

England: "This revival of religion has spread to such a degree as neither we nor our fathers had known. . . . There is scarce a considerable town in the kingdom where some have not been made witnesses of it. . . . In what age has such a number of sinners been recovered from the error of their ways?" and the French historian Halévy: ". . . Evangelical religion was the moral cement of English society . . . the conservative force which restored in England the balance [that had been] momentarily destroyed by the explosion of the [political] revolutionary forces."

47. *Ibid.*, p. 13.

48. Winston, *Red-Hot and Righteous*, p. 23.

49. Needham, *Community in Mission*, p. 1, recounts how the Booths were led to the slums of the East End of London, "the place—more than any other in the great city—of human suffering, exploitation, degradation and immorality. This was London's embarrassment, a festering sore which exposed the social and spiritual diseases of the whole body of the metropolis. This was the place where the church was surprisingly scarce, given its prominence otherwise in Victorian society—as if it had something on its hands here which it did not quite know how to handle."

50. Orr, *The Light of the Nations*, pp. 150–52. Two further notes need to be made about this period: Orr, on page 13, observes that the many missionary organizations of the latter half of the nineteenth century flourished when similar impulses during the previous century had little impact. George Lyons, "The Millennium" (chapel address 12 January 2000 at Northwest Nazarene University, available at <http://wesley.nnu/millennium.html>, internet, accessed 27 May 2000), p. 7, has observed that while you can find examples of all the various millennial positions in the "eclectic writings of eighteenth century Wesleyans—John Wesley and his Methodists"—"most early Wesleyans of the Holiness Movement during the nineteenth century were postmillennialists."

51. This part of the story is better told in numerous biographies and histories. Glimpses that have direct connections to mission and the formation of the Army as an "ecclesia" are captured in Needham, *Community in Mission*.

52. Edward H. McKinley, *Marching to Glory: The History of The Salvation Army in the United States, 1880–1992* (second ed., Grand Rapids, MI: Wm. B. Eerdmans, 1995), p. 40, records Roger Green's suggestion that "the fact that Booth was a 'postmillennialist' further explains the zeal with which the Army committed itself to work."

53. Reprinted as part of *The General's Letters, 1885* (New York: Salvationist Publishing and Supplies, Ltd., 1886), pp. 1–2. It would be difficult to argue that this last phrase is not an integral part of the song also by William Booth, known to Salvationists as the Founder's Song, an anthem approaching a systematic theology. Its first verse is here: "O boundless Salvation! deep ocean of love,/ O fullness of mercy, Christ brought from above,/ The whole world redeeming, so rich and so free,/ Now flowing for all men, come, roll over me!"

54. *Ibid.*, p. 2.

55. Catherine Booth, *Aggressive Christianity* (London: SP&S, 1880; reprint edition, Boston: McDonald & Gill, 1889), p. 20. She would also make use of Acts 26.15–18,

Saul's conversion—moment mandate to go to the Gentiles to rescue them from the “power of Satan” and turn them to God. In his 1883 introduction to Booth's book, Daniel Steele (a non-Salvationist theologian contemporary of the Booths), comments on the title, pp. 11–12: “The Gospel is to be aggressive till it subdues the whole world to Jesus, its rightful King. The mighty faith of Mrs. Booth grasps this glorious consummation. . . . She is no gloomy pessimist, bewailing the decay of Christianity and dishonoring the dispensation of the Paraclete by postponing the world's conversion till after Jesus shall descend from Heaven, and in person set up a visible kingdom of earth. . . . I now see as with anointed vision that a regenerated Christianity would speedily conquer the world.”

56. W. Booth, *In Darkest England*, preface.

57. *Ibid.*

58. William Booth, *International Congress Address 1904 By the General* (The Salvation Army/St. Albans: Campfield Press, 1904), p. 86; italics in original.

59. As recorded in Sallie Chesham, *The Brengle Treasury* (Atlanta: Salvation Army Supplies, 1988). pp. 145–46.

60. W. Booth, *The General's Letters*, pp. 32–33; emphasis in original.

61. Steven R. Pointer, “Seeing the Glory,” *Christian History* 18 (Issue 61): p. 28.

62. *The Dictionary of Biblical Imagery* (Downers Grove, IL: InterVarsity Press, 1998), pp. 70–71, notes that as an image, the banner serves “three main purposes: to identify a group, to claim possession of a space or territory, and to lend festivity to a celebration.” In Psalms 60.4 God sets up a banner for his people “who for their part ascribe their triumph to God by setting up banners ‘in the name of our God.’”

63. “Jubilee” is an Old Testament covenant image of rest and restoration carried over into the postmillennial theology to also describe the millennial time of “Sabbath rest and peace.” Jonathan Edwards' view of millennium as Sabbath rest is referred to by Pointer, “Seeing the Glory,” p. 28.

64. Davis, *Christ's Victorious Kingdom*, p. 10.

65. Again, to be understood not as a literal one thousand-year period, but rather as a “golden age”—a “long period of righteousness and peace”: see Loraine Boettner, “Postmillennialism,” in *The Meaning of the Millennium*, p. 117.

66. Pointer, “Seeing the Glory,” pp. 28, 30.

67. Clouse, *The Meaning of the Millennium*, pp. 9–13.

68. A strong exposition of what is called “Evangelical Postmillennialism,” or EP, is found in the synopsis of this position by Greg Bahnsen, *Applied Presuppositionalism*, available at <http://www.chesco.com/~topcat/bahnsen.html>, internet, accessed 30 May 2000. This page also has an excerpt of J. Marcellus Kik, *An Eschatology of Victory* (1971) at <http://www.chesco.com/~topcat/kik.html>. A description of all things millennial, including modern postmillennial expressions (variously called Christian Reconstruction, Kingdom Now Theology, Dominion Theology, among others) has been written by B. A. Robinson, “Millennialism: Competing Theories,” *Religious Tolerance Site*, available at <http://www.religioustolerance.org/millenni.html>, internet, accessed 30 May 2000. An additional resource for modern studies that include numerous links to other sites and resources can

be found at "Christian End-Time," *FAS Millennium Monitor*, available at <http://www.fas.org.2000.endtime.html>, internet, accessed 30 May 2000.

69. Shirley Case Jackson, *The Millennial Hope: A Phase of War-Time Thinking* (Chicago: University of Chicago Press, 1918), p. 208: "Can men today continue with confidence to expect a . . . reversal?"

