

WORD & DEED

VOL. XVII NO. 2



MAY 2015

A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

**The Wesleyan Vision of Learning and Vital Piety and
Its Significance for Salvationism**

**“We’re Marching on to Conquer All”: The Question of
Imperialism in Early Salvation Army Music**

Our Cascading Doctrines

To Know Him



Salvation Army National Headquarters
Alexandria, VA, USA

Word & Deed Mission Statement:

The purpose of the journal is to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the theology and ministry of The Salvation Army. The journal provides a means to understand topics central to the mission of The Salvation Army, integrating the Army's theology and ministry in response to Christ's command to love God and our neighbor.

Salvation Army Mission Statement:

The Salvation Army, an international movement, is an evangelical part of the universal Christian Church. Its message is based on the Bible. Its ministry is motivated by the love of God. Its mission is to preach the gospel of Jesus Christ and to meet human needs in His name without discrimination.

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Contributions related to the mission of the journal will be encouraged, and at times there will be a general call for papers related to specific subjects. The Salvation Army is not responsible for every view that may be expressed in this journal. Manuscripts should be approximately 12–15 pages, including endnotes. Please submit the following: 1) three hard copies of the manuscript with the author's name (with rank and appointment if an officer) on the cover page only. This ensures objectivity during the evaluation process. Only manuscripts without the author's name will be evaluated. The title of the article should appear at the top of the first page of the text, and the manuscript should utilize Word & Deed endnote guidelines. All Bible references should be from the New International Version. If another version is used throughout the article, indicate the version in the first textual reference only. If multiple versions are used, please indicate the version each time it changes; 2) a copy on a disk or CD, using Microsoft Word format; 3) a 100-word abstract of the article to be used at the discretion of the editor (e.g., on The Salvation Army's web page or in advertisements pertaining to the journal). Please note that neither the hard copies nor the disk will be returned to the author and that all manuscripts are subject to editorial review. Once articles have been selected for inclusion, the deadlines for submitting final material for the journal are March 1 and September 1. A style sheet is available upon request.

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Boundless

Roger J. Green and Jonathan S. Raymond

The forthcoming International Congress in London, fittingly called Boundless, celebrates the 150th anniversary of The Salvation Army. Salvationists will once again embrace the biblical promise that the work of our Savior Jesus Christ is indeed boundless: it is efficacious for all who believe. By God's grace we share with the church the great message that "we are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus Himself as the chief cornerstone" (Ephesians 2:19-20). And this salvation message is well declared in William Booth's most beloved song, "O Boundless Salvation." We rejoice in this message; it is what we will celebrate from July 1 to 5, 2015, in London, England, the place of our birth.

The message of our Lord is preserved and proclaimed in the life of the Body of Christ, the church, of which The Salvation Army is a part. Along with countless brothers and sisters in the Lord, we have kept that message alive, and the International Congress will be a witness to that. However, the Congress will also move us forward into a future that will eventually—and in God's good time—lead all believers into the new heaven and the new earth, where for all eternity we will be with God in the creation of that glorious reality.

The Salvation Army has evolved into an intentional community, distinguished, among other things, by our adherence to the biblical and Wesleyan message of holiness of heart and life, our form of institutional governance

(unique among Protestant denominations) and our consistent care for the poor.

William and Catherine Booth moved to London in 1865 because Catherine had received a preaching engagement in London. The couple moved in with Catherine's parents in Brixton, and Catherine fulfilled her preaching responsibilities. William went back north where he was preaching but eventually returned to London. When he stood on the streets of East London with other like-minded missionaries on July 2, 1865, he could not have envisioned that what would eventually become known as The Christian Mission (it went through several name changes before settling on that title) would evolve in strength and numbers far beyond the several small missions operating in East London at that time, but evolve it did.

Given the British culture of the day, it comes as no surprise that eventually The Christian Mission evolved into The Salvation Army in 1878. Army military language was already in use during Christian Mission days; some missionaries referred to themselves as captains, and some shortened Booth's title from General Superintendent to General. Governance by committee was dropped and an Army formed with the General in charge. The Army evolved: ranks were assigned to the Army's leadership, laypeople became soldiers and brass bands entered the Army's service, marching to street meetings throughout England. Uniforms distinguished the members of this new movement. The British public was initially divided: some people thought this was the worst possible manifestation of Christianity, while others believed the Army represented the early church revived again in the nineteenth century.

But the Booths and their comrades—such as George Scott Railton, Elijah Cadman, John Lawley and the eight Booth children (who all became Salvation Army officers)—persevered in spite of criticism from some quarters of the public and even from some bishops in the Church of England. The Army marched on, and in 1882 the Church of England asked to enter into negotiations with The Salvation Army about a possible merger. In fact, the Army was much more successful in reaching the masses in the great British industrial cities than the Anglican Church, and Anglican leadership, at the initiation of the Archbishop of Canterbury, appealed to the Army to minister under the care of the Anglican Church. The negotiations ensued until 1883.

William Booth, believing that God had raised up the Army and would con-

tinue to bless it, walked away from the negotiations. Each side wished the other well, and the Anglican Church formed the Church Army to minister as The Salvation Army was doing in the cities. After this incident the Army more clearly identified itself, and William and Catherine Booth and other leaders of the Army became convinced that the Army was going to win the whole world for Jesus. They marched on with that postmillennial vision driving them.

At the time The Christian Mission evolved into The Salvation Army, there were fifty-seven mission stations in existence. When William Booth died in 1912, the Army was ministering in fifty-eight countries. This was confirmation enough that The Salvation Army was of God and was destined to do great things for God and His glorious Kingdom in the future.

And so in July of this year the Boundless Congress will celebrate what God has done in the past, what He continues to do in the present and what He will do through the Army in the future. Delegates from the world over will celebrate with preaching, singing, brass bands and other means demonstrating the plurality of the Army's membership. In spite of that plurality of cultures, the Boundless Congress will remind Salvationists that we are indeed one Army with one mission and one message. Therefore, the five-day celebration will focus ultimately on Jesus Christ, the one Lord and Savior, who has redeemed us through His life, ministry, suffering, death and resurrection, and who will come again in His good time to establish once and for all the new heaven and earth. This is a Trinitarian message. God the Father sent His Son for such a purpose, and the Holy Spirit bears witness to this redemptive plan to every believer and to the Body of Christ.

Following the congress, several Salvationists will travel with Commissioner William W. Francis and Dr. Roger J. Green for a ten-day tour of England. This post-congress tour will be history come alive as we explore the historical and theological significance of the places that shaped the life and ministry of the Wesleys and of the Booths. We will visit sites of significance to the Wesleys, and many Salvationists will visit for the first time the birthplaces of William and Catherine Booth; Nottingham (William's hometown); East London, where Booth began the work of The Christian Mission; Hadleigh Farm Colony; and Abney Park Cemetery, as well as several other places.

In this issue of *Word & Deed*, we desire to be part of this great celebration.

In the first article, Alan Harley reminds us of the theological core of the Army, so critical to our self-identity. His essay focuses on the Wesleyan vision of “learning and vital piety” and how that relates to the ministry of The Salvation Army. An article by Andrew Eason, a careful scholar and writer of Salvation Army history, follows. His thoughts on music in the early Salvation Army help us to understand that this Army was born and nurtured within a particular, British, nineteenth-century culture, but that its ultimate loyalties were not to the culture but to the Kingdom of God and the Great Commission of our Lord, which embraces the whole world. The third article is by one of us, Dr. Jonathan S. Raymond. It is the culmination of Dr. Raymond’s growing interest in the formation of our doctrines in a way that ultimately points to the central Army doctrine of holiness. We are a people of God identified by the holiness tradition of the church.

Finally, we are indebted to our Editor-in-Chief, Lt. Colonel Allen Satterlee, for his sermon entitled “To Know Him.” This sermon aligns thematically with this issue of the *Word & Deed* for two reasons. First, this is a journal of theology and ministry, and this sermon clearly demonstrates the joining of those two spheres. Second, knowing Christ is the heartbeat of this journal, but it is also demonstrative of what the celebrations of the Boundless Congress are all about. Thousands of Salvationists will gather in London in July to celebrate God’s grace toward the Army for 150 years. But ultimately these thousands will assemble to celebrate Christ and to know Him better—not only for our own personal lives, but also for the life of the community of people known as The Salvation Army. Perhaps we will be singing together these words of Charles Wesley:

O for a thousand tongues to sing
My great Redeemers’ praise;
The glories of my God and King,
The triumphs of His grace!

May it be so.

RJG
JSR

The Wesleyan Vision of Learning and Vital Piety and Its Significance for Salvationism

Alan Harley

In a hymn written for the opening of the school at Kingswood, Charles Wesley wrote:

Unite the pair so long disjointed,
Knowledge and vital piety;
Learning and holiness combined,
And truth and love, let all men see!¹

At first glance, Methodism's offspring, The Salvation Army, appears not to have embraced this ideal. In 1899 Bramwell Booth wrote, "The ministry of the New Testament is silent about education. Learning is scarcely mentioned."² Eleven years earlier, the founder had rebuffed Samuel Logan Brengle on the grounds that he was of "the dangerous classes." Taken at face value, these comments suggest an opposition to learning on the part of early Salvationist leaders. Closer examination, however, reveals something different.

Bramwell Booth's words appear in a chapter he wrote on officer training. His concern was that the first task of a training program was to create disciples. In that same chapter, he described a typical day at the Clapton Training

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Homes. The 6:45 a.m. bugle call was followed by a packed day of in-class lectures and practical training, including a 6 p.m. oral examination of the day's lectures, and an 8 p.m. one-hour lesson in "Arithmetic or similar subject." This intensive regimen lasted for five months; it was basic training that could hold its own with that of other non-conformist and evangelistic bodies of the time. Bramwell's philosophy of training was simple: everything was aimed toward producing disciplined, godly disciples of Christ. He wrote:

I am far from depreciating the value of the book-teaching which goes on [at Clapton]. It is all good, and so also are the drills, the regular habits which are formed, the instruction in the great facts and doctrines of the Bible, the singing, and speaking, and public-house visiting, the dealing with the sick, the fighting in the streets, the praying with people in the dark, dark slums and homes of filth and vice—it is all good, it is all proper to equip the men and women of God for their great work in the future, and without it they would often be of very little use, but it is not what I am thinking of just now as being the great work done in the Training of our Officers, the results of which I have been observing at every point of the compass for a quarter of a century. That work is rather the work done in the very warp and woof of their nature, in the essential qualities which make what we understand by character—in *the training of the heart*.³

Brengle's initial encounter with the Army also needs to be put into context. What the founder said to him was, "You belong to the dangerous classes. You have been your own boss so long that I don't think you will want to submit to The Salvation Army. We are an Army, and we demand discipline."⁴ While there may have been some disquiet regarding candidates with university training, Booth's stated concern was to assure that those whom he recruited embraced the disciplined life of a Salvationist soldier.

