

WORD & DEED

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WORD & DEED

A Journal of Theology and Ministry

Paul A. Rader

The Salvation Army is passing through a critical metamorphosis of self-understanding. The movement has not changed fundamentally. We are who we have always been. What we are coming more and more to understand and, more importantly, to accept, is that when the Army is most the Army it is most authentically Church. And, conversely, when the churches enter into the Army's understanding of mission to the whole person with a focus on evangelism and holy living in joyful community and compassionate service, the churches are most authentically Church. From our earliest days we have affirmed our relationship to the New Testament ideal of the church:

We believe then that our Lord Jesus Christ has called us into His Church of the Redeemed, that our call has not been by man or the will of man, but by the Holy Spirit of God ... We believe also that our system for extending the knowledge and power of His Gospel, and of nurturing and governing the believing people gathered into our ranks, is as truly and fully in harmony with the spirit set forth and the principles laid down by Jesus Christ and His Apostles as those which have been adopted by our brethren of other times or of other folds.

In this we humbly but firmly claim that we are in no way inferior, either to the saints who have gone before, or—though remaining separate from them, even as one branch in the Vine is separate from another—to the saints of the present. We, no less than they, are called and chosen to sanctification of the Spirit and to the inheritance of eternal life. And our Officers are, equally

General Paul A. Rader is the international leader of The Salvation Army

with them, ministers in the one Spirit—endowed by His Grace, assured of His guidance, confirmed by His Word, and commissioned by the Holy Ghost to represent Him to the whole world [Bramwell Booth, *Echoes and Memories* 1925: 67-68].

Having said all this, traditionally, we have shied away from identifying ourselves as a Church or our local corps congregations as “churches.” Until 1969, earlier editions of the Doctrine Book assiduously avoided the use of the word “church” and then only in terms of the Church universal. Consistent with the personal and privatistic emphasis of our evangelical and revivalistic origins, our song book includes exceedingly few verses that celebrate our communal life as the people of God in the fellowship of faith and mission.

This reluctance to know ourselves as Church is not without cause. The perception of our founders was that the churches for the most part—at least those with which they were most intimately acquainted—were ingrown and self-absorbed. In terms of mission they had lost the scent and were in danger of missing the quarry. Having shut themselves safely up into holy enclaves which had forgotten to say “Come!” and were often not too eager to “Go!” they were in danger of drifting into irrelevancy in the midst of a world of deepening darkness and desperate need. “Who cares?” the Founder cried out in anguish. Millions were perishing in the stormy seas while the saints sang pleasant hymns of Zion and busied themselves weaving daisy chains. Doing Church for the founders was about being passionately caught up in the mission of God, pursuing it relentlessly with apostolic zeal and the Army’s own idiosyncratic brand of “aggressive Christianity.” The message on the T-shirts that sold like hot cakes at the International Youth Forum in Cape Town, South Africa last year, has it right: “Aggressive Christianity: Is there any other kind?”

Rightly or wrongly, the founders thought the churches and chapels of their day to be out of touch with the masses of needy souls all about them. True, they themselves were the products of those churches and not a few of their key leaders in the earliest days had been nurtured in faith in those same churches. And, in fairness, the Booths were not as alone in their efforts to reach those masses with the Gospel as we have tended to suppose. Still, the founders saw no advantage to our mission in identifying with the churches. The Army’s mission was not ecclesiastically based, it was apostolically energized. There was a precious heritage of freedom and flexibility, passion and power that was to be preserved at all costs.

So far as one can tell, the early leadership felt very little need for currying favor

or gaining acceptance within the ecumenical community. In fact, there was a decided reluctance to identify with the historical associations and encumbrances of Protestant tradition, certainly in France, and doubtless elsewhere as well. We were a mission, pure and simple. Our doctrines were agreed as the simplest possible basis of common doctrinal understanding for the purpose of underpinning our evangelistic mission. They make no mention of the Church, or even of our obligation to serve others out of Spirit-born compassion, for that matter. Our legitimacy as a vital expression of the evangelical Church was assumed and largely unexamined.

As the Army began to broaden its mission, especially after 1890, to include an ever-widening range of services to people and community, it became necessary to look to the general public for support of these programs. In time, the Army's sectarian image was softened as our agency image was marketed to our broader, often secular, constituency. Certainly in North America, particularly after the Great War catapulted the Army into national prominence, the Army assumed a primary public *persona* as a social services provider and relief and disaster response agency. An increasing dependence on federated funding with the development of United Ways, accelerated this process. Corps became corps community centers. Red Shields often replaced crests on Army facilities, and crosses were generally not permitted to be placed on the outside, and, very often, on the inside of Army buildings. The Army was there to serve the whole community. Our motivation had not changed, nor had our essential commitment to soul-saving. There were far more open airs faithfully conducted during this period than there are now. And Army papers and preachments were as straightforward as ever, calling sinners to the Cross. Sunday evening meetings were battles for souls. But increasingly, the public image of the Army became something quite different. This dual identity in its very ambiguity served us well in terms of the access it afforded the Army to the broader community and in its avoidance of the negative aspects of the public's image of the church. And though it tended to dichotomize Army corps programming with a widening turf divide between corps and center, the public's perception of us as an agency inevitably altered our own self-understanding.

In recent years there has been a significant and dramatic shift in that self-understanding occurring—in two directions: outward and inward. The Founder resisted all alliances and as late as 1929 Edward Higgins, the Chief of the Staff, spoke of our determination to "maintain a splendid isolationism." Still, the Army identified with

the ecumenical community through its membership in the World Council of Churches and though that relationship has now changed, we still maintain regular representation on its central committee. Salvationists are often in the leadership of national and local councils of churches. We have come to appreciate the need for being accepted as a part of the ecumenical family of churches and recognized by governments, as well as churches, as an authentic church body. Further, there has been a powerful movement within popular evangelicalism through books and magazines, radio, TV and the worldwide web, concerts, conferences and crusades that has put us into far more vital association with fellow believers in other churches and parachurch organizations. In the information age, isolationism is no longer an option. How other evangelical believers view us has become more important to us. It is important to ordinary Salvationists that their peers understand that The Salvation Army is their Church home and that they "belong" as part of the community of faith.

Indeed, we are committed internationally to a more effective partnership in mission with other agencies for world evangelization. Within the last few months The Salvation Army has become an associate member of the World Evangelical Fellowship and strengthened our association with the Lausanne Committee for World Evangelization and the AD2000 and Beyond Movement. Not because we have suddenly begun to feel that we cannot stand on our own. But rather because we have reached a point in our own maturity as a movement and in the development of the global mission of the evangelical church that requires that we risk a closer fellowship with sisters and brothers of like precious faith who share our commitment to mission. As we approach the year 2000 and realize the possibility of achieving closure on the Great Commission task assigned the Church by the risen Christ, we recognize that this is a time when we must work together to finish the job and bring back the King. We have come to see that The Salvation Army has much to give in such association, and much to gain.

At the same time, both as a cause and a consequence of these developments, a process of reflection on our inner life as a movement and as a church has begun. The urgent need to give attention to the priority of building the Army to battle strength for the challenges before us has pressed us beyond a search for better methods of soul-saving and soldiermaking, to serious biblical reflection on what it means for the Army to grow. New questions have begun to beg answers. What essentially is the Army? Is it important that it grow? Is it necessary? How does the growth of the

Army relate to the growth of the Body of Christ? Who are we? What are we? Who and what have we become through our history? What were we called into being to be and to do? How does God see us? How do we see ourselves?

The charismatic renewal, even in the somewhat muted manner in which it has affected our movement, has brought in its wake a new awareness of the priority of worship and spiritual nurture in our communal life. We have begun to explore our spiritual gifts, with a desire to develop and to deploy them. Seeing all too many of our young adults drift away into other evangelical churches has caused us to reflect on the adequacy of our programs of Christian education, biblical instruction, satisfying worship and relevant preaching. The needs of our people have required that we rethink the effectiveness of our programs of pastoral care and spiritual nurture.

Much of this has happened within the last decade. And, indeed, there have been important developments within the last few years. The recent International Conference of Leaders in Melbourne, Australia, received and endorsed the report of the International Spiritual Life Commission. That document encapsulates the essence of a careful review and vigorous debate, which included the written contributions of literally hundreds of Salvationists around the world, covering a whole range of issues relating to the inner spiritual life and dynamic of our movement, from a biblical, theological, pastoral and missional point of view. That same conference received the first copies of an entirely rewritten Handbook of Doctrine, with the title *Salvation Story*. It is the first handbook of Salvation Army doctrine to introduce a Salvationist ecclesiology and its implications for our life and mission. The handbook is important in itself, drawing us all into the Salvation Story. But even more significantly, it is indicative of an entirely new and, we might say, more mature self-understanding.

It represents a level of serious theological reflection on the foundations of our life and mission that has perhaps not been thought appropriate or necessary at an earlier stage in our movement's life. True, some aspects of doctrine which were covered in considerable detail in earlier editions may seem to have been given short shrift. But new themes have been surfaced that have taken on a new relevancy for understanding where we fit into the Salvation Story—God's program of redemption, not only for ourselves as individuals, but for the whole human community in the wholeness of its need.

This journal is the result of a growing awareness of the need for serious reflec-

tion on who we are and what we are committed to do and be in the life of the world. Historical reflection, theological discussion, and strategizing for corps growth, spiritual formation and responsible engagement with the brutal realities of poverty and pain, addiction, abuse and exclusion, as well as the systemic effects of evil in social and cultural institutions, are all within the purview of a Salvationist's understanding of Gospel Word and Deed. The value and timeliness of this journal will be measured by the willingness of Salvationists to own it—contributing to its interactions, subscribing, sharing and using the material that appears in its pages to sharpen our own understanding of our identity and mission, and as a stimulus to both creative reflection and redemptive action.

We owe a great debt of gratitude to Drs. Jonathan Raymond and Roger Green for their patient and prayerful persistence in bringing this journal to birth. We salute also the National Commander for the USA and the territorial leaders across America, as well as the Editor in Chief for National Publications, Lt. Colonel Marlene Chase, for their vital role in fostering its development and financially supporting its publication.

Word & Deed is yet another evidence that we are living in an exciting and creative time for The Salvation Army—a time pregnant with possibility for the strengthening and expansion of our mission, the enrichment of our inner life, and the enlargement of our capacity to contribute to the life and mission of the whole Body of Christ.

General Paul A. Rader
International Headquarters
London, England
April 1998

Word & Deed— From Vision to Verity

Marlene J. Chase

More than one person has said that The Salvation Army is the best kept secret in the Army world. Believing that Salvationists needed to discover their own missiological history and heritage, a dream was born in the minds of two long-time Salvationist scholars. Dr. Roger Green, noted author and chair of biblical and theological studies at Gordon College and Dr. Jonathan Raymond, provost and vice president of academic affairs at Greenville College, shared a common vision.

These two Salvationist academicians began proactive steps to effect a mechanism of serious, scholarly communication in and for the Army. They recognized the need for a clear understanding of the thoroughly Wesleyan roots of founders William and Catherine Booth and of the theological and philosophical underpinnings that have enriched the framework of Army tradition and that are the source of all Army ministries, programs and understandings. They sense in today's world an urgent need to educate Salvationists about the Army's embodiment of fundamental Christian perspectives, and how these perspectives are shared by Christians across denominational lines.

In addition to providing theological and historical knowledge for Salvationists, Drs. Raymond and Green envisioned a tool to assist non-Salvationists in their research that would ensure historical accuracy, scholarly methodology and proper interpretive options for an increasing group of scholars.

Marlene J. Chase, Lt. Colonel, is presently Editor in Chief and Literary Secretary for The Salvation Army in the United States.

In July, 1991, these two Salvationists prepared a first prospectus for a scholarly journal for serious communication of the Army's theological imperatives. It was their goal to provide a vehicle for celebrating Army traditions and promoting new methodologies. Initial impetus for the prospectus included a report from Mr. Thomas Wilsted, then archivist/administrator for the Eastern territory who recommended that a historical journal be published. Green and Raymond believed the journal should supersede considerations of historic interest alone and focus on theological implications of that history.

In October, 1991, the prospectus for a journal of Salvation Army theology and ministry was presented to the Conference of Commissioners comprised of National Commander Commissioner James Osborne and National Chief Secretary Commissioner Kenneth Hood, Commissioners Robert E. Thomson, Harold E. Shoults, Kenneth L. Hodder and Paul A. Rader and chief secretaries, Colonels Edward Fritz, Dennis L. Phillips, B. Gordon Swyers and John M. Bate. This conference of 10 chief administrative officers from the U.S. meets twice yearly "to provide a forum for the discussion and resolution of questions of national import and common concern to all U.S.A. territories and to formulate policies and procedures designed to protect the interests and advance the program of The Salvation Army" (*Constitution of the Conference of Commissioners of The Salvation Army in the U.S.A.*, by approval of General Eric Wickberg, 12-17-73).

During the conference, chaired by then National Commander Commissioner James Osborne, responses from the territories as well as from Colonels Henry Garipey, then National Editor in Chief and Literary Secretary, and Leon Ferraez, National Community Relations and Development Director, were read. Among many supporters was Commissioner Bramwell Tripp (R) former territorial commander and training principal who has long advocated serious study and the merits of both Drs. Raymond and Green. The responses included in the discussion at the 1991 conference indicated general agreement that the concept of the journal merited consideration. However, as quoted in the official conference minutes for October 1991:

An in-depth discussion by the Commissioners' Conference pointed out a number of concerns, some of which were the limited and elite audience such a scholarly journal would interest, the danger of providing a platform for certain contributors to influence policy and issues in contradiction to Salvation Army doctrine and thinking, and the cost of the on-going production of the journal.

In an unusual move, then Commissioner Paul A. Rader, commander of the Western territory, was chosen spokesman to relate the decision that the proposal presented by Drs. Green and Raymond had not been approved. Rader wrote:

“The possibilities for such a journal are intriguing, indeed. It would provide a valued vehicle for sharing the fruits of ongoing scholarship centering on Army theology and ministry with a much larger audience, both within and without the Army. Further, it might also serve to identify and encourage those who could make a positive contribution to the corpus of scholarly material emerging in recent years. We appreciate fully these and other advantages to be had in the publication of such a journal ... however, it was decided that the Army in the United States was not in a position to undertake the publication of the journal you envision.

Undeterred by the official response, and encouraged by positive comments about the journal's concept, Drs. Raymond and Green wrote, “We are encouraged by your response. The idea has merit and the problems are not insurmountable. We will continue to develop the idea and look for the appropriate time.”

The idea of a journal received considerable discussion among Salvationists in international circles as well. In 1992, Dr. Donald E. Burke of the Catherine Booth Bible College in Winnipeg, wrote that he and Canadian territorial commander Commissioner Wesley Harris had serious plans to move ahead with the development of an Army journal. Raymond and Green shared a copy of their proposal with the Canadian territory. Eventually, however, the territory declined to carry through with plans for publication.

But the vision remained clear and strong, and Drs. Green and Raymond were determined that this was a move sanctioned by God and desperately needed in the Army.

The matter was returned for discussion to the May, 1994 Commissioners' Conference. Upon further discussion, it was decided that an ad hoc committee be appointed to explore the concept and make recommendations to the Commissioners' Conference. The ad hoc committee, chaired by Colonel Garipey, began to study the possibilities and parameters for the journal. He, along with ad hoc committee members Lt. Colonel Joy Baillie, Major John Rhemick, Lt. Colonel William Francis, Captain Vernon Jewett, Captain Joanne Senft, Major William Pickup, Drs. Roger Green and Jonathan Raymond, distributed surveys to a broad cross section of officers and lay Salvationists in order to determine interest and viability for a journal.

Responses were received from 256 Salvationists in the U.S. and Canada and

from Major Peter Farthing in Australia and M. Mellema of the Netherlands. Of those surveyed, 82% said that the proposed journal "would be of interest and help." In addition, 76 respondents through NHQ and other sources were carefully reviewed by the committee.

A number of proposals were made and amended during the course of the next two years, involving the cooperation of a large number of officers and lay persons working together to finalize each aspect of the journal's proposal. At the February, 1997 session of the Commissioners' Conference, the project was approved. Comprising the conference that year were: National Commander Commissioner Robert A. Watson, National Chief Secretary Colonel John M. Bate, Commissioners Ronald G. Irwin, Kenneth Hood, Harold D. Hinson, Peter H. Chang with Chief Secretaries Colonels Raymond A. Cooper, Dennis L. Phillips, Israel L. Gaither and B. Gordon Swyers.

In a letter dated March 10, 1997, National Chief Secretary Colonel John M. Bate wrote to the National Editor in Chief and Literary Secretary, "You are at liberty to ... proceed with the project."

Commissioner Robert A. Watson, National Commander, wrote in a recent *War Cry* article: "I am delighted that the concept of *Word & Deed* is coming to fruition. This long-awaited journal of theology and ministry will have a solid biblical foundation and a clear and compelling message on holiness which will appeal to both heart and head. It also will speak to the practical life of holiness through sacramental service in the name of Christ."

In reviewing plans for the first issue of *Word & Deed*, the commissioner said that the journal is "... deserving of the widest possible circulation and readership." He urged every Salvationist to "subscribe to *Word & Deed* and to encourage other friends to do the same."

At long last, vision has become verity with this premiere issue of *Word & Deed*, a *Journal of Salvation Army Theology and Ministry*. Drs. Raymond and Green were unanimous choices to serve as co-editors. The journal is administered by National Publications under the direction of Lt. Colonel Marlene Chase, Editor in Chief and National Literary Secretary. An editorial board comprised of two delegates from each U.S. Territory will serve for a three year term. The journal is published by the prestigious Mellen Press of Lewiston, New York.

