. “How happy is the pilgrim’s lot!” writes Wesley, celebrating our lack of possessions that last and our aspiration to reach that “country in the skies.”<sup>134</sup> In moments of pessimism at the earthly burdens we bear, he reminds us that each is but “a poor sojourner below,” “going where they all have gone”; “let me my last stage pass o’er, die, to appear on earth no more.”<sup>135</sup> Like Adam and Eve, coming out of Eden, we pass on “hand in hand,” called to “our glorious hope” in an earthly pilgrimage through a “vale of woe” until the paradise lost is regained.<sup>136</sup>

The *dispossessed* are promised *Canaan* and a land of milk and honey as metaphors for this bliss beyond, a mountain on which Isaiah’s vision of “a table for the world His guest” is spread out, prefiguring the “gospel feast” that Christ inaugurates.<sup>137</sup>

For those with nothing in their hands, *naked* and *poor*, they shall be “clothed with Thy holiness”<sup>138</sup> and given the “crown of perfect love”<sup>139</sup> at the end of their procession along the “consecrated way”<sup>140</sup> brought to a place where a “brighter crown” awaits<sup>141</sup> as they “rise to the *prize* of our glorious calling,”<sup>142</sup> their “patient faith” is crowned and they “enter into rest, and then on Thy perfection feast” (emphasis added).<sup>143</sup>

## BIBLICAL NARRATIVE THEOLOGY

Charles Wesley uses biblical language as if it were his mother tongue, almost unaware he is doing it, and according to Berger, he “moves within the biblical world, its pictures, vocabulary, and imagery” like mosaics of scriptural texts.<sup>144</sup> But they are far more than this as he stretches out meanings beyond the context, which allows the imagination of readers to range far and wide, taking them into his experience of the story of salvation and challenging them to appropriate it for themselves.

In retelling the story of the Methodists, Wesley skips into the language of the story of God’s salvation of the particular people of Israel. Moses and the people of Israel are paradigmatic in the story of God’s providence as we pass through the wilderness to the promised land.

Captain of Israel's host, and guide  
Of all who seek the land above,  
Beneath thy shadow we abide,  
The cloud of thy protecting love:  
Our strength thy grace, our rule thy Word,  
Our end, the glory of the Lord.

By thy unerring Spirit led,  
We shall not in the desert stray;  
We shall not full direction need,  
Or miss our providential way;  
As far from danger as from fear,  
While love, almighty love, is near.<sup>145</sup>

So too with the story of "Wrestling Jacob." We are placed in the story as Israel emerges from the wilderness to be given a new name, a changed identity, and a world to be won for God, whose name is "pure universal Love."<sup>146</sup>

The approach of a gracious God to a people afar is explored in the great narrative poem of the "Good Samaritan."<sup>147</sup> Here is a God who reaches out like the generous father to the prodigal son.

To every one whom God shall call  
The promise is securely made;  
To you far off, he calls you all,  
Believe the word which Christ hath said.

Here is a deep-felt compassion as one "is moved as to one's bowels" (Greek *splagchnizoma*), feeling the pain of another as if it were one's own.<sup>148</sup>

In the presentation of the story of Martha and Mary, Wesley makes it clear that both "secular and sacred care" are sanctified by God.<sup>149</sup> In the hymn "For a Believer, in Worldly Business," we are urged to "choose the better part: serve with careful Martha's hands and humble Mary's heart." For "every work I do below, I do it to the Lord." But with the adoration of Mary such worldly business is elevated in praise of God.<sup>150</sup> The capacity for work to "dry up my heart" is recognized. But essentially "work for Thy great praise design'd" can be purified in obedience to God's will.<sup>151</sup>

In the postresurrection account of the encounter of Mary Magdalene with the risen Lord, we are presented with a paradigm of the post-Aldersgate awakened soul. First “Jesus calls her by her name,” and she “hears the voice Divine.” She responds with obedience to “spread the gospel-word” and to “testify all the wonders of Thy grace” so that all may know that “Christ hath died, and rose for all.” Encapsulated within seven verses is the entire salvific nature of Christian calling and vocation.<sup>152</sup>

### CONCLUSION

Essentially for Wesley, the call is for *now* and for *everyone*. “This is the time, no more delay,”<sup>153</sup> “he calls you now,”<sup>154</sup> a *kairos* moment for each to respond to the call to join the gospel feast prepared for all. It is a moment of transformation; “Me for Thine own this moment take, / And change, and thoroughly purify: / Thine only may I live, and die.”<sup>155</sup>

The true vocation of the Christian is centered on love, on being conformed to the image of a loving God and having the mind of Christ, the loving Savior. The mind of Christ, filled with the pure, universal love of God for all, is manifest in us when we do what Christ did, expressed in works of piety, and walk as Christ walked, expressed in works of mercy.<sup>156</sup> The servanthood of those so called is evident only if both are present.