That Booth was anything but anti-intellectual is evidenced by his grand vision in 1903, when he prepared a proposal for a "World University for the Cultivation of the Science of Humanity in Connection with the Salvation

Army.” Dr. Roger J. Green describes what the founder had in mind:

Booth simply did not find the training of officers or soldiers sufficient to meet the needs of the world and his expanding Army. Therefore, he envisioned the establishment of a university “having its main Wings in England and the United States, with affiliated Colleges throughout the world, and to provide it with Officers of every rank capable of supplying the training needed for the discharge of every variety of work at present engaged in by The Army, or in which it may feel called upon to engage in the future.” He envisioned that training would be given in four areas: evangelistic work, missionary and medical work, social work, and departmental work including instruction in medicine, engineering, architecture, accounting and auditing, finance, and editorial and literary work. To Booth, this would include a broad educational training in what he called “the science of humanity.”⁵

Such was Booth’s vision: a Christian university unlike anything in the world, particularly within evangelicalism. At the same time, the early Salvationists were evangelical pragmatists. Education for its own sake held little appeal for them. What was needed was boot camp training to equip young men and women—in as short a time as possible—for the war against sin. However, while university training was the norm for Church of England clergy, it was not generally the norm within the nonconformist community. The Methodist New Connexion, which prepared William Booth for ministry, is a case in point. In 1861 the New Connexion’s annual conference resolved to develop “a training institution for the preparation of young men for the ministry.”⁶ It became a reality in 1864, and in 1880 it had nine students and one tutor.⁷ Booth had by that time founded The Salvation Army and thus missed out on this provision. He nevertheless received a good introduction to theology under the New Connexion’s earlier apprenticeship program. In 1854 he was enrolled as a student of Dr. William Cooke, who taught the principles of sermon preparation, grammar, logic, writing, elementary Greek, Latin and moral philosophy.⁸ He found academic work hard going, but there is no evidence that he adopted

an anti-intellectual attitude as a result. Indeed, Booth's high regard for John Wesley would make such a stance unlikely. Wesley himself once received a letter from a devout correspondent, who told him, "The Lord has directed me to write to you that while you know Greek and Hebrew, He can do without your learning." To this Wesley replied:

Your letter received, and I may say in reply that your letter was superfluous as I already know that the Lord could do without my learning. I wish to say that while the Lord does not direct me to tell you, yet I feel impelled to tell you on my own responsibility that the Lord does not need your ignorance either.⁹

Another wrote:

Christianity and scholarship comprise two sides of the same coin of God's truth. A Christian commitment reminds the scholar that all truth ultimately comes from God, while scholarship cautions the believer not to descent to superstition or fanaticism. These commitments do not preclude, but rather supplement, each other.¹⁰

Booth agreed. The Lord did not need ignorant disciples. The call was for sanctified officers and soldiers—possessors of vital piety—who knew what they believed. Hebrew and Greek may not have been required, but a pure heart and knowledge of sound doctrine were. In an address to officers at a council of war in 1876, Booth instructed his listeners:

Teach your people. Teach them sound doctrine; if you do not give them the *truth*, somebody else will give them *falsehood*. The best method of keeping the weeds out of your garden is to stock it well with good, useful plants, and I know no better plan to prevent the devil and ignorant, mistaken teachers sowing the seeds of error in the minds of your people

than to anticipate them with sound scriptural doctrine. There are three old-fashioned practical truths which you must frequently and emphatically insist upon. They may be regarded as three pillars which mainly carry the entire building of experimental godliness; and if your people are thoroughly grounded in these, they will not be easily moved. They are REPENTANCE, FAITH and HOLINESS.¹¹

In truth, the Army was established on the principle of discipleship. Few denominations have made the same demands upon their constituency. Booth's co-workers were termed "soldiers." Discipline and devotion were set forth as the marks of soldiership—the type of discipline and devotion spoken of by Jesus whenever He talked of discipleship. This gave a sharp focus to the type of training implemented by early Salvationists. Booth established his training program at a time when Bible institutes were springing up throughout the English-speaking world. Many were created to counter the teachings of Darwinism, higher criticism and Modernism. Others existed to promote or repudiate the nascent Pentecostal movement or to disseminate Dispensationalism. None of these matters were of much concern to Salvationist educators. Their task was to equip people for the holy war by firmly establishing them in the core evangelical and Wesleyan truths of repentance toward God, the life of faith and holiness of heart—each of which represents a key component of New Testament-style discipleship.

Discipleship language was not prominent in the writings or the preaching of early Salvationist leaders, a fact probably true of other evangelical preachers and teachers of the same period, but the essence of discipleship was set forth in a profound and clear manner in the writings, teaching and sermons on holiness and the holiness songs produced by Salvationist authors. Directory classes were implemented to catechize the children. Company meetings, junior and senior soldiers' preparation classes and corps cadets all shared the goal of making disciples of Jesus and soldiers of the Army. All had well-prepared teaching tools written and produced by the Army. A succession of editions of the *Handbook of Doctrine* has appeared, in each instance providing Salvationists with solid, biblical expositions of their beliefs. The holiness meeting took the

place of morning worship, with a view to instruct believers in godly living. The disciplined life demanded of Booth's soldiers reflected the life demanded of Christ's disciples (e.g. Luke 9:23). This was the life into which the cadets at Clapton were introduced. What emerged was something remarkably akin to the discipleship found in the Book of Acts. E. E. Kellett wrote of nineteenth-century nonconformity:

Those who dwell on its narrowness and darkness can never have seen, as I have seen, humble privates of the Salvation Army, after being beaten, stoned, or otherwise maltreated, then punished by magistrates for their sufferings. The faces of these martyrs, as I can personally bear witness, might be scarred with wounds, but they shone with joy.¹²

It is worth noting that Booth's approach to training produced a movement that was passionately evangelistic and Bible based without embracing an excessively conservative doctrinal stance. It steered clear of the debates which birthed Fundamentalism in the early twentieth century and did not get caught up in subsequent internecine evangelical battles, such as the more recent and ongoing inerrancy of Scripture debate. Indeed, its position regarding women in ministry and the sacraments marked it as a movement quite different from Fundamentalism both in theological outlook and biblical understanding. It is unlikely that the Archbishop of Canterbury would have suggested to William Booth that the Army become part of the Church of England had he seen the young movement as heretical or extremist.¹³

The doctrinal standards compiled in the fledgling years of the Army, to which Salvationists still subscribe, embrace a Nicene position on God and the Trinity ("three Person in the Godhead"), a Chalcedonian doctrine of Christ ("truly and properly God and truly and properly man"), a Reformation view of the Scriptures ("they only constitute the divine rule of Christian faith and practice"), an evangelical Arminian view of grace ("an atonement for the whole world") and a Wesleyan understanding of the Christian life ("the witness in himself," "wholly sanctified").¹⁴ To this the movement added a Quaker understanding of the sacraments. In other words, it was committed to a theology

which was nuanced, ecumenical, orthodox and evangelical, and which would provide material to challenge the sharpest theological minds both then and on into the future.

Booth's vision of a company of Christians whose lives were marked by discipline and holiness and committed to the saving of souls reflected the heart of the New Testament. He wanted to do more than make converts: he sought to make men and women into soldiers of Christ. For him true Christianity was synonymous with discipleship. In this he undoubtedly was correct. Jesus did not command his apostles to "go and make converts" but to "make disciples" (Matthew 28:19). It is to this principle that we now turn.

Joachim Jeremias suggests that Jesus set forth His pattern of discipleship in terms of a new motive, love; the sanctification of everyday life; and a loving understanding of the poor, marked by the renunciation of possessions.¹⁵ These were the very qualities that made Booth's Army distinctive. They were expected of every officer and formed the foundation for all that was taught to the cadets. God's soldiers were to live a life marked by love of God and of all. They were to experience God's sanctifying grace in every part of their lives. They were to live a life of self-denial and service to others.

Furthermore, these qualities constitute an accurate description of the character and life of Jesus. When Jesus called men to follow Him, in order to potentially become His disciples, they were to follow His teaching, His leadership and His example (Matthew 4:19, 8:22, 9:9; Mark 2:14, 8:34, 10:21; Luke 9:59; and John 12:26). As George Eldon Ladd says, "Discipleship to Jesus involved far more than following in His retinue; it meant nothing less than complete personal commitment to Him and His message."¹⁶

Donald Bloesch says, in distinguishing an evangelical understanding of discipleship from that of the monastic,

Discipleship is interpreted not in terms of withdrawal from the world into a cloister but of wounded servanthood, bearing the cross in the midst of the agony of the world.¹⁷

Such an understanding reflects the nature of Christ's call to discipleship, but it represents a development of the original meaning of disciple. The basic

meaning of disciple (*mathētēs*) is a learner (from *manthanō*, “to learn”). In the papyri it was used to mean an apprentice, for example, an apprentice to a physician or a flute player.¹⁸ One papyrus refers to a young man who “is regular in attendance at his studies [*mathēma*], for he is eager in acquiring knowledge [*mathēsin*].”¹⁹ In the New Testament it is used of those who follow a teacher (*didaskalos*). Once, in John 9:28, it speaks of the disciples of Moses.

Prior to the calling of Christ’s disciples, John the Baptist gathered disciples around him (Matthew 22:16). John was a *didaskalos*. Among other things he taught his disciples how to pray (Luke 11:1). The authorities recognized Jesus as a *didaskalos* (John 3:2). He was seen as a teacher sent by God.

The term gained a heightened meaning when used by Christ in reference to His followers. He said, “This is to my Father’s glory, that you bear much fruit, showing yourselves to be My disciple” (John 15:8, NIV).

Mathētēs is widely employed by those who followed Jesus (John 6:66, Luke 6:17), including those who followed in secret (John 19:38). Jesus invited people: “Come to Me . . . take My yoke upon you and learn [*mathete*] of me” (Matthew 11:29). The twelve apostles were styled disciples (Matthew 10:1, Luke 22:11, John 20). The term is employed in speaking of those who would continue to follow Christ’s teachings (John 8:31). In Acts, it designated those who placed their faith in Christ and bore testimony to Him (6:1-2, 7; 14:20, 22, 28; 15:10; 19:1, etc.) In other words, there appears to be development in the meaning of disciple.

In Judaism, the word disciple (Hebrew, *limmud*) was used only for men. It was held that “religiously women are on a lower level and cannot give themselves to the work of learning and teaching.”²⁰ In the New Testament, however, we read in Acts 9:26 of Tabitha, a female disciple (*mathētra*). In Acts 19:26 we are told that Priscilla and Aquila teach the things of God to Apollos, with Priscilla mentioned first.

A term like “secret disciples” would, by the time of Acts, be deemed an oxymoron. These changes in meaning actually took place during the ministry of Jesus. He said to those who believed Him, “If you hold to My teaching, you really are My disciples” (John 8:31, NIV). He taught that His disciples were those who not only aligned with His mission, but who followed His example (John 8:31, 15:8). He taught by example—what He said, how He ministered to people and how He lived. Discipleship and learning are thus inextricably linked, and the result is a transformed life—a life that “bears much fruit” (John 15:8).

John Wesley and William Booth understood this. For them, to be a Christian was to follow a path of devotion, discipline, cross bearing and holiness. The rules they wrote for their people, some of which today sound quaint, were reminders that they were not called merely to a new form of religious commitment, but to a new lifestyle, something that affected every part of their being.²¹ The movements that developed under their leadership demanded more than sound doctrine, church attendance and good behavior. They were to be disciples, in the full New Testament sense of the word. Thus Christ's commission was to "make disciples of all nations ... teaching them to obey everything I have commanded you" (Matthew 28:20, NIV). It was not enough for Christ's disciples to *believe* everything He had taught; they were to *obey* every command He had given. The apostles were instructed to teach those whom they discipled. That this instruction was not confined to the apostles is made clear by the fact that a similar command is later given to Timothy (2 Timothy 2:2).

Furthermore, it is clear that New Testament discipleship is more than just teaching and learning; it is all about a vital relationship with the Teacher. Dietrich Bonhoeffer wrote:

Discipleship means adherence to Christ, and, because Christ is the object of that adherence, it must take the form of discipleship. An abstract Christology, a doctrinal system, a general religious knowledge on the subject of grace or on the forgiveness of sins, render discipleship superfluous, or in fact they positively exclude any idea of discipleship whatever, and are essentially inimical to the whole conception of following Christ. With an abstract idea it is possible to enter into a relation of formal knowledge, to become enthusiastic about it, and perhaps even to put it into practice; but it can never be followed in personal obedience. Christianity without the living Christ is inevitably Christianity without discipleship, and Christianity without discipleship is always Christianity without Christ.²²

New Testament discipleship, as Bonhoeffer implies, has to do with all Christians. At times it is suggested that the true disciple, the truly dedicated person, is the one who becomes a Salvation Army officer. A young person in

the corps who shows exceptional commitment to the Lord and the Movement is so often encouraged to apply for officership. But surely the Lord wants Spirit-filled and totally dedicated men and women who are accountants, schoolteachers, bankers, mechanics and politicians. In the same way, He wants every member of a local corps to be just as dedicated as the spiritual leader of that corps. The Reformation doctrine of the Priesthood of all Believers does away with A Grade and B Grade Christians and says all are called to full-time service, regardless of their occupation. This is not to denigrate officership but to elevate discipleship in the whole of life and in the entire Body of Christ.