Editorial

By the grace of God this is a critical theological moment in the history of The Salvation Army. We have seen such moments before, but all Salvationists today are privileged to be participants in a very exciting and challenging time in the history of our movement.

There is a renewed appreciation for our own theological heritage and tradition, based on Scripture and nurtured within a Wesleyan theological framework. This was the heritage granted to us by the founders of The Salvation Army, William and Catherine Booth, and others who supported their ministry and forwarded the work first of The Christian Mission and then of The Salvation Army.

What has been entrusted to us is once again being affirmed and articulated in many ways—the work of the International Spiritual Life Commission, the forthcoming publication of a new doctrine book and the work of *The Officer*. Added to these endeavors is the commencement of this journal which we pray and trust will enhance our theological understanding as a means of preparing us for ministry both to the wider Body of Christ and to a needy and suffering world.

While the conception for such a journal has been discussed for many years, we are delighted that this time has come now, in this moment of our theological history, for this journal. It is time to embrace our Wesleyan heritage and to affirm that the message of the gospel and the work of the Church is substantiated not only by experience, but also by the tradition of the Church and the reason which God has given to us. Understanding the past is the only way forward, and we encourage Salvationists to commit themselves to a renewed understanding not only of our own tradition, but of the tradition of historic orthodox Christianity. We likewise admonish all Salvationists in the words of Wesley: "You are in danger of enthusiasm every hour ... if you despise or lightly esteem reason, knowledge or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes. I advise you, never to use the

words wisdom, reason or knowledge by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.”

The question of the theme of the first issue of the journal and where to begin was easily settled in our minds—we began with the central doctrine of The Salvation Army, that doctrine with which we most clearly identify ourselves as a people of God with something important to say to the wider Christian Church. The doctrine of which we speak is the doctrine of holiness. It has been noted that sanctification is taking justification seriously, and so holiness, with its Biblical foundation in the very nature of God, is the key to unlocking both the basic Biblical doctrine of justification and our understanding of our own identity as a holiness people.

William Booth made this clear in his address to The Christian Mission in 1877 when he said, “Holiness to the Lord is to us a fundamental truth; it stands to the forefront of our doctrines. We write it on our banners. It is in no shape or form an open debatable question as to whether God can sanctify wholly, whether Jesus does save His people *from* their sins. In the estimation of the Christian Mission that is settled forever, and any Evangelist who did not hold or proclaim the ability of Jesus Christ to save His people to the uttermost from sin and from sinning I should consider out of place amongst us.” We propose in this issue of *Word and Deed* to flesh out what this “fundamental truth” means. We begin with the Biblical understanding of holiness. With that biblical foundation we then look at the doctrine as explained by Samuel Logan Brengle, and then contemplate further elaboration and explanation of the doctrine to the present day, chiefly through the writing of General Frederick Couetts. We intend to continue this theme in the subsequent issue, commencing with an article on John Wesley’s view of holiness.

This, however, is only a beginning and not an ending. This is the beginning of a pilgrimage into the theology and ministry of The Salvation Army. We intend in future issues to elaborate upon our theology within the framework of the Scriptures as interpreted by the tradition of the Church, by our reason and by our experience. In doing so we intend to provide means by which our mission to the Church and to the world is enhanced.

We invite all Salvationists and all other brothers and sisters in Christ to join us in this very exciting pilgrimage. We pray that this journal will be a continual means of grace in your life, and ask for your constant intercession for us in this grand endeavor.

JSR

RJG

The Saviour of men came to seek and to save
 The souls who were lost to the good;
 His Spirit was moved for the world which he loved
 With the boundless compassion of God.
 And still there are fields where the laborers are few,
 And still there souls without bread,
 And still eyes that weep where the darkness is deep,
 And still straying sheep to be led.

*Except I am moved with compassion,
 How dwelleth thy Spirit in me?
 In word and in deed
 Burning love is my need;
 I know I can find this in thee.*

O is not the Christ 'midst the crowd of today
 Whose questioning cries do not cease?
 And will he not show to the hearts that would know
 The things that belong to their peace?
 But how shall they hear if the preacher forbear
 Or lack in compassionate zeal?
 Or how shall hearts move with the Master's own love,
 Without his anointing and seal?

It is not with might to establish the right,
 Nor yet with the wise to give rest;
 The mind cannot show what the heart longs to know
 Nor comfort a people distressed.
 O Saviour of men, touch my spirit again,
 And grant that thy servant may be
 Intense every day, as I labor and pray,
 Both instant and constant for thee.

—Albert Orsborn
(The Songbook of The Salvation Army)

Holiness Unto the Lord: Biblical Foundations of Holiness

Donald E. Burke

"Holy, holy, holy is the LORD of hosts; the whole earth is full of his glory."

—Isaiah 6:3

The experience was compelling and overwhelming at the same time. When drawn into the presence of God in the Jerusalem Temple (Isaiah 6), the prophet Isaiah was filled both with awe of God and an awareness of his own profanity. He stood, as it were, naked before the LORD God of Israel. On the one hand, Isaiah was admitted into the presence of God and as a consequence was made acutely aware of the quality of God's holiness. On the other hand, he became acutely aware of his own creatureliness and the depth of his own uncleanness. Finally, having been cleansed through the actions of the seraph who touched his mouth with a burning coal taken from the altar, Isaiah was given a commission to carry out.

The drama of the scene that is described in Isaiah 6 provides us with a framework within which to consider the biblical foundations of holiness and the background against which we must come to an understanding of the holiness of heart and life which is so much a part of the heritage of The Salvation Army. In this essay, we shall begin by describing in summary fashion several dimensions of the holiness of God as it was experienced by Isaiah, Israel and the early Church. Secondly, we shall consider the human response to that holiness in the various forms that it took,

Donald E. Burke is associate professor of Biblical Studies at The Salvation Army William and Catherine Booth College in Winnipeg, Manitoba, Canada.

both within the story of Isaiah 6 and elsewhere in Scripture. Finally, we shall expand our horizon to include the New Testament developments of holiness. The goal of this paper is to sketch the broad outlines of a biblical perspective on the holiness of God and the human vocation of holiness that flows from it.

The Holiness of God

Our modern understanding of the holiness of God, and consequently our modern experience of holiness, has been dulled by a tendency to limit reality to those things that we consider rational. Nonrational experience, that is experience that we cannot explain within the boundaries of our scientific worldview, is immediately called into question. But understanding the holiness of God as it is experienced in Scripture requires that we be open to the rawness of the human experience of God's holiness.

This rawness is seen in biblical descriptions of God's holiness that tend to be dynamic and emotive rather than static and restrained. In Isaiah 6, the extravagance of Isaiah's language may be lost on us if we read this narrative as a sedate visionary experience. The quaking of the Temple in response to the overpowering refrain of the seraphim (v. 4) warns against such an interpretation. What happens here is that the prophet Isaiah portrays for us in a characteristically graphic manner, the power, majesty, and mystery—that is, the holiness—of God. Graphically describing what he saw and heard, Isaiah portrays not a vision of God—for that would be too audacious—but an experience of all those things that accompany the presence of God.¹ Thus in the first verses of Isaiah 6 the prophet describes the high and lofty throne upon which God was seated, the robe whose train filled the Temple, the seraphim that minister in the presence of God and the reverberating refrain that constantly shook the Temple to its foundations: "Holy, holy, holy, is the LORD of hosts." (NRSV) The repetition of "holy," a Hebrew idiom for the superlative meaning "most holy," conveys the biblical confession of the LORD as the holy God. This holiness of God is experienced in a number of ways.

The classic attempt to find common elements in human encounters with the holiness of God is the work of Rudolf Otto, *The Idea of the Holy*.² In this book Otto analyzed the human experience of the holy.³ He identified five common elements of the experience of the presence of the divine:

1. fear, awe, dread, and divine wrath experienced in the presence of God—designated by Otto with the Latin term *tremendum*;

2. an awareness of the might, power, unapproachability and absolute overpoweringness of God—designated by Otto with the Latin term *majestas*;

3. experience of the urgency, energy, vitality, activity, will, and force of God—expressed by the Latin term *energicum*;⁴

4. encounter with God as the “wholly other,” set apart, different, transcendent, supernatural one—designated by Otto with the Latin term *mysterium*;

5. a compelling fascination with God that may give rise to feelings of rapture, exaltation, elation and beauty—designated by Otto with the Latin term *fascinans*.

A classic text in which this multifaceted experience of the holiness of God is described is the scene of the LORD's descent to Mt. Sinai in Exodus 19. While it is impossible to separate these different elements from each other in any definitive manner since there is overlap among them, in this story it is possible to identify the following elements: [1] *awe, dread, and wrath*: “the whole mountain shook violently” (v. 18c); “God would answer him in thunder” (v. 19b); “Go down and warn the people ... or the LORD will break out against them” (vv. 21-22); [2] *majesty and unapproachability*: “Be careful not to go up the mountain or to touch the edge of it” (v. 12); “warn the people not to break through to the LORD to look” (v. 21); [3] *energy, vitality, and movement*: “Now the mountain was wrapped in smoke, because the LORD had descended upon it in fire; the smoke went up like the smoke of a kiln, while the whole mountain shook violently” (v. 18); [4] *mystery*: “I am going to come to you in a thick cloud” (v. 9a); [5] *fascination*: “Do not let either the priests or the people break through to come up to the LORD ...” (v. 24b).⁵ Not all of these elements are explicit in every account of the presence of the holy God, but some combination of them will be found.

For our purposes, several aspects of this experience of the holiness of God require some further elaboration. First we should note the emphasis on the sheer force and power of God and the corresponding peril to humanity that arises from being in the presence of God. Repeatedly in Exodus 19 Moses was instructed to warn the people of the peril posed by the overwhelming holiness of God (vv. 10-13, 21-22, 24). In Isaiah 6 the prophet cried out that he expected to be crushed under the experience of having seen the holy, divine King (v. 5). Finally, the peril posed by God's holiness is encountered clearly in the story of Uzzah (2 Samuel 6:6-8) who, seeing that the Ark of the Covenant was about to tumble to the ground, stretched out his hand to steady it, only to be struck dead. Uzzah's imprudent contact with the holy Ark of God let loose the power of that divine holiness.⁶ Standing in the presence of

God or coming into direct contact with the holy things of God is risky business because the holiness of God cannot be tamed.

Yet, having noted the perilous power associated with the presence of God, we must also note that this peril arises because profane, common or unclean things or people cannot survive in the presence of the holy God. In each of the stories mentioned in the preceding paragraphs at least part of the peril is posed by the profaneness of the Israelites, Isaiah and Uzzah as the holy God approaches. Thus the holiness of God also designates the purity, uniqueness, difference and separateness of God which poses a threat to those who are unclean, profane and common.

The holiness of God is expressed and experienced in many more ways than the awe-inspiring and terror-producing encounters that are sometimes found within Scripture. One of the most important passages that seeks to express the character of the holiness of God is Exodus 34:6-7. These verses are found within the context of the story of Israel's abandonment of the covenant with God while Moses was still on the mountain conversing with the LORD. In Exodus 32 Aaron and the Israelites construct a golden calf to function for the people as an image of God. The response of the LORD is terrifying, for his first instinct was to destroy the people and start over with Moses. But through his intercession, Moses was able to stay the destruction of Israel. In remarkable scenes in which Moses bargained with God over the future of Israel, he was able to ensure God's continued presence with the people. Near the end of the negotiations, Moses requested that God show him the divine glory. As God passed by Moses, he heard God pronounce these words:

The LORD, the LORD,
 a God merciful and gracious,
 slow to anger,
 and abounding in steadfast love and faithfulness,
 keeping steadfast love for the thousandth generation,
 forgiving iniquity and transgression and sin,
 yet by no means clearing the guilty,
 but visiting the iniquity of the parents
 upon the children
 and the children's children
 to the third and the fourth generation.

—Exodus 34:6-7

This description of God's character, unusual as it is in the Old Testament,⁷ nevertheless comes in a context in which Moses has been exposed to the holiness (i.e. the presence) of God. While these verses describe the character of God they also de-

scribe the nature of divine holiness. Specifically, there is a balance between God's commitment to justice and God's mercy. We have a tendency to see God's justice and mercy as contradictory. But in the Bible there is a unity in the character of God which subsumes within it both of these divine concerns. The biblical writers hold these actions together as characteristic of the holy God. Both affirmations must be heard.

The emphasis on justice recognizes that the holy God of Israel takes seriously the ethical dimensions of life. God created human beings with the ability to make true decisions and therefore has made humans responsible for their choices. As a result, God is concerned with matters of human conduct and community. How the Israelites treat one another and how the nations treat one another are issues of vital interest to the holy God. The God of the Bible will not tolerate or excuse immoral and unjust treatment of other human beings. Within Israel, this is the foundation for Isaiah's strident condemnations of the social injustice that permeated the society of Judah in his day (e.g. Isaiah 5:1-7).

Yet, divine holiness also permits God the freedom to act in unexpected ways. Thus in Hosea 11, after the prophet has built a solid case against Israel for its abandonment of the LORD and his covenant, we are prepared for the pronouncement of a fierce judgment upon Israel. If justice were to prevail untempered, there would be no future for Israel. But instead, in Hosea 11:1-9 we find an agonizing torment within the heart of God that ultimately leads God to show mercy to Israel rather than harsh judgment:

How can I give you up, Ephraim?
How can I hand you over, O Israel?
... My heart recoils within me;
my compassion grows warm and tender.
I will not execute my fierce anger;
I will not again destroy Ephraim;
for I am God and no mortal,
the Holy One in your midst,
and I will not come in wrath.

—Hosea 11:8-9

Here God's self-description as the "Holy One" is linked inextricably with the marvelous gracious intention not to destroy Israel but rather to hold on to Israel. God's holiness is embodied in God's compassion for and faithfulness to Israel. God's holiness is made manifest in the undying love and devotion of God for his people. Along this line of thought, reference must be made to the crucifixion of Jesus. In

Mark's gospel there is a recurring motif of the mystery and secrecy surrounding the true identity of Jesus. According to Mark no one, apart from the demon-possessed, truly or fully recognized the identity of Jesus as the Son of God until the moment of his crucifixion at which time a Roman centurion exclaimed, "Truly this man was God's Son!" (Mark 15:39). For Mark, the crucifixion of Jesus was the definitive revelation of the character of the holy God since it is here that God's love is demonstrated supremely.

In the New Testament, there is little explicit reference to the holiness of God, not because of a lack of interest in God's holiness, but simply because it was assumed by all the writers of the New Testament. That is, the early Church's understanding of God was shaped largely by its inheritance of the Old Testament witness to the holy God and by its experience of that holiness made manifest in Jesus Christ.

The Human Response of Holiness in the Old Testament

The experience of Isaiah in the Temple in which he saw the LORD led him to cry out: "Woe is me! I am lost, for I am a man of unclean lips, and I live among a people of unclean lips; yet my eyes have seen the King, the LORD of hosts!" (Isaiah 6:5). This cry of Isaiah represents one of the basic human responses to an encounter with God: an awareness of one's own uncleanness. In the case of Isaiah, his uncleanness while being admitted to the presence of God led him to a deep consciousness of his own creatureliness and vulnerability. He was about to die, for what is unclean cannot survive in the presence of the holy God. It was only with the intervention of the seraph who, having taken a live coal from the altar, touched the lips of the prophet that prevented Isaiah's death. This cleansing act prepared Isaiah for his encounter with the holy God.

In an important study of holiness, John G. Gammie has argued that in its experience of the holiness of God Israel heard a call to cleanness. Within the different traditions of the Old Testament this call to cleanness was heard in different ways and therefore the human response of cleanness had different emphases. While all of these responses are based upon Israel's experience of life in the presence of the holy God, the call to Israel to be a holy people (Exodus 19:6; Leviticus 11:44, 45; 19:2; 20:7; etc.) is heard in different ways within the three traditions identified by Gammie:

To the authors of the priestly tradition, the Holy God clearly extended a call to ritual purity, right sacrifices, separation. To the prophets, holiness clearly issued the summons for the purity of *social* justice and equity in human

relations...[T]he particular stress of the wisdom tradition is that holiness requires the cleanness of *individual* morality.⁸

The priestly emphasis upon ritual purity, right sacrifices and separation is foreign to most Christians. It is no accident that the Old Testament book that most exemplifies these priestly concerns—Leviticus—is also the most forbidding one. But to understand the depth of the biblical teaching on holiness, we must come to terms with this aspect of holiness.

Fundamentally, the book of Leviticus is concerned with the central issue of how Israel, a people called into existence by God and yet “stiff-necked” and prone to sin, could live with God dwelling in their midst. The danger posed by the presence of the holy God in the midst of an unholy people would be devastating. This, at least in part, explains the discussion between Moses and God about whether God would accompany Israel in its journey to the Promised Land after the fiasco with the golden calf (Exodus 33). The book of Leviticus, with its emphasis on purity and defilement, seeks to provide a means by which Israel could live with God in its midst.

The ritual cleanness required of Israel was multifaceted. On the one hand, Israel as a holy people was called upon to be set apart, separated in profound ways from its neighbors. This separation was more than geographical; it was also reflected in the different orientations and values that were to be manifested in Israel’s social life. Israel was to live in the world as a people in deep harmony with the holiness of God. But on the other hand, the reality of sin, understood as defilement, stain or uncleanness, required that means be provided for the cleansing of Israel. The sacrificial system was understood as a means of cleansing Israel from the defilement that threatened to expel Israel from the presence of the Lord.