Thy every perfect servant, Lord,  
 Shall as his patient Master be,  
 To all Thine inward life restored,  
 And outwardly conformed in Thee.<sup>157</sup>

Yet the tension between aspects of such a calling remains.

What is our calling’s glorious hope  
 But inward holiness?  
 For this to Jesus I look up  
 I calmly wait for this.<sup>158</sup>

However, this call is not in the quietism of Moravian stillness. Rather, it is to be found in the Wesleyan social activism embedded in the lives of women like Mrs. Naylor, “a nursing mother to the poor,” to whom “her life, her all bestow’d,” whose example Wesley heralds in death as one in whom “doing good” was her “whole delight.”<sup>159</sup> Here was faith evident in good works, with Methodists “laboring to do all things well.”<sup>160</sup> For without such works, “faith . . . is not the true, the living principle of grace,” which “when all its toils are past” gains “the promise of pure love at last.”<sup>161</sup>

Nevertheless within the writing and experience of Charles Wesley there is a tension between this ascetic spirituality driven by his desire for him and all Methodists to press toward perfection as a goal of Christian living and the more mystical spirituality that could have him plunge into the oceans of God’s love in an instantaneous experience of the kenotic God who bids us leave self behind: “Now let me gain perfection’s height; / Now let me into nothing fall.”

This suggests a spirituality divorced from or above the ordinary stuff of life and labor.<sup>162</sup> Martin Groves helpfully explores this bipolarity, this problem of connecting the enraptured spirituality of his inner life with the busyness of the preacher and family man, in which he suggests a disjunction between inward and outward religion.<sup>163</sup> Or is there a more holistic spirituality, a dynamic interaction of such works of piety and works of mercy as Chilcote suggests in which spirituality and morality are brought closer together?<sup>164</sup>

Consider this powerful epitaph of Charles Wesley:

As a Christian Poet He Stood Unrivaled;  
And his hymns will convey instruction and consolation  
To the faithful in Christ Jesus,  
As long as the English language shall be understood.<sup>165</sup>

His hymns still have the power to move and transform lives. Raymond George wrote that “Wesley hymns and the Methodist way of using hymns in general are one of the greatest treasures which they can contribute to the Universal Church.”<sup>166</sup> But it is a treasure that needs careful handling and proper exposition. We

“need to help the Church be aware of the distinctive and precious heritage of hymnic art which it possesses.”<sup>167</sup>

The challenge for us, teachers and practitioners of Arminian Wesleyan spirituality, is to translate this and other scholarly papers into formational tools for world Methodism in its different forms in the twenty-first century as we seek to revitalize the missional vocation of the people called Methodists. The hymns of Charles Wesley are the inspiration behind this difficult but worthwhile task of bringing together faith and works in a renewed and transformational synthesis that is “at the heart of the proclamation of the Gospel.”<sup>168</sup> That is the basis of our calling. We are raised up for evangelism and mission but must not be deluded into thinking that it means only ministering to the needs of those who are our immediate neighbors. Rather, our true vocation, as Bonhoeffer reminds us, is to live responsibly by taking up a position against the world in the world.<sup>169</sup> It requires a *radical hospitality*, which transposes boundaries, to serve others and welcome them, “to readjust our identities to make space for them.”<sup>170</sup> It calls us to a ministry of *healing and reconciliation* in a divided world. For, as Greg Jones reminds us, “hospitality and forgiveness are two central formative and imaginative treasures of our faith.”<sup>171</sup> It will mean that “the vocation of the church is to sustain many vocations,” allowing a variety of vocations to develop and flourish within our churches.<sup>172</sup>

Charles Wesley’s preaching and poetry were powerful tools for transformation for which, in his tercentenary year and beyond, we give thanks to God. From his poetic imagination, informed and shaped by biblical narratives given a new power in the light of his grace-filled experience, we derive texts and meanings that help forge our Methodist identity through our greater understanding of our calling. These become then for us subversive acts of profound hope in a fractured world, making sense of who we are and how we act in this Wesleyan tradition, connecting heart and mind, worship and work.