70. Boettner, "Postmillennialism," in *The Meaning of the Millennium*, p. 119.

71. C. Booth, *Aggressive Christianity*, p. 20.

The Salvation Army and the Evangelical Tradition

Roger J. Green, Ph.D.

Introduction

This is a time of critical scholarly reflection in the life of the Church. Essential to that reflection is a renewed interest in British and American fundamentalism and evangelicalism, the Wesleyan expression of evangelicalism, and the history and theology of The Salvation Army. As will be demonstrated in this paper, those three movements are integrally related to each other. It has been clearly demonstrated in many venues that this is one of the most important theological moments in the brief history of The Salvation Army. That moment will be appreciated only as it is understood in the larger context of the Church in general, and of evangelicalism and the Wesleyan tradition in particular.

There are many examples that could be used to illustrate the scholarly renaissance that is taking place in the areas mentioned. A few will be given as part of this introduction and, as will be readily apparent, are not intended as an exhaustive list of works but merely as illustrative of the scholarly culture in which we now work when discussing the topic at hand. Three of the works which began a new and exciting historical and theological look at British and American fundamentalism and evangelicalism are Ernest Sandeen's *The Roots of Fundamentalism* (1970), Bernard Ramm's *The Evangelical Heritage: A Study in Historical Theology* (1973), and Donald Dayton's *Discovering An Evangelical*

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Heritage (1976). Discussion about fundamentalism and evangelicalism was furthered by the historical insights given by George Marsden in many of his works including *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism, 1870–1925* (1980), *Evangelicalism and Modern America* (1984), and his work titled *Reforming Fundamentalism: Fuller Seminary and the New Evangelicalism* (1987).

One of the most significant books written on evangelicalism is the recently released *Revive Us Again: The Reawakening of American Fundamentalism* (1997) by Joel A. Carpenter, an important account of the shaping of the fundamentalist and evangelical traditions and the impact of those traditions upon the broader American culture. Recent sociological approaches on these subjects include the works of two Gordon College graduates: James Davidson Hunter's *American Evangelicalism: Conservative Religion and the Quandary of Modernity* (1983) and *Evangelicalism and the Coming Generation* (1987), and Christian Smith's *American Evangelicalism Embattled and Thriving* (1998).

What is true for fundamentalism and evangelicalism also holds for Wesleyan studies. Compiling some of the most important essays of Albert C. Outler is the book titled *Essays of Albert C. Outler: The Wesleyan Theological Heritage* (1991). Essential for a study of the history of Methodism are Richard P. Heitzenrater's *Wesley and the People Called Methodists* (1995), the biography of John Wesley by Henry Rack titled *Reasonable Enthusiast: John Wesley and the Rise of Methodism* (1989), and two recent works of Kenneth J. Collins—*The Scripture Way of Salvation: The Heart of John Wesley's Theology* (1997) and *A Real Christian: The Life of John Wesley* (1999).

Finally, the discovery of the Army complements what is going on in the context of scholarly research on the Church. There is renewed study of the history and theology of the Army from writers either within or without the movement. Also, the Army's recent inauguration of its own theological journal titled *Word & Deed: A Journal of Salvation Army Theology and Ministry* provides a venue for a high level of international discourse regarding the Army while at the same time providing research material for scholars outside the Army, especially those in the broader evangelical world who are interested in what the Army is all about.

Four recent books written about the Army by scholars from outside of the Army tradition are illustrative of a growing scholarly interest in the Army. The

first book (an expansion of her Ph.D. dissertation) is titled *Red-Hot and Righteous: The Urban Religion of The Salvation Army* (1999) by Diane Winston. Winston has also read papers that she has written on The Salvation Army before many scholarly societies. Another recent work on the Army in America complements what Winston has done. It is titled *Hallelujah Lads and Lasses: Remaking The Salvation Army in America, 1880-1930* (2001) by Lillian Taiz.

Two works on the Army in England also demonstrate outside interest in the Army. The first is the much-reviewed recent biography of William and Catherine Booth by Roy Hattersley titled *Blood and Fire: William and Catherine Booth and Their Salvation Army* (1999). The second is Pamela J. Walker's *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (2001), the initial research for the book having been done for Walker's Ph.D. dissertation on The Salvation Army. Many articles on the Army in scholarly journals increasingly complement these books.

It is evident, when reading these and other works, that there are three streams running together which are worth investigation. This paper will explore their relationship. Primarily within the context of the American experience, this paper will demonstrate that The Salvation Army—in its history, theology, and practice—is inextricably linked with Protestant evangelicalism in general, and with the historic Wesleyan expression of evangelicalism specifically. In developing this thesis it is important first to identify the evangelicalism to which The Salvation Army is connected, including the Wesleyan expression of that evangelicalism, and then to articulate how the Army has been, and continues to be, a part of that tradition. A word about the direction for the future will conclude this paper.

I. The Evangelical Tradition

While acknowledging that there is debate on whether or not the term *evangelicalism* is still useful, this paper will side with the option that the term is helpful in clearly identifying part of the wider Christian Church. This option is taken in many recent books and articles on this subject. For example, Mark Noll, the prolific Wheaton College historian, has recently written a book on evangelicalism titled *American Evangelical Christianity: An Introduction*. At the outset of the book he identifies the historical roots of the word in the following way.

The word "evangelical" has several legitimate senses, all related to the etymological meaning of "good news." For Christians of many types throughout history the word has been used to describe God's redemption of sinners by the work of Christ. In the Reformation of the sixteenth century it became a rough synonym for "Protestant." That history explains why many Lutherans still employ the term (e.g., the Evangelical Lutheran Church in America). The most common use of the word today, however, stems from the renewal movements of the eighteenth century and from practitioners of revival in the nineteenth and twentieth centuries, especially as personified by such noteworthy preachers as Charles Grandison Finney, D. L. Moody and Billy Graham.¹

It is clear, therefore, that a convergence of various traditions took place, including the eighteenth century Wesleyan revival, all indispensable in shaping and forming evangelicalism today. Understanding those traditions, especially Wesleyanism, will lead to a better understanding of the Army and provide clearer light for the way ahead as the Army explores its relationship to evangelicalism.