Lest we think that the priestly tradition of holiness was an attempt to justify and preserve an arcane cultic apparatus, we should note that within Leviticus there are also deep concerns about the social life of Israel and issues of fairness and justice (cf. Leviticus 19, 25). The priestly ritual cleanness taught in Leviticus is an all-encompassing cleanness.

The prophetic tradition, especially as it is expressed in Isaiah, espouses a relationship between the holiness of God and the life of Israel that is evident in the call to the holiness of social justice. Flowing out of the vision related in Isaiah 6, the great prophet understood Israel to be a people who were called upon to reflect the holiness of God in the social relationships and structures of Israelite society. The searing condemnations of Judah that are recorded in Isaiah 1-5 are focussed upon Israel’s refusal

to be the holy people of God. Typical of these chapters is the following:

What to me is the multitude of your sacrifices?
 says the LORD;
 I have had enough of burnt offerings of rams
 and the fat of fed beasts ...
 When you stretch out your hands,
 I will hide my eyes from you;
 even though you make many prayers,
 I will not listen;
 your hands are full of blood.
 Wash yourselves; make yourselves clean;
 remove the evil of your doings
 from before my eyes;
 cease to do evil,
 learn to do good;
 seek justice,
 rescue the oppressed,
 defend the orphan,
 plead for the widow.

—Isaiah 1:11a, 15-17

For Isaiah, the holiness of the people of Judah was to be seen in the social relationships and arrangements that characterized the kingdom. To be a holy people meant many things, but Isaiah asserted that it mandated a deeply rooted commitment to social justice. Injustice, characterized by the concentration of wealth in the hands of a few, the marginalization of a large proportion of the society, dishonesty entrenched in the legal system, and indifference to the weak and vulnerable, was evidence of Judah's failure to be the holy people of the LORD. As a consequence of its failure to evidence this social holiness, Judah was to be subjected to severe judgment.

In the wisdom tradition that is manifested mostly in Proverbs, Job and Ecclesiastes there is a decided focus upon individuals in contrast to much of the rest of the Old Testament where the emphasis is placed upon Israel as a corporate entity. Thus when we read through the book of Proverbs, we find that there is an emphasis upon providing instruction in the kind of individual piety and morality that should characterize the wise person. In Job the entire book is centered upon the question of Job's uprightness and goodness that is affirmed both by the narrator of the story and by the voice of God himself: "Have you considered my servant Job? There is no one like him on the earth, a blameless and upright man who fears God and turns away from evil" (Job 1:8; 2:3; cf. 1:1). Throughout the discussions with his comforters

Job consistently maintains his integrity and uprightness against the counter claims of his companions. This emphasis on personal morality reaches its peak in Job 31 where some have argued that we see a portrayal of the moral man.⁹ Job, characterized through the book as blameless and upright, becomes a paradigm of the moral human.

While for purposes of analysis it is useful to employ Gammie's distinction among the various emphases in Israel's understanding of holiness, a comprehensive understanding of the vocation of holiness requires that these be brought together. The response of holiness shapes all of life. Holiness, as presented in the canon of the Old Testament, is a life-encompassing response to the holy God.

This leads us to one further observation. It is imperative to understand that Israel's vocation to holiness is a *response* to the holy God. As the people of God, Israel had been brought into the presence of God, just as was the prophet Isaiah. The crucial question for Israel was, "How can we *live* in the presence of the holy God?" The force and seriousness with which that question was posed were diverse and the nuances of the response to the question were varied, but fundamentally they all are responses to the willingness of God to dwell with this people. Before the response must stand the divine disposition toward the people. That is, Israel as the people of God, have experienced not only the presence of God within the community, but also have heard a call to holiness. Gammie summarizes this vocation to holiness well:

Holiness in Israel was not first and foremost something for human beings to achieve, but rather that characteristic of ineffability possessed only by God, the Lord of Hosts, the Holy One of Israel ... [H]oliness in Israel constituted a commanding, inviting, summoning presence. Holiness calls. The vocation of holiness to the successive generations of ancient Israelites did constitute a vocation to holiness in a second sense, holiness as spirituality, but this holiness was more than a self-contained, inward-turning spirituality. Holiness in Israel was a summons to Israel to aspire to the justice and compassion characteristic of her summoning God. In the majesty and glory of holiness ... the God of Israel extended to the sons and daughters of Israel an invitation to nobility of spirit and action.¹⁰

The Human Response of Holiness in the New Testament

One simply cannot overestimate the importance of the events surrounding the life of Jesus for the early Church and the New Testament. The centrality of the life, suffering, death and resurrection of Jesus for Christianity must be acknowledged at all stages of our reflection on holiness in the New Testament. It must be recognized

that the early Church both maintained continuity with its Old Testament roots and perceived significant differences of emphasis. Therefore, as we consider holiness in the New Testament, we must acknowledge both the continuity with the Old Testament and the distinctive contribution that is made in the New Testament witness.¹¹

In the New Testament, as in the Old Testament, holiness is a quality of God's character that the people of God are to evidence in their lives. For this reason, Paul could exhort the Corinthians: "Since we have these promises, beloved, let us cleanse ourselves from every defilement of body and of spirit, making holiness perfect in the fear of God" (2 Corinthians 7:1). The linkage between the character of God and the vocation of holiness is also made clear in Ephesians 4:22-24: "You were taught to put away your former way of life, your old self, corrupt and deluded by its lusts, and to be renewed in the spirit of your minds, and to clothe yourselves with the new self, created *according to the likeness of God in true righteousness and holiness*" (Emphasis added). Christians were understood to be called to emulate the holiness of God in their lives.

A major development in the New Testament is the critical link that is established between the holiness to which Christians are called and the presence of the Holy Spirit. For Paul this influence of the Holy Spirit must be understood in contrast to the power of sin in a person's life. In Romans 6:1-14 Paul describes the radical difference between the life of the person before Christ and life after Christ. Paul argues that the Christian has died to sin by being united with Christ in his death (v. 5); the Christian has also been raised to new life through union with Christ in his resurrection. To appreciate fully the import of this passage, it is necessary to note that here Paul understands sin in two ways. At some points he refers to sin as though he is thinking of it as a deliberate act of disobedience; he could speak of "sins" as disobedient acts. At other times, Paul understands sin as a powerful force that shapes, and perhaps even determines, a person's behavior. We might indicate this meaning of sin by capitalizing it (i.e. writing it as Sin).

A useful analogy that might help us to understand this latter meaning of Sin would be the force of gravity. Gravity shapes and influences everything we do in our lives. All of our actions are guided and influenced by the all-pervasive force of gravity. For Paul, at times, Sin is thought of as a similarly powerful, pervasive force. Before an awakening to the grace of God, we may not even be aware of the power of Sin as a force over our lives and our actions. But, according to Paul, an essential part of salvation involves an awakening to Sin and then a radical release from this over-

whelming power of Sin through the grace of God.

Paul, however, did not think of salvation only as a release from the power of Sin as though that would in itself produce good actions or good people. Rather, he spoke of a change in which the power of Sin in a person's life was broken and then replaced by the power of the Spirit of God. Christians are not just dead to Sin; they are also alive to God in Christ Jesus (v. 11) through the Spirit.

This last point is made clear in Romans 8:1-17 where Paul writes about the contrast between those who are controlled by the flesh and those who are controlled by the Spirit. For Paul, the basic issue of control will be manifested in the actions and life of the Christian. That is, those who are controlled by the flesh will act in a manner compatible with that reality; those who are controlled by the Spirit will live in a manner that evidences this reality. The specific points of contrast as Paul enumerates them in this passage are many, but fundamentally, those who have experienced new life in the Spirit of God are to give evidence of that experience in their lives. Basically, Paul exhorts the Romans to live their lives out of the reality of the Spirit's presence in them.

It is on this basis of the work of God in the lives of Christians that Paul was able to exhort them to holiness rather than to sinfulness. For Paul, the reality of the new life and its expression in holiness was possible because of the work of God and the Spirit in their lives. But while acknowledging that in part holiness was the work of God, Paul did not hesitate to exhort his fellow Christians to exemplify that holiness in their lives.

The holiness to which Paul encouraged Christians is described in many of his letters. Typical of these exhortations is 1 Thessalonians 4:1-7:

Finally, brothers and sisters, we ask and urge you in the Lord Jesus that, as you have learned from us how you ought to live and to please God (as, in fact, you are doing), you should do so more and more. For you know what instructions we gave you through the Lord Jesus. For this is the will of God, your sanctification: that you abstain from fornication; that each one of you know how to control your own body in holiness and honor, not with lustful passion, like the Gentiles who do not know God; that no one wrong or exploit a brother or sister in this matter, because the Lord is an avenger in all these things, just as we have already told you beforehand and solemnly warned you. For God did not call us to impurity but in holiness.

One should note here the emphasis upon sexual conduct, more general self-control, and treatment of others. Elsewhere, Paul reiterates a similar understanding

of the holiness to which Christians are called. Thus holiness according to Paul, and as taught generally in the New Testament, is a thoroughgoing reformation of human character that is seen in a thoroughgoing transformation of human actions.

Conclusion

In an attempt to draw together the results of this brief survey of the biblical foundations of holiness, we shall consider several important observations and implications that arise from them. Our purpose here is not only to summarize but also to point out some areas for further reflection as The Salvation Army continues to work out its understanding of holiness that is such an integral part of our identity.

1. Biblical understandings of holiness are rooted in the confession that God is holy. That is, the source of all that might be said about holiness is found in God. This affirmation recognizes that the holiness of God is experienced in many different ways.

2. The holiness of God always represents a danger to those things that are unclean since what is unclean cannot dwell in the presence of God and survive. While our tendency is to neutralize the rawness of God's character, the biblical traditions always refuse to warrant this. Even in the New Testament with the story of Ananias and Sapphira (Acts 5) we find that the holy God will not tolerate uncleanness.

3. The holiness of God is experienced in acts of judgment and in acts of grace. It is imperative to recognize that these two expressions of God's holiness are not incompatible. While our understanding of them may lead us to see the judgment and grace of God as contradictory, the biblical traditions understand both to be manifestations of the holy God. The judgment of God expresses God's holiness in its affirmation that God takes seriously the actions of his human creatures; the grace of God however demonstrates that God's holiness is expressed in divine compassion and love for the world.

4. The holiness of God calls for a response of holiness from God's people. This holiness which can be understood as cleanness has several dimensions. At one level, it is understood as a concern for the holiness of God that takes seriously the call to live in an attitude of worship. In the biblical traditions, this is reflected in the concern for ritual purity and proper worship. The holy God requires worship that itself manifests the honor and reverence due to him. At another level, the call to holiness is reflected in a concern for social justice. The holy God is actively concerned about conditions and structures of society that consign some to the margins of society, buried in poverty and oppression. Finally, the call to holiness is expressed in per-

sonal morality. The actions of individuals are important and the biblical traditions consistently affirm that the people of God are called upon to live lives of personal holiness.

5. Any holiness expressed in human lives or society is derived from the holiness of God. In the New Testament this is expressed in the importance given to the Holy Spirit in the lives of Christians. As Paul understood it, the Holy Spirit becomes "God's empowering presence"¹² that both calls Christians to holiness and enables them to respond faithfully to that call.

The holiness to which Christians are called is understood in the Bible to be a holiness that works its way through entire human lives. That is, it is a whole holiness. But biblical holiness does more! Holiness is not a Christian vocation for individuals alone. It is, in fact, the vocation of the Church, and of The Salvation Army as part of the Church. Furthermore, holiness works its way through whole societies and ultimately has a vision to work its way through the whole world.

What this means is that holiness cannot be confined to matters of individual piety and individual salvation. As important as these concerns are, they are not the whole of holiness. Rather, the biblical description of holiness should cause us to recognize that holiness is inherently social in nature. Personal holiness cannot rest isolated from the world. Rather, it seeks to embrace the world in the name of the holy God. That embrace may at times take the form of the prophet's denunciation of social injustice; it may at times take the form of compassionate service to the suffering and to those in need; or it may take the form of a powerful witness to the need for public policies that protect basic human dignity.

The Salvation Army, in its rich tradition of commitment to the teaching of holiness and its equally rich tradition of social action and compassionate service, has—perhaps unwittingly—given expression to the richness of the biblical vocation of holiness. These two aspects of our mission are in fact one and we must be diligent in our efforts to hold them together. Together they express the holiness to which the scriptures give witness.

Notes:

1. This refusal to describe God is itself an act of deference to the holiness of God.
2. Rudolf Otto, *The Idea of the Holy*, 2nd edition, trans. John W. Harvey (Oxford: Oxford University Press, 1950; German: *Das Heilige*, 1917). Other useful and accessible discussions of the holiness of God are found in: Norman H. Snaith, "The Holiness of God," in *The Distinctive Ideas of the Old Testament* (New York: Schocken Books, 1964), pp. 21-50; John G. Gammie, *Holiness in Israel* (Minneapolis: Fortress Press, 1989).
3. Otto termed this the "numinous" from the Latin term *numen*, meaning "divinity, god, power."
4. Otto himself did not use this Latin term, but some of those influenced by his work have employed it to designate this aspect of the experience of the holy.
5. For this analysis I am dependent upon John G. Gammie, *Holiness in Israel*, pp. 6-7.
6. Our tendency to read into this story some moral judgment on the character of Uzzah misses the point entirely. This peril posed by contact with the holy God and those things associated with the holy God does not necessarily imply any moral judgment against Uzzah. Rather the threat posed by the holiness of the Ark, which itself was derived from the holiness of God, may be compared to our modern experience of the non-moral danger posed by imprudent contact with an electrical current. Regardless of my moral integrity, if I try to stop a live electrical line from falling to the ground by grasping it with my hands, I am likely to pay a considerable price for my imprudence.
7. It is usually argued that the Old Testament tends to describe God by describing the actions of God rather than by listing characteristics of God. This important passage is one of the few exceptions to this tendency in the Old Testament.
8. John G. Gammie, *Holiness in Israel*, p. 2.
9. Georg Fohrer, "The Righteous Man in Job 31," in *Essays in Old Testament Ethics*, ed. James L. Crenshaw and John T. Willis (New York: KTAV, 1974), 1-21.
10. John G. Gammie, *Holiness in Israel*, p. 195.
11. As a matter of convenience, the following comments about holiness in the New Testament are limited largely to the writings of Paul.
12. Adopting the expression used by Gordon D. Fee in his important studies of the Holy Spirit in Paul: *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, MA: Hendrickson, 1994); *Paul, the Spirit, and the People of God* (Peabody, MA: Hendrickson, 1996).

Samuel Brengle and the Development of Salvation Army Pneumatology

R. David Rightmire

The development of Salvation Army holiness doctrine was dramatically influenced by Samuel Logan Brengle (1860-1936). As a convert of the late 19th century American holiness revival, Brengle became the major exponent of holiness theology in The Salvation Army—interpenetrating with the established pneumatological emphases of the British holiness revival. As a child of the American holiness context of the late 19th century, Brengle's theology moderated earlier American holiness expression as mediated to William and Catherine Booth in the 1860s. The purpose of this study is to uncover the influence of Brengle on Salvation Army pneumatological development, through an examination of his holiness theology.

It is a curious fact that although most within the Wesleyan-Holiness tradition acknowledge the importance and influence of Brengle on the late 19th and early 20th century holiness movement (especially through his writings), very little theological reflection has been done on the pneumatology of this "holiness prophet." With the exception of a few hagiographic treatments of his life and thought,¹ the secondary literature on Brengle is not only scarce, but is also bereft of any serious treatment of his theology. In order to meet this need, it is necessary to reflect upon the interpenetration of transatlantic holiness theologies as mediated through the

R. David Rightmire is professor of Bible and Theology at Asbury College in Wilmore, Kentucky. An earlier version of this article first appeared in the Wesleyan Theological Journal, volume 27, number 1 and 2 (Spring/Fall 1992), pp. 104-131.

ministry and message of Samuel Logan Brengle.

Brengle's Experience of Holiness

Growing up within the Methodist Episcopal Church on the "edge of the wilderness" (Fredricksburg, Indiana), Brengle attended Indiana Asbury University (re-named DePauw University in 1882). Gifted in persuasive public speaking, Samuel considered a future vocation in law, but responded to a "call" to the ministry in 1882. With the completion of his A.B. degree in 1883, Brengle began his ministry as a circuit preacher for the Methodist Episcopal Church in the Northwest Indiana Conference. Following this year of ministry, he decided to further his ministerial qualifications by pursuing studies at Boston Theological Seminary. By 1885, Brengle had come to an awareness of the possibility of entire sanctification in this life through his involvement with the Octagon Club (a college prayer group not unlike Wesley's Holy Club at Oxford) and his association with Daniel Steele, professor of didactic theology at Boston University and prominent figure in the late 19th century holiness movement.² Reading such notables as Wesley, Fletcher, Moody, Hannah Whittall Smith (*The Christian's Secret of a Happy Life*)³ and Catherine Booth (*Popular Christianity and Godliness*), Brengle was convicted of his need for holiness, coming into the experience of entire sanctification under the influence of Daniel Steele on January 9, 1885.⁴

Brengle's sanctification experience did not immediately ensue in an emotional climax, but rather in the realization that the "second blessing" was a result of simple faith in the promises of God. The assurance of the impartation of God's grace and the experience of heart cleansing followed the act of surrender and simple faith.⁵ Two days following Brengle's act of faith, he became aware of a new dimension of the work of the Holy Spirit in his life.