I conclude with some words of a modern-day Wesley, the British Methodist hymn writer Fred Pratt Green, whose work deals with these themes for our present age and inspires the next generation

to take up the pen and communicate them afresh in the Wesleyan spirit. Green's hymn, "The Church of Christ in Every Age," suggests that our mission, in obedience to Christ, is:

To care for all, without reserve,  
And spread his liberating Word.<sup>173</sup>

77. Bonhoeffer, *Cost of Discipleship*, 223.
78. J. A. T. Robinson, *The Body: A Study in Pauline Theology* (London: SCM, 1952), 68.
79. Graham Ward, "Bodies: The Displaced Body of Jesus Christ," in *Radical Orthodoxy: A New Theology* (London: Routledge, 1999), 163–81.
80. John Webster, "The Visible Attests the Invisible," in *The Community of the Word: Toward an Evangelical Ecclesiology*, ed. Mark Husbands and Daniel Treier (Downers Grove, Ill.: InterVarsity Press, 2005), 96–113.
81. See also Bonhoeffer, *Cost of Discipleship*, 213.
82. See Minear, *Images*, 197.
83. *Ibid.*, 133.
84. Leviticus 26:12; Exodus 29:45; Ezekiel 37:27; Jeremiah 31:1; Isaiah 52:11; Hosea 1:10; Isaiah 43:6.
85. See also Philippians 2:17; 4:18; Colossians 1:12.
86. R. J. McKelvey, *The New Temple: The Church in the New Testament* (Oxford: Oxford University Press, 1969), 92, 106–7.
87. In Ephesians 2:20, the foundation is the apostles and prophets.
88. James D. G. Dunn, *Jesus and the Spirit* (London: SCM, 1975), 295.
89. Scott J. Jones, *United Methodist Doctrine: The Extreme Center* (Nashville: Abingdon Press, 2002), criticized the lack of a developed relationship between the Holy Spirit and the means of grace, and noted that United Methodist ecclesiology would benefit from the further expansion of the doctrine of Holy Spirit. See 115–16.
90. See C. S. Song, *Jesus in the Power of Spirit* (Minneapolis: Augsburg Fortress, 1994), 5–7.
91. Outler, *Wesleyan Heritage*, 224.

#### 4. Work on Earth and Rest in Heaven

1. White in Kenneth G. C. Newport and Ted A. Campbell, eds., *Charles Wesley: Life, Literature and Legacy* (London: Epworth, 2007), 515–31.
2. Richard P. Heitzenrater in ST Kimbrough, ed, *Charles Wesley: Poet and Theologian* (Nashville: Abingdon Press, 1992), 181–82.
3. White in Newport and Campbell, *Life, Literature and Legacy*, 526.
4. Lloyd in Newport and Campbell, *Life, Literature and Legacy*, 1–17.
5. Gareth Lloyd, *Charles Wesley and the Struggle for Methodist Identity* (New York: Oxford University Press, 2007), 79, and in his article in Newport and Campbell, *Life, Literature and Legacy*, 12.
6. Lloyd, *Charles Wesley and the Struggle for Methodist Identity*, 242.
7. Angela Shier-Jones, *A Work in Progress: Methodists Doing Theology* (London: SPCK, 2005), 268–72.
8. Armand Larive, *After Sunday: A Theology of Work* (New York, Continuum, 2004), 3.
9. Chilcote in Paul W. Chilcote, ed., *The Wesleyan Tradition: A Paradigm for Renewal* (Nashville: Abingdon Press, 2002), 34.
10. *The Works of John Wesley*, Bicentennial Edition (hereafter *Works*), vol. 7, ed. Franz Hildebrandt (Nashville: Abingdon Press, 1989), 5; Hildebrandt quoted