Careful attention by historians to the Wesleyan roots of present American evangelicalism has not always been the case. Evangelicalism has often been treated as a Reformed movement alone, and scholars like George Marsden and David Wells have been challenged for their one-sided view of the historical and theological roots of evangelicalism. The most prominent challenge to this has come on two levels from the work of Donald Dayton. The first concern of Dayton, already mentioned, is of evangelicalism being viewed predominately as a Reformed movement. The second examines the methodology by which Marsden and others interpret evangelicalism. The latter is beyond the scope of this paper, but the former—the roots of evangelicalism—is important to the Army's self-understanding as a movement rooted in Wesleyanism.²

Supporting his argument, Donald Dayton states that "I would argue that what happens in Methodism is thus determinative for our interpretation of *American evangelicalism* as a whole."³ Dayton's evidence is compelling, and in his writings he reminds his readers that some movements and people who were influential in the shaping of evangelicalism in America had Methodist roots rather than Reformed roots, which have been assumed in many discussions on this subject. Two such examples are Wheaton College, originally founded by Methodists and today a premier Christian college in America, and Harold J. Ockenga. It is generally assumed today that Wheaton College's beginnings were

in the Reformed tradition, but such is not the case. Likewise, Harold J. Ockenga, arguably the most influential person in the shaping of neo-evangelicalism beginning in the 1940s, was reared in Methodism. The importance of Ockenga cannot be emphasized enough. He was one of the founders and the first president of Fuller Theological Seminary; he was one of the founders of *Christianity Today*; he was the president of Gordon College and the first president of the merged Gordon-Conwell Theological Seminary; he served as mentor for the young evangelist Dr. Billy Graham; and he was one of the founders of the National Association of Evangelicals. Some aspects of his own theology remained faithful to the Methodism and Wesleyanism that he had known in earlier days. Dayton states that "Garth Rosell, director of the Ockenga Institute at Gordon-Conwell and working on a biography of Ockenga, has lectured to the Wesleyan Holiness Study Project at Asbury on his own reading of Ockenga's theology, which Rosell is convinced remained basically 'Wesleyan' in its shape until his death. . . ."⁴

The debate about the foundation for contemporary evangelicalism, therefore, is an important one. Historical accuracy is at stake. The theological richness of evangelicalism is better understood. And finally, groups such as Pentecostalism and The Salvation Army, which have been excluded from discussions about present evangelicalism, are now included in this dialogue. It is important for the Army to note that one of the values of Joel Carpenter's *Revive Us Again: The Reawakening of American Fundamentalism* is that the author gives due recognition to John Wesley, the Wesleyan movement, and the American holiness movement.

There are certain definable tenets that identify evangelicalism today, and The Salvation Army shares these with the broader evangelical tradition. There are many summaries of such tenets, often combining historical, theological, and sociological elements, and each has its obvious limitations.⁵ However, one of the most succinct recent summaries of the theological commitments of the broader evangelical tradition is found in Alister McGrath's book titled *Evangelicalism & the Future of Christianity*. McGrath identifies these commitments as "controlling convictions" and writes the following:

Evangelicalism is grounded on a cluster of six controlling convictions, each of which is regarded as being true, of vital importance and grounded in Scripture. These are not only purely "doctrinal," if this term is understood to refer purely to a set of objective truths; they are also "existential," in that they affirm the

manner in which the believer is caught up in a redemptive and experiential encounter with the living Christ. These six fundamental convictions can be set out as follows: 1. The supreme authority of Scripture as a source of knowledge of God and a guide to Christian living. 2. The majesty of Jesus Christ both as incarnate God and Lord and as the Savior of sinful humanity. 3. The lordship of the Holy Spirit. 4. The need for personal conversion. 5. The priority of evangelism for both individual Christians and the church as a whole. 6. The importance of the Christian community for spiritual nourishment, fellowship and growth.⁶

Sustained commitment to these convictions is critical to the continuation of evangelicalism. Such tenets continue to be supported in a number of ways in the broader evangelical tradition, including a network of churches and denominations, colleges, and seminaries which identify themselves as evangelical, parachurch groups, and scholarly societies such as the Evangelical Theological Society, the Wesleyan Theological Society, and the Evangelical group within the American Academy of Religion. The focus of this paper, however, will be to demonstrate precisely how The Salvation Army identifies itself within this evangelical tradition and what contributions the Army is able to make to evangelicalism.

Before turning to the Army, it is important to note that evangelicalism does not exist without internal as well as external criticism. It is beyond the scope of this paper to address those criticisms in any significant way, but the mention of four of the most salient criticisms is essential to its central thesis. Evangelicalism is criticized first for its failure to appreciate the richness of the tradition of the Church, including aesthetic dimensions of Church life and liturgy. Expressions of the arts, including the visual arts, have always been central to the ongoing life and worship of the Church.

Second, evangelicalism has been criticized for its intellectual shallowness, a particularly searing criticism of a movement that traces its roots to such great thinkers as Luther, Calvin, Wesley, or Edwards. However, Mark Noll's work titled *The Scandal of the Evangelical Mind* still demands the attention of all who identify themselves as evangelicals. In his chapter titled "Why the Scandal Matters" Noll writes that "Evangelicals do not, characteristically, look to the intellectual life as an arena in which to glorify God because, at least in America, our history has been pragmatic, populist, charismatic, and technological more than intellectual."⁷ In similar fashion another evangelical, David Wells, criticizes

contemporary evangelicalism for, among other things, its failure to bring the life of the mind to the service of the gospel.

Third, evangelicalism has failed to remain faithful to the social commitments of the evangelicals of the nineteenth century. Donald Dayton's earlier work, *Discovering an Evangelical Heritage*, was a reminder of the considered cultural influence of evangelicalism in the nineteenth century in areas such as the abolition of slavery, the equality of women and men in ministry, and the peace movement—all efforts to bring about radical social change with a thoroughly biblical theology. Dayton gives attention in his book to the importance of William and Catherine Booth and the founding of The Salvation Army in that evangelical ethos.⁸

The fourth and final criticism of evangelicalism is that it has accommodated to the culture. The twentieth century has witnessed evangelicalism settling into middle-class values and lifestyles while failing to speak—often prophetically—to the culture. This is especially true in the postwar years, according to David Wells in his book titled *God in the Wasteland: The Reality of Truth in a World of Fading Dreams*. For example, in his criticism of the church growth movement, Wells stated that "As theology moved from the center to the periphery of evangelical faith, technique moved from the periphery to the center. The one gained at the cost of the other. A new and more culturally adapted evangelicalism emerged, the central figures of which were no longer the scholars who had been prominent in the immediate postwar years but rather a host of managers, planners, and bureaucrats—and, not far behind them, marketeers." Robert H. Gundry warns that "The scandal of the evangelical mind pales before the scandal of evangelical acculturation."¹⁰