I awoke that morning hungering and thirsting just to live this life of fellowship with God, never again to sin in thought or word or deed against Him, with an unmeasurable desire to be a holy man, acceptable unto God ... In that hour I knew Jesus, and I loved Him till it seemed my heart would break with love. I was filled with love for all His creatures ...⁶

This critical "glory experience" was just the beginning of a life-long process of sanctification. "It is a living experience. In time, God withdrew something of the tremendous emotional feelings. He taught me I had to live by faith and not by my emotions."⁷ Later, Brengle equated his holiness experience with purity of affection,

heart cleansing, and the bending of the will into harmony with God's will.⁸

Contact with The Salvation Army in Boston came gradually, each contact bringing Brengle closer to joining its ranks. The affinity that he felt towards the Army stemmed from a similar understanding of sanctification—as espoused by Elizabeth Swift (a Salvationist with whom he fell in love and married two years later).⁹ In the fall of 1885, Brengle heard William Booth speak in Boston, and was greatly moved by the message and ministry of the Army's founder.

Attracted by the Salvation Army's doctrine of social holiness, Brengle travelled to London to meet with William Booth in 1887. Becoming a cadet, Brengle finished his training in London before assuming command of various corps in the United States as a Salvation Army officer. From the earliest stages of his association with the Army, however, Brengle had a desire to be a holiness evangelist within its ranks.¹⁰ After a near fatal encounter with a thrown brick in Boston (November 1888), Brengle used his long recuperation period to write a series of articles for *The War Cry* called "Helps To Holiness."¹¹ *The Soul-Winner's Secret* was the outgrowth of another series of articles written for *The War Cry* in 1896. *Heart Talks On Holiness* appeared in 1897; *The Way of Holiness* in 1902; and *When the Holy Ghost Is Come* in 1906. These and other works,¹² were to prove very influential, not only in propagating holiness doctrine and practice throughout the Army world and beyond, but also in further institutionalizing holiness doctrine within the organization.¹³ Since the influence of Brengle's holiness teaching has served as the basis for Salvation Army pneumatological self-understanding throughout most of the 20th century, it is important to explicate its fundamentals before attempting to analyze its interactions and effects.

Brengle's Concept of Holiness

The work of Christ provides the basis for Brengle's understanding of entire sanctification. He interprets 1 John 3:5 and 8 as presenting a twofold purpose of Christ's manifestation to the world: i.e. to take away sin (v. 5), and to destroy the works of Satan (v. 8). The former results in the justification and regeneration of the believer; the latter, in entire sanctification. For Brengle, holiness is an essential part of Christ's soteriological work.

One of the Army's central doctrines and most valued and precious experiences is that of heart holiness. The bridge which the Army throws across the impassable gulf that separates the sinner from the Savior—who pardons

that He may purify, who saves that He may sanctify—rests on these two abutments—the forgiveness of sins through simple, penitent, obedient faith in a crucified Redeemer, and the purifying of the heart and empowering of the soul through the anointing of the Holy Spirit, given by its risen and ascended Lord, and received not by works, but by faith. Remove either of these abutments and the bridge falls ...¹⁴

Thus, the critical experience of holiness, involving the death of the “old man” and the impartation of the fullness of the Holy Spirit, is made possible solely through the work of Jesus Christ in his life, death, and resurrection.¹⁵

Union with Christ is made possible by the baptism of the Holy Spirit, equipping the believer for effective service. In fact, mission requires this experience for power and purity. Christ, as Savior and Sanctifier, pardons that he might purify and empower for service.¹⁶ The Army’s motto—“saved to save”—finds expression in Brengle’s holiness doctrine. A clean heart is prerequisite not only for personal growth, but also for a zeal for souls and perfected love for others.¹⁷

Holiness, for you and for me, is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender and constant love to God and man.¹⁸

This emphasis on purity is evident in Brengle’s definition of holiness as “nothing more nor less than perfect love, for God and man, in a clean heart.”¹⁹

The priority of purity in the experience of entire sanctification is illustrated in Brengle’s treatment of Acts 15:9 and Isaiah 1:1-20.²⁰ What is the heart cleansed from? Brengle’s practical holiness delineates the nature of the “sinful tempers” that pollute the heart:

Holiness is a state in which there is no anger, malice, blasphemy, hypocrisy, envy, love of ease, selfish desires for good opinion of men, shame of Cross, worldliness, deceit, debate, contention, covetousness, nor any evil desire or tendency of the heart.²¹

No sexual impurity is to be allowed, no unclean habit is to be indulged, no appetite is to be permitted to gain the mastery; but the whole body is to be kept under and made the servant of the soul.²²

Heart purity is a result of Christ’s divine nature imparted to man.²³ “Holiness is that state of our moral and spiritual nature which makes us like Jesus in His moral and spiritual nature.”²⁴ Brengle insists on the necessity of intimate knowledge of and union with the person of Jesus Christ in sanctification. “The baptism of the Holy Ghost is to bring us into union with Christ ...” True knowledge of Jesus is experien-

tial—"by joyful union with the risen Christ."²⁵ This "spiritual union" is one that involves unity of "will, faith, suffering, and purpose." The secret of such knowledge and relatedness is found in daily communion with Christ by the Holy Spirit.²⁶

Intimate fellowship with Christ is the basis of Brengle's understanding of holiness. The relational nature of holiness, however, must not only take in man's relationship with God, but also man's relationship with man. This is especially true within the Body of Christ. "The religion of Jesus is social. It is inclusive, not exclusive. We can have the glory only as we are united." Brengle turns to John 17 to elaborate on sanctified unity. Christians, like the disciples, need to be united—"one as He and the Father are one, that they might be the habitation of God upon earth, and that the world, seeing this, might believe on Him."²⁷ The basis for this unity is the indwelling presence of Christ's spirit. "The spirit of Jesus in the heart, which is the spirit of holiness, makes all men brothers and brotherly."²⁸

In *Helps To Holiness*, Brengle defines holiness as "pure love." The baptism of the Holy Spirit is a "baptism of love." As "perfect deliverance from sin," holiness is a state free from intentional sin, free from doubt or fear, "in which God is loved and trusted with a perfect heart." Christian perfection is not absolute, angelic, or Adamic perfection, rather, it is relative to man's natural limitations as a fallen creature.²⁹ The "second work of grace" is available to all believers in this life, and it is not to be equated with growth in grace. It is the uprooting of the sin nature and the instantaneous implanting of the divine nature. Although growth is essential in order to maintain the "blessing," the critical nature of entire sanctification is emphasized.³⁰

Brengle characterizes entire sanctification as an experience of "spiritual warfare." Although holiness frees the individual from bondage to sin, this liberty can only be maintained by "continual warfare with Satan." The Pauline phrase "good fight of faith" (1 Timothy 6:12) is applied to the experience of entire sanctification. Brengle understands this "fight" as necessary in order "to hold fast his faith in ... the Holy Spirit's sanctifying and keeping power." Once claimed by faith, God's sanctifying presence is not to be doubted, for to do so is to grieve the Holy Spirit. This struggle against doubt is understood as spiritual warfare against Satan. An "evil heart of unbelief" is characterized as "Satan's stronghold" against salvation or sanctification.³¹

It is a fight of faith, in which the soul takes hold of the promise of God, and holds on to it, and declares it to be true in spite of all the devil's lies, in spite of all circumstances and feelings to the contrary, and in which it obeys God,

whether God seems to be fulfilling the promise or not.³²

Brengle's pneumatology is subordinated to his Christology, in that the work of the Holy Spirit in entire sanctification points the believer to a greater appreciation of Christ. "The great work of this Holy Guest is to exalt Jesus." It is only "through His precious blood [that] we are saved and sanctified."³³ In Brengle's understanding of the role of the Holy Spirit in revealing Christ, the mediatorial function of the Spirit is stressed.

He [Christ] had been revealed to them in flesh and blood, but now He was to be revealed in them by the Spirit; and in that hour [Pentecost] they knew His divinity, and understood His character, His mission, His holiness, His everlasting love and His saving power as they otherwise could not, had he lived with them in the flesh to all eternity.³⁴

Whereas the flesh-and-blood Christ could only reveal locally, the resurrected and glorified Christ reveals universally by the Holy Spirit in prevenient, justifying, and sanctifying grace. "This Advocate is the other self of Jesus; in Him we have Jesus evermore with us in the Spirit, and without Him we lose Jesus as Savior and Lord ..." ³⁵ The Holy Spirit not only reveals the living Word, but also inspires the written Word, interpreting both to the believer. Inspiration is understood not only in terms of the production of scripture, but also in terms of the individual's interpretation of scripture.³⁶

Brengle, like Booth, viewed regeneration as partial sanctification—thus, implicitly defective in scope. Although the Holy Spirit is active in conviction of sin, repentance, faith, forgiveness of sins, assurance of salvation, and empowering for spiritual warfare in the experience of the believer, Brengle views such work as preparatory.³⁷ His understanding of the work of the Holy Spirit prior to entire sanctification involves the presence of the Spirit as an outside agent. The concept of the new nature wrought in the believing heart by an act of regeneration is curiously absent (as it was in Finney's theology).³⁸ In regeneration, there is salvation from the voluntary commission of sin and the binding of the "old man." Entire sanctification is the completion of the work only begun at regeneration. Thus, justification and regeneration are viewed as an intermediate state in the work of salvation. Full salvation does not come only in glorification, but is the present "privilege of all believers."³⁹

Perseverance in holiness is conditional, requiring "continual joyful and perfect consecration;" "steadfast, childlike faith;" prayer to and communion with the Lord; "diligent attention to the Bible;" confession of the experience, and "aggressive"

efforts to get others to experience it; "self-denial;" and "no resting in present attainments."⁴⁰ The Holy Spirit is the agent of assurance, providing knowledge of acceptance with God, salvation, and sanctification. The "witness of the Spirit" is aimed at the "consciousness" which responds in kind: "My own spirit witnesses that I am a new creature."⁴¹ Brengle emphasizes the person of the Holy Spirit (the "Holy Guest"), rather than the experience of Holy Spirit baptism.

He is not a mere influence, passing over us like a wind or warming us like a fire. He is a Person, seeking entrance into our hearts that he may comfort us, instruct us, empower us, guide us, give us heavenly wisdom, and fit us for holy and triumphant service.⁴²

Like William Booth, Brengle emphasized union with the person of Christ in entire sanctification. The indwelling of Christ involves the receiving of the Holy Spirit into the mind, will, and affections.⁴³ This "spiritual union" is maintained by daily communion with Christ by the Holy Spirit.⁴⁴ Holiness has to do with both body and soul (1 Thess. 5:23), and involves the imparted (in contrast to imputed) righteousness of Christ, active in the sanctified believer, and interacting with the human agent in a synergistic fashion. The "blessing" is not to be sought, in and of itself, but is only important in relation to the "keeping" of Christ—the "result of His indwelling" in the heart.⁴⁵

In dealing with the subject of the person of the Holy Spirit indwelling the sanctified, Brengle presents an interesting analogy between the incarnation of Jesus and the taking possession of human flesh by the Holy Spirit in entire sanctification.

When Jesus came, a body was prepared for Him (Heb. 10:5), and through that body He wrought His wondrous works; but when the other Comforter comes, He takes possession of those bodies that are freely and fully presented to Him, and he touches their lips with grace; He shines peacefully and gloriously on their faces; He flashes beams of pity and compassion and heavenly affection from their eyes; He kindles a fire of love in their hearts, and lights the flame of truth in their minds. They become His temple, and their hearts are a holy of holies in which His blessed presence ever abides, and from that citadel He works, enduing the man who has received Him with power.⁴⁶

Elsewhere, Brengle equates the baptism of the Holy Spirit with the revelation of the resurrected Christ in the heart. The power of the resurrection is the power of the Holy Spirit. In the experience of Spirit baptism, therefore, the power and presence of the resurrected Christ are mediated to the believing heart, resulting in spiritual

communion and fellowship. True knowledge of Christ is thus experientially realized in union with Him.⁴⁷ Since the Spirit mediates Christ directly to the heart, all other mediators are unnecessary.

Those who have not the Holy Spirit, or who do not heed Him, fall easily and naturally into formalism, substituting lifeless ceremonies, sacraments, genuflections, and ritualistic performances for the free, glad, living worship inspired by the indwelling Spirit.⁴⁸

Brengle and the Appropriation of Holiness

Brengle advocated a certain degree of synergism in both the experience of conversion and that of entire sanctification.

God and man must work together, both to save and to sanctify ... To get the priceless gift of the Holy Spirit—a clean heart, we must work together with God. On God's side, all things are ready, and so He waits and longs to give the blessing; but before He can do so, we must do our part, which is very simple, and easily within our power to do.⁴⁹

The first step in man's "work" is recognizing and confessing the need for holiness. This is possible only for those who have experienced justification and have received "spiritual eyes." The next step is believing not only that the blessing is personally available, but that it is presently available. "You must believe that it is for you *now*." The final step is one of total consecration to God, otherwise described as "coming to Jesus for the blessing with a true heart." This blessing results in "perfect cleansing from sin, perfect victory over the Devil, and the Holy Spirit to dwell in our clean hearts to teach and guide and comfort us..."⁵⁰

Brengle emphasized three essential truths concerning the appropriation of the experience of holiness. "First, that men cannot make themselves holy ... Second ... that the blessing is received by faith ... Third ... that the blessing is to be received by faith now."⁵¹ Sanctification is distinguished from consecration in that the former involves more than giving, but also entails receiving. God sanctifies those who not only consecrate their lives to him, but also, seek the blessing of holiness. Although sanctification requires seeking, it is still God's work, to be waited on patiently and by faith.⁵²

Entire sanctification is the gift of God in response to "full consecration and childlike faith in Him." If the conditions are met, one must exercise sanctifying faith until God confirms the experience of heart holiness by "the mighty workings of the Spirit."⁵³ Hindrances to the life of holiness are "imperfect consecration" and "im-

perfect faith," which are indicative of heart impurity. A clean heart is the necessary vessel for perfect love; and a clear conscience toward God and man issues from a "faithful discharge of duty and simple faith without any hypocrisy."⁵⁴

In relation to the experience of the second blessing, Brengle distinguishes between the grace and gift of faith. The "grace of faith" is that which enables every person to come to God. In this sense, Brengle is in line with the Wesleyan understanding of prevenient grace. The "gift of faith," however, is subsequent to the bestowed ability. Those who exercise this ability are given the gift of faith by the Holy Spirit, thus enabling them to discern spiritual truth. The grace of faith brings assurance, which is prerequisite to receiving the gift of faith. Brengle views as dangerous any claiming of the gift before fully exercising the grace of faith.⁵⁵

Holiness, as the work of God, is dependent on his sovereign grace. Thus, it is received by faith, not by works. "He [God] will do it today—now—this moment, if you will but believe."⁵⁶ When Brengle urges his readers to appropriate the second blessing "now," he is stressing the need to expect it at a definite point in time, and to desire it in the present.⁵⁷ Those who trust God "for present cleansing from all sin" must "keep steadily looking to Him for ... the filling of their hearts with the fire of perfect love."⁵⁸ Although entire "sanctification is an instantaneous act,"⁵⁹ it requires a process of "diligently seeking"⁶⁰ and waiting on God.

Beware of urging them to claim a blessing God has not given them. Only the Holy Ghost knows when a man is ready to receive the gift of God, and He will notify that man when he is to be blessed ... Let no one suppose that the grace of faith will have to be exercised a long time before God gives assurance.⁶¹

The wait does not have to be long, but the seeker must nonetheless wait on God by faith.⁶²

What patient, waiting, expectant faith reckons done, the baptism of the Holy Ghost actually accomplishes. Between the act of faith by which a man begins to reckon himself "dead indeed unto sin, but alive unto God" ... and the act of the Holy Spirit, which makes the reckoning good, there may be an interval of time; but the act and state of steadfastly, patiently, joyously, perfectly *believing*, which is man's part, and the act of baptizing with the Holy Ghost, *cleansing* as by fire, which is God's part, bring about the one experience of entire sanctification ...⁶³

The period of "patient waiting" can be "shortened by mutual consent."⁶⁴ Consecration and faith are the conditions that need to be met and "maintained against all

contrary feelings" for God to "suddenly come into His holy temple, filling the soul with His presence and power."⁶⁵

Brengle encouraged those who sought the blessing of holiness to be patient, trusting, and expectant in waiting for God to witness to their heart cleansing.⁶⁶ "Is it right to wait till the assurance comes? Yes, certainly. That is the one thing for you to do ... quietly, patiently wait on the Lord ..."⁶⁷ The Holy Spirit is the agent of assurance,⁶⁸ providing knowledge of acceptance with God, salvation, and sanctification. The "witness of the Spirit" is aimed at the "consciousness" which responds in kind. "My own spirit witnesses that I am a new creature ... My conscience bears witness that I am honest and true in all my purposes and intentions."⁶⁹

Active waiting on the witness of the Holy Spirit is essential to the holiness theology of Brengle. "There is no substitute for much wide-awake, expectant, secret waiting upon God for the outpouring of the Holy Spirit ..."⁷⁰ The time interval between the "act of faith" and the "act of the Holy Spirit" in the experience of entire sanctification is not defined, thus encouraging constant and expectant waiting.⁷¹ Although God may not bestow the blessing "now," it is to be expected "now." There is an obvious tension between the immediacy of the experience and the need to wait for it. Active waiting involves the continuing exercise of faith until the witness of the Spirit comes.⁷²

They must wait on God and cry to Him with a humble, yet bold, persistent faith till He baptizes them with the Holy Ghost and fire. He promised to do it, and He will do it, but men must expect it, look for it, pray for it, and if it tarry, wait for it.⁷³

Brengle insists that "there is but one way" to know one has experienced entire sanctification, "and that is by the witness of the Holy Spirit."⁷⁴