In this regard, teaching and discipleship have not always gone together. Some teaching has actually pointed away from the discipleship yoke to which Jesus called His followers. Second-century work the *Didache*, or, *The Teaching of the Twelve Apostles*, states: “If you can bear the whole yoke of the Lord, you will be perfect; but if you cannot, bear what you can.”²³ The teaching of Christ’s apostles is to be questioned. Jesus taught that to qualify as a disciple a person must be willing to turn his or her back on family and home, carry a cross and give up everything (Luke 14:25-33). Through the course of church history there runs a narrow stream of men and women who sought to bear “the whole yoke.” Franciscans, Puritans, Pietists, Methodists and Salvationists stand in that “apostolic succession.” Their terminology may have differed according to their history and tradition, but their aim was the same: to produce disciples of Christ. They sought to pursue the path of holy living and obedience to their Master, and their respective movements produced teaching materials designed to help others do the same.

In order to be a disciple-making movement, one that is committed to making every one of its members a disciple of Jesus, it must have in place the kind of training that equips future spiritual leaders for that task. Before creating a training program, its objectives and final product must be determined and made clear. This implies that some, but not all, of the methods of earlier times will now be appropriate or effective. It further suggests that different movements have different needs and thus develop their own distinctive training programs. This was clearly the case when the Clapton Training Homes program was created. It focused sharply on producing disciplined and godly soldiers of Christ who would be able to carry out the onerous tasks of an officer of The Salvation Army.

Since that time, training methods have changed, as has the role of an officer, and the initial vision evolved to suit the changing nature of the Movement.²⁴

Theological and ministerial training institutions have tended to fit into one of four categories, some overlapping, with the following objectives: (1) Some institutions, particularly within the Bible college tradition, have emphasized the cultivation of Christian character. For these institutions the spiritual life of the student is paramount. Men and women attend such a college in order to deepen their knowledge of God, cultivate their Christian character, increase their knowledge of the Scriptures and become a true disciple of Christ. (2) Other institutions exist to teach their denomination's confessional standards. This is the model favored by churches that give priority to their doctrinal position as set forth in a statement such as the Westminster Confession of Faith. The objective of those enrolled in colleges within this model is the mastery of their church's beliefs, so they may instruct others and defend their doctrinal standards. (3) For others, the development of a professional ministry is paramount. Colleges in this stream see the ordained minister as a professional, and are committed to equipping future clergy as such. The Doctor of Ministry degree emerged largely within this context. Those who offer and those who attend these university-style training programs have in mind a ministry governed by high professional standards and competence. (4) The training of missional workers is the *raison d'être* of other institutions, whose main commitment is to mission and service. In these, men and women train for practical ministry that is based on biblical foundations. The focus here is less on reflection and research than on training for a hands-on ministry.

Each of these institutions is a worthy model for theological education. It would seem that a well-rounded training program would reflect all four. Indeed, that is probably the case in most instances, at least within the context of accredited theological and ministry training. Few, if any, exist to offer only one specialty.

Future officers must be shaped by each kind of institution in order to be grounded in Christian life, the Movement's doctrines, requisite skills for their ministry and a firm commitment to and understanding of the Movement's mission. The first and the fourth of these models seem to fit clearly into the early Army's training philosophy. It could seem that, while not standing within

the confessional tradition of the Reformed and Lutheran churches, a clear need exists for officers to be well trained in their Movement's distinctive theology, with its Nicene, Chalcedonian, Arminian, Wesleyan and Quaker components. Above all, officer training should aim to develop a discipleship lifestyle and discipling skills in those who are to be commissioned to make disciples.

Western churches have, over the past half-century or so, undergone major changes. Membership has diminished along with church attendance. New ways of worship are sometimes unrecognizable when compared to the largely unchanging style of earlier generations. Community respect for churches and clergy has waned dramatically. Most Christian denominations face a shortage of clergy and dwindling applicants for theological training. What is true generally is true specifically for The Salvation Army.

In the 1950s and earlier, the Movement boasted many more soldiers and officers than now, probably twice as many in Western countries. The Salvation Army was arguably the most colorful of denominations, with some of the world's finest brass bands, well trained songster brigades, huge congresses, divisional holiness meetings, open-air meetings, street marches and uniformity not only of dress but of worship style. With its own insurance company, musical instrument manufacturing plant, publishing house, immigration schemes, hospitals, children's homes and the like, it was a formidable force in society. Little remains of these activities. For some, this means great loss. All that made the Movement what it was half a century ago spoke of a style of Christianity that is in many respects now a distant memory.

Bishop Gerald Kennedy once said of American Methodism, of which he was a leader, that his denomination was so well organized that the Holy Spirit could depart completely from its midst and no one would notice. It is not just the cynic who says something similar regarding the Army in the heady days of the mid-century; not that it lost its way—people were still being converted and many Salvationists were leading godly lives. But some of us who grew up in that era were conscious that something was missing. Perhaps it was due to the busy life of the corps officer, which made it difficult to develop strong biblical teaching and preaching. Perhaps it was, as some have said, that many were “band-saved.” Perhaps it was that the Movement itself was so colorful, so rich and satisfying in so many ways, that the very features that made the Army

great became for some a substitute for true discipleship.

But that is not the whole picture. It would have been easy for the Army to drift into something far removed from its original moorings, to become a company of nominal Christians with a liberal leadership or a philanthropic organization with no significant Christian commitment. But these things didn't happen, because even in those much-criticized days there were officers and soldiers in every territory firmly committed to saving souls and holy living. The type of discipleship spoken of by Joachim Jeremias—marked by love-motivated service, the sanctification of the whole life, self-denial—was very much in evidence. Throughout the history of the Movement there has been a succession of godly and wise leaders at the highest levels. There has been an unwavering loyalty on their part to the Movement's doctrines.

Today there is a strong, renewed commitment to preaching and teaching the holiness of life and publishing books and materials that promote such a life. Seminars and conferences are convened for the purpose of equipping people to be disciples.²⁵ Around the world there are multitudes of young people who are not overly interested in playing in the band but who are passionately committed to being disciples of Jesus. These things may not constitute revival, but they are encouraging signs of renewal in the ranks. The need is for well-equipped teachers who can assure that the zeal of these young disciples is matched by their knowledge. At the same time, as more and more officers pursue higher academic studies, it must be said that knowledge must be matched by zeal if their studies are to have value in terms of their calling. It seems reasonable to suggest that, where possible, officers should be encouraged to study with institutions within the same general theological tradition as their own, take courses which will deepen their grasp on their denomination's doctrinal position and write theses which are of direct value to their faith and ministry. There is little point in spending a great deal of time and money on obtaining a degree which either has no bearing on one's ministry, calls into question the doctrines of one's denomination or in the long run prepares one for service in another church. Nor is there much point in having officers who can explain to their people the fine points of the Documentary Hypotheses, the number of people it took to write Isaiah or the views of avant-garde theologians, but who cannot teach from Scripture the basis principles of discipleship and godly living.

For both teacher and student, the knowledge required for disciple-making is set forth in Scripture, and to this end the great need is for officers and others who know the Bible and can communicate its teachings. The Word of God and prayer make disciples in the mold of those in the Acts of the Apostles. Methods are subordinate. Without this Bible-based approach, even the most zealous disciple is vulnerable to alien teaching. As stated previously, the Eleven Doctrines represent a mainstream, evangelical understanding of the Christian faith, whereas a great deal of the popular material available in Christian bookstores stands outside this tradition or reflects a position other than that of the doctrines.

Surely, those called to be officers are of that number whom the Lord has placed in the church as pastors and teachers, there to care for and teach their people with the goal of “equipping God’s people for the work of ministry” (Ephesians 4:11-12).

These pastors and teachers will need solid training in their movement’s theology and in the principles of biblical exegesis. Cadetship itself will be seen as an experience of serious learning and discipleship training. The making of saints and scholars (i.e. professional scholars) will not be its primary objective, although some will eventually become such. Instead it will be the developing of saints and students, disciples of Jesus with a commitment to a lifelong study of Scripture and doctrine. The result of such training will be men and women who live as disciples and servants of the Word in their respective appointments. Their task will be to make biblically and doctrinally literate disciples in those appointments. In the times of reformation and revival, when the Church has been called back to its apostolic roots and rediscovered a new vitality in the Holy Spirit, this type of learning and this type of discipleship have been at its heart. This can be true once more. It can be true of twenty-first-century Salvationism. It will keep the Army from becoming a quasi-religious charitable organization or a religious body that has lost its theological moorings. Our calling, to rephrase Wesley, is to “unite the two so long divided, learning and vital discipleship.”

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Endnotes

- ¹ Hymn 461, *The Works of John Wesley, Volume 7: A Collection of Hymns for the Use of The People Called Methodists* (Oxford, Clarendon: 1983), 644.
- ² Booth, *Servants of All*, 52.
- ³ *Ibid.*, 52, 53.
- ⁴ Court, *The Brick and the Book*.
- ⁵ Green, *The Life and Ministry of William Booth*, 209.
- ⁶ Stevenson, *Methodist Worthies*, 62.
- ⁷ It is noteworthy that during this same period The Salvation Army had some 300 cadets and a regular training staff of twenty-five officers in residence at Clapton. Booth, *Servants of All*, 51.
- ⁸ *Ibid.*, 68.
- ⁹ Griffith, *God and His People*.
- ¹⁰ Smith, *Christ and the Modern Mind*, vi.
- ¹¹ *Salvationist Soldierly* (London: John Snow, 1889), 68.
- ¹² Young, *Chapel*, 224.
- ¹³ Green, *The Life and Ministry of William Booth*, 140-145.
- ¹⁴ I use the adjective “evangelical” to distinguish Wesleyan and Salvationist Arminianism from that of seventeenth-century Laudian “Arminianism” and that understanding of Arminianism, widespread amongst its detractors, which is essentially Pelagianism. Some Wesleyans and Salvationists may have lapsed into Pelagianism, but their respective movements acknowledge God as the prime mover in a person’s salvation. For them, as with Calvinists, salvation is “all of grace.”
- ¹⁵ Jeremias, *New Testament Theology*, 211- 213.
- ¹⁶ Ladd, *A Theology of The New Testament*, 106.
- ¹⁷ Bloesch, *The Essentials of Evangelical Theology*, 53.
- ¹⁸ Gerhard, *Theological Dictionary of the New Testament*, 416.
- ¹⁹ Moulton and Milligan, *The Vocabulary of the Greek Testament*, 385.
- ²⁰ *Ibid.*, 433.
- ²¹ These include such counsel as the type of undergarments to be worn, the number of inches the bedroom window should be kept open, etc.
- ²² Bonhoeffer, *The Call to Discipleship*, 63-64.
- ²³ Goodspeed, *The Apostolic Fathers*, 14.
- ²⁴ This is evidenced by Bramwell Booth’s description of a typical week in an officer’s life in *Servants of All* (88-90). Each day began at 7 a.m. with non-stop activities until late in the evening. There was no provision for free time, family time or time off. Nor, it must be noted, was there significant provision for prayer, Bible study and sermon preparation, even though meetings were held each night of the week. Happily, this was gradually modified.
- ²⁵ An example of this is Roots, a discipleship training program in the UK.

“We’re Marching on to Conquer All”:

The Question of Imperialism in Early Salvation Army Music

Andrew Eason

Of the different types of music associated with Victorian culture, none was more pervasive than the hymn. Sung in a variety of settings—the nursery, the street corner, secular gatherings, churches and chapels—this genre was popular across all social classes. Drawing upon religious and secular influences, hymns reflected and helped shape a number of nineteenth-century values and attitudes.¹ It has been claimed that hymns lent considerable weight and legitimacy to Britain and its expanding empire.² While there is some truth to this assertion, the songs of one quintessentially Victorian body, The Salvation Army, suggest the need for a more qualified conclusion. Although Salvationist hymnals occasionally betrayed the imperialism of the era, they were hardly a ringing endorsement of Britain and its empire.