However, in spite of these criticisms there is a positive picture emerging for evangelicalism. As Christian Smith reminds us, evangelicalism is not only embattled but thriving. He observes that contemporary American evangelicalism "appears to be the strongest of the major Christian traditions in the United States today."¹¹ Smith elaborates by stating:

For our purposes, then, we will consider any American Christian faith-tradition to be strong when its members (1) faithfully adhere to essential Christian religious beliefs; (2) consider their faith a highly salient aspect of their lives; (3) reflect great confidence and assurance in their religious beliefs; (4) participate regularly

in a variety of church activities and programs; (5) are committed in both belief and action to accomplishing the mission of the church; and (6) sustain high rates of membership retention by maintaining members' association with the tradition over long periods of time, effectively socializing new members into that tradition, and winning new converts to that tradition.¹²

While Christian Smith's appraisal of evangelicalism is from the perspective of a sociologist, McGrath, a theologian, is also optimistic about the future of evangelicalism, as is evidenced by the title (previously mentioned) of his book. McGrath suggests that evangelicalism is uniquely positioned as a movement to reform the center of a Protestantism now disillusioned with the promises of liberalism and seeing the need to return to biblical orthodoxy. Furthermore, he envisions evangelicalism as the tradition best positioned for combining a clear and reasonable approach to the Christian faith with a commitment to evangelism, pastoral care, and the importance of religious experience. But he warns that

If "evangelical rationalism" represents one unwelcome potential development, the other is an unthinking emotionalism that spurns the objective, cognitive dimension of faith in favor of its subjective, experiential aspects. Evangelicalism offers us a vision in which theologians are evangelists and evangelists [are] theologians.¹³

II. The Salvation Army and the Evangelical Tradition

As with evangelicalism, there is also a renaissance in the study of the Army. The Army is being discovered by the larger scholarly world, both within and without evangelicalism. Owen Chadwick in *The Victorian Church* referred to William Booth as "the most remarkable revivalist of the age."¹⁴ In his recent book titled *Turning Points: Decisive Moments in the History of Christianity*, Mark Noll devoted twelve chapters to events in the Christian Church—from the fall of Jerusalem in 70 A.D. to the Edinburgh Missionary Conference in 1910—which have shaped and formed Christianity in decisive ways. In the introduction to his book he confesses the difficulty in choosing those particular decisive moments, admitting that "a good case could have been made for including many other events." In his consideration of other events he included "the emergence of significant protest and humanitarian movements that decisively influenced the

shape of later history” and there he includes William and Catherine Booth and the founding of The Salvation Army in 1878.¹⁵

Noll reminds his readers of the importance of the Booths and the Army to the life of the broader Church and, indeed, the life of Western culture. This is a timely reminder for Salvationists who fail to appreciate what others outside of the tradition find compelling about them and their religious tradition. The Army’s failure at such appreciation, however, has had the effect of not understanding where we fit into the larger picture of the history of the Church. The contention of this paper is that, in both theology and practice, our home is within the broader evangelical tradition, and clarity about that relationship will serve to strengthen both the Army and evangelicalism.

However, the thesis of this paper is that while we align with evangelicalism in general, both our theological roots and our historical roots are in the classical Wesleyan expression of evangelicalism. An inability to appreciate and sustain that distinction permits our connection with the broader evangelical tradition to be nebulous and ill-defined. If The Salvation Army is to be faithful to its own heritage, and, indeed, if the Army is to contribute in any significant way to evangelicalism, this is the time for clarity of thought about issues of identity and about the Army’s relationship to evangelicalism and to the broader Christian Church by way of our Wesleyan heritage.

Some have contended that the Army was not rooted in genuine Wesleyan theology and tradition, but in the American expression of Wesleyanism, which they claim is far-removed from eighteenth century Wesleyanism. The argument states that the Wesleyan tradition was filtered through the American experience because of the impact on the Booths of people such as James Caughey, Phoebe Palmer, and Charles Grandison Finney—all American preachers, teachers, or revivalists who had an impact upon British Methodism and revivalism.

Granted, what has been labeled “transatlantic revivalism” played a part in the lives of the Booths. (Catherine Booth was forever telling people to read Finney’s *Lectures on Revivals of Religion*.) However, a case has yet to be established in which any significant theological influence of these people upon the Booths would have redirected the shape of their Wesleyan theology. There can be no doubt, though, that the practices of these Americans influenced the Booths. “It is fair to claim that the Booths were the products of revival ideas carried to

England by Americans and that The Salvation Army is the fruit of that influence."¹⁶ The theological expression of the Booths and others around them, by contrast, is wrapped within the context of their own Wesleyan rearing and commitment.¹⁷ Their contact with, and attention to, American revivalists did not change that, and any attempt to connect The Salvation Army today with the broader evangelical tradition will fail without a concerted effort to make that connection by way of classical, historical Wesleyanism.

It is important to the thesis of this paper to note that our own theological heritage is being more clearly articulated, an invaluable contribution not only for Salvationists but for scholars who desire to do further research into the Army's theological roots. The most recent official expression of the Army's theological convictions titled *Salvation Story: Salvationist Handbook of Doctrine* has well demonstrated our relationship to the broader evangelical tradition through Wesleyanism. The introduction to that work states the following:

Doctrine is the teaching of the Church. It is an expanded explanation of faith, founded on Scripture and developed from a basic creed. The eleven Articles of Faith are an expression both of personal faith and of a common vision. They are consistent with the classical Christian creeds and identify Salvationists as members of the universal Church. They also express the fundamental evangelical convictions of Wesleyanism, the branch of the Church out of which The Salvation Army grew. Salvationists emphasise in their doctrine and in their mission the universal call to personal salvation, the challenge to holiness and the need for evangelical zeal.¹⁸

Salvation Story also correctly asserts that the roots of our doctrine "are clearly in the Wesleyan tradition" and therefore moves beyond identifying our doctrinal roots as simply in a holiness tradition.