Brengle's Influence on Salvation Army Pneumatological Development

To properly assess the role of Brengle in shaping Salvation Army holiness doctrine, it is essential to understand the religious milieu of his day. As a part of the late nineteenth century British holiness revival, the Army's theological foundations must be examined in the light of the pneumatological priorities of the nineteenth century holiness movement. The pneumatological emphases of John Wesley and eighteenth century Methodism resurfaced in America during the mid-nineteenth century in both Oberlin and Wesleyan perfectionism. Although finding its roots in Wesley and early Methodism, the British holiness revival was mediated by American perfectionist

evangelists, as evidenced in the impact of James Caughey and Phoebe Palmer on the Booths themselves.⁷⁵

The American holiness movement gained a wide hearing in Victorian England, by communicating an optimism that was attractive to a pessimistic age. An era marked by "transition" and "doubt" needed a form of Christianity that would minister to the problems of the day. Practical Christianity was popular to a generation of those who had lost faith in the relevance of their religious institutions. The holiness revival in England was a "revival of hope" in an age of despair.⁷⁶ The "new era of American pietism"⁷⁷ that Perry Miller sees as characterizing the pre-Civil War religious milieu in America was transplanted to England by the nineteenth century holiness movement, with an accompanying emphasis on experience rather than doctrine. Practical Christianity was supported by a holiness message that offered both "certainty" and "immediateness" to a troubled and burdened people.⁷⁸

William and Catherine Booth were significantly influenced by the American holiness movement through the Palmers' holiness revivals and earlier campaigns by James Caughey in England. Caughey was instrumental in William Booth's ministerial decision-making.⁷⁹ Phoebe Palmer's teaching on entire sanctification influenced the Booths' holiness theology.⁸⁰ In addition, her revival preaching provided the impetus the shy and reserved Catherine Booth needed to begin her own effective public ministry. Although the Palmers returned to America in 1864, their revival activity proved helpful in paving the way for the 1870s British campaigns of Robert Pearsall and Hannah Whittall Smith, Asa Mahan, William Boardman, Dwight L. Moody, and Ira Sankey. Charles Finney had briefly taken part in the earlier English holiness revival, but his writings had a greater effect on the propagation of perfectionist revivalism than his presence. The legacy bequeathed to the British holiness revival by American perfectionist evangelists and writings would eventually feed back into the home movement with the beginning of the Salvation Army's work in the United States in 1880.⁸¹

The critical nature of entire sanctification was rooted in John Wesley's teaching on a definite second work of grace. In the nineteenth century holiness revival, however, this crisis experience became more distinct from the Wesleyan emphasis on a critical point in a growth process.⁸² The blending of American revivalism and perfectionism resulted in a stress on the immediacy and completeness of the "second blessing," received by faith and consecration. The chief advocate of this new interpretation of Wesleyan perfectionism was Phoebe Palmer.

Phoebe Palmer was concerned with the urgency of claiming the biblical promise of the fullness of the Spirit. In what has been called her “altar phraseology,”⁸³ Palmer insisted that Christ, as the altar, sanctified the gift when such was placed on the altar in a consecrated manner. Thus, faith in God’s promise and active and full consecration yielded instantaneous sanctification. Emphasis was placed on the witness of the believer and of the Spirit. The latter did not always accompany the work of entire sanctification, but would eventually come to those believers who gave “regular public testimony to what God had done.” Nathan Bangs, a Methodist holiness advocate, warned of the dangers involved in claiming a work of the Spirit without the accompanying witness of the Spirit to the completion of this work. The “witness controversy” led others to redefine the nature of the witness, resulting in emphases on emotional and physical evidences of the Spirit’s presence.⁸⁴

Mrs. Palmer taught that the “shorter way” of holiness is available to all, by faith. God requires “present holiness” and has made this “duty” plain. A sacrifice of entire consecration is preliminary to the necessary and attainable state of “purity of intention.” Such a sacrifice is acceptable to God only “through Christ,” the agent of sanctification, by faith. Faith must precede feeling, and never be held back by lack of emotion. The promises of God are to be received in the present by the exercise of faith, believing that God is faithful and that his promises are for subjective appropriation.⁸⁵ Faith in God’s faithfulness and unchanging nature is the guarantee of receiving the “second blessing.” “The act, on your part, must necessarily induce the promised result on the part of God.”⁸⁶

In speaking on the unchangeable government of the “kingdom of grace,” Mrs. Palmer draws out the implications of this fact with regard to faith:

The reason why you were not before blessed ... was not because God was unwilling to meet you, but wholly from delay on your part in complying with the conditions upon which you were to be received. The *moment* you complied with these, you found the Lord.⁸⁷

The principle of appropriating faith is applied to both justification and sanctification. The blood of Christ is efficacious to cleanse from all sin, sanctifying those who “make the required sacrifice” (consecration) by faith. Not only is Christian perfection possible in this life, but obligatory. It is not only a privilege, but also a duty. It is the “state of supreme love to God; where all the powers of body and mind are perfectly subject to love’s control, and ceaselessly offered up to God through Christ.” To doubt the attainability and reality of Christian perfection is thus to de-

value the atonement and its effects. Full salvation has not only already been purchased, but is "already yours," if compliance with the conditions is accompanied by appropriating faith. God commands us to believe and receive, and he would prove unreasonable if the power to be obedient did not accompany the command. "Simple faith," when exercised, appropriates the merits of Christ and makes possible entire sanctification. "You may have this full salvation now—just now."⁸⁸

Palmer is careful to distinguish the seeking of holiness by faith and the seeking of it by works. The correctness of the former approach is evidenced in her three admonitions for those seeking the experience of entire sanctification: "Expect it by *faith*. Expect it *as you are*. Expect it *now* " These three emphases are interconnected ("If you seek it by faith, you must expect it as you are; and if as you are, then expect it now"), and are based on the priority of grace and the faithfulness of God.⁸⁹

In her eagerness to advance the theology of holiness, however, Mrs. Palmer went beyond John Wesley in her propagation of perfection. Wesley's doctrine of perfect love aimed at developing pure, godly intention through the purgation of internal impurities. Phoebe Palmer, on the other hand, emphasized willful consecration and sudden crisis. She likened entire sanctification to baptism, external evidence to an internal work. Mrs. Palmer's "altar theology" sought to emphasize the grace of God in sanctifying every human self-sacrifice placed upon it. Whereas Wesley spoke of the witness of the Spirit to the attainment of perfect love, Palmer believed that the promises in scripture were witness enough. Once the scriptural conditions were met, the believer could claim by faith the experience of perfect love. All that was necessary to receive was to believe. Unlike Wesley's emphasis on the appropriation of all grace (including holiness) by faith, Phoebe Palmer emphasized the state of grace, appropriated and guaranteed by faith in God's promises.⁹⁰

With the development of Wesleyan perfectionism in the nineteenth century holiness movement, the emphasis on the critical nature of sanctification was isolated from Wesley's balanced view of perfect love as a crisis within a growth process. One of the most important catalysts for this theological development was the utilitarian and pragmatic spirit of the age. The revivalists of perfectionism sought to make Christianity practical.⁹¹ Entire sanctification was not a mystical quest, but rather the instantaneous perfecting in love of the believer, fitting one for service. Following in the tradition of Wesley's dictum: "there is no holiness but social holiness," the holiness movement emphasized the transforming power of God's Spirit as the basis for social reform. The moral strivings of the age were answered by the

perfectionist awakening in mid-nineteenth century America, which found its roots in the Wesleyan revival of the previous century.⁹²

One crucial point of investigation in discussing Salvation Army holiness theology in relation to the nineteenth century holiness movement is at the point of sanctifying faith. In contrast to Wesley's emphasis on the assurance of the blessing as a witness of God's Spirit testifying with our spirits, early Salvation Army holiness theology (as mediated to the Booths by James Caughey and Phoebe Palmer) opted for a naked faith approach.⁹³ Once one has fulfilled the conditions for entire sanctification (consecration and faith), holiness can be claimed as complete.

In the Army's early years, people were encouraged to ask for the assurance, but the blessing was accepted by naked faith prior to any assurance.⁹⁴ Representative of such a position was the J. A. Wood, whose book on sanctification influenced early Salvation Army pneumatology. He believed that in order for faith to be "pure," it must be "naked"—i.e. faith prior to the witness of the Spirit.⁹⁵ William Booth concurred: "Remember, the most naked faith is the most efficacious."⁹⁶ This emphasis is reflected not only in Booth's teaching, but also in other early Army literature, much of which is heavily dependent on the holiness theology of Phoebe Palmer.⁹⁷

The tension between the immediacy of expectation and the waiting upon God for the assurance of sanctification, as found in Brengle's holiness theology, is not dealt with in early Salvation Army pneumatology.⁹⁸ The immediacy of the experience of entire sanctification, appropriated by simple faith, was the predominant teaching.⁹⁹ Although Brengle would concur with the receiving of second blessing *sola fide*, the witness of the Spirit is essential for one to know that the blessing has been given. His writings, especially *Helps to Holiness* and *Heart Talks On Holiness*, both written prior to the turn of the century, are more "Wesleyan," in that they emphasize the need to wait on the Lord for his witness and assurance. Thus, it was Brengle's role to direct the Salvation Army away from the emphases of Phoebe Palmer and the misuse of her altar theology in popular piety to a more orthodox Wesleyan expression.¹⁰⁰

The corrective that Brengle's theology presented, not only served to moderate earlier American holiness emphases within the movement, but also influenced Salvation Army pneumatological development. The interpenetration of transatlantic holiness theologies as mediated through the ministry and message of Samuel Logan Brengle, helped center Salvation Army holiness theology in the tradition of Wesley, maintaining a balanced tension between active faith and patient waiting in the experience of entire sanctification.

Notes:

1. See Clarence W. Hall, *Samuel Logan Brengle: Portrait of a Prophet* (New York: The Salvation Army, 1933); Alice R. Stiles, *Samuel Logan Brengle: Teacher of Holiness* (London: The Salvation Army, 1974); William Clark, *Samuel Logan Brengle: Teacher of Holiness* (London: Hodder and Stoughton, 1980); and Sallie Chesham, *Peace Like a River* (Atlanta: The Salvation Army, 1981). These works do contain some valuable primary source material, but lack the necessary bibliographic information for critical analysis of references.

2. See Daniel Steele, *Love Enthroned: Essays on Evangelical Perfection* (New York: Hunt and Eaton, 1875); "Let Go and Trust," *War Cry* 82 (July 14, 1881); *A Defense of Christian Perfection; Or, A Criticism of Dr. James Mudge's Growth In Holiness Toward Perfection* (New York: Hunt and Eaton, 1896); *The Gospel of the Comforter* (Boston: Christian Witness Co., 1897); *Hints For Holy Living, Selections from the Milestone Papers* (Kansas City, MO: Beacon Hill Press, 1959); Daniel Steele's literary contribution to the late nineteenth century holiness movement also included introductions to Catherine Booth's books on Godliness (Boston: McDonald and Gill Co., 1883); and *Aggressive Christianity* (Boston: Christian Witness, 1883).

3. "The Christian's Secret of a Happy Life cleared my mental path into the way of holiness." Samuel Logan Brengle, "Light and Letters on Books," *Staff Review* 6, 1 (January 1926): 66.

4. See Hall, pp. 56-57; Chesham, pp. 26-27. Brengle's holiness experience parallels his mentor's "testimony." See Steele, *Love Enthroned*, pp. 268 ff. Steele's influence on Brengle's understanding of entire sanctification, however, was theological as well as experiential. As one "who defended ably ... the traditional Wesleyan position," Steele served as a model for Brengle in mediating "Wesley" back into 19th century holiness thought, as embodied in early Salvation Army pneumatology. John L. Peters, *Christian Perfection and American Methodism* (New York: Abingdon Press, 1956), p. 165.

5. "God had spoken to my inmost soul in those words, and especially in the words 'to cleanse us from all unrighteousness,' and with my whole heart I believed and in that moment a deeper and more assured peace ... took possession of my heart. I knew that I was clean, and my fellow students in the school of theology who saw me immediately after said they recognized the inward work by the deep peace and light reflected on my face." Samuel Logan Brengle, *Fifty Years Before and After* (n.p.: National Association For the Promotion of Holiness, 1935), p. 11; cf. S. L. Brengle, *Guest of the Soul* (Atlanta: The Salvation Army, 1978), p. 124.

6. In Hall, p. 59; cf. S. L. Brengle, "Full Salvation—My Personal Testimony," *The Field Officer* 20, 4 (April 1912): 137-38.

7. In Hall, p. 60; cf. Brengle, *Fifty Years Before and After*, pp. 13-14.

8. S. L. Brengle, "After Twenty-Nine Years: A Personal Testimony," *The Officer* 21, 11 (November 1913): 546.

9. In the aftermath of his wife's death, Brengle wrote that "Holiness unto the Lord" was the foundation and keeping power of his marriage. S. L. Brengle, "Holiness—A Working Experience in the Hour of Affliction and Death: A Personal Testimony," *Officer* 6, 23 (June 1915): 41922.

10. In a letter to his wife on June 20, 1887, Brengle wrote: "I feel that my work will be particularly to promote holiness. I should like to be a Special to go about and hold halfnights of prayer just to lead people into the experience of holiness." In Hall, p. 91. Ten years later, Brengle's prophetic words to his wife were fulfilled with his appointment to the position of "National Spiritual Special."

11. Published in book form in 1895, *Helps to Holiness* sold a quarter of a million copies in twelve languages during Brengle's lifetime. See Frederick Coultts, *The Better Fight: The History of the Salvation Army*. Vol. 6: 1914-1946 (London: Hodder and Stoughton, 1973), p. 141.

12. *Love Slaves*, 1923; *Resurrection Life and Power*, 1925; *Guest of the Soul*, 1934; and *Fifty Years Before and After*, 1935. These works evidence Brengle's practical and straightforward approach to spiritual issues. None of them represent a systematic presentation of holiness theology, but rather "helps" and "heart talks" on experiential religion.
13. See Edward H. McKinley, *Marching to Glory: The History of the Salvation Army in the United States of America, 1880-1980* (San Francisco: Harper and Row, 1980), p. 34.
14. S. L. Brengle, *Love Slaves* (Atlanta: The Salvation Army, 1960), pp. 68-69; cf. S. L. Brengle, *Wait On The Lord: Selections From the Writings of Samuel Logan Brengle*, ed. by John Waldron (New York: The Salvation Army, 1960), p. 4; S. L. Brengle, "The Holiness Standard of the Salvation Army in Teaching and Practice," *Officer* 23, 3 (March 1915): 145-51; S. L. Brengle, "Maintaining the Holiness Standard," *Officer* 50, 6 (June 1930): 441-42.
15. S. L. Brengle, *Heart Talks On Holiness* (New York: The Salvation Army, 1897), pp. 12, 1921; Cf. Brengle, *Guest of the Soul*, p. 11.
16. S. L. Brengle, *Heart Talks On Holiness*, pp. 37-44; Brengle, *Love Slaves*, pp. 68-69. Cf. Brengle, *Wait On The Lord*, p. 11; Steele, *Love Enthroned*, pp. 303 ff.
17. Brengle, *Heart Talks On Holiness*, pp. 37-44; Brengle, *The Way of Holiness* 5th ed. (New York: The Salvation Army, 1911), pp. 77-82; S. L. Brengle, *The Soul Winner's Secret* (n.p.: The Salvation Army, 1897) p. 1; S. L. Brengle, "Holiness and Zeal for Souls," *Officer* 31, 5 (December 1920): 525-26. Cf. S. L. Brengle, "Officers Who Burn and Shine!" *Officer* 38, 2 (February 1924): 139.
18. Brengle, *Wait on the Lord*, p. 24.
19. Brengle, *Way of Holiness*, p. 15.
20. S. L. Brengle, *When the Holy Ghost Is Come* (New York: The Salvation Army, 1909), p. 32
21. S. L. Brengle, *Helps to Holiness* (London: The Salvation Army, 1955), p. 2
22. Brengle, *Way of Holiness*, p. 22
23. S. L. Brengle, *Resurrection Life and Power* (London: The Salvation Army, 1925), p. 184.
24. Brengle, *Heart Talks On Holiness*, p. 17; See Brengle, *Way of Holiness*, p. 2.
25. S. L. Brengle, "A Man in Christ: The Sons of God Unveiled," *Officer* 25, 2 (February 1917): 124; Brengle, *Guest of the Soul*, pp. 53, 76. In fact, the baptism of the Holy Spirit is not only understood by Brengle as communion with the resurrected Christ in the heart, but also as "personal and living" evidence of the resurrection. Brengle, *Resurrection Life and Power* (London: The Salvation Army, 1925), p. 14.
26. Brengle, *Heart Talks On Holiness*, pp. 96-101, 81-82; Brengle, *Helps to Holiness*, p. 99.
27. S. L. Brengle, *At the Center of the Circle: Selections From Published and Unpublished Writings of S L Brengle*, edited by John D. Waldron (Kansas City: Beacon Hill Press, 1976), pp. 38, 42.
28. Cited in Hall, p. 271.
29. Brengle, *Helps to Holiness*, p. 2; Brengle, *The Guest of the Soul*, pp. 81-82; Brengle, *Heart Talks On Holiness*, p. 17.
30. Brengle, *Helps to Holiness*, pp. 5 ff., 103-104. Cf. *Heart Talks On Holiness*, p. 17; S. L. Brengle, *The Way of Holiness*, 5th ed. (New York: The Salvation Army, 1911), pp. 2, 6-7; Brengle, *Fifty Years*, p. 18.
31. Brengle, *Helps to Holiness*, pp. 20, 27-28, 30.