- in Maxine E. Walker, "His Spirit in These Mysterious Leaves: A Wesleyan Way of Reading," in *Proceedings*, Charles Wesley Society (CWS), 5:89. See also the article by Tim Macquiban, "Our God Contracted to a Span: Teaching through Wesleyan Hymns—Incarnated Tools for Spiritual Formation and Theological Education," in *Charles Wesley's Hymns: "Prints" and Practices of Divine Love*, ed. Maxine E. Walker (San Diego: Point Loma Press, 2007), 29–41.
11. Steve Harper, *Devotional Life in the Wesleyan Tradition* (Nashville: Upper Room Books, 1995), 49–50, quoting preface to 1780 *Collection of Hymns* (*Works*, 7:75).
  12. Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life—A Systematic Theology* (New York: Oxford University Press, 1980), 194, 201. See also Frances Young, *Brokenness and Blessing: Towards a Biblical Spirituality* (London: Darton, Longman & Todd, 2007).
  13. Charles Wallace, *Susanna Wesley: The Complete Writings* (New York: Oxford University Press, 1997).
  14. Charles Wesley hymn, "Give Me the Faith," quoted in Peter Norman Brooks, *Hymns as Homilies* (Leominster: Gracewing, 1997), 71.
  15. Daniel W. Hardy and David F. Ford, *Jubilate: Theology in Praise* (London: Darton, Longman & Todd, 1984), 82.
  16. Francis Frost, "Biblical Imagery and Religious Experience in the Hymns of the Wesleys," in *Proceedings*, Wesley Historical Society (WHS), 1980:158–66.
  17. Henry Bett, *The Hymns of Methodism* (London: Epworth, 1945), 9.
  18. Brian Castle, *Sing a New Song to the Lord: The Power and Potential of Hymns* (London: Darton, Longman & Todd, 1994), 11.
  19. Thomas Langford quoted by Robert Webster in "Balsamic Virtue: Healing Imagery in Charles Wesley," in Newport and Campbell, *Life, Literature and Legacy*, 231.
  20. Macquiban in Walker, *Prints and Practices*, 29–41.
  21. Ted A. Campbell, "Charles Wesley, Theologian," in Newport and Campbell, *Life, Literature and Legacy*, 264–75.
  22. Tyson, "Charles Wesley: An Overview," in Walker, *Prints and Practices*, 92.
  23. Gordon W. Lathrop, *Holy Things: A Liturgical Theology* (Minneapolis: Fortress Press, 1989), 99.
  24. Paul Ricoeur, *Bible and Imagination in Figuring the Sacred* (Minneapolis: Fortress Press, 1995), quoted in Robinson, *Proceedings*, WHS, 1999–2000: 35–36.
  25. J. Richard Watson, *The English Hymn: A Critical and Historical Study* (New York: Oxford University Press, 1999), 226.
  26. J. Richard Watson, "The Hymns of Charles Wesley and the Poetic Tradition," in Newport and Campbell, *Life, Literature and Legacy*, 361.
  27. Bernard L. Manning, *The Hymns of Wesley and Watts* (London: Epworth, 1942), 29.
  28. Theodore W. Jennings, "Transcendence, Justice and Mercy: Toward a (Wesleyan) Reconceptualization of God," in *Rethinking Wesley's Theology for Contemporary Methodism*, ed. Randy L. Maddox (Nashville: Abingdon Press, 1998), 67.
  29. M. Douglas Meeks, ed., in his "Introduction: On Reading Wesley with the Poor," *The Portion of the Poor: Good News to the Poor in the Wesleyan Tradition* (Nashville: Abingdon Press, 1995), 17.