Before turning to an analysis of Salvationist hymns, it must be conceded that the organization’s musical roots owed something to the Victorian music hall,³ which was known to promote popular patriotism and imperialism.⁴ Patriotic songs and imperial spectacles celebrating British victories over European rivals such as Russia, France and Germany became common staples within music halls during the 1870s and 1880s, along with growing appreciation for the heroic actions of British sailors and soldiers on distant seas and colonial

frontiers. Muting any criticism of imperialism, the music hall is said to have cultivated melodramatic images that invariably cast the British military in the role of a righteous crusader confronting the evils of “heathendom,” slavery and oppression as it sought to defend and expand the borders of the far-flung empire. The jingoistic songs of the music hall—which celebrated Anglo-Saxon power and superiority over an inferior, foreign other—reached a fever pitch when Britain went to war against the Boer republics of South Africa at the end of the nineteenth century, leading some critics to condemn the popular commercial establishment as a dangerous “fount of patriotism.”⁵

In discussing the extent to which Salvationist hymns drew from this well of patriotism, it is first necessary to appreciate why Army members sought to appropriate anything from the Victorian music hall. This institution was hardly respectable among regular churchgoers, who frequently criticized The Salvation Army for associating Christianity with such a vulgar form of entertainment.⁶ Yet, from the Army’s standpoint, the music hall offered a way to connect with potential converts who might be repelled by more traditional approaches to religion. For this reason, the worship services run by Salvationists sought to imitate the lively atmosphere of the music hall, most notably by setting popular tunes to religious verse, which could then be sung quite readily by the audience. Happily endorsing this sensational tactic was William Booth, the Army’s founding father, who “rather enjoy[ed] robbing the devil of his choice tunes.”⁷ Although his wife, Catherine, was more cautious in her support, she was eager to remind critics that Salvationists “had never out-Paule[d] Paul,” who became all things to all people to save some (1 Corinthians 9:22).⁸ However unconventional the Army might appear, its strategy of adapting to popular culture was believed to be fully justified by the biblical end in view: the salvation of the soul.

Salvationists were therefore at liberty to borrow certain features from the music hall, including its proclivity for songs about battle and warfare. This is one reason why numerous militant metaphors and melodramatic expressions found their way into the hymns sung by Army members as they paraded through the streets and gathered for worship in their buildings.⁹ One of the organization’s earliest hymnals, aptly called *The Salvation Soldier’s Song Book*, featured a number of martial pieces listed under sections with equally militaristic overtones, such as “Heavy Guns,” “Flags of Truce,” “Salutes” and “Battle Cries.”¹⁰

By the time the religious body issued its most comprehensive hymnal in 1899, entitled *Salvation Army Songs*, there were 118 songs of a militant nature in a section tersely called “War,” representing approximately 13.5 percent of the book’s 870 vocal items.¹¹ If one takes into account the militant-sounding compositions in other parts of the songbook, the overall percentage possibly approaches over 30 percent.¹² It would be difficult to imagine another nineteenth-century religious body—representing either the church or the chapel—that produced as many hymns replete with martial themes and warlike terminology.

The important question, however, is the degree to which this sort of Salvationist militarism reflected the imperialist ideology of the era. Barbara Harlow and Mia Carter, editors of the series *Archives of Empire*, have suggested a close fit between the two. They present this argument in volume two of their documentary history, which covers the scramble for Africa that began among European colonial powers in the late nineteenth century. In this primary source text they reprint seven hymns from the “War” section of *Salvation Army Songs*, placing them in a part of the book called “The Political Corps,” which is meant to illustrate the “various personnel who prosecuted the imperial project.”¹³ Precisely who is implicated in this colonial enterprise becomes quite clear in the introduction to part three, where the editors make the following observation: “The missionaries’ early rhetoric combined idealistic discourses of enlightenment and salvation with aggressive militaristic jingoism; the Christian mission was to enact a war on barbarism and heathenism.”¹⁴ In support of this contention they then allude to a short verse from a Salvationist song:

We’ll march with song and band and flag,
And godless crowds to the cross we’ll drag.¹⁵

Because no further analysis accompanies the reproduced hymns, the reader might be forgiven for concluding that the martial music of The Salvation Army made an easy bedfellow with British imperialism.

There can be little doubt that a number of Salvationist songs were aggressive in tone, but the claim that they were jingoistic—intended to arouse patriotic emotions—is less than convincing. It is worth pondering, for example, the

identity of the “godless crowds” that Salvationists sought to “drag” to the cross in the hymn noted above. The first two verses of the song provide the necessary context:

Oh, every land is filled with sin,
 But The Salvation Army is bound to win,
 Right away, right away, right away, right away

So north and south, and east and west,
 The courage of the devil’s host we’ll test¹⁶

The devil’s kingdom that Salvationists wished to bring down was not confined to a certain geographical area; as the first verse of this song reminded its readers, “every land” was filled with sin.

This is not to say that The Salvation Army’s militant songs were incapable of being translated into imperialist ideology. Take the following lines, which formed the concluding verse of one combative piece in the “War” section of the organization’s hymnal:

If ready for battle with me to take your stand,
 If ready to suffer in this cause so grand,
 If ready for conquest, dark millions to win,
 Then fix every bayonet and help me sing.¹⁷

It is possible that the “dark millions” mentioned here may have led some people to think of the colonized populations of the global south and east, thereby offering spiritual legitimacy to Britain’s conquest of other races. Yet, it is worth pointing out that the song’s chorus and earlier stanzas once again referenced the entire globe, a world in rebellion against God. This wider context reflected the general Salvationist conviction that sin was borderless or global in its dimensions. The first verse of yet another Army hymn reinforced this central belief:

The world, deep sunk in sin and woe,
 We march to save;
 In God’s own strength we forward go

And daily to the nations show
His power to conquer every foe,
By warriors brave.¹⁸

While Salvationists believed that God's power would ultimately defeat the kingdom of the devil, they were just as convinced that aggressive spiritual tactics on the part of Christians were absolutely necessary to win the global war against sin and degradation.

Fighting iniquity within Britain itself was also never far from the minds of Army recruits, as vividly portrayed in the opening lines of the following militant hymn:

Are you soldiers? Do you fight?
Oh yes, we are the real Salvation Army,
We are soldiers, and we fight,
Our leader is the Lord of Hosts,
'Tis in His strength The Army boasts,
We'll drive the devil from these coasts,
Trusting Jesus, we shall win.¹⁹

These words, written prior to the organization's expansion overseas, reflected the spiritual realities of the home front, the need to "drive the devil from [British] coasts." It would be challenging to find much evidence of Anglo-Saxon superiority or jingoism in this kind of martial hymnody. Songs of this nature hardly painted Britain as a model Christian nation, because, as Army members clearly recognized, the motherland had its fair share of devilish vices, from drunkenness and violence to prostitution and injustice.

One sin that Salvationists were especially quick to condemn was armed conflict between nations. Although The Salvation Army's combative songs frequently alluded to bayonets and other ominous sounding weapons, its spiritually aggressive stance was never meant to serve as a justification for physical warfare. Catherine Booth, the organization's founding mother, was scathing in her condemnation of war, particularly when Christians supported it. She believed that to condone armed struggle was to pervert the pacifist message of Jesus recorded in the Sermon on the Mount. Professing Christians were called

upon “to love [their] enemies, and to treat with the utmost benevolence hostile nations.”²⁰ Not surprisingly, therefore, The Salvation Army did not jump on the patriotic bandwagon when war erupted in South Africa in 1899. As William Booth warned his British followers, “Beware of the War Fever in any shape or form ... Don’t take sides with either one party or the other ... Keep clear of all selfish prejudices ... Remember, you stand in the place of Christ, and are the friends of both Boers and Britons.”²¹ Here, in particular, one did not encounter the mindless patriotism and xenophobia typically associated with the music hall. Salvationists were instructed to exude an international spirit, nourished by the Apostle Paul’s conviction in Acts 17:26 that “God has made of one blood all the nations of the earth.” Historian Jeffrey Richards may be right that militancy on the spiritual plane made it easier for some Victorians to justify warfare on the material plane, but this was certainly not the case for The Salvation Army.²²

While the militaristic hymns of The Salvation Army lent surprisingly little support to Britain’s aggressive and expansionist tactics across the seas, can the same be said of the missionary hymns found in its songbooks? This is a fair question because, as Ian Bradley concedes, missionary hymns “were particularly prone to the danger of patronizing other cultures and preaching an imperialistic doctrine of Anglo-Saxon supremacy.”²³ This tendency was strikingly apparent in the well-known hymn “From Greenland’s Icy Mountains,” which explicitly cast parts of the colonized world in a negative light. Some sense of its arrogant tone is conveyed in verses one and three, which were reproduced in the “All the Nations” section of *Salvation Army Songs*:

From Greenland’s icy mountains
From India’s coral strands,
Where Afric’s sunny fountains
Roll down their golden sand,
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error’s chain.
Can we, whose souls are lighted
With wisdom from on high,

Can we, to men benighted,
The Lamp of Life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learnt our Saviour's name.²⁴

Few can deny that this hymn reflected the “white man’s burden” or civilizing mission of the nineteenth century, which called upon the enlightened British to deliver benighted lands like India and Africa from “error’s chain.” Although the hymn itself was not Salvationist in origin, having been penned in 1819 by the Anglican clergyman Reginald Heber, its inclusion in the Army hymnal surely revealed that British Salvationists were occasionally guilty of fostering a sense of superiority over the colonial world. The Salvation Army may not have chosen to include Heber’s second stanza—arguably the most offensive verse in the hymn—which includes the line, “The heathen in his blindness bows down to wood and stone,” but its omission hardly negates the condescending paternalism of the other verses.

To be fair, however, Heber’s less than charitable hymn was the exception rather than the rule within the missionary section of the Salvationist hymnal. The other songs in the “All the Nations” portion of the hymnal were more positive and egalitarian in nature, stressing themes like divine love, liberation and blessing for the “whosoever” of all lands.²⁵ Here, especially, the organization’s Methodist Arminian roots were on display. Those won for Christ around the globe were called to rally as one around the Army flag, as verse two of the following missionary song suggests:

See Europe, with her teeming hosts,
With Africa unite,
And Asia and America
Beneath our colours fight;
Australia and the colonies,
The islands of the sea,
We’ll march our Army throughout the world,
And set the nations free.²⁶

Europe may have been mentioned first in this stanza, but it was not described in a way that necessarily implied superiority over the other lands noted here. It was simply associated with “teeming hosts” or swarming multitudes, not with greater wisdom or enlightenment. Consequently, the liberation of the nations was not just a task for Western Christians, but a joint effort with Salvationists from non-Western climes. Africa was united with Europe, Asia with America. For, as the first verse of this hymn made clear, the Army was designed to function as “one undivided band” in its efforts to share the Good News of salvation with the world.

It was this international spirit of oneness that helps to explain why The Salvation Army’s hymnals were devoid of patriotic and nationalistic hymns. George Scott Railton, an early Salvationist leader, captured the gist of this sentiment when noting that Army members did not wish “to say or do anything that would sound or look as though [they] really belonged to one nation only.”²⁷ Consequently, of the 870 songs featured in its 1899 hymnal, not one referred to Britain, empires or earthly monarchies. Even the national anthem, “God Save the Queen,” described by one prominent Victorian journalist as “the only war-song of the modern Englishman,” found no home among musical Salvationists.²⁸ Such omissions were not without significance, given that a growing number of hymnals included sections for national occasions by the end of the nineteenth century.²⁹ Patriotic compositions celebrating the monarchy, the spread of the British Empire and God’s protection of his chosen people, the English, were increasingly common in both Anglican and nonconformist circles, but they were noticeably absent in Salvationist songbooks.

There can be no question that The Salvation Army helped to nurture the Victorian love affair with hymns. In fact, as W. T. Stead, the editor of *Hymns that Have Helped*, observed in 1898, “No religious denomination, no organisation of any kind has done so much to develop the verse-writing instinct latent in most men as The Salvation Army.”³⁰ This was admittedly a bit of an exaggeration, given that the organization’s hymns represented only a tiny fraction of the 400,000 composed between 1837 and 1901.³¹ Even so, it was not without distinction in this area, especially in the production of militant songs. Here, especially, the religious body reflected, to some degree, the combative atmosphere of Victorian music halls, which regularly featured songs of war and conquest. It may even be the case that a few of the Army’s spiritually aggressive

songs encouraged the overly patriotic individual to sanctify Britain's quest to dominate the globe. Yet The Salvation Army's vocal opposition towards actual warfare surely would have helped most Victorians to recognize that its ultimate allegiance was owed not to the British state but to Christ. Furthermore, while the Army's songbooks incorporated the odd hymn suggestive of imperial arrogance, this was the exception rather than the rule. The overriding focus of these hymnals was the salvation of the world for God, not the advancement of any earthly kingdom, monarch or empire. The Salvation Army may have been born in the heart of the English capital, but it was never captive to any one country or ideology. As a careful analysis of its earliest hymns demonstrates, it sought, above all, to unite Christians everywhere in the global war against sin and human misery. This was not an imperial project, but indicative of the Great Commission.