32. Ibid., p. 31.
33. Brengle, *Wait on the Lord*, p. 32; Brengle, *Helps to Holiness*, p. 25. Cf. Brengle, *Heart Talks On Holiness*, pp. 1-8, 19-21.
34. Brengle, *Helps to Holiness*, pp. 89-90; cf. Brengle, *Love Slaves*, p. 11; "The Paraclete's *Ecce Homo*" in Daniel Steele, *The Gospel of the Comforter* (Boston: Christian Witness, 1904), pp. 160 ff.
35. S. L. Brengle, "The Way to Pentecost," *Officer's Review* 2, 2 (March - April 1933): 127.
36. Brengle, *Helps to Holiness*, p. 136; S. L. Brengle, *When the Holy Ghost Is Come*, p. 117; Brengle, *Resurrection Life and Power*, pp. 166, 168-77.
37. S. L. Brengle, "The Blessedness of the Pentecostal Baptism," *Staff Review* 10, 2 (April 1930): 189.
38. Brengle admits that "in some measure" the indwelling of the Holy Spirit begins at conversion, but that a second work of grace is needed to pluck out the remaining "roots of bitterness" within. The indwelling fullness and purity of God cannot be experienced until the individual is "sanctified wholly." Thus, Brengle interprets holiness as purity, not maturity. Brengle, *Way of Holiness*, pp. 6-7; cf. Steele, *Love Enthroned*, pp. 27-33.
39. Brengle, *Heart Talks On Holiness*, p. 59; Brengle, *When the Holy Ghost Is Come*, p. 17; Brengle, *Way of Holiness*, pp. 31-36. Cf. Steele, *The Gospel of the Comforter*, pp. 104 ff.
40. Brengle, *Heart Talks On Holiness*, pp. 45-51, 94.
41. Brengle, *When the Holy Ghost Is Come*, pp. 34-35.
42. Brengle, *Guest of the Soul*, p. 46; cf. S. L. Brengle, "The Holy Guest of the Soul," *Staff Review* 10, 1 (February 1930): 56-60.
43. S. L. Brengle, "God's House of Flesh and Blood," *Officer* 38, 2 (November 1917): 685-88.
44. Brengle, *Heart Talks On Holiness*, pp. 81-82, 96-101.
45. Brengle, *Way of Holiness*, pp. 42-51, 67.
46. Brengle, *When the Holy Ghost Is Come*, pp. 54-55. Thus, the Holy Spirit indwells and empowers "bodies," not the Body of Christ. Holiness theology characteristically stresses the individual's experience of sanctification. Wesley stressed the social ramifications of this individualistic experience. Booth emphasized the corporate nature of holiness, in being properly fitted for service. The corporate nature of holiness, apart from the individual holiness of its members, however, is not addressed.
47. Brengle, *Guest of the Soul*, pp. 47-49, 53, 76; Brengle, *Resurrection Life and Power*, pp. 6-8, 14.
48. Brengle, *When the Holy Ghost Is Come*, p. 61.
49. Brengle, *Way of Holiness*, pp. 18-19.
50. Ibid., pp. 24-26.
51. Brengle, *Helps to Holiness*, pp. 103-104.
52. Ibid., p. 125.
53. Brengle, *Heart Talks On Holiness*, p. 16.
54. Brengle, *Helps to Holiness*, pp. 13-17; Brengle, *Way of Holiness*, p. 16.
55. Brengle, *Helps to Holiness*, pp. 62, 100.

56. S. L. Brengle, "A Perfect-Hearted People," *Officer*, 44, 3 (March 1927): 190.
57. Brengle, *Helps to Holiness*, pp. 112-113; cf. Steele, *Love Enthroned*, pp. 55 ff.
58. S. L. Brengle, "How to Get People Sanctified Wholly," *Officer* 6, 8 (August 1898): 238.
59. Brengle, *Fifty Years Before and After*, p. 18.
60. S. L. Brengle, "Officers Who Burn and Shine!" *Officer* 38, 2 (February 1924): 139.
61. Brengle, *Fifty Years Before and After*, p. 63.
62. Brengle, *Helps to Holiness*, p. 113. Cf. Daniel Steele, "Let Go and Trust," *War Cry* 82 (July 14, 1881) n.p.: "Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith." See also the personal testimony of Steele, *Love Enthroned*, pp. 291-92.
63. Brengle, *When the Holy Ghost Is Come*, pp. 16-17; cf. Brengle, *Resurrection Life and Power*, pp. 6-8.
64. S. L. Brengle, "Is the Baptism With the Holy Ghost a Third Blessing?" *Officer* 49, 4 (October 1929): 273.
65. Brengle, *Heart Talks On Holiness*, p. 94.
66. Brengle, *Helps to Holiness*, p. 112; Brengle, *Heart Talks On Holiness*, p. 94.
67. S. L. Brengle, "To Elijah Under the Juniper Tree: A Letter to a Depressed Officer," *Officer* 48, 6 (June 1929): 506-507.
68. "Many years ago God kindled a great fire of love in my heart, and filled me with assurance." S. L. Brengle, "How to Get and Keep the Fire," *Field Officer* 15, 6 (June 1907): 212.
69. Brengle, *When the Holy Ghost Is Come*, pp. 34-35.
70. S. L. Brengle, "No Substitute," *Field Officer* 15, 9 (September 1907): 344.
71. Brengle, *When the Holy Ghost Is Come*, pp. 15-16; cf. Steele, *Love Enthroned*, pp. 388-89.
72. Brengle, *Helps to Holiness*, pp. 31 ff.
73. Brengle, *Helps to Holiness*, pp. 124-25; cf. Steele, *Hints for Holy Living*, p. 45.
74. Brengle, *When the Holy Ghost Is Come*, p. 24.
75. Salvation Army historiography has failed to recognize the obvious dependence of the Booths' holiness theology on the pneumatological emphases of the American holiness movement. Early Salvation Army literature often incorporated parts of others' works, without citation, thus leaving the impression that there was no explicit ideological connection, e.g., the devotional works of Phoebe Palmer were republished by the Army press without any mention of her name. This has led most Army historians to miss the vital inter-relationship between the American holiness revivalists and Booth's fledgling movement. See John Kent, *Holding the Fort: Studies in Victorian Revivalism* (London: Epworth Press, 1978), pp. 325-28.
76. Walter E. Houghton, *The Victorian Frame of Mind* (New Haven: Yale University Press, 1980), pp. 63 ff.
77. Perry Miller, *The Life of the Mind in America: From the Revolution to the Civil War* (New York: Harcourt, Brace and World, 1965), p. 93.
78. Melvin E. Dieter, *The Holiness Revival of the Nineteenth Century* (Metuchen, NJ: Scarecrow

Press, 1980), pp. 201-205, 211.

79. Caughey's influence on the holiness theology of William Booth is unclear, although probable. Booth's exposure to the latter's holiness writings indicate an implicit relation. From an early date, The Salvation Army included selections from Caughey's works in their publications; e.g. James Caughey, "Holiness: Your Remedy," *War Cry* 11 (March 6, 1880) n.p. Cf. Harold Begbie, *Life of William Booth, the Founder of the Salvation Army*, 2 vols. (New York: Macmillan, 1920) 1:9, 61-62; Richard Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America 1790-1865* (London: Greenwood Press, 1978), pp. 102 ff.

80. Mrs. Palmer's influence on the Booths was most profound. The Booths' sanctification experiences date back to 1861, two years after their first known contact with Phoebe Palmer. William and Catherine's correspondence to one another from this period reflects a direct dependence on Mrs. Palmer's holiness thought, especially her "altar theology." See Frederick de Lautour Booth-Tucker, *The Life of Catherine Booth*, 2 vols. (New York: Fleming Revell, 1892) 1: 206, 208-209; Kent, *Holding the Fort*, pp. 326-327. In addition, some Salvation Army doctrinal language and hymnody is directly borrowed from Phoebe Palmer. See *The Doctrines and Discipline of the Salvation Army* (London: The Salvation Army, 1881) n.p.; *Songs of the Salvation Army* (London: The Salvation Army, 1878), "Holiness Section"—# 445-484; *Holiness Hymns* (London: The Salvation Army, 1880), # 4, 32; Kent, *Holding the Fort*, pp. 336-40.

81. Dieter, *Holiness Revival*, pp. 60-61, 156; Kent, *Holding the Fort*, pp. 295 ff.

82. Note, by way of contrast, Daniel Steele's balanced view of sanctification as a "gradual" and "instantaneous" work. *Love Enthroned*, p. 337.

83. Actually, Palmer's "altar theology" is directly derived from the writings of Adam Clarke. See Phoebe Palmer, *Entire Devotion to God* (London: The Salvation Army, n.d.), pp. 40-41; Kent, *Holding the Fort*, pp. 321-22.

84. Dieter, pp. 33-34; Melvin E. Dieter, "Wesleyan-Holiness Aspects of Pentecostal Origins," in Vinson Synan, *The Holiness-Pentecostal Movement in the United States*. Grand Rapids: Eerdmans Pub. Co., 1971), pp. 62-63. Cf. Peters, *Christian Perfection and American Methodism*, p. 113.

85. Phoebe Palmer, *The Way of Holiness, With Notes By the Way; Being a Narrative of Religious Experience Resulting From a Determination To Be a Bible Christian* (New York: Lane and Scott, 1850), pp. 19, 22-24, 31, 38, 40-41.

86. Phoebe Palmer, *Faith and Its Effects; Fragments From My Portfolio* (New York: W.C. Palmer, 1854), pp. 101-104.

87. Palmer, *Faith and Its Effects*, p. 41.

88. *Ibid.*, pp. 34-35, 41, 52-53, 58.

89. *Ibid.*, pp. 285-86.

90. Charles E. Jones, *Perfectionist Persuasion: The Holiness Movement and American Methodism, 1867-1936* (Metuchen, NJ: Scarecrow Press, 1974), pp. 5-6; cf. Ivan Howard, "Wesley Versus Phoebe Palmer: An Extended Controversy," *Wesleyan Theological Journal* 6, 1 (Spring 1971): 31-40; Charles E. White, *The Beauty of Holiness: Phoebe Palmer as Theologian, Revivalist, Feminist, and Humanitarian* (Grand Rapids: Zondervan, 1986), pp. 125-44.

91. The utilitarian spirit of the holiness revival is evident in the terminology employed by its leaders. E.g., James Caughey's *Christianity In Earnest*; William Boardman's "gospel efficiency"; and Phoebe Palmer's *Faith and Its Effects*.

92. Timothy Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil*

War (Baltimore: Johns Hopkins University Press, 1980), pp. 145-46.

93. Cf. James Caughey, *Earnest Christianity Illustrated* (Boston: J.P. Magee, 1855), pp. 198-99, 202; Kent, *Holding the Fort*, p. 323.

94. See "Subject Notes," *Officer* 1, 3 (March 1893), 88.

95. J. A. Wood, *Perfect Love; Or Plain Things For Those Who Need Them*, 36th ed. (London: The Salvation Army, 1902), pp. 64, 75.

96. William Booth, "Letter from William Booth to the Brethren and Sisters Laboring for Jesus in Connection with the Dunedin Hall Christian Mission, Edinburgh," *The East London Evangelist*, 1 (April 1, 1869), p. 105.

97. See "Sanctification," *The Christian Mission Magazine*, 8 (February, 1876), 35-36; cf. Phoebe Palmer, *Entire Devotion to God*, p. 40. This book was printed by the Army and used as a primer for the teaching of entire sanctification within the movement.

98. Although systematic theology was not stressed, the Army's pneumatological expression was dominated by members of the Booth family and Railton in the first three decades of the movement's existence.

99. See Wood, *Perfect Love*, p. 62; Palmer, *Entire Devotion*, pp. 38, 153, 176-77; W. Bramwell Booth, "The Sheffield Council of War," *The Salvationist*, 11 (April, 1879), 89; W. Bramwell Booth, "What Must I Do?" *War Cry* 31 (July 24, 1880) n.p. Cf. John Rhemick, "The Theology of a Movement: The Salvation Army In Its Formative Years," (Ph.D. dissertation, Northwestern University, 1984), pp. 82-87.

100. Brengle's success in this task is evident in the primary role given to his writings within the Salvation Army from the close of the 19th century to the present. Note also the positive reviews given to his mentor's works as they were republished by the Army in later years: "Milestone Papers, A Book For the Head and the Heart," *Officer* 30, 4 (October 1919): 322-24; "Holiness Vindicated in Scripture and Experience," [Review of Daniel Steele's *Difficulties Removed in the Way of Holiness*] *Officer* 30, 5 (November 1919): 444-45.

General Frederick Coutts and the Doctrine of Holiness

Wayne Pritchett

On September 21, 1899 Frederick Coutts, the first of two sons, was born to John and Mary Coutts, Salvation Army Officers serving in Scotland. As a boy he shared his parents' frequent wanderings in both Scotland and England—attending eleven schools in just ten years! His biographer, Ronald Thomlinson writes of his nondescript boyhood:

Except for his great shyness Frederick was a boy like all other boys and those crucial adolescent years were full of boyish things ... fascinated by the electric and cable trams, by the trains and their time-tables. He knew the stations, the routes and the fares.¹

It was during this time that Coutts remembers one particular summer evening when "suddenly my fidgeting on the hard Presbyterian seat of the church in the little Scottish village where my parents were holidaying ceased" and the Old Testament lesson came alive.²

It should be noted that the pronounced shyness of Frederick Coutts lingered throughout his life causing him to appear to be a very private person. He was very uncomfortable being in the limelight and never wished to draw attention to himself in any setting. It is perhaps for this reason that though he had often counseled others at an Army Mercy Seat, he had never, by his own admission, knelt there in public for himself.³

November, 1917 found Coutts donning the uniform of the Royal Flying Corps, a uniform he would wear until he returned to civilian life in the spring of 1919. During

Wayne Pritchett is a Lt. Colonel in The Salvation Army presently serving as Principal of The Salvation Army College for Officer Training in Toronto, Canada.

these two years he was exposed to a very different lifestyle than he had been accustomed to in his relatively sheltered Salvation Army quarters. By the end of his service with the flying Corps, he was feeling somewhat uncomfortable with his own personal spiritual growth and had no idea of what he wanted to do with his life. He felt that he was in a state of limbo. It was during this painful transition from war and post-war experience that the stirrings of a call to officership emerged. As his father was leading a Sunday evening meeting, he says:

I was given no vision. I heard no voice speaking with the English tongue. No bright light from heaven shone round about me. It came home to me ... that the proclamation of the salvation of God in Christ Jesus should be my vocation. Of what happened I told no man, not even my parents, but made my private application to the proper Salvation Army authority. And no sooner made it but wished to withdraw it ... Any conviction was at first no larger than a grain of mustard seed but this has since grown to such a size as to dominate my life.⁴

Coutts entered the Training Garrison in London, England on October 7th, 1919 as a member of the four hundred-strong Jubilee Session of Cadets and was commissioned as a probationary-lieutenant on May 3rd, 1920.

On November 14, 1925 Frederick Coutts and Bessie Lee were united in holy matrimony and were appointed as corps officers of the Chatham Corps. In addition to his successful corps work, "Coutts was learning to communicate with thousands of people around the world through his writings."⁵ This writing ministry was later to produce some 33 books and ten editions of the Army's Sunday School teacher's manual, the *International Company Orders* (1937-47).

Coutts sustained a fruitful ministry as an officer spanning some 49 years during which he served in corps and divisional work in Great Britain, 18 years in the Literary Department at International Headquarters, as Principal of the International Training College from 1953-57, Territorial Commander in the Australian Eastern Territory, and as General of The Salvation Army from 1963 to 1969.

I have chosen to focus on Coutts as a key holiness teacher in The Salvation Army, not because he introduced holiness teaching to the Army but because his teaching and preaching of Christian holiness through the spoken and written word gave holiness teaching a different flavor than had been prominent prior to his unceasing labors to present holiness in a way that was practical, Christocentric, and in keeping with modern Biblical scholarship.

The Salvation Army, from its inception, considered itself to be raised up by God

to promote scriptural holiness. In 1894 William Booth wrote about his personal awakening to the importance of holiness, an ingredient that had been part of his life and ministry long before the groundwork for The Salvation Army was initiated in 1865. He wrote:

There came another truth which had much to do with the experience of these early days—the willingness and ability of the Holy Ghost to make men entirely holy in thought, feeling, and action in this life. This truth laid hold of the very vitals of my new religious experience ... I saw that entire holiness was insisted upon in my Bible; while my hymn book, composed chiefly of precious hymns of Charles Wesley, was all aflame with the beauty and value of it ... I saw thousands seek it and testify to having found it. How could I doubt but that God was willing and able to sanctify any and every man—body, soul, and spirit—who trusted Him to do so.⁶

What early days is he talking about? What was this new religious experience? Did he really see thousands seek and testify to having found the blessing of “entire holiness?” The answers are found in the pre-Salvation Army (1865) days of William and Catherine Booth. William was born in 1829 at Nottingham, England. By the time he was thirteen or fourteen years of age interest in the Church of England was all but gone. He found himself attending with some regularity the Methodist church. William Booth entered into a conversion experience in 1844. In 1846, an American evangelist, James Caughey, who had deeply imbibed the “new methods” of Charles G. Finney, conducted a revival campaign at the Broad Street Chapel in Nottingham. Booth was totally captivated by both Caughey’s methods and message. Some forty years later, Booth, recalling Caughey’s campaign wrote:

All this had a powerful effect on my young heart. The straightforward conversational way of putting the truth, and the common-sense method of pushing the people up to a decision, and the corresponding results that followed, in the conversion and sanctification of hundreds of people ... filled me with an assurance of the absolute certainty with which soul-saving results may be calculated upon when proper means are used for their accomplishment.