30. M. Douglas Meeks, "Sanctification and Economy: A Wesleyan Perspective on Stewardship," in Maddox, *Rethinking Wesley's Theology*, 83–98.
31. Mary Elizabeth Mullino Moore, "Trinity and Covenantal Ministry: A Study of Wesleyan Traditions," in Maddox, *Rethinking Wesley's Theology*, 143–60. See also M. Douglas Meeks, ed., *Trinity, Community, and Power: Mapping Trajectories in Wesleyan Theology* (Nashville: Abingdon Press, 2000).
32. Randy L. Maddox, *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon Press, 1994), 140.
33. M. Douglas Meeks, ed., *Wesleyan Perspectives on the New Creation* (Nashville: Abingdon Press, 2004), 14, 18.
34. Theodore Runyon, *The New Creation: John Wesley's Theology Today* (Nashville: Abingdon Press, 1998), 160–68, 185.
35. Hardy and Ford, *Jubilate*, 165.
36. Wainwright's comment on the 1780 *Collection of Hymns* in *Doxology*, 201.
37. Chilcote, *Wesleyan Tradition*, 10.
38. "Hymns on the Four Gospels and Acts," Hymn 1249, "I Came Not to Call the Righteous," text Luke 5:32, v. 2, in *The Poetical Works of John and Charles Wesley* (hereafter *Poet. Works*), ed. George Osborn, 13 vols. (London: Wesleyan-Methodist Conference, 1858–72), 11:149.
39. Teresa Berger, *Theology in Hymns? A Study of the Relationship between Doxology and Theology According to a Collection of Hymns for the Use of the People Called Methodists (1780)* (Nashville: Abingdon Press, 1995), 147.
40. Quoted in Brooks, *Hymns as Homilies*, 71.
41. "To the Angel of the Church at Philadelphia," v. 17, *Poet. Works*, 2:355.
42. Chilcote, *Wesleyan Tradition*, 12.
43. Quoted in ST Kimbrough, ed., *Orthodox and Wesleyan Spirituality* (New York: St. Vladimir's Seminary Press, 2002), 270.
44. Berger, *Theology in Hymns*, 110.
45. "Hymns on God's Everlasting Love" (1741), no. 1 and others, *Poet. Works*, 3:5.
46. *Poet. Works*, 3:153.
47. "Pleading the Promise of Sanctification," v. 19, *Poet. Works*, 2:319.
48. "The Love Feast," 2:4, *Poet. Works*, 1:352.
49. "Hymns for Times of Trouble and Persecution" (1745), "Hymns to Be Sung in a Tumult," *Poet. Works*, 4:54.
50. Miroslav Volf, *Work in the Spirit* (New York: Oxford University Press, 1991), 7–12.
51. Sarum Theological Lectures, forthcoming publication (London: Darton, Longman & Todd).
52. "Hymn against Idleness," Hymn 55, last verse, *Poet. Works*, 6:425.
53. "Short Hymns on Select Passages of the Holy Scriptures" (hereafter SHSPHS), Hymns 498, 501, *Poet. Works*, 9:330–32.
54. "Hymn before Work," vv. 2–3, *Poet. Works*, 7:149.
55. "Hymns for Some Called to Earn Their Bread," v. 1, *Poet. Works*, 3:289.
56. SHSPHS, text Joshua 6:20 (re: siege of Jericho), *Poet. Works*, 9:122.
57. Psalm 127, v. 1, *Poet. Works*, 8:243.
58. Hymn 2116, v. 2, *Poet. Works*, 12:24.