The articles bear a striking similarity in words and content to Methodist New Connexion doctrines, which can be traced back to at least 1838. William Booth was an ordained minister of the New Connexion, whose founders claimed their doctrines to be "those of Methodism, as taught by Mr. Wesley." With the Movement's birth in 1865, William Booth adopted seven articles of belief. Three more were added in 1870 and the last . . . in 1876. Each additional point can be traced back to the New Connexion document. . . . Our doctrine statement, then, derives from the teaching of John Wesley and the evangelical awakening of the eighteenth and nineteenth centuries. While there was significant correspondence between evangelicals in the mid-nineteenth century

. . . the distinctives of Salvation Army doctrine came from Methodism. Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever and our concern for humanity's free will all find their roots there.¹⁹

While our theological tenets are clearly from a Wesleyan perspective, we believe, as did John Wesley, that such a perspective is nevertheless biblically based. Therefore our first and primary connection with the broader evangelical tradition is in the undisputed authority of the Word of God revealed in Scripture. We continue to hold with fervor some of our cherished theological convictions, such as the equality of women and men in ministry, not in spite of the Bible but because of the Bible. The broader evangelical tradition recognizes that this equal partnership in ministry is "still very much a minority view,"²⁰ but evangelicals increasingly appreciate our contribution in the area of women in ministry largely because we demonstrate the viability of this position from a biblical base as well as an historical one.

We concur with certain theological affirmations of evangelicalism, while stressing others such as holiness of heart and life, women in ministry, centrality of the sacramental life, and the practical ministries (i.e., feeding the hungry and comforting the homeless). Just as the broader evangelical tradition supports the tenets of evangelicalism through a large network of agencies, The Salvation Army's theological life finds support through such events as the inauguration of our theological journal, the founding of the William and Catherine Booth College, summer Bible conferences, and several continuing education programs throughout the world. The recent international theological conference held by The Salvation Army in Winnipeg, Canada, bears witness to the importance of our ongoing theological life. These are still tenuous efforts for a denomination yet in its primacy. The Army is only now coming into an understanding of what it means to have a corporate theological life. We realize that such a life is critical for the future viability of an organization that must be an integral part of the rich evangelical tradition from which we were born and to which we must return.

The question remaining is this: *Are the criticisms that have been leveled against evangelicalism also criticisms with which we must deal if we are to be connected to our evangelical heritage?* These criticisms will be taken in order as we attempt to answer this question.

First, there has been a failure in evangelicalism to appreciate the richness of other traditions of the Church. This criticism is also true of the Army largely because of our Methodist heritage that emphasized plainness in worship, as well as the religious proclivities of our Founders to disregard art, architecture, and the importance of the liturgical life of the Church. There was, nevertheless, genuine religious drama in the early Army in its marching to the street meetings, in the use of brass music, and in the military imagery that formed and shaped the Army's ethos. By connecting to the Church universal through evangelicalism, the Army has the opportunity to demonstrate a respect for other traditions within the Church from which we can learn and grow. This is especially important in this theological day when people from many Church traditions, including Anglican and Orthodox, are identifying themselves as evangelicals.

Evangelicalism is a mosaic of denominations, and the Army's connection to the broader evangelical tradition begins with a respect for what God has established in other denominational life. Likewise, this connection also provides opportunities to contribute to the richness of Church life, not by giving up those aspects of Army life and ministry that are unique, but by accentuating them. This is a time not to become less "Army," but to become more "Army." Otherwise, by default, we become generically evangelical, and no one gains from this.²¹

Second, evangelicalism has been accused of an intellectual shallowness. While the evidence from the early Army is that the Founders and others around them were good thinkers (their writings often giving evidence to clarity of thought), they failed to follow John Wesley in his appreciation for the life of the mind. The Wesleyan quadrilateral enjoins us to study the Scriptures with all the resources of reason, tradition, and experience.²²

While the Booths and the Army have been accomplished at seeing truth through the lenses of the Bible and of experience, the Army at times has neglected the tradition of the Church and also has neglected—sometimes despised—the use of reason. If The Salvation Army is to be part of the broader evangelical community it must reassert the place of reason in the movement. In this way people in the Army will be faithful to the words of John Wesley, who advised his followers in *A Plain Account of Christian Perfection*:

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.²³

As the Army identifies with evangelicalism, the road ahead is by way of a reasonable and thoughtful approach—one that matches, and indeed strengthens, the rich experiential side of Army life and worship. In this approach, the doctrines will be well-grounded in both experience and reason, and the future life of the Army will be sustained in such a way as to have genuine and lasting contributions to make to the broader Church.

Third, what of The Salvation Army's contributions to the culture? It is beyond doubt that in America it was the social ministries that brought the Army to a place of prominence in the broader culture. Recent works on the Army have made that fact readily apparent. It is equally important to note, however, that the social ministries of the nineteenth century, such as the Purity Crusade of 1885, were indeed culturally transforming. The law of the land was changed largely because of the Army's involvement in that crusade. By contrast, the twentieth century record has been more ambiguous. While the social ministry is strong, its political, legal, or economic impact upon broader culture is in question.

While the broader culture still recognizes the Army for its good works, the cultural identity does not have a central role that it once did in the American experience. Diane Winston witnesses to this in her book titled *Red-Hot and Righteous: The Urban Religion of The Salvation Army*, especially in her analysis of the importance of Evangeline Booth in the wider cultural American experience and in her remarkable chapter demonstrating the portrayal of the Army in the American film industry. "Between 1919 and 1950 the Army evolved from an urban religion to one of the nation's most respected charities. In a period when political and social upheavals, notably the Great Depression and World War II, provided favorable settings for the Army's band of active religiosity, Salvationists' work was represented in theater, film, and the popular press."²⁴

The fourth criticism of evangelicalism is inextricably linked with the third and may be framed with this question: *Has evangelicalism accommodated to the broader culture in such a way that it has lost its impact upon the culture?* The relationship of Christianity to the culture will always be debatable. However, as mentioned, the criticism of David Wells or Robert Gundry is precisely here. And the Army cannot escape this criticism. For all her appreciation of the Army, this

is Winston's most serious criticism, as well. Speaking of the Army during and after World War I, Winston states:

The Army's success sprang from . . . a credo for living that hallowed the society's core values but that differed significantly from the key Christian message of salvation through Jesus Christ. Rather than spiritualizing the profane, the Army's message had become diffuse, able to be absorbed by a religiously diverse society.²⁵

Furthermore, the question which Christian Smith raises of evangelicalism in his *American Evangelicalism: Embattled and Thriving* may also be asked of the Army. Evangelicalism faltered in transforming the world for Christ "not so much because the secularizing modern world has eviscerated the American evangelical tradition"²⁶ but because evangelicalism lacks the tools "for effective social analysis and change."²⁷ Therefore, the criticism of accommodation 'such as we have in Winston's book may be the wrong direction. Concentration on accommodation to the culture can cause an institutional paralysis with the attendant belief that the best days are the ones that have passed. Both evangelicalism and the Army need to concentrate, rather, on how they can best identify their Christian communities and move into the future in ways that they deem to be biblical-focused, Christ-honoring, and life-affirming. Questions of accommodation to the culture or transformation of the culture can be raised only in that theological context. The question now is—what of the future?