I saw as clearly as if a revelation had been made to me from heaven that success in spiritual work, as in natural operations, was to be accounted for, not on any mere abstract theory of Divine sovereignty, or favoritism, or accident, but on the employment of such methods as were dictated by common sense, the Holy Spirit, and the Word of God.⁷

The mention of James Caughey is a reminder that while The Salvation Army is headquartered in London, England, and while The Salvation Army is undoubtedly a child of Methodism, in order properly to understand the methods and message (par-

ticularly, the holiness message), of the Army, it is of paramount importance to have more than a passing awareness of the marked influence of the American holiness movement on William and Catherine Booth. This critical point has been strongly made (and supported) by many recent writers. An American writer, Norman Murdoch, submitted his doctoral thesis to the University of Cincinnati in 1985 on this subject. The study was entitled, *The Salvation Army: An Anglo-American Revivalist Social Mission*. He used about a hundred pages of the five hundred and fifty page document to trace the influence of three American revivalists on Catherine and William Booth prior to 1865: James Caughey, Charles G. Finney and Phoebe Palmer. William Booth's affinity for American revivalism led him to consider moving to the United States in December, 1853. He thought that his revivalistic preaching would be more acceptable in America whereas he found England to be resistant to aggressive Christianity.⁸

That the American revivalists were not the only influence should not be forgotten. Catherine had been a Methodist all her life. William had been a minister with the New Methodist Connexion until 1862 (when he left it to implement "new revivalistic measures"). He attended a theological seminary for six months where he studied Richard Watson's *Theological Institutes* (1823) and William Cooke's *Christian Theology*, which were his main textbooks during training.⁹

The Army holiness teaching that Coutts encountered was typical post-Wesleyan, American holiness movement-influenced theology. There was a stridently strong holiness emphasis. It was believed that "entire sanctification" was possible in this world—NOW! Much of the teaching enshrined in the writings of Samuel Logan Brengle was standard teaching in Salvation Army holiness meetings. In these teachings proof-texting was used constantly. There was disregard for the Bible writer's own unique voice. There was a very heavy emphasis on the crisis of entire sanctification. There was a pronounced usage of pneumatological language (baptism with the Spirit with its attendant emotional and dramatic manifestations) almost to the point that the implication was that Jesus saves and the Spirit sanctifies. Our morning meetings were "evangelistically" designed (using Finney's aggressive new result-oriented methods) to result in crisis sanctification experiences through the Spirit. Our evening meetings promoted decisions for Christ.

No one can ever fault the holiness teachers of this period for any lack of desire to be personally sanctified or to earnestly long for the sanctification and growth of all those who came under their message. In fact, they were remarkably more success-

ful, perhaps, than later holiness teachers, in giving spiritual direction to those who looked to them. Their earnestness and personal example is moving to observe (even in the printed word). God is bigger and better than our explanations. The desire of the soul reaching the proportion of a burning thirst after God will not remain unsatisfied regardless of the language we use to describe it. And, who can deny that love for God was matched with a restless love for the souls of the lost—a love that cared for the total person? The need for such ardent love for God and others is needed as much as ever today and while Couetts abandoned the terminology of those who went before him, he sought to communicate the same zeal for God and the same all-consuming compassionate love that ever seeks the well-being of every person who comes under a believer's influence.

In 1976, six years after entering retirement, Couetts published a spiritual autobiography entitled, *No Continuing City*.¹⁰ For our purposes the most valuable chapter is his own reflection on holiness teaching in the Army (including his own contribution). He quotes Catherine Booth approvingly. Catherine wrote to her mother telling of her experience of sanctification "by the simple reception of Christ as an all-sufficient Saviour, dwelling in my heart and thus cleansing it from all sin ... I have dared to reckon myself dead indeed to all sin, and alive unto God through Jesus Christ, my Lord."¹¹

For Couetts this was "simplicity itself." He also felt that the Army's tenth doctrine was equally simple: "We believe that it is the privilege of all believers to be wholly sanctified and that their whole spirit, soul and body may be preserved blameless unto the coming of our Lord Jesus Christ." Couetts wished that the "well-meaning missionaries" had been content to allow the simple doctrine to stand alone. But, he laments, "... some of them had to be tinkering."¹²

Couetts is unable to contain his disappointment (even disgust) at the tinkering of Railton.

... Railton joined hands with William Garner ... to dot the 'i's and cross the 't's of Article ten. Railton has been described by one biographer as 'next to Catherine Booth, the first of the Army theologians'. If 'first' here simply means in point of time the comment can stand, but if it means first in competence, then the explanation which ... he added to article ten testifies against him.¹³

What was the "explanation" of article ten to which Couetts took such great exception?

We believe that after conversion there remain in the heart of the believer inclinations to evil or roots of bitterness, which, unless overpowered by divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart, thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruit of the Spirit only. And we believe that persons thus entirely sanctified may, by the power of God, be kept unblamable and unproveable before Him.¹⁴

I want to give Coutts' justification for his disapproval in full because it helps explain the way in which he consciously moved away from the 'old school' of holiness teaching.

Without doubt both men meant well but what they did was to lay hands upon a biblical figure of speech and forcibly transform it into a character judgment. The Old Testament source of this comparison is part of a speech attributed to Moses in which the Israelite leader made the point that the covenant with Him who had brought them out of the land of Egypt was binding upon all (Deut. 29:14-18).

Anyone who sought to worship another God was a 'root from which springs gall and wormwood', that is to say, an influence for evil. The Epistle to the Hebrews used this phrase (12:14, 15) to warn members of the early church that any of their number who forfeited the grace of God was a 'bitter noxious weed growing up to poison the whole'. In other words, one bad apple could spoil the whole dish. This was a warning to a community and this is the explanation offered by the *New Testament Commentary* (Salvation Army edition, preface by William Booth). 'The writer has in view some individual instance of apostasy ... the defection of one member ... is a danger to the whole body.'¹⁵

Coutts goes on to point out that from 1881 to 1922 the paragraph quoted above was part of the text of the Army's articles of faith. In actual fact it appeared in Army doctrine books either in small print or as a footnote until the new 1969 *Handbook of Doctrine* was published. (This handbook was published under the generalship of Frederick Coutts and it is not difficult to see his imprint in the book—especially, the doctrine of holiness!) Unfortunately, the figure of speech root of bitterness was used in some Salvation Army songs and "certainly had formed the basis of many an address. On more than one occasion these roots had been itemized and described sometimes in detail."¹⁶

While Coutts was uncomplimentary to Railton, nowhere could I find him attacking the teachings of past officers. (For the main part he simply chose to ignore them!) He frequently quotes Catherine whom he found to be quite Christ-centered in her

writings (as opposed to the more pneumatological writings of Brengle and Bramwell Booth). The closest he comes to giving Brengle a little jolt is when he links him to the misuse of the ill-used phrase "roots of bitterness."¹⁷ He writes, "Even so sane a holiness teacher as the beloved Brengle would ask as he did in *The Way To Holiness*—'Are all the roots of bitterness gone?'" It needs to be noted that not everyone has been so kind to Brengle and has largely chosen either to ignore him or occasionally to quote from him some wise paragraph that illustrates or supports his or her own teachings or writings! [In my discussion of the developing understanding of holiness in The Salvation Army, I am not attempting to set up a Brengle versus Coutts debate. Rather, we must remember that Brengle and Coutts represent the two most prominent literary arms of our movement, enshrining in their valuable writings two historic approaches to our understanding of our tenth doctrine.]

When Coutts was working in the Literary Department at International Headquarters he found increasing opportunity to accept meeting invitations. As he looked for messages for the usual Sunday morning holiness meetings he says:

I remembered my own silent bewilderment on Sunday mornings and purposed in my heart to speak of the experience of holiness as honestly and as intelligently as God should help me. As with most resolves of that sort, the results were mixed. In every company there are those who are at ease only with the familiar. To hear some well-remembered phrase is to be assured that the speaker is 'sound.' Old wine does not taste the same from a new bottle. The chalice could be poisoned.¹⁸

What was the central integrating motif for Coutts as he attempted to "speak of the experience of holiness as honestly and as intelligently as God should help" him? In a sentence (his sentence), "... so long as holiness is equated with growth in Christlikeness, no seeker will go far astray."¹⁹ It was with the greatest delight that he discovered the writings of C.H. Dodd dealing with this very subject in his *Epistle to the Romans*. Coutts quotes the following statement from Dodd:

To place the idea of the Holy at the center of ethics has certain dangers. It can easily throw the concept of right and wrong over to the side of the irrational, and set up a system of superstitious fears and taboos. The Pharisaism in which Paul had been bred did not wholly avoid a taint of the irrational in its ethical code. It proscribed certain foods, for example, because of an obscure sense that they were 'unholy' or 'unclean', just as it proscribed murder and adultery. Paul was saved from this chiefly because he identified 'the spirit of holiness' with 'the spirit of Christ', and so had a ready point of reference in a Figure standing in the clear light of history, with the concrete

solidity of a powerful human personality; and One whose morality in word and deed was reasonable and humane, with no taint of taboo in His ideal of holiness.

We may fairly say that it is never safe to emphasize the call to holiness as part of Christian teaching, unless the idea of the Holy is understood by constant reference to the Jesus of the gospels, His example and teaching.²⁰

What was Coutts' reaction to reading these "inspiring" words? His testimony is unrestrained in giving credit to this insight as being bedrock for his future teaching on holiness:

Here was theological rock beneath my feet. The gifts of the Spirit are the virtues of Jesus and the virtues of Jesus are the gifts of the Spirit. No 'baptism of the Spirit' can 'improve' on Jesus. Our highest spiritual goal—and what a goal it is!—is to be increasingly conformed to His image. Thus my apprehensions were less acute when in 1953, as principal of the International Training College, I found myself responsible for the weekly Thursday evening holiness meetings at Camberwell.²¹

Fortunately, we have the substance of his messages on holiness as presented at those holiness meetings in a book that was first published in 1957, *The Call to Holiness*.²² The table of contents shows how he developed his subject:

The Will of God	1
The Example of Jesus	7
The Nature of the Example	15
The Power of the Example	22
The Experience Examined	28
The Experience Examined (continued)	34
The Experience Examined (continued)	40
The Experience Enjoyed	46
The Experience Compared	52
The Fruit of the Experience—Love	58
The Fruit of the Experience—Joy	64
The Fruit of the Experience—Peace	70
The Fruit of the Experience—Long-suffering and Gentleness	77
The Fruit of the Experience—Goodness	84
The Fruit of the Experience—Faith	91
The Fruit of the Experience—Meekness and Temperance	97
The Glory of God	103

I found it of some interest and value to compare the chapter titles of Samuel Logan Brengle's *The Way of Holiness*, published in 1902. Brengle's titles have a starkness about them—a no nonsense approach. Put it down in black and white and press for an entrance into the state of entire sanctification. It should be remembered that this book was written for young people.²³

What is Holiness? 1
 Why Should We be Holy? 5
 How to Get Holiness 9
 When Can We be Made Holy? 16
 Holiness: A Love Sacrifice 19
 Holiness and the Sanctification of the Body 22
 Holiness and Unconscious Influence 27
 Holiness and Humility 31
 How to Keep Holiness 35
 Holiness and Zeal for Souls 40
 Holiness and Worry 43
 Holiness and Duty 47
 Holiness and Prayer 51

Rightmire has written a penetrating and, I believe, accurate assessment of the continuity and discontinuity between Brengle and Coutts (symbols of the old and the new largely because they represent the literary arms of The Salvation Army's holiness teachings).

The influence of Brengle's holiness teaching was far reaching. It served as the basis for Salvation Army pneumatological self-understanding throughout most of the twentieth century. Although there would be other explications of the doctrine of entire sanctification in the subsequent decades doctrinal continuity was maintained throughout. During the 1960s, however, the pneumatological foundations of Salvation Army holiness doctrine underwent modification. The chief protagonist in this development was Frederick Coutts, whose *Call to Holiness* (1957) balanced Brengle's emphasis on the critical nature of entire sanctification with an equal stress on the process of holiness following the second blessing. Coutts used modern scholarship to explicate his doctrine of holiness in terms of Christlikeness, expounding such in the Pauline categories of love, joy, peace, long-suffering, goodness, truthfulness, meekness, and temperance.

Coutts borrows Brengle's definition of holiness as "Christ in you," and develops the progressive implications of such communion between God and

man. Both Brengle and Coutts emphasize experience, but the latter, instead of talking about the elimination of the sin nature, prefers to speak of the redirection of the will towards the good. What needs sanctifying is the will. Holiness does not imply the eradication of "normal human appetites," but their "redirection and control" by the Holy Spirit, as Christ is formed within. The experience of holiness is the possession of the "same Holy Spirit who was in Jesus." What is emphasized is the ongoing relationship that such communion entails, not the crisis experience alone.²⁴

When the new *Handbook of Doctrine*²⁵ was published in 1969 (the year Coutts retired), the addendum by Railton was dropped and the emphases of Coutts were included. There is no mention of "partial" or "entire sanctification." God's provision for sanctification lies in the atonement of Jesus Christ. More emphasis is placed on the process following the crisis of holiness and there is a greater emphasis on God's role in our sanctification. It is God's intention and purpose that believers should be like Jesus. All holiness has its source in the holiness of God. In Jesus this experience is modeled and made available for every believer (for holiness in Jesus was the manifestation of His divine nature, while holiness in believers is the outcome of a transforming work of grace). The atonement provides for man's sanctification as well as his salvation. This means that the work of Christ, 'who is made unto us wisdom, and righteousness, and sanctification, and redemption' (1 Cor. 1:30), provides the possibility of being sanctified "in Christ Jesus quite as much as being justified in Christ."²⁶

Sanctification, justification, regeneration and adoption are equally part of the inheritance of those who trust in the saving virtue of the Atonement. All are blessings of the New Covenant, which the epistle of the Hebrews likens to a legacy that Jesus has bequeathed to His heirs (Heb. 9:15-17) ... Romans 6, Ephesians 4-6, Colossians 3 and 4, the first Epistle of Peter and the first epistle of John are concerned with the teaching that union with Christ has invested every Christian with the most exalted *privilege*, and at the same time has placed upon him the solemn *obligation* to see that his manner of life is in accord with the dignity and resources of this inheritance ... These Scriptures show that if a Christian is not living in the realization of the sanctifying blessings of which they speak, it is because through lack of knowledge, faith or willingness, he is not claiming what God has provided. Likewise, the *obligations* set forth are binding upon all, without exception. Underlying these exhortations is the basic truth that committal to Christ as Savior means committal to His total purpose in salvation. No one can have just as much of Jesus Christ as he may choose and no more, or accept the privileges of salvation without the obligations.²⁷

The *Handbook of Doctrine* emphasizes the role of the Spirit in effecting the transformation of the believer. The Spirit's presence and action impart the graces of salvation. "He, who is one essence with the Father and the Son, communicates the presence of the Triune God, so that they who have the Spirit have the Spirit of Christ and the means by which they may be 'filled with all the fullness of God' (Eph. 3:16-19). With this privilege (the indwelling of the Spirit) comes the corresponding obligation to be responsive in will and act to all the Spirit's ministry."²⁸

Whereas in previous treatments of "How to get and maintain the blessing" the emphasis was more on setting forth "a ladder to holiness" and emphasizing "the blessing" more than "the blesser," the 1969 handbook takes the greatest pains to underline the truth that the call to holiness is a call to believers to live in continual fellowship with the risen Savior. "The Risen Savior is the supreme antagonist and conqueror of sin (see Rom. 6:1-11)."²⁹

"The requirement of holiness is that Christ is both fully received and fully expressed. The faith of those who fulfill this requirement is marked by dependence and dedication. In utter dependence on God, the heart is opened to receive the work of grace HE alone can do, and the whole life is dedication to show forth the effect of this divine action."³⁰ The handbook refers to such descriptions of sanctification as "the blessing of perfect love," "full salvation" but not "final salvation."

To be controlled by the love of God is the way in which man can be like God, not in power or authority but in character (Matt. 5:43-48). In no greater way can we be affected by the grace of God. This love born of love is directed to both God and man, and sanctification is spoken of as full salvation because the sanctified man is fully surrendered to God as Lord and Savior, and fully receptive to the sanctifying grace the Spirit continuously imparts. Sanctification is not a state in which there is no possibility of advance, but one in which the obstacles to spiritual growth have been removed. The receiving of sanctification means that what has been incomplete or inconsistent in the soul's response to God's revealed will is now put right. Thus sanctification is purity, but not finality of Christian experience. The transformation which results from the receiving and showing forth of the divine nature provides unending possibility of continued spiritual development (2 Cor. 3:18; 1 John 4:12). Some of the blessings salvation bestows are not realized in this life ... This means that sanctification does not bestow infallibility or freedom from mistaken judgment ... sanctification does not give freedom from bodily and mental infirmities ... nowhere in the Bible is it stated that the soul's connection with the body is a hindrance to its sanctification; instead, the Scriptures show that the body, with all of its appetites powers and members, is to be sanctified to God (1 Cor. 6:20; 2 Cor. 4:10, 11) ... While the sanctified continue in earthly

condition they are subject to temptation.³¹

I have chosen to use the *Handbook of Doctrine* (1969) to portray the teachings of Coutts because having read all of Coutts' available writings on the doctrine, I detect the hand of Coutts in the twenty-one pages dedicated to its exposition. Coutts had a consuming interest in this doctrine all of his life and we may be sure that he recognized the strategic importance of the handbook on the Army's future preaching and teaching of this doctrine. His biographer confirms this when he writes:

... Coutts' personal drive, energy and dedication to the production of a new *Handbook of Doctrine* brought about one of the most significant publications within the movement. His utmost care and consideration in the realization of this project should not be underestimated. It was he who when he had any spare moments revised the *Handbook of Doctrine* as he traveled the world. Even though a doctrine council had been engaged in its revision, when he took office he started again from scratch. He went to a lot of trouble to receive the opinions of all the international leaders who reported back in detail. It seemed that he discussed each line with the chairman of the council, Commissioner Herbert Westcott.³²

Before concluding our study of holiness in the Army through the lens of Coutts, it may be helpful and interesting to share a little of the observations made by his biographer who would have had far greater access to materials and people who remembered the life and teachings of Coutts than I have been able to access.