59. Luke Bretherton, *Hospitality as Holiness* (London: Ashgate, 2006), 73.
60. Daniel L. Migliore, *Faith Seeking Understanding: An Introduction to Christian Theology* (Grand Rapids: Eerdmans, 1991), 182–84.
61. “Give Me the Faith,” no. 421, v. 6, *Works*, 7:596.
62. Lloyd, *Struggle for Methodist Identity*, 20.
63. *Ibid.*, 78.
64. Paul L. Chilcote, *Recapturing the Wesleys’ Vision: An Introduction to the Faith of John and Charles Wesley* (Downers Grove, Ill.: InterVarsity Press, 2004), 98, 101.
65. Quoted in Lloyd, *Struggle for Methodist Identity*, 140.
66. Quoted in “Charles Wesley and John Fletcher” by Peter Forsaith in Newport and Campbell, *Life, Literature and Legacy*, 115.
67. “Hymns and Poems on Holy Scripture: Acts,” hymns on Acts 14:22; 18:23; 20:35, and others, *Poet. Works*, 2:363, 387, 403.
68. “The People’s Prayer for the Methodist Preachers” (1786), 2, v. 9, *Poet. Works*, 3:51.
69. “Christ from Whom All Blessings Flow,” v. 3, *Poet. Works*, 1:356.
70. “For a Preacher of the Gospel,” Hymn 183, v. 9, *Poet. Works*, 1:356.
71. “Hymns on the Trinity,” *Poet. Works*, 7:246.
72. “Hymns from the Gospels,” no. 52, v. 1, text Matt. 4:21, *Poet. Works*, 10:159.
73. “Hymn on Lk. 12:42,” *Poet. Works*, 11:214.
74. “Hymn on Jn. 4:36,” *Poet. Works*, 1:362.
75. “Hymn on Lk. 17:7-8,” *Poet. Works*, 11:250.
76. Hymns 230–231 on Matt. 9:37-38, “The Labourers Are Few,” *Poet. Works*, 10:230.
77. Hymn 196, “After Preaching to the Newcastle Miners”; Hymn 1, v. 10, *Poet. Works*, 5:115.
78. “Hymn for the Kingswood Colliers,” no. 184, *Poet. Works*, 5:390–91.
79. “Hymn on Lk. 1:19,” *Poet. Works*, 11:104.
80. “Hymns for the Use of Families,” no. 42, *Poet. Works*, 7:47.
81. Volf quoted in Bretherton, *Hospitality as Holiness*, 112.
82. Bretherton, *Hospitality as Holiness*, 136–38.
83. Tim Macquiban, “Methodism and the Poor, 1785–1840” (PhD thesis, Birmingham University, 2000).
84. Martin Groves, “Charles Wesley’s Spirituality,” in Newport and Campbell, *Life, Literature and Legacy*, 457.
85. Kimbrough, *Orthodox and Wesleyan Spirituality*, 265–85.
86. *Hymns and Sacred Poems*, no. 125, “In the Work,” v. 1, *Poet. Works*, 5:19–20.
87. SHSPHS, no. 457, on Ruth 4:9-10, *Poet. Works*, 9:148.
88. Hymn 266, on Matt. 10:40, *Poet. Works*, 9:243.
89. Hymn on Acts 28:7, *Poet. Works*, 2:432.
90. L. Gregory Jones and Kevin R. Armstrong, *Resurrecting Excellence: Shaping Faithful Christian Ministry* (Grand Rapids: Eerdmans, 2006), 78.
91. Arthur Sutherland, *I Was a Stranger: A Christian Theology of Hospitality* (Nashville: Abingdon Press, 2006), xvi.
92. *Works*, 7:81, no. 2.
93. Stephen Rhodes, quoted in Duane Elmer, *Cross Cultural Servanthood: Serving the World in Christlike Humility* (Downers Grove, Ill.: InterVarsity Press, 2006), 43.

94. John A. Newton, "Brothers in Arms: The Partnership of John and Charles Wesley," in Newport, *Life, Literature and Legacy*, 61.
95. Lloyd, *Struggle for Methodist Identity*, 42.
96. Quoted in Joanna Cruikshank, "'The suffering members sympathise': Constructing the Sympathetic Self in the Hymns of Charles Wesley," in Newport and Campbell, *Life, Literature and Legacy*, 245.
97. Newton in Newport and Campbell, *Life, Literature and Legacy*, 66.
98. Gareth Lloyd, "The Letters of Charles Wesley," in Newport and Campbell, *Life, Literature and Legacy*, 341.
99. John Lenton, "Charles Wesley and the Preachers," in Newport and Campbell, *Life, Literature and Legacy*, 93.
100. Quoted in Gary Best, *Charles Wesley: A Biography* (London: Epworth, 2007), 336-37.
101. Lloyd, *Struggle for Methodist Identity*, 158.
102. See John Tyson, "'I Preached at the Cross, as Usual': Charles Wesley and Redemption," in Newport and Campbell, *Life, Literature and Legacy*, 216-24.
103. "Being of Beings, Lord of All," v. 6, in ST Kimbrough and Oliver Beckerlegge, eds., *The Unpublished Poetry of Charles Wesley* (Nashville: Abingdon Press, 1998), 1:274.
104. Hymn 125, "In the Work," v. 1, *Poet. Works*, 5:19-20.
105. "To Be Sung at Work," v. 2; "Servant of All, to Toil for Man," v. 3, *Poet. Works*, 1:172.
106. Hymn 240, text Matt. 10:10, v. 2, *Poet. Works*, 10:234.
107. Lloyd, *Struggle for Methodist Identity*, 35.
108. Quoted by Rack in Newport and Campbell, *Life, Literature and Legacy*, 42.
109. Lloyd, *Struggle for Methodist Identity*, 80.
110. Frances Young, "Inner Struggle: Some Parallels Between the Spirituality of John Wesley and the Greek Fathers," in Kimbrough, *Orthodox and Wesleyan Spirituality*, 164-67.
111. Hymn on Mark 14:49 in Kimbrough, *Unpublished Poetry*, 2:64-65.
112. Hymn 2019, text John 12:27, *Poet. Works*, 12:491.
113. Hymn 3204, v. 4, *Poet. Works*, 13:90.
114. Hymn 2465, v. 1, text Acts 5:30, *Poet. Works*, 12:191.
115. Lloyd, *Struggle for Methodist Identity*, 129.
116. Quoted by Lenton in Newport and Campbell, *Life, Literature and Legacy*, 96.
117. Best, *Charles Wesley: A Biography*, 243.
118. See thesis (Bristol University, 1986) by Tim Macquiban.
119. *Hymns and Sacred Poems*, "The Communion of Saints, Pt. 1: Father, Son, and Spirit, Hear," v. 3, *Poet. Works*, 1:356.
120. Hymn 504, v. 10, Part 4 of "The Communion of Saints," *Works*, 7:694.
121. Berger, *Theology in Hymns*, 162, quoting from Ritschl, *The Logic of Theology*.
122. See Chilcote in *Proceedings*, CWS, 9:67-81; and Hymn 196, text Lev. 8:35, "A Charge to Keep I Have," *Poet. Works*, 9:60.
123. Karen Westerfield Tucker, "Charles Wesley and Worship," *Proceedings*, CWS, 9:83-94.
124. Quoted in Volf, *Work in the Spirit*, 139.