Endnotes

- ¹ John Wolffe, "'Praise to the Holiest in the Height': Hymns and Church Music," in *Religion in Victorian Britain*, vol. 5, ed. John Wolffe (Manchester: Manchester University Press, 1997), 65-66, 74, 83; Ian Bradley, *Abide with Me: The World of Victorian Hymns* (London: SCM Press, 1997), xi; Susan S. Tamke, *Make a Joyful Noise Unto the Lord: Hymns as a Reflection of Victorian Social Attitudes* (Athens, Ohio: Ohio University Press, 1978), 160.
- ² See, especially, Jeffrey Richards, *Imperialism and Music: Britain 1876-1953* (Manchester: Manchester University Press, 2001), 366-410.
- ³ Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (Berkeley: University of California Press, 2001), 187-194; Gordon Cox, *The Musical Salvationist: The World of Richard Slater (1854-1939)* (Woodbridge, Suffolk, UK: Boydell Press), 20.
- ⁴ Penny Summerfield, "Patriotism and Empire: Music-Hall Entertainment, 1870-1914," in *Imperialism and Popular Culture*, ed. John M. MacKenzie (Manchester: Manchester University Press, 1986), 17-48; Dave Russell, "'We Carved Our Way to Glory': The British Soldier in Music Hall Song and Sketch, c. 1880-1914," in *Popular Imperialism and the Military 1850-1950*, ed. John M. MacKenzie, 50-79.
- ⁵ William J. MacQueen-Pope, *The Melodies Live On: The Story of Music Hall* (London: W.H. Allen, 1950), 185.
- ⁶ For some sense of this criticism, see "Modern Nostrums," *The Church Times*, November 25, 1881, 808; "The Salvation Army," *The Guardian*, July 5, 1882, 942; "The Salvation Army," *The Christian*, September 28, 1882, 16; "The Salvation Army," *The Saturday Review*, October 6, 1883, 432; and *Sensational Religion* (Manchester: John Heywood, 1884), 10-13.
- ⁷ William Booth, "Good Singing," *The Christian Mission Magazine*, August 9, 1877, 205. The same sentiment can be found in: William Booth, "A Merry Christmas," *The War Cry*, December 23, 1880, 1; and "The Music of the Salvation Army," *The Nonconformist and Independent*, January 31, 1884, 115.
- ⁸ Cited in "An Evening with Mrs. Booth and the Salvation Army," *The Methodist Recorder*, December 23, 1881, 922.
- ⁹ For other factors influencing the development of Salvationist militarism, see Pamela J. Walker, *Pulling the Devil's Kingdom Down* (University of California Press: London, 2001), 182-185; and Olive Anderson, "The Growth of Christian Militarism in Mid-Victorian Britain," *The English Historical Review* 86, 338 (January 1971): 46-72.

- ¹⁰ See *The Salvation Soldier's Song Book*, compiled by William Booth (1880; reprint, Toronto: Headquarters of The Salvation Army, 1884), pp. 56, 63, 69, 90.
- ¹¹ *Salvation Army Songs*, compiled by William Booth (1899; reprint, London: The Salvation Army Book Department, 1911), 356-445.
- ¹² This statistic is cited in passing by Lionel Adey, *Class and Idol in the English Hymn* (Vancouver: University of British Columbia Press, 1988), 202-203. While citing a few titles, Adey makes no attempt to analyze specific Army songs.
- ¹³ *Archives of Empire*, vol. 2, ed. Barbara Harlow and Mia Carter (Durham, North Carolina: Duke University Press, 2003), 6, 247-252.
- ¹⁴ *Ibid.*, 243.
- ¹⁵ *Ibid.*
- ¹⁶ *Salvation Army Songs*, song 562, verses 1 and 2.
- ¹⁷ *Salvation Army Songs*, song 529, verse 4.
- ¹⁸ *Salvation Army Songs*, song 565, verse 1.
- ¹⁹ *The Salvation Soldier's Song Book*, song 613, verse 1. The words are also reproduced in *Salvation Army Songs*, song 543.
- ²⁰ Catherine Booth, *Popular Christianity* (1887; reprint, London: The Salvation Army Book Department, 1907), 135.
- ²¹ William Booth, "The War," *The War Cry*, October 21, 1899, 8.
- ²² Richards, *Imperialism and Music*, 376-377.
- ²³ Bradley, *Abide with Me*, 129-130.
- ²⁴ *Salvation Army Songs*, song 864, verses 1 and 2.
- ²⁵ See *Salvation Army Songs*, 607-610.
- ²⁶ *Salvation Army Songs*, song 867, verse 2.

- ²⁷ George Scott Railton, "The Army and the Jubilee," *The War Cry*, June 25, 1887, 8.
- ²⁸ W. T. Stead, *Hymns that have Helped* (New York: Doubleday and McClure Co., 1898), 42.
- ²⁹ Richards, *Imperialism and Music*, 391-408; Bradley, *Abide with Me*, 128-132.
- ³⁰ Stead, *Hymns that Have Helped*, 141.
- ³¹ Bradley, *Abide with Me*, xii.

Our Cascading Doctrines

Jonathan S. Raymond

The doctrines of The Salvation Army remain foundational to its ministry and mission. Our doctrines today have a history with a purpose that antedates its beginnings. The year 2015 marks the 150-year anniversary of The Salvation Army. It began in 1865 as The Christian Revival Association, then changed its name in 1870 to The Christian Mission, and finally in 1878 to The Salvation Army. From the very beginning, its ministry and mission were guided by faith statements articulated as doctrine grounded in the Wesleyan holiness tradition. William and Catherine Booth were thoroughly Wesleyan in their theology and practice. As a young man, William was nurtured and mentored by Methodists and was initially ordained a Methodist clergyman. Catherine was raised in a Methodist home and, with William, held a strong, Wesleyan theological passion for evangelism leading to holiness. They broke from Methodist polity, but actively pursued ministry from a Wesleyan theological foundation. When William was only twenty he commented:

I worshipped everything that bore the name of Methodist. To me there was one God, and John Wesley was His prophet . . . and all that was wanted, in my estimation, for the salvation of the world, was the faithful carrying into practice of the letter and the spirit of his instructions.¹

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The Booths were consciously Wesleyan in their embrace of Methodist doctrines and the spirit of Methodism. In 1865 they began their newly independent ministry, directly appropriating seven doctrinal statements from Booth's earlier association with the Methodist New Connexion, the community that had ordained him. By the mid-1870s, four more doctrines were added, completing the eleven statements of faith held by The Salvation Army today. They anchored the Booths' foundational convictions regarding a Wesleyan spirit, a vision for posterity and fidelity to a Wesleyan legacy of heart holiness.

The Hidden Purpose of Our Doctrines

For possibly the entire history of The Salvation Army, a key purpose of Army doctrines has been hidden, and if not hidden, then undiscovered until recently. The order of the doctrines—and their relationship to each other—has a pattern and tells a story.² Sadly, when doctrines are taught at training colleges around the world and in soldier and junior soldier preparation classes, they are customarily taught one doctrine at a time. Even today they are explained in a way that makes each doctrine stand on its own as an independent statement of faith. The intentional order in which they flow, and the remarkable unfolding story they tell, is missed. As a result, interpretations of Army doctrines are faulty and the teaching of our doctrines is incomplete.

Our doctrines might better be understood as cascading statements of faith.³ They reflect our greater theological heritage, which goes back before William Booth through John Wesley to the Patristics and the early church. That heritage is illuminated by John Wesley's *via salutis*, Latin for "the way of salvation." By *via salutis*, Wesley meant a pathway that goes forward from the uttermost of sin and death to the uttermost of life in Christ, holiness and intimacy with God. He meant a full salvation that extends through a journey with Christ into the dynamic, interacting state of a continuing relationship with God. In that continuing relationship God occasions growth in our likeness to Christ. Herein, God restores in us the *imago dei*, the image of Himself that He intended for us from the very beginning. Life's journey on the *via salutis*, the path of salvation, is understood as our continual forward movement that God occasions by His grace, the expression of His pure, holy love toward us.

God's grace is always prevenient, which is to say it is always first and precedes any action or response on our part. God is the first mover, but having moved first in

loving us, His grace is meant to occasion a response.⁴ That is the dynamic, interactive pattern that He desires: His grace then our response, grace and response, grace and response. It is a pattern between God and humankind designed to save us from sin and death and grant us everlasting life by moving us (humanity) along in the journey, along the *via salutis*, the continuum of saving grace.

Wesley's *Ordo/Via Salutis*

Prevenient Justifying Sanctifying Glorifying Grace

Wesley's *via salutis* is sometimes called the *ordo salutis*, meaning "order of salvation." This is because there is an order in the steps of God's grace given and the responses occasioned. One may prefer the idea of a *via salutis* in appreciating the fluidity of the grace-response dynamic from one stage to the next.⁵

The doctrines have an order, an intentional sequence. When viewed together in that order, they make a statement greater than is possible when viewed separately. The purpose of the order and synergistic nature of the Army doctrines is to reflect a theology of God's grace. They collectively represent God's *via salutis*. Together they convey the pattern God established from humankind's very beginning, a pattern of the relationship God continually desires to have with humanity. It is a pattern only made possible by God's grace, his pure, holy love for us.

The more obvious purpose of Salvation Army doctrine is to make its Articles of Faith clear so that the catechistic work of education and discipleship is made possible. The idea of the cascading nature of the doctrines and the importance of their collective nature at work together is not so obvious. As a result, they are rarely and only most recently discussed in that manner. In that respect, this less obvious purpose remained not so much hidden as undiscovered and therefore uncelebrated. Herein, a deeper appreciation for the theological roots in the Wesleyan holiness tradition of William and Catherine's spiritual formation illuminates the richness to be found in the eleven Salvation Army Articles of Faith.

Cascading Doctrines and a Pattern of Grace and Response

Salvation Army doctrines are grounded in Holy Spirit-inspired Scripture. Our understanding of God's Word is illuminated by the Spirit-guided con-

sensus we find in the writings of the early church fathers. Scripture and the early Patristic writings informed the vision and understanding of John Wesley, who passed them on to William and Catherine Booth. The Army's cascading doctrines then reflect the clarity and balanced orthodoxy of John Wesley's practical theology. We can celebrate the genius of the doctrines for the way they are ordered and how they convey a desirable pattern of life in Christ and the way of full salvation.

The doctrines cascade in the order of Wesley's *ordo salutis*. The order is the continuum that moves through prevenient, justifying, sanctifying and glorifying grace. They reveal the iterative pattern of God's grace and our desirable response. The doctrines cascade in a purposeful, progressive order of grace.

Doctrine one speaks of the prevenient grace of a God who reveals Himself through Scripture. Through the gift of His word He gives humanity a framework for faith and life. Grounded in and derived from Scripture, our doctrines reflect that framework.

Doctrines two, three and four clarify the nature of God revealed in Scripture. In doctrine two God reveals Himself as the only God, completely perfect as Creator, Preserver and the one who governs all things. It is He who is the only one we are to worship. Doctrine three clarifies the Trinitarian nature of God as three persons—Father, Son and Holy Spirit—and God's unity in essence and equality in power and glory. Doctrine four focuses on Jesus Christ, in particular, clarifying the nature of God incarnate in Christ, whose nature is the unity of the Divine and the human, God and man.

Doctrine five makes clear humanity's great problem: sin, disobedience and its consequences. In light of doctrines two, three and four, doctrine five describes humankind's fallen nature, our depravity and loss, and consequently our exposure to God's wrath.