III. The Army's Future Relationship to the Evangelical Tradition

Three observations may be helpful in attempting to determine the way ahead in the Army's relationship with the broader evangelical community. Again, the analysis of Christian Smith is invaluable for the first observation. Evangelicalism will survive and thrive in a pluralistic modern society only when it develops, nurtures, and sustains communities of believers in which those believers find meaning. What is true for evangelicalism is also true for the Army: a relationship to the broader evangelical tradition will be valuable only as the Army identifies itself in ways that provide meaning. People adhere to their religious faiths "because they provide identity, solidarity, meaning, order, and purpose—very fundamental human requisites."²⁸

The Army's contribution to the broader evangelical community will be valuable only if the Army identifies itself clearly as an intentional community framed by the military metaphor and all that implies. Clarity of identity, mission, and purpose came for the Wesleyan revival largely through the use of the class meetings, small groups of believers meeting during the week, thereby reinforcing the Christian message heard in the Sunday meetings. The Army can easily reintroduce the use of the class meeting into Army life, as was suggested by the report of the International Spiritual Life Commission of The Salvation Army.²⁹ Reshaping the Army as another in a myriad of community churches will not strengthen but will eviscerate it to the point where the Army will have nothing distinctive to bring to the table. The Army will be appreciated by the broader evangelical community and by the Church only as it is able to contribute by way of its strengths.

There is a paradox here, which is immediately recognizable. The greatest challenge to the culture came when the Army was clearest about its identity and mission, which was largely sectarian and counter-cultural. Salvationists sang with fervor, "I'm bound for the land of the pure and the holy." Accommodation to the broader culture signaled a decrease in impact upon the culture—not because people liked quaint sectarian groups with bonnets and tambourines but because, ultimately, people respect intentional communities who are faithful to their own traditions, heritage, and way of life. So it is with the Church. The point of greatest influence will come not as the Army becomes more like the local community church, but as the Army identifies and embraces what most marks it as an intentional community—the military metaphor by which Salvationists live and die, the emphasis upon social and personal holiness, the commitment to women and men in ministry, a vision of the sacramental life, and a unique form of worship which includes the use of brass bands:

The second observation follows that the Army's impact upon the culture will be most effective by first influencing the evangelical community. A strategic shift is needed from thinking that we are able to impact the fallen culture directly to understanding our impact upon that culture in concert with other evangelicals. Part of the reason for the strength of the Wesleyan revival was that it made a significant contribution among other evangelicals. The American evidence of this is seen in the rise and influence of Methodism at the end of the eighteenth century.

And so the Army today seeks points of common commitment with the broader evangelical tradition. For example, Salvationists rejoice that the evangelical community has once again embraced the need to serve a suffering and needy world as a primary witness to the gospel. The Salvation Army's association with the broader evangelical tradition will strengthen that evangelical intent because of the Army's experience in this practical ministry, to which the Church is turning.

Third, the Army must seek ways to associate formally with the broader evangelical tradition, beginning at the local level where officers and soldiers should engage other evangelicals in meaningful dialogue and useful service. This is also the case in various national holiness and evangelical groups. Likewise, Salvationists are witnessing a renewed effort on the part of the Army to reach out to the broader evangelical world internationally. The membership of the Army in the World Evangelical Alliance, the Army's commitment to the Lausanne Covenant and support of the Lausanne Movement, and finally the Army's involvement in the Global Consultation for World Evangelization all bear witness to such involvement. In addition, the Army continues an evangelical witness, along with other evangelicals, to the broader Church through the Conference of Secretaries of Christian World Communions and with an advisor status in the World Council of Churches.³⁰

Conclusion

This paper has attempted to relate The Salvation Army to the evangelical tradition, recognizing the Army's particular location within the Wesleyan expression of evangelicalism. It was important, therefore, to identify evangelicalism and then to identify Wesleyanism within evangelicalism. Following that, it was necessary to identify The Salvation Army and then to see its connections with the broader evangelical tradition. In attempting to relate the Army to that tradition, an effort was made to strengthen both the Army and evangelicalism. This paper marks the beginning in this exploration, not the final conclusion. The history of the Church, as well as its future course, compels the Army to relate to the Church universal, and the Army does so best by association with the Church as evangelicals, as Wesleyans, and as a particular and intentional expression of that evangelical and Wesleyan tradition.

Notes

1. Mark A. Noll, *American Evangelical Christianity: An Introduction* (Oxford: Blackwell Publishers, Ltd., 2001), p. 13.

2. See especially Donald W. Dayton, "'The Search for the Historical Evangelicalism': George Marsden's History of Fuller Seminary as a Case Study," *Christian Scholar's Review* XXIII:1 (September 1993), pp. 12–33; George Marsden, "Response to Don Dayton," *Christian Scholar's Review* XXIII:1 (September 1993), pp. 34–40; "Comments" by Daniel P. Fuller, Clark H. Pinnock, Douglas A. Sweeney, and Joel A. Carpenter in *Christian Scholar's Review* XXIII:1 (September 1993), pp. 41–61; Donald W. Dayton, "Rejoinder to Historiography Discussion," *Christian Scholar's Review* XXIII:1 (September 1993), pp. 62–71. Michael S. Horton, "Reflection: Is Evangelicalism Reformed or Wesleyan? Reopening the Marsden–Dayton Debate," *Christian Scholar's Review* XXXI:2 (Winter 2001), pp. 131–155; Roger E. Olson, "Response: The Reality of Evangelicalism: A Response to Michael A. Horton," *Christian Scholar's Review* XXXI:2 (Winter 2001), pp. 157–162; Michael S. Horton, "Response to Roger Olson's Reply," *Christian Scholar's Review* XXXI:2 (Winter 2001), pp. 163–168.