125. Hymn, "Another [Thanksgiving]," v. 2, *Poet. Works*, 2:177.
126. Berger, *Theology in Hymns*, 154.
127. Hymn 122, v. 7, p. 16, and Hymn 180, v. 6, *Poet. Works*, 5:95.
128. Hymn 3383, text 2 Peter 1:10, "Make Your Calling and Election Sure," *Poet. Works*, 1:190.
129. Bretherton, *Hospitality as Holiness*, 108–12.
130. Hymn on Isa. 25, v. 17, *Poet. Works*, 3:153.
131. Tim Macquiban, "Imprisonment and Release in the Writings of the Wesleys," in *Studies in Church History* 40, ed. Kate Cooper and Jeremy Gregory (London: Ecclesiastical History Society, 2004).
132. "Hymns for Those That Seek and Those That Have Redemption in the Blood of Jesus Christ," Hymn 3, v. 3, *Poet. Works*, 4:210.
133. Hymn on Isa. 61, 5, v. 5, *Poet. Works*, 4:297.
134. Hymn 51, "The Pilgrim," v. 6, *Poet. Works*, 4:229.
135. Hymn on Psalm 39, v. 12, *Poet. Works*, 8:90.
136. Watson in Newport and Campbell, *Life, Literature and Legacy*, 372.
137. Hymn 16, text Isa. 25, v. 13, *Poet. Works*, 3:153.
138. Hymn on Rev. 3:17, v. 8, *Poet. Works*, 2:90.
139. "Hymn 139, Jesus the Conqueror Reigns," v. 14, *Poet. Works*, 5:39.
140. Kimbrough, *Unpublished Poetry*, 2:364, text Acts 14:22, v. 4.
141. *Ibid.*, 2:33, text Matt. 20:23, v. 3.
142. "Rejoice the Lord Is King," v. 7, *Poet. Works*, 4:148.
143. Hymn 1466, text Luke 17:7, 8, *Poet. Works*, 10:250.
144. Berger, *Theology in Hymns*, 81ff.
145. Hymn 317, *Works*, 7:472.
146. Frances Young, "Wrestling Jacob," *Brokenness and Blessing: Towards a Biblical Spirituality*, chap. 2 (London: Darton, Longman & Todd, 2007), 34–57.
147. "The Good Samaritan," Kimbrough, *Unpublished Poetry*, 2:122–24.
148. Sutherland, *I Was a Stranger*, 81–83.
149. Kimbrough, *Unpublished Poetry*, 124.
150. "For a Believer, in Worldly Business," v. 1, *Poet. Works*, 4:214–15.
151. Hymn 1361, text Luke 10:40, v. 1, *Poet. Works*, 11:197.
152. "Hymns for Our Lord's Resurrection," no. 3, *Poet. Works*, 4:132–33.
153. "Hymn on the Great Supper," v. 24, *Poet. Works*, 4:277.
154. "Where Shall My Wondering Soul Begin?" v. 7, *Poet. Works*, 1:91, C. W.'s conversion hymn.
155. "Hymn: Groaning for Redemption," v. 6, *Poet. Works*, 2:126.
156. John Cobb, *Grace and Responsibility: A Wesleyan Theology for Today* (Nashville: Abingdon Press, 1995), 26–27.
157. Hymn 6, "The Trial of Faith," v. 5, *Poet. Works*, 5:142.
158. Hymn on Titus 2:24, v. 9, *Poet. Works*, 2:304.
159. "Hymn to Mrs. Naylor," *Poet. Works*, 6:270–71.
160. Hymn 931, text Mark 7:36, *Poet. Works*, 11:9.
161. Hymn 3350, text James 2:25, v. 2, *Poet. Works*, 13:169.
162. Groves in Newport and Campbell, *Life, Literature and Legacy*, 446.