Doctrines six, seven and eight together capture the pattern of God's response and desired solution to humanity's great problem of sin and disobedience. Together they capture the iterative pattern of our relationship to God as His grace given and our response in turn. In doctrine six we find God's prevenient, saving grace, His provision of the only way of atonement, Christ's suffering and death. His grace benefits the whole world by providing salvation for whosoever. In doctrine seven, God calls for our response, faith in Christ and repentance of sin. Then God's response is more grace in the form of our regeneration, new birth

and therefore new life. Doctrine eight continues the pattern of God's grace and our response. In eight we understand that we are justified by grace through faith in Christ. Our disobedience and sin are forgiven. Our further response to God's continuing grace in doctrine eight is our witness to God's grace and salvation. In the aggregate, doctrines six, seven and eight provide a picture of the iterative pattern of grace and response. They reveal God's dynamic, interactive approach to reconciliation for the purpose of renewing a loving relationship with humankind.

Doctrines nine and ten reflect the pattern of God's continuing grace, our continuing obedient faith, and the consequences of this healthy, divine relationship. Doctrine nine addresses the continuing dynamic, interactive relationship occasioned by the pattern of more and more of God's grace and our continued response, obedient faith. The state of salvation mentioned in doctrine nine is not a static one, but rather an active, iterative one of grace and response. God's love is continually being expressed as we continue by faith in obedience to the Great Commandment and all God commands. Obedience referenced in doctrine nine reflects our continuing participation in the means of grace that God provides and permits (prayer, Scripture, fellowship with other believers, worship and so on). Such participation brings with it the spiritual growth and formation as God continues to shape the clay of our lives into holiness, His likeness. This is the essence of our spiritual formation. The state of salvation referenced in doctrine nine is a continuing, forward moving state of being saved, being formed, being perfected, being sanctified and being made holy. This happens through the synergy of the grace-response dynamic. In a sanctifying relationship with Him, God expands our capacity to be filled with the Holy Spirit, to love Him and others and to be strengthened in power over sin. Doctrine nine is one of our holiness doctrines in speaking to an emergent, synergistic sanctification of God's grace and our obedient, faithful, continuing response.

Doctrine ten is God's gift of intimate encounter that purifies our hearts and intentions and keeps us blameless. It is what the Apostle Paul describes as being "filled to the measure of the fullness of God."⁶ Like justification by grace through faith that saves us from sin, our sanctification is occasioned by God's grace through an act of faith on our part as well. When the Psalmist cries, "Create in me a pure heart, O God" (Psalm 51:10), his heart's desire is an expression of doctrine ten. It is a cry of faith in God's ability to cleanse his heart from all sin. Doctrine ten is about purifying faith. The doctrines cascade

intentionally in the direction of the privilege of all believers to be wholly sanctified with the grace-filled gift of a pure heart. Doctrine ten is the pinnacle of holiness this side of heaven based on faith that God desires to, is able to, and will purify our heart.

Together doctrines nine and ten speak to a purifying faith. Doctrine nine addresses the process of a purifying faith, while doctrine ten's focus on a purifying faith is, as an event of cleansing, making possible entire purity of heart, sanctification. William Booth speaks comprehensively of purifying faith in his book, *Purity of Heart*.⁷ Booth makes seven assertions on the matter:

1. Purifying faith is faith that has some definite knowledge of the nature of the blessing desired and the means by which it is attained.
2. Purifying faith sets the soul longing after the possession of this treasure.
3. Purifying faith is the faith that leads the soul to choose the blessing.
4. Purifying faith compels the surrender of everything that stands in the way of the possession of holiness.
5. Purifying faith leads the soul to the consecration of all it possesses to the service of its savior.
6. Purifying faith goes farther than this: it realizes that holiness has been bought by the sacrifice of Jesus Christ, and is promised in the unchanging word of God.
7. Purifying faith believes that it actually receives the purity that it seeks.

Doctrines nine and ten are a culmination of sorts in the progression along the *via salutis*, the continuum of God's grace, the journey through life with Christ. They capture the reality of God's sanctifying and increasingly glorifying grace. When I say "a culmination of sorts," I mean that sin is always possible before the end of this life and our "promotion to glory." Until then, we believe in being saved from sin, perfected in the likeness of Christ and sanctified wholly.

Doctrine eleven conveys an understanding of the final result of a life being saved by faith through God's continuing grace: eternal life and happiness of the righteous, and ultimately glorifying grace.

Our Cascading Doctrines and the *Via Salutis*

The pattern of the *via salutis* is God's grace and our response. The response is often one of thanks and praise. When we recognize the daily provision of

abundant grace continually poured into our lives by a loving God, the natural response is to acknowledge His grace with thanksgiving, which spills over into praise. The key to continuing growth in grace and intimate fellowship goes further in God's anticipation of our response as obedient faith. The pattern of grace and response moves us along the *via salutis* to increasing intimacy with God. We see this in the order of our cascading doctrines and together in the full picture of the grace God continues to provide on the path to holiness.

SUMMARY

1	The God who reveals Himself	Prevenient Grace
2,3,4	Who God is as revealed in Scripture	Prevenient Grace
5	Our problem: disobedience, sin and death	Disgrace
6,7,8	God's response to our problem; His grace and our response to His response (initial sanctification)	Justifying Grace
9	God's continuing responses and ours: a dynamic, interactive relationship (continuing sanctification)	Sanctifying Grace
10	God's ultimate response (entire sanctification)	Sanctifying and Glorifying Grace
11	Resurrection, eternal life and happiness	Perfection and Glory

Our cascading doctrines work together to tell the story of our journey. With the help of God's inspired word, they speak of our coming to know who God is and who we are without His salvation. They make known the story of our salvation from sin and our continuing restoration as we journey in obedient faith through this life with Christ. They reveal the beauty along the way of our continuing, transformational exposures to God's grace that prepare us for God's ultimate grace, a gift by the Holy Spirit that entirely cleanses us of sin and makes possible by faith the reality of a pure heart. The work of God's grace in our hearts and lives may then be seen as preparation for service. By grace we

are continually being strengthened, equipped, gifted and prepared with pure hearts. Then we are set apart for Kingdom living. In holiness, we are being saved to serve.

Implications of Our Cascading Doctrines

The cascading doctrines of The Salvation Army have personal and ministry implications. Through the *via salutis* they naturally reflect the continual pattern of grace and response, God's grace continually given with God waiting for our response. Justification comes by our response of faith and repentance to the grace already provided prior to salvation, and with it an initial sanctification. Subsequent sanctification follows when there are continuing obedient responses to God's continuing grace along the way. Justifying grace is contingent on a response of faith and repentance. Growth in grace, sanctification and unimaginable fruitfulness (John 15:4 and Ephesians 3:20) are also contingent upon continual obedient faith.⁸ Progress on the *via salutis* is contingent on a faith relationship with God. Where there is continual obedient faith in response to God's grace and direction, there will be more grace, and our continual shaping and restoration to the likeness of Christ. It occasions a process of synergistic sanctification, leading to entire sanctification and purity of heart. The process is God's shaping us into His likeness and by encounter (crisis) purifying us of all sin. With growth in grace and purity of heart comes a life that brings glory to God. It is a life of glorifying grace and the fellowship of the saints.

The key to it all is obedient faith and continuing the journey along the *via salutis*. Jesus said of Himself, "I am the way [*via salutis*], the truth and the life" (John 14:6). He advised, "Remain in me and I will remain in you ... If a man remains in me and I remain in him, he will bear much fruit" (John 15: 4-5). He also said, "If you love me, you will obey what I command ... If anyone loves me, he will obey my teaching. My father will love him and make our home with him ... The Counselor, the Holy Spirit will come to him and make our home with him" (John 14:15, 23, 26). The personal implications of embracing and following the *via salutis* are glorious, yet there is more. Jesus said personally to Peter, "Do you love me? ... Feed my lambs ... Do you truly love me? ... Feed my sheep ... Do you love me? ... Follow me." (John 21:15-19). The Apostle was obedient to follow and as a result God did far more in and through Peter's life for the Kingdom that Peter could have imagined.

We read the same implications of the *via salutis* written by the Apostle Paul to the Ephesians (and to others, since it was a circular letter; Ephesians 3:16-21). In short, Paul encourages the *via salutis* anticipating the implications. He prays that they will be strengthened by the Holy Spirit with power in their inner life so that Christ, having come into their hearts and lives, will continue to dwell there with all the implications of His continuing grace. This implies that they are saved from sin by grace through faith. He prays that they will be rooted and established in God's love. Being rooted and established is a progressive, developmental, dynamic state of being nurtured and growing along the lines of one's destiny, God's plan. Then they can grasp and fully appreciate the magnitude of God's love and respond accordingly. Note the progression along the way. Then Paul discloses the implications for them personally, so "that you may be filled to the measure of the fullness of God," sanctification, infilling of His very self. Then there is the implication of the fullness, of entire sanctification. Paul writes, "Glory to God who is able to do immeasurably more than we could ask or imagine according to the power which is at work within us."

Our doctrines capture the essence of the *via salutis*. The Salvation Army Articles of Faith, our cascading doctrines, capture God's desired way of life for us, the way of salvation, the way God transforms and restores our lives of obedient faith for the purpose of intimate fellowship with Him and loving service to others. The implications of our faithfulness to our convictions articulated in our doctrines are not only unimaginable for the believer, but also for the mission and ministry of the Army to others. Our cascading doctrines are more than separate statements of faith. They are confessions of belief regarding our faith journey of restoration to the *imago dei*. God, who reveals Himself and continues to save us from sin, makes this possible. In the intimacy of His holy love, He fills us with the fullness of His very self. Thanks be to God.

"By the pathway of duty flows the river of God's grace" (Sidney E. Cox, SASB 320).

"His love has no limits, His grace has no measure, / His power no boundaries known unto man, / For out of His infinite riches in Jesus, / He giveth, and giveth, and giveth again." (Annie Johnson Flint, SASB 579).

Endnotes

¹ For a more elaborated discussion of William and Catherine Booth as followers of John Wesley and their foundational association with Methodism, see Roger J. Green's *The Life and Ministry of William Booth* (Nashville: Abingdon, 2005), 21-36.

² The same story told by the doctrines is also conveyed by the content, categories and order of the songs arranged in The Salvation Army's songbook. Our songs carry our theology and elaborate the meaning of our doctrines.

³ For the five years I served on The Salvation Army's International Doctrine Council advisory to the Army's General, I made the point that our doctrines cascade and reflect a pattern of spiritual formation that moves toward holiness and intimacy with God. The point was well appropriated into a preface to *The Salvation Army Handbook of Doctrine* (London: Salvation Books, 2010), xvii-xx.

⁴ A more in depth discussion of the continual pattern of God's grace and our response may be found in Randy L. Maddox's *Responsible Grace: John Wesley's Practical Theology* (Nashville: Abingdon: Kingswood Books, 1994).

⁵ For a clear, contemporary source for further understanding of Wesleyan holiness theology, see Diane Leclerc's *Christian Holiness: The Heart of Wesleyan-Holiness Theology* (Kansas City: Beacon Hill Press, 2010); Also see Kenneth J. Collins' *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon, 2007).

⁶ Paul's writing in Ephesians 3:16-19 follows the pattern of the *via salutis*. It assumes justification by faith followed by being strengthened in the inner being out of God's glorious riches (grace). Thereby we are being rooted and built up in the process of growing in God's grace and grasping the magnitude of God's love. This progression is for a purpose Paul states in verse nineteen: that we "might be filled to the measure of the fullness of God."

⁷ William Booth's book, *Purity of Heart* (London: Salvation Books, 2007) began as a series of letters to be read to gatherings of Salvationists. The letters were published in the book initially in 1902. The Salvation Army republished them 105 years later.

⁸ If Jesus' words in John 15:4, concerning remaining in Christ and bearing much fruit, are juxtaposed with Paul's words in Ephesians 3:20, regarding God's ability to do immeasurably more than we ask or imagine, one can envision the fruitful ministry implications of obedient faith and the fullness of God.

⁹ All Scripture cited is taken from the New International Version (NIV), 1984.

To Know Him

Allen Satterlee

“I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead” (Philippians 3:10-11, NIV).