3. Dayton, "'The Search for the Historical Evangelicalism': George Marsden's History of Fuller Seminary as a Case Study," p. 14.

4. *Ibid.* pp. 23–24.

5. See, for example, the present discussion among evangelicals over the recently published *The Gospel of Jesus Christ: An Evangelical Celebration*. See Robert H. Gundry, "Why I Didn't Endorse 'The Gospel of Jesus Christ: An Evangelical Celebration'" *Books & Culture* 7:1 (January/February 2001), pp. 6–9; Thomas C. Oden, "A Calm Answer" *Books & Culture* 7:2 (March/April, 2001), pp. 12–13, 39; Robert H. Gundry, "On Oden's 'Answer'" *Books & Culture* 7:2 (March/April, 2001), pp. 14–15, 39; Thomas C. Oden, "Answering Critics of 'An Evangelical Celebration,'" *Books & Culture* 7:3 (May/June 2001), pp. 6–7. See also Harriet A. Harris, "How Should Evangelicals Do Theology?" *Books & Culture* 7:3 (May/June 2001), pp. 20–21; David Martin, "Whatever Happened to Methodism?" *Books & Culture* 7:3 (May/June 2001), pp. 14–17, 40–43.

6. Alister McGrath, *Evangelicalism & the Future of Christianity* (Downers Grove, Illinois: InterVarsity Press, 1995), pp. 55–56.

7. Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1994), p. 55. See also Alan Wolfe's comprehensive analysis of evangelicalism in his article titled "The Opening of the Evangelical Mind," in *The Atlantic Monthly*, Vol. 286, No. 4 (October 2000), pp. 55–76.

8. See especially chapter 8, "The Evangelical Roots of Feminism" and chapter 9, "Anointed to Preach the Gospel to the Poor" in Dayton, *Discovering an Evangelical Heritage*.

9. David F. Wells, *God in the Wasteland: The Reality of Truth in the World of Fading Dreams* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1995),

p. 71. See also John B. Carpenter, "The Fourth Great Awakening or Apostasy: Is American Evangelicalism Cycling Upwards or Spiraling Downwards?" *Journal of the Evangelical Theological Society*, Volume 44, No. 4 (December 2001), pp. 647–670.

10. Robert H. Gundry, *Jesus the Word According to John the Sectarian: A Paleofundamentalist Manifesto for Contemporary Evangelicalism, Especially Its Elites in North America* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2002), p. 89.

11. Christian Smith, *American Evangelicalism Embattled and Thriving* (Chicago: The University of Chicago Press, 1998), p. 20.

12. *Ibid.*, pp. 21–22.

13. McGrath, *Evangelicalism & the Future of Christianity*, p. 189.

14. Owen Chadwick, *The Victorian Church*, 2 Vols. (London: SCM Press Ltd., 1987) 2:287.

15. Mark A. Noll, *Turning Points: Decisive Moments in the History of Christianity* (Grand Rapids, Michigan: Baker Books, 1997), p. 13.

16. Norman Murdoch, *Origins of The Salvation Army* (Knoxville: the University of Tennessee Press, 1994), pp. 17–18.

17. Recent works on the Army continue correctly to connect the Booths to Methodism and holiness and revivalism, but fail to make the careful link in the theology of the Booths back to the teachings of John Wesley himself. See for example Pamela J. Walker's *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian Britain* (Berkeley: University of California Press, 2001).

18. *Salvation Story: Salvationist Handbook of Doctrine* (London, England: The Salvation Army International Headquarters, 1998), pp. xiii–xiv.

19. *Ibid.*, pp. 130–131.

20. Martin, "Whatever Happened to Methodism," p. 40.

21. See Dayton's analysis of his own tradition in moving into a generic evangelicism in Dayton, "Rejoinder to Historiography Discussion," p. 64.

22. For an excellent analysis of the Wesleyan quadrilateral see Donald A. D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model for Evangelical Theology* (Grand Rapids, Michigan: Zondervan Publishing House, 1990).

23. John Wesley, *A Plain Account of Christian Perfection* (Kansas City, Missouri: Beacon Hill Press, 1966), p. 97.

24. Diane Winston, *Red-Hot and Righteous: The Urban Religion of The Salvation Army* (Cambridge, Massachusetts: Harvard University Press, 1999), p. 192.

25. *Ibid.*, p. 189.

26. Smith, *American Evangelicalism*, p. 219.

27. *Ibid.*

28. *Ibid.*, p. 177.

29. See the International Spiritual Life Commission Report in *Salvation Story Study Guide* (London, England: The Salvation Army International Headquarters, 1999), pp. 113–119, especially "The Disciplines of Our Life Together," p. 118.

30. I am indebted to Colonel Earl Robinson, the present chair of the International Doctrine Council and the Army's representative to many of these groups mentioned, for sharing this information with me. Colonel Robinson's present appointment is at The Salvation Army International Headquarters Office for Spiritual Life Development and International External Relations.

Sermon:

The End and the Beginning

Now and Then

Making sense of life is difficult enough without asking what happens to humankind after we die. The question of the *now* and *then* is one which, like a stone in a shoe, demands attention. Responses to life's mysteries and imponderables range from carefully considered positions to knee-jerk reactions to passionate cries in the night. From the mundane to the miraculous, the mind seeks to cope and asks *why*? Hope and despair vie for solid grip. What is believed, and what is not, often depends on our current situation in life, our present position in relation to our contented selves.

Questions clamor for an answer: *Why are we here? Who are we? What is life all about? After you die, what happens? Is there life beyond death? If so, which form will it take? Do sinners really go to hell? What is heaven like?* Then there are questions about God and Christ: *Where does the kingdom of God fit into all this? What do we mean when we say Christ will come again? Should we take judgment seriously?*

The eleventh article of Salvation Army doctrine states:

We believe in the immortality of the soul; in the resurrection of the body; in the general judgment at the end of the world; in the eternal happiness of the righteous; and in the endless punishment of the wicked.

It expresses a belief based on Scripture. The fullness of life known by the believer now *continues* eternally after death. Those nonbelievers remain such and condemn themselves to endless separation from God, without whom are as good as dead. Depending upon which company you belong to, the final outcome is that

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of indescribable joy or unbelievable misery (Daniel 12:2,3). The question is literally a matter of life and death. No decision can be more important in this life than where to spend eternity!