163. Groves, "Charles Wesley's Spirituality," in Newport and Campbell, *Life, Literature and Legacy*, 446–64.
164. Chilcote, *Wesleyan Tradition*, 32.
165. Epitaph at City Road Chapel, London.
166. Quoted in Charles Robertson, *Singing the Faith: The Use of Hymns in Liturgy* (London: Canterbury Press, 1990), 140.
167. Watson, *The English Hymn*, 16.
168. Chilcote, *Recapturing the Wesleys' Vision*, 25.
169. Sutherland, *I Was a Stranger*, 29.
170. Volf, *Work in the Spirit*, 29.
171. Jones and Armstrong, *Resurrecting Excellence*, 143–44.
172. Richard John Neuhaus, quoted in Jones and Armstrong, *Resurrecting Excellence*, 101.
173. "The Church of Christ, in Every Age," *Hymns and Psalms: A Methodist and Ecumenical Hymn Book* (London: Methodist Publishing House, 1983), 804.

##### 5. "To Serve the Present Age, Our Calling to Fulfill"

1. See Wolfram Kistner, "The Power of the Church in the South African Context," in *Outside the Camp: A Collection of Writings by Wolfram Kistner*, ed. Hans Brandt (Johannesburg: The South African Council of Churches, 1988), 8.
2. Today's English Version.
3. Herbert McGonigle, "Celebrating Civil Freedom," [www.lillenasmusic.com/nphweb/html/h201/articleDisplay.sp?mediaId=2378577](http://www.lillenasmusic.com/nphweb/html/h201/articleDisplay.sp?mediaId=2378577).
4. Charles Villa-Vicencio, "Towards a Liberating Wesleyan Social Ethic for South Africa Today," *Journal of Theology for Southern Africa* 68 (September 1989).
5. The first person I heard use the term *global economic apartheid* was the late Dr. Beyers Naude, past SACC General Secretary, founder of the Christian Institute, and dissident Afrikaner cleric. Speaking on the role of the church in postapartheid South Africa and at a conference at UNISA, which preceded the inception of South Africa's Truth and Reconciliation Commission, Dr. Naude warned of the pending economic challenges facing South Africa and especially the international economic system, which he had no hesitation in labeling "global economic apartheid."
6. Joerg Rieger in Joerg Rieger and John J. Vincent, eds., *Methodist and Radical: Rejuvenating a Tradition* (Nashville: Kingswood Books, 2003), 26.
7. The slave trade ended in the second half of the nineteenth century; the process that led to the abolition began much earlier. A combination of factors led to the demise of the slave trade including liberal opposition in Europe and the Americas that saw the injustices and exploitation of slaves. Tropical supplies, however, grew in demand, and in order to meet the supply of European markets, it was more profitable to leave Africans in Africa to be producers for Europe and the United States. See a similar account, for example, in Toyin Falola, *Key Events in Africa: A Reference Guide* (Westport: Greenwood Press, 2002), 26–27.
8. "Against Global Apartheid: South Africa Meets the World Bank," *IMF and International Finance* (Cape Town: University of Cape Town Press, 2003), 27.