Part of the preparation for overseas service includes clearing the immigration service of the new country. Each country seeks to protect itself and its citizens. Each has enough homegrown problems without importing new ones, and has to protect jobs for its people. All of this makes moving from one country to another more involved than buying a plane ticket. To prove that you are worthy of living and working in a new country it is standard practice for the potential émigré to prepare a curriculum vitae. For those unfamiliar with the CV, as it is called, it is an enlarged and expanded résumé. It includes fairly detailed biographical and educational information. There are also some specifics as to what jobs have been held and the scope of those responsibilities. This is submitted to the new country’s authorities for review. If everything is in order, the applicant is granted permission to live and work in that country for a period of time. The CV is, in effect, a document of worthiness to serve. This proof of worthiness is also familiar to anyone who has ever filled out a job application. Essentially, the employer looks at the applicant’s qualifications and decides whether he or

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she is right for the vacancy. A similar approach is taken when two people are interested in each other romantically and seek a deep, lasting relationship. As trust develops, good impressions and carefully shared information help prove each partner's worthiness for the other, so that the two can plan a life together.

All of this is the way it must be on the human level. We need more information than we can glean from outside appearance to know each other. Although there may be statements we need to corroborate with proof. Declarations of an education should have grade transcripts to match. Claims for being a loving person must be proven by loving acts. Evidence is needed because we are not omniscient. Only discovery and analysis assure us of the worthiness of another. But in this we put ourselves in a place of judgment and oftentimes that judgment is none too kind.

This is precisely what happened with the Apostle Paul. Despite the abundant proof of his authority and commitment to the Gospel there were those who claimed he was deficient. Apparently these accusations were so pervasive that Paul felt he had to answer them. Of particular concern were the venomous remarks that he was something less than the Jew he claimed to be. To this he answered, "If anyone thinks he has reasons to put confidence in the flesh, I have more: circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; in regard to the law, a Pharisee; as for zeal, persecuting the church; as for legalistic righteousness, faultless" (Philippians 3:4-6). Here Paul provides his CV to prove that, as far as the Jewish faith was concerned, he was at the top of the heap.

However, Paul then made a startling conclusion in assessing the value of it all—worthless. "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss . . . I consider them rubbish" (Philippians 3:7-8). When Paul met Christ all was put into proper perspective.

Worthiness is of no matter to God. The one true God simply is not impressed by what dazzles people on earth. God doesn't gush and swoon over gifts representing what He has already abundantly shared. To those of Israel who thought God was impressed with the magnificence of their ritual sacrifices He said, "I have no need of a bull from your stall or of goats from your pens, for every animal of the forest is Mine, and the cattle on a thousand hills. I know every bird of the mountains, and the creatures of the field are Mine. If I were hungry, I would not tell you, for the world is Mine, and all that is in it" (Psalm 50:9-12). There are two things wrong with what we offer. It is not enough and it is the

wrong substance.

While we might have the skill to craft an hourglass and put sand in it, do we have enough skill to build one large enough for the sands of the Sahara? We might be able to build a ladder but could we build one long enough to reach the moon? Perhaps we can read books but can we read every book ever published in every language ever written? We might dispel the darkness by lighting a candle in a dark room but can we add to the light of the sun by carrying our candle outside at noon? Is it possible that we can compile a list of good deeds to equal the legacy of sin? Do we think that there is any possible action that can match the smallest expression of God's creative power, God's infinite might, God's stretching reach of grace? What we do is never enough. That is what Paul was saying about his impressive CV. In the end, it was not enough.

The second problem with our offerings is that they are composed of the wrong material. In the sacrificial system found in the Old Testament, God not only instructed His people how and what to offer but warned against carelessness or efforts to improve on His perfection. A graphic illustration of this came when Aaron's two sons, Nabad and Abihu, offered strange fire before the Lord and paid for it with their lives (Leviticus 10:1-2). Despite clear instructions of how to prepare incense for the Tabernacle worship, they decided instead to make their own creation, but it was the wrong substance. What we find is that when we try to bring what we have concocted to make ourselves worthy, God shows us it is not only not enough, it is the wrong thing altogether. That is why Paul said that what he offered was not enough; its substance was really no better than dung.

Like a general who, despite his best strategies and efforts, faces certain defeat on the battlefield, we must retreat from this encounter we cannot win. We look back at the wreckage of attempted righteousness and decide it is not worth recovering, not worth saving, not worth anything short of total abandonment. This battle cannot be won on our terms.

So if this won't work, what will?

Paul answers: "I have lost all things. I consider them rubbish that I may gain Christ and be found in Him, not having a righteousness of my own that comes from the law, but that which comes through faith in Christ—the righteousness that comes from God and is by faith" (Philippians 3:8-9). Paul concludes that he has known many things, but they were the wrong things.

The only key that unlocks this reality is found in Christ. To be found in Him

is akin to a bird being found in the air or a fish being found in the water. It is the place where we now live and the reality in which we now work. In Him we stand, not in the Senate at Rome but on the hill of Golgotha, not in the gleaming Temple of Judaism's finest hour but in the dark catacombs honeycombing Rome's underworld.

Paul says, "I want to know Him" (Philippians 3:10). The word for "to know" in Greek, with a correspondingly identical idea presented in Hebrew, represents the most personal and thorough knowledge. In Genesis it refers to conception, that most private and loving of human acts. Paul says he wants to know Christ as intimately as a husband and wife know each other or as a mother knows her child. It is not just to have a collection of facts—encyclopedias and almanacs exist for that. It is to know another's motives and priorities, what hurts and what helps him or her. This is to know well enough to accurately predict another's wishes and reaction, to act on that person's behalf with utter faithfulness. Paul says, "I want to know Christ like that."

Paul understood that the more he knew of Christ the greater his devotion would be. We can imagine him meeting those who had actually walked with Christ and quizzing them about Him in order to collect more information, learn more lessons and understand, so that he could love more deeply. The Bible clearly states that we are given but a sampling. John wrote: "Jesus did many other things as well. If every one of them were written down, I suppose that the whole world would not have room for the books that would be written" (John 21:25). So Paul would listen, as did others, and hear their pleading, their questions. "What happened next? Will you tell us again what you were saying the other day? What did He say about this?" Knowing leads to devotion.

Paul came to conclude that every important fact in the world led to Christ. Creation spoke of Him. The rituals of Jewish religion were patterns of His work. The Temple with its furnishings all spoke of Him. The prophets saw Him over the ruin of the world around them. The history of the world itself, even the truths that survived through the distortions of other religions, spoke of Christ. He both learned of Him from all legitimate teaching as well as the significance of all these things by knowing Christ.

So Christ is made known by our worship, by the Word of God, by prayer. He is known by our experience with Him. We can describe the sweetness of honey and its chemical makeup but it can only be truly known through taste.

Painted fires do not burn. Just looking at water will not wash dirty hands. It is only in experiencing the real thing that anything is accomplished. Christ then must be known experientially or He is not known at all.

Knowing Christ will answer the questions that we have not even been able to voice. He is what our hearts long for. He is the only one who can meet our needs. Like the woman with the blood condition (Luke 10:42-48), we sense that if we can come into contact with Him, all will be well. The crowds that were crushing Jesus that day somehow missed that, but she knew and in knowing she acted.

The knowledge of Christ is perceived at a level deeper than philosophy, more expansive than science, more storied than the total tale of history.

Discussion of the Resurrection of Christ these days is pretty much limited to the Easter season. One Sunday a year the Resurrection is spoken about, then it is tucked away again along with the Easter baskets for another year. This great central truth for all of Christianity, this foundational fact upon which all of Christian belief and teaching pivots, is quietly but effectively ignored or given a token nod.

But it was not so for the early Christians. Even a cursory reading of the New Testament and the early Church Fathers reveals that all the writers could keep themselves from speaking about it. Reading what they wrote, we find that the thrill of it leaps from the pages as certainly as the stone rolled away on that Resurrection morning.

All the miracles of Jesus, all the teachings, all the stories of what He did are channels that lead to this great ocean of mystery and miracle. The Resurrection is the resounding affirmation that all that Jesus said and did was true. If Jesus had died without rising from the dead, we would count His death a great tragedy, like the assassination of Abraham Lincoln or Mahatma Gandhi. He would have been a martyr of note but a Savior of none. His works and teachings would be notable, but no more so than any other wise man or fabled miracle worker. His rising from the dead causes us to rewind the tape. We need to constantly replay the scene because now all of those events have new significance.

Added to this is the personal application for us. Jesus repeatedly predicted His sacrificial death and His rising from the dead. But He also spoke often about personal salvation and eternal life. If He proved Himself totally reliable in the unlikely predictions of defeating death, does that not make His teaching about

eternal life ring true, since He battered down death's door? Now when we look at His claim to be the "way, the truth and the life" (John 14:6) of salvation it means that we need not look anywhere else. The message of salvation evaporates the ocean of despair and declares that death will not doom us.

Despite Jesus' predictions about His death and resurrection, it still caught His followers by surprise. When the Roman soldiers reported that Jesus had risen from the dead, the Jewish leaders bribed them to say that the disciples stole Jesus' body (Matthew 28:11-15). Compare that to the report of what happened when the disciples were told: "When they came back from the tomb, they told all these things to the Eleven and to all the others. It was Mary Magdalene, Joanna, Mary the mother of James and the others with them who told this to the apostles. But they did not believe the women, because their words seemed to them like nonsense" (Luke 24:9-12). The Jewish leaders were so convinced that Jesus had indeed risen from the dead that they bribed the soldiers to lie about it. But the disciples, who had lived with Jesus and a few days before had professed total loyalty to Him, did not believe it when they heard it. Part of the miracle of the Resurrection remains, that it caught everyone by complete surprise. It is one of the things that make the Resurrection a stumbling block for many—it just doesn't fit into our expectations.

The power of the Resurrection fooled the disciples. They were sure the power arrived on that Palm Sunday when Jesus entered into Jerusalem. No king was ever welcomed with greater enthusiasm. The singing of a victorious people interrupted the groaning of the Children of Israel. As conquering heroes, the disciples walked in the wake of Christ's train—sure to be the advisors in the new kingdom born on this day.

If not in the victory parade, then the betrayal or even the crucifixion would be the next place for power to be displayed. Pilate and the Roman soldiers should have faded away like dew before the morning sun. The Jewish leaders who opposed Christ should have run for their lives like refugees ahead of a ruthless army. But it might even be that in the mocking tones of those surrounding the cross, there was the core belief among the disciples:

Those who passed by hurled insults at Him, shaking their heads and saying, "You who are going to destroy the temple and build it in three days, save Yourself! Come down from the

cross, if You are the Son of God!” In the same way the chief priests, the teachers of the law and the elders mocked Him. “He saved others,” they said, “but He can’t save Himself! He’s the King of Israel! Let Him come down now from the cross, and we will believe in Him. He trusts in God. Let God rescue Him now if He wants Him, for He said, ‘I am the Son of God.’” (Matthew 27:39-44)

Yes, Jesus, if there was power in You it should have been shown then. Instead, you hung there in incredibly human weakness. What better display of power could there have been than ripping Your hands and feet from the cross and coming down to banish Your enemies? But You stayed, and so died. Your limp body was borne away by a handful of grief-stricken women.

Power was not to be found where popular opinion demanded it. All that unfolded would be in the plan of God, not found in the schemes of man. Power would come when every human possibility was fully accounted for and eliminated. Power would flash in a lightless tomb and spread like the rays of the rising sun.

Until that day, death was the most unavoidable fact of life. Life itself was a constant war against dying, which it could perhaps delay but not vanquish. Whether it came in an instant or through an inexorable advance through a body at war against itself, death won. It always won. At the garden tomb of Jesus this most unavoidable fact of life shattered against a power greater than itself. A cross, that cruel executioner’s tool, would be the means to prove to death that it would not win the day, it would not have the final word. The material world was trumped by the moral rule of God. Death died.

Paul said, “I want to know the power of His resurrection.” It is the glorious power of that Easter morning that Paul wanted to know. Why? Because there is no power greater. Why? Because there is no power more transforming. Why? Because when Christ rose He reached out His hand to take you and me up with Him. Death surrendered the high ground to the conquering, risen Son of God.

Empathy is that quality that allows one person to enter into another person’s feelings. But not quite. While I might empathize with someone who has had a heart attack, my empathy is not as meaningful as that of a heart attack survivor. Feeling strongly about another’s pain is not the same as feeling their pain.