His starting point in public was simple enough: "this is a holiness meeting and you would expect me to speak about holiness." His concern was to remove the experience of holiness away from the bizarre, the unusual and the emotional. "Christlikeness is the best description we have of holiness" he would say and support his definition with the words of the Army Mother who described holiness as "the simple reception of Christ as an all sufficient Savior dwelling in my heart and cleansing it from all sin." He was of the opinion that holiness is neither the product of, nor does it proceed from, nor is it necessarily preceded by, some great emotional disturbance ... "Holiness is the unfolding of Christ's own character in the life of the individual believer" ... He wanted to make it clear that living the holy life was not some kind of do-it-yourself spirituality: "Not a few earnest people still think of holy living in terms of self-effort, but perfection is not the fruit of man's best endeavors. Like salvation, it is the gift of God, bestowed in answer to our self-surrender."³³

In conclusion, I see Coutts' understanding of holiness as a 'revival' of Wesley's teaching in its purest form. As we follow the paths to which Coutts so clearly pointed,

we find ourselves going back beyond the sincere, but induced, emotional entanglements and unbalanced teachings of previous holiness expositors who overly downplayed the initial encounter with Christ's gracious saving presence and overly played up the 'second blessing' so much that there was always a grave danger of disastrous misinterpretation and misapplication.

While fences were always (in written messages) placed around the doctrine to safeguard it, I think that the way that holiness was traditionally understood by some of our most earnest and sincere subscribers led to a toxic faith. While it goes beyond the scope of this paper to examine our 'abusive past' (an abuse that occurred because of excessive emotionalism, extravagant expectations, encouraged overwork, endangered intellect, extended introspection—an abuse that was so often self-induced), one may read with some caution, H.A. Ironside's *Holiness: The False and the True*,³⁴ and recognize some truth in his lamentable emotion-damaging, faith-eclipsing experience as an energetic, enthusiastic young Salvationist and officer who found it necessary to resign following five years of officership, after a period of recuperation in The Salvation Army's Beulah Rest Home. (It needs to be said that Ironside was about twenty-one years old at the time and understood the Army's teaching on entire sanctification to include sinless perfection! Such has never been the official stated theology of the Army, but, one does not have full control over what may have been the operative theology of one who had misunderstood or misapplied the doctrine.) I don't know if there has ever been an official written response to Ironside, but Brockett's *Scriptural Freedom from Sin*³⁵ must have been a welcome publication to all Salvationists, a book which rescued the doctrine of holiness (if not the continued damaged reputation of the Army) from such bad press!

I have mentioned such people as Finney, Palmer and Caughey. A fuller understanding of the Army's pre-Coulttsian articulation of the doctrine of holiness requires an exploration of the teachings of "the American trio," as well as the influence of four other Americans on William and Catherine Booth (or the Army generally):

1. Asa Mahan, who actually spoke at one of the early Army conferences in England.
2. Daniel Steele whose writings are often referred to in Salvation Army literature, as well as his important input into Brengle's life since he was one of Brengle's teachers while he was at Boston Theological Seminary. It was here that Brengle on January 9, 1885, at about nine o'clock in the morning in his own room experienced "entire sanctification."³⁶

3. William Edwin Boardman, author of *The Higher Life*, a book which Catherine referred to as “the precious book,” a book that led her to claim entire sanctification as she was led to see sanctification, “not as a mighty work to be wrought in me through Christ” but to see sanctification as “the simple reception of Christ as an all-sufficient Savior, dwelling in my heart and thus cleansing every moment from sin.”³⁷
4. John Wood, who wrote *Perfect Love* (around 1880). William Booth actually bought the printing plates for this book and The Salvation Army in England printed it in 1902!

Finally, Coutts wrote his last holiness book in 1983—*The Splendor of Holiness*.³⁸ Since then others have picked up the torch: General Bramwell Tillsley (R)³⁹ and Commissioner Edward Read (R)⁴⁰ (each earnest holiness exponents in both spoken and written forms). Our tenth doctrine can only be properly understood when it is seen in its historical development in the Army and also in the history of the church generally. Major Chick Yuill’s well-written book, *We Need Saint*, subtitled *A Fresh Look at Christian Holiness*, was published in 1988. With the publication of the book, Yuill broke new ground for the Army in that holiness is not only presented from a Scriptural and theological standpoint, but is placed into the historical context of holiness in the Church universal. Maybe, like Wesley, none too soon, we are learning at least to appreciate “the splendor of holiness” in the Church catholic! Certainly, every generation needs to find a way of clearly articulating foundational doctrine, for without dynamic teaching of “old truths,” we will not be living demonstrations of the presence and power of God constantly at work in us “in Christ by His Spirit.”

Notes:

1. Ronald Thomlinson, *A Very Private General* (London, England: International Headquarters of The Salvation Army, 1990), p. 11.
2. *Ibid.*, p. 12.
3. *Ibid.*, p. 188.
4. *Ibid.*, p. 18.
5. *Ibid.*, p. 36.
6. Robert Sandall, *The History of The Salvation Army, Volume I* (London, England: Thomas Nelson and Sons, Ltd, 1947), pp. 112, 113.
7. Quoted in Paul Rader, *Heritage of Holiness* (New York, New York: The Salvation Army, 1977), p. 76.
8. Norman H. Murdoch, "The Salvation Army, An Anglo-American Revivalist Social Mission" (unpublished Doctoral Dissertation, University of Cincinnati, 1985).
9. *Ibid.*, p. 65.
10. Frederick Coumts, *No Continuing City* (London, England: Hodder and Stoughton, 1976)
11. *Ibid.*, p. 57.
12. *Ibid.*, p. 57.
13. *Ibid.*, p. 57.
14. *Ibid.*, pp. 57, 58.
15. *Ibid.*, p. 58.
16. *Ibid.*, p. 58.
17. *Ibid.*, p. 60.
18. *Ibid.*, p. 60.
19. *Ibid.*, p. 60.
20. *Ibid.*, p. 61.
21. *Ibid.*, p. 61.
22. Frederick Coumts, *The Call to Holiness* (London, England: Salvationist and Publishing Supplies, Ltd., First Published 1957; Re-printed 1958, 1964, 1977).
23. Samuel Logan Brengle, *The Way of Holiness* (London, England: Salvationist Publishing and Supplies, Ltd., First Published 1902; Reprinted 1951, 1953, 1956, 1969).
24. R. David Rightmire, *Sacraments and The Salvation Army* (Metuchen, New Jersey: The Scarecrow Press, Inc., 1990), pp. 263, 264.
25. *The Salvation Army Handbook of Doctrine* (St. Albans, England: Campfield Press, 1969).
26. *Ibid.*, pp. 151, 152.
27. *Ibid.*, pp. 152, 153.
28. *Ibid.*, p. 153.

29. Ibid., p. 155.
30. Ibid., p. 157.
31. Ibid., pp. 162-165.
32. Ronald Thomlinson, p. 154.
33. Ibid., pp. 98, 99.
34. H. A. Ironside, *Holiness: The False and the True* (New York City, New York: Loizeaux Brothers, 1912).
35. Henry E. Brockett, *Scriptural Freedom From Sin* (Kansas City, Missouri: Beacon Hill Press, First Printed, 1941; Reprinted, 1965).
36. Clarence Hall, *Samuel Logan Brengle: Portrait of a Prophet* (Atlanta, Georgia: The Salvation Army Supplies and Publishing Dept., first published 1933; reprinted 1976).
37. Clifford Kew, *Catherine Booth—Her Continuing Relevance* (St. Albans, England, 1990, *Restoring the Image*, Chick Yuill, p. 68).
38. Frederick Coutts, *The Splendour of Holiness* (London, England: Salvationist Publishing and Supplies Ltd., 1983).
39. Bramwell Tillsley, *Life in the Spirit* (Atlanta, Georgia: The Salvation Army Supplies, 1986).
40. Edward Read, *Studies in Sanctification* (Toronto, Ontario: The Salvation Army, 1975).
41. Chick Yuill, *We Need Saints* (St. Albans, England: The Campfield Press, 1988).

Book Reviews

R. G. Moyles. *The Salvation Army in Newfoundland: Its History and Essence*. Toronto: The Salvation Army, 1997: 231 pp.

Reviewed by Norman H. Murdoch, University of Cincinnati

Dr. R. G. Moyles, a Salvationist from Lewisporte, Newfoundland and Professor of English at the University of Alberta, has written an engaging history of The Salvation Army in Newfoundland. Local Army histories are providing increasing depth and color to its formation as a religious and social agency in the 19th century and its development in the 20th. While the history of generals' itineraries induce triumphal story, the hardships of grunts at the front lines of battle tell a compelling story of sacrifice and bravery which is more revealing of how the Army grew at its roots.

Most Salvation Army advances in the 19th century did not come at headquarters' initiative. The Army's "foundress" in Newfoundland, Emma Churchill, migrated from Portugal Cove with her parents to Toronto in 1882, became the 11th officer commissioned in the new Canadian territory in 1884, and "opened fire" on Guelph in 1885. When she married one of her Guelph converts she was forced to resign her rank, but not her call. When Mrs. Dawson returned to her family in Newfoundland with her husband Charles for a six month leave of absence, she began to hold Army meetings in St. Johns and Portugal Cove. At the end of January 1886, the Toronto headquarters authorized an "official" assault, and riots greeted their invasion.

Moyles says the cause of riots was "sectarian conflict" between Anglo-Protestants and Irish Catholics, common to English and American cities at the time. But he concludes that "one would be unwise to insist that opposition ... stemmed from any large-scale Catholic-Protestant conflict." The riots were not "proportionate to that of the Skeleton Army opposition in England." And he argues that "such opposition

accelerated the Army's progress." Yet he finds that newly opened corps often used "borrowed Orange lodges." (7-15)

The Army's percentage growth was faster than any other church: from 2,094 soldiers in 1891 to 6,594 in 1901 to 10,141 in 1911. (59) In chapters 5 and 6 Moyles provides graphic stories of how Newfoundland's Salvationists, by risky heroism, spread the Army to the remotest outposts from St. Johns, the administrative center. From 1900 to 1950 the Army was "the fastest-growing religious denomination on the island." In the 1960s, Corner Brook Temple was the largest corps in Canada, with 1,800 soldiers (126). But a new era was commencing. The Army moved "away from a single minded revivalism to a more complex social/religious infrastructure." Worship was "less spontaneous and informal." This "normal social evolution" aimed at maintaining the loyalty of soldiers and ministry "to a wider audience by means other than its social work," by such programs as summer camps and radio broadcasts (129-130).

Early Newfoundland Salvationists expressed themselves in a torrent of charismatic emotion, and many still do. Moyles cites historian Richard Niebuhr's analysis of emotional worship: "Where the power of abstract thought has not been highly developed, and where inhibitions on emotional expression have not been set up by a system of polite inventions, religion must and will express itself in emotional terms." Intellectual doubt is submerged in experiential religion (41). The Army recruited Methodists who yearned for revival. The fervor of Army marches were soon "rivaled only by those of the Orange Lodge" (47-8). Army jargon and paraphernalia and visits of Army leaders created esprit that gained public and government recognition, especially as the Army added social programs that William Booth announced in his "Darkest England" social scheme.

In 1893 the government, under British control until 1949, granted Army leaders the right to perform marriages. Also in the 1890s the Army began to receive government grants to join Roman Catholics, Anglicans and Methodists in running government schools. The officer-teacher ran both a corps and a one- or two-room school in the outposts. Moyles deals frankly with the problems of a denominational educational system where churches compete for territorial rights in order to get a government stipend and increased church membership through control over an area. Due to poor educational quality, the Army agreed in 1969 to integrate its schools with the United Church and Anglicans. The Army gave up control over educating 8% of the population to gain an equal voice in educating 55%, an act that promoted church unity (94-5).

Social services evolved, as they did elsewhere, from itinerant rescue programs, to fixed-location social reclamation centers for drunkards and fallen women. The latter work grew into rescue homes, then maternity care for unwed mothers, and finally Grace Hospital in 1923, which became a general hospital in 1929. By 1966 Grace was the largest hospital in Newfoundland, the focus of the Army's social service reputation. But in 1995 Grace closed as a result of "changing political and economic conditions," as were occurring across North America and Europe.

Newfoundland exported Salvationists across the globe. Many readers will recognize names of missionaries who served in Africa, the Americas, Asia, Australasia, and Europe. From the work of Solomon and Fannie Smith with India's "criminal tribes" to "Sister" Eva Crann at the Behala orphanage in Calcutta, to General and Mrs. Wiseman in East Africa and London, this "remote, poverty-stricken and practically uncivilized" mission field has sent missionaries to the world. Moyles concludes his history with a pictorial collection, Salvationist testimonials, and an up-to-date analysis of where the Army in Newfoundland stands at present.

Moyles' intriguing thesis is that "if one examines only official records one sees what looks like an orderly, planned progression even in the invasion of the outports ... But, when one looks deeper, one sees that the spread of salvationism throughout much of Newfoundland was a spontaneous, catalytic kind of phenomenon." The numerical growth of small corps (over 40 in 1892-1902) were "after-the-fact affair—the Army being forced to respond to impromptu, unplanned 'glory-meetings' conducted by local fishermen who had been converted in the Army elsewhere." During the Army's first decade about one-fifth of its "young inexperienced, poorly educated, unsophisticated" converts, "bred to hardship and filled with revival fervor," offered themselves for officership. "Living as their soldiers lived," they made the Army "the dominant (and sometimes the only) religious denomination in many small Newfoundland outports" (21-26). Surely Moyles' analysis provides fodder for the "church growth" strategists' mills.

Francis, William W. *Celebrate the Feasts of the Lord. The Christian Heritage of the Sacred Jewish Festivals*. Alexandria: Crest, 1997. 151 pp. ISBN: 0-9657601-2-X. Reviewed by Major Bruce Power, College for Officer Training, Toronto

What has Leviticus to do with life? According to Leviticus 23, everything. The very calendar is shaped by seven major feasts commanded by God as part of his instruction to Moses for the well being of his people. Yet for many Christians, even those well schooled in the Old Testament, the purpose and significance of the major Jewish festivals remains an enigma. In fact, a basic understanding of these holidays and festivals is almost completely lacking among Christians, and a knowledge of either their ancient purpose or of modern commemoration is non-existent. The best known of all these biblical feasts is probably Passover, due to a familiarity with the account in Exodus. Or perhaps Hanukkah, from its association in a seasonal greeting with the word "Happy"? Still, do we know what Hanukkah celebrates? Or how the feast of Passover is celebrated now? What do such festivals mean to Jews today? How should their truths be applied to the life of the modern Christian?

In *Celebrate the Feasts of the Lord*, William Francis seeks to remedy all these deficiencies. He presents us with the biblical account of the origins of each festival, underlining the pragmatic intent of such a celebration for the ancient believer. From there he moves to the manner in which the gospel writers relate these festivals to the life of Jesus. This is, in itself, a significant contribution, for we need to be reminded that Jesus' calendar was defined by such significant religious occasions, just as his week was shaped by the Sabbath. Francis helps us to see how Jesus uses the feasts as moments to reveal himself and his purposes. In addition to any New Testament use of the festivals, the meaning and practise of the festival in modern Judaism is then outlined.

Pesach, (Passover), *Hag Hamatzot* (Unleavened Bread), Firstfruits, *Shavuot* (Pentecost), *Rosh Hashanna* (New Year), *Yom Kippur* (Day of Atonement), *Sukkot* (Tabernacles), *Hanukkah* (Feast of Dedication) and *Purim* (Feast of Lots) are discussed in order, with a final section of each chapter inviting the reader to draw a spiritual application appropriate to a modern Christian, from this rich Jewish heritage. This latter "To Ponder" section could easily be used to transform the material presented in each chapter into a Bible study undertaken by a group. Each section includes an examination of scripture, tradition and application, in a manner most suitable for such an endeavor. The materials thus employed would comprise a ten week exercise.

Originally conceived as a series for *The War Cry* the book is written in straightforward language. A model of clear and concise description and reflection, the book at the same time makes it clear that Francis is well aware of scholarly presentations of the data. As the variety of included endorsements affirms, this is a book of spiritual sensitivity by one who has personally bridged religious differences to enter into meaningful and sympathetic dialogue with Jewish neighbors and friends. *Celebrate the Feasts of the Lord* is neither simplistic nor academic, but presents the fruits of scholarship and contemplation in a readable fashion, accessible to the average reader.

A number of appendixes provide the reader with information concerning a variety of matters, from listing the canonical order of the Hebrew Bible, to a list of contemporary Jewish festivals. There are eight pages of color photos and several maps and charts. Though the text is not footnoted, biblical citations are provided to support the analysis throughout, and a bibliography of both Jewish and Christian resources is provided. Francis is to be commended for such a readable book, which deals so concisely with a complex topic and a lengthy history of interpretation and practice. Evaluated as what it intends to be, it manages the task efficiently and effectively.

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