Suffering is not something that breaks down into parts for a chemical analysis. It is a matter of experience. And experience speaks to experience. One person's pain communicates with another's.

When Paul spoke of sharing in the fellowship of Christ's suffering he knew this meant understanding pain at a deeper level than ever possible before. Also, Christ suffered for reasons different from the common lot of humanity.

The first thing to be noted by Christ's suffering was that He intended for it to happen. The natural response to pain is to avoid it. If it cannot be avoided it is to be ended it as quickly as possible. Touch your finger to a hot stove. It is unlikely that you will continue thinking about what is on television tonight. The first reaction is to get away from the stove and then to find a way to make it stop hurting.

There are times when we undergo a painful experience intentionally but it is usually in order to accomplish an end. A person submits to surgery not because he relishes having himself cut open, but because the suffering from surgery is the price to pay to prevent a worse calamity. The person chooses to suffer a little now to avoid greater suffering later.

This is true not only in the physical realm, but in the emotional realm, too. A father might feel his heart break as he disciplines his child, but the end that he has in mind is avoidance of greater pain and suffering later. The old adage says that an ounce of prevention is worth a pound of cure. Certainly that is true in human relationships, including when raising children. The choice of suffering is intentional but it is a trade-off and considered in the long run to be a bargain.

Not so for Jesus. When He chose to suffer it was His intention to undergo it, not in order to avoid more personal suffering later, but rather to feel the full force of pain in the moment of His betrayal, humiliation and crucifixion. There was no greater agony than what He felt, but He chose it nonetheless. He intended to do it not because in doing so He would meet a good end, but because it would accomplish His intended purpose for us.

That is the second part of His suffering. His suffering was never for Himself. It was for us, the hopelessly lost of humanity. Hebrews says, "Christ was sacrificed once to take away the sins of many people" (Hebrews 9:28). As Christ never sinned, there was no benefit to His righteousness because of what He did. He would not be more God because He suffered, but it would make Him the Savior. Being Savior was entirely for the fallen human race. Had He not come

to earth to live, suffer and die, the galaxies would have continued to spin, the seasons follow one after another and the angels sing hymns of heavenly praise. But the people of this world would have remained hopelessly lost in sin. One of the critical aspects of Jesus' suffering was that it was for others.

Paul knew he could not share in the intense sufferings of Christ. Only the Son of God could take on the sins of the world, suffer the abandonment of the Father and live as the only pure soul amid the swamp of sin that Earth had become. That concentration of sin would snuff out any human life as a candle in a hurricane. Only Christ could bear it, but in doing so it afflicted Him through and through.

Paul said instead that he wanted to share in the fellowship of His suffering. The word for fellowship is also used for the partnership that Peter and Andrew, James and John, had in their fishing businesses. As His partners we fall in behind Him while Jesus plows the way ahead. We walk in the footsteps of bleeding feet; we carry our cross in His way with the stains of nail scarred hands; we bend our head with Him beneath the pressure of thorns on His head. We do this intentionally. The criminal was sentenced to the cross and would escape it if he could. But the follower of Christ purposely takes up his cross to follow Him.

As Christ's followers, we also choose to deny ourselves and place the good of others before ourselves. Like our Lord, we seek their salvation. Like our Lord, we try to alleviate their suffering. Like our Lord, we see them with a compassion that moves beyond sentimentality to meaningful action. It is not about talking and planning and studying more so we do not act rashly. It is about risking all and abandoning all for others in the name of Christ.

In our nobler moments our hearts whisper yes to this. We hope that if we were called upon to lay down our lives for Christ we would not hesitate, we would not waver. Like the martyrs through the ages we want to know that we would confess our Lord in that moment of affliction, in which the sufferer knows that this day will be his last. In that moment we would hope to live up to the standard that Jesus set: "Greater love has no one than this, that he lay down his life for his friends" (John 15:13). But few of us will face such extreme trial.

The price in sharing in the fellowship of His suffering is unlikely to be laying down our lives; it will be laying down our moments. It is the moment of anger, the moment of frustration, the moment of temptation, when we choose

to indulge ourselves and surrender to temptation instead of sharing in the fellowship of His suffering. These moments are the critical test for us. Paul knew that at no time in His life on Earth did Christ deny who He was. Paul aspired to have that same kind of life. The fellowship of Christ's suffering was to be there at the hour when the executioner took his life. Until then, there would be the fellowship of His suffering in the moments of his days as he waited.

Paul knew as well that the fellowship of Christ's suffering came with seeing things as Jesus saw them. The lover of music is more bothered by the instrument out of tune than one who is tone deaf; the lover of beauty is more vexed by a blemish on a canvas than one who is colorblind; and the heart in tune with Christ is more troubled by evil and the lost estate of the world than one who is fully immersed in sin. To see as Christ sees must result in sharing in the fellowship of His suffering. Our tears fall on our cheeks as they did His when He cried, "O Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Luke 13:34). To Christ, Jerusalem was not a mighty city but a community of lost souls. To the follower of Christ, the world is not a place of splendid glory but a wide road that leads to destruction.

Paul also knew of the purifying effect of suffering. It is wrong to seek suffering for its own sake. In the early church the leaders had to prevent people from seeking martyrdom because it had become so glorified that the misguided sought to die. Martyrdom had become an end in and of itself rather than a consequence of taking a stand.

Paul was not seeking suffering as a means of self-glorification but for its benefits. Pain has a way of ordering priorities. The person locked up by arthritis thinks carefully about what steps are necessary. So Christians who share in the fellowship of Christ's suffering find their world is ordered differently than those who seek Christianity for what benefit they can derive at minimum cost. Pain prioritizes and purifies. The unnecessary is jettisoned. The necessary is cherished. The fire of affliction burns through the hardness of the heart. It humbles as the chaff and everything superfluous burn away, now seen for how worthless they are. Suffering does not exalt a person but brings him or her down to the level of the rest of humanity. Paul would seek a crown, yes, but he would do so as his Master did—through the cross, through the fellowship of suffering.

Book Notes

Reviewed by Roger J. Green

Wilson, Marvin R. ***Exploring Our Hebraic Heritage: A Christian Theology of Roots and Renewal***. Grand Rapids, MI: William B. Eerdmans Publishing Company, 2014.

Many of our readers will be familiar with *Our Father Abraham: Jewish Roots of the Christian Faith*, by Dr. Marvin R. Wilson, the Harold J. Ockenga professor of biblical and theological studies at Gordon College. That work clearly laid the foundation of Hebraic thought to Christianity, and explored the relationship of the church to the synagogue. Wilson's new book, *Exploring Our Hebraic Heritage: A Christian Theology of Roots and Renewal*, builds on that framework. As the author has expressed, it "is a call to know and follow Jesus and his teachings more closely and thoughtfully. Likewise, a personal rediscovery of Hebraic heritage is a summons to the study of Scripture, to greater obedience to it, to faithful discipleship, and to teach the Word, with humility, to others. Such will make us wiser, deeper, and richer in contending for the faith entrusted to the people of God" (xxiii). This book is invaluable for every Christian who wishes to live the kind of life, preach the kind of gospel and be the kind of person described in that sentence.

Harris, Ray. ***Convictions Matter: The Function of Salvation Army Doctrines***. Toronto, Canada: The Salvation Army, 2014.

Ray Harris is a retired Salvation Army officer, having served in several appointments in the Canada and Bermuda Territory. He has been a careful researcher and writer. In his new book, Harris has turned his attention to the doctrines of The Salvation Army, but his interest lies not only in the formulation of doctrines, but also in how we live them out as faithful Christians. This is ultimately a book about practical holiness—the recognition that convictions matter and that the serious Christian will want to express doctrines

in his or her daily life. *Convictions Matter: The Function of Salvation Army Doctrines* is about theology coming alive, and it is an indispensable resource for preaching and for group Bible study.

Thorsen, Don, ed. *Strength To Be Holy*. Lexington, KY: Emeth Press, 2014.

As we are intent on emphasizing both the centrality of the doctrine of holiness and the centrality of preaching in this journal, it is fitting that we include *Strength To Be Holy* in these reviews for two reasons. First, we have reviewed other works by Don Thorsen, a scholar, writer and speaker in the Wesleyan tradition. His books have been helpful to countless people. Second, this is a text of rich sermons on various topics related to holiness and written by a wide variety of professors associated with the Azusa Pacific Graduate School of Theology. The sermons are divided into six sections: the Nature of Holiness, Our Holy God, the Hope of Holiness, the Pursuit of Holiness, Holy Practices and Social Holiness. This is an excellent source for further exploration of the richness of the biblical and the Wesleyan doctrine of holiness.

Gingerich, Owen. *God's Planet*. Cambridge, MA: Harvard University Press, 2014.

Some people have claimed that religion and science have no influence on each other, and that each discipline should be studied and understood separately. Professor Owen Gingerich engages this argument as a Christian and a scientist. Gingerich is a professor of astronomy and of the history of science, Emeritus, at the Harvard-Smithsonian Center for Astrophysics. *God's Planet* compiles the Herrmann Lectures delivered at Gordon College and the arguments made from the history of science, which demonstrate that science and religion should not be studied apart from each other. Rather, these disciplines should be studied from the standpoint of the universe as a creation of God, whom we constantly seek to understand. This is, to be sure, a daunting subject, but the book is readable and the arguments are clear.



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Henry Gariepy and Stephen Court, *Hallmarks of The Salvation Army*

Roger J. Green, *The Life & Ministry of William Booth* (with Abingdon Press, Nashville)

How I Met The Salvation Army

Carroll Ferguson Hunt, *If Two Shall Agree* (with Beacon Hill Press, Kansas City)

John C. Izzard, *Pen of Flame: The Life and Poetry of Catherine Baird*

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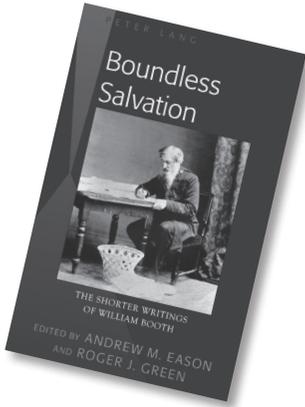
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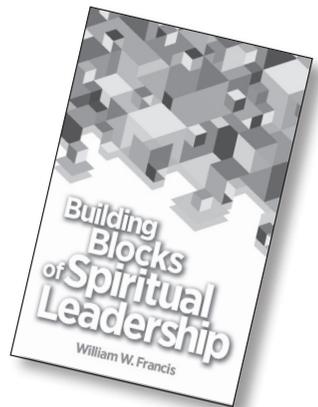
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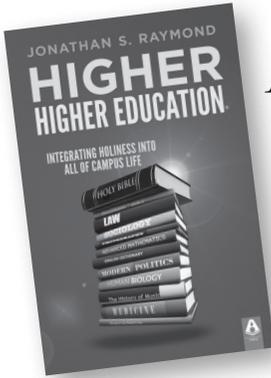
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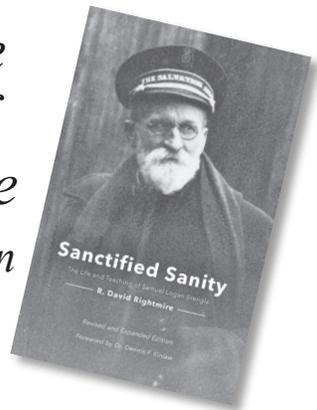
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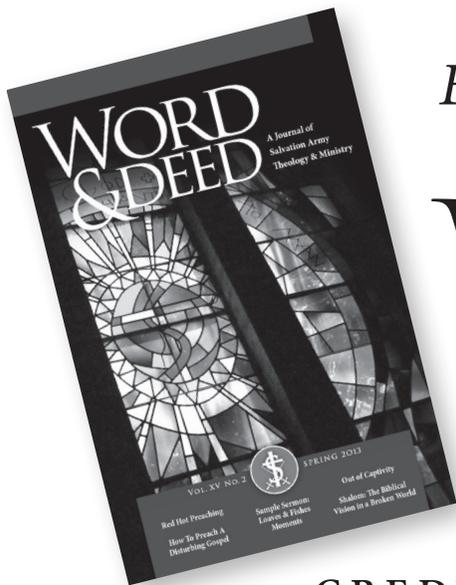
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