Here we focus on the “last or end things” and what follows ultimately after death in the realm of eternity—what Christian theology identifies as *eschatology*. This study addresses final and ultimate matters related to the world and its inhabitants, in particular the ideas of resurrection, hell, and eternal life—what I have called “the end and the beginning.”

Those issues of identity and purpose, previously raised, are hardly considered to be speculative but spring out of an awareness planted by God in the human heart. Apart from God, the world has no meaning, no future. It is in our subjection to his rule and in our personal relationship with him, that we know we have life eternal.

What Is Life Eternal?

It should not be confused with the concept of *nonstop time*, as a huge clock recording and measuring each microsecond and millennium with amazing precision and predictability. Duration like this is depressing. The story of *Gulliver's Travels* tells of a people cursed with immortality. Imagine what we are now never coming to an end—a nightmare scenario!

Be Like Him.

The eternal life, promised to the believer, is very different. As an army of God's people we preach, pray, and live that people may also share with us in the reality of wholeness, gifted through the redeeming work of our Lord Jesus Christ. He makes *us*, the new humanity. Our “faith and his great fullness meet.” The fight with evil and the evil one continues until death, at which point the conflict is over. Our battle with sin and self has been won. What God has planned for believers happens the moment we die. While eternity, beyond the limits of time and space, touches us now, it is then—after death—that we enter a different realm not conditioned or controlled by physical boundaries. The clock and the calendar that have counted the *now* for so long and have counted for so much, have no place there. In that sphere, as spiritual beings, we will *be like him*. (1 John 3:2; 1 Corinthians 15:49; 2 Corinthians 3:18; Philippians 3:21)

God's Apprentices

Some years ago, my wife Helen visited her general practitioner. Finding him in deep thought, she cleared her throat to catch his attention. The good doctor apologized saying, "Sorry, Mrs Bryden, I was just thinking of heaven." Startled, Helen replied, "Doctor, I've just come for a cough bottle!" The doctor was Dr. Kinnear, translator of Watchman Nee's Christian publications, among which *The Normal Christian Life* is regarded as a spiritual classic. He went on to share with Helen his vision of what heaven would be like. Instead of prolonged choir practice, the redeemed would be apprenticed to God and together would share in his work of creation and recreation—a plausible view and quite a fascinating prospect! In the here and now, the believer has a foretaste of the joy to come. The promise of God produces hope in those who listen and obey. What we now know instills confidence in a future with God. Were it not for such glimpses of glory in the *now*, we would be unable to utter one word of this great mystery of eternal life.

Matters of the now and then also have to do with the kingdom of God. Another kingdom, namely Satan's, is dedicated to the overthrow of God's. All around us a cosmic war is raging. In the end, only one will conquer.

God's Kingdom, Not Men's

In Scripture, life eternal is synonymous with life in the kingdom of God. The word *kingdom* denotes others are included. This is no private matter. Say the word *kingdom* and you say *community*. Such a life is shared, precious, and unique because it springs out of perfect communion with God. Only transformed people are citizens of this kingdom.

History confirms that schemes to "set up the kingdom" in this world by the Church are futile. In the twentieth century alone, hundreds of wars and bloody revolutions have defied the naive optimism that gripped the nineteenth century with the notion of "progress." It has been a century of blood spilled throughout Africa, in the Middle East, in both eastern and western Europe, Japan, Korea, and Vietnam. And the new millennium has unleashed new kinds of terror—ones that are not confined to geographical borders. What conclusions are we to draw from all this? There are many, but one that stands above the others is the fact that human nature frequently fails to deliver justice, equity, and peace. Man's ideas are very different from God's. And establishing a "kingdom" is well beyond our

limitations. It is God, and God alone, who creates the kingdom. And what he creates, stands forever. Man's "know-how" cannot create it—nor can his folly frustrate it—but where God reigns supreme in a man, his motives and actions in the everyday life confirm the reality of the kingdom on earth.

Kingdom Come

Where Jesus prays, *Your kingdom come* . . . he is not suggesting that human agencies and powers are the means by which the kingdom is to be brought about. This is not a plea for utopia here and now; it relates rather to what God will do through his Son when he returns to earth and ultimately, when this universe no longer exists. With the words . . . *Come O Lord!* (1 Corinthians 16:22), Paul mirrors the longing of the early Church. Only at Christ's Second Coming, at the end of the age, will the full impact of the kingdom be known.

The Church still has much to learn from those first believers who lived in the atmosphere of the *end time*, who with intense urgency spread the gospel and clung to the promise given by their risen and ascended Lord, "Yes, I am coming soon." To which they responded, *Amen. Come, Lord Jesus* (Revelation 22:20).

Kingdom Practices

Does this mean while we wait for his coming, we do nothing? Quite the opposite. God, through his people, is working out his eternal purposes. The kingdom values, as outlined in the Sermon on the Mount (Matthew 5–7), are there to be followed by its citizens each day that comes. The *future* is with God; the *present* he has given to us. We do not hold the blueprints of the kingdom; that is God's business. We are, however, servants of the kingdom with clearly set goals: . . . *Stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know your labour is not in vain* (1 Corinthians 15:58). The kingdom, then, has implications for life now and after death. Our forebears were all too aware of this. Our founders lived on the edges of eternity, believing emphatically in sin and damnation and that *only* Christ could save them from hell. "God and souls" meant everything to them. There was a gripping sense of urgency about matters eternal. I fear we have lost this today.

Being a pragmatist, William Booth inspired his battalions to battle against social evils, sparing no offence, fearless in opposition, dismissive of criticism,

and heedless of respectability in the fight for right, godliness, and truth. Passionate and persuasive in his preaching, matters of the *now* were indissolubly linked to life after death. Decisions made in this life would determine whether the joys of heaven or the terrors of hell awaited you in the next. The real mission of the Army was "to save men; not merely civilize them . . . save them from sin and hell, to bring them to God and bring God to them."

An army without guns we are—spiritual pacifists we are not. War is our business. Either we engage the enemy or we die. We have no peace accord with evil or its master. With evangelistic fervor and holy aggression we take our stand against sin, injustice, oppression, and exploitation. These fronts are our battlefields. What made our forefathers special was their fearless courage. They cared nothing for public image, shunned personal interests, and placed above everything else the living and telling of the glorious gospel. The cost did not count. They lived to "save and serve." At the installation in Manchester of the current territorial commander, Commissioner Alex Hughes called on Salvationists to be "people of passion . . . full of fire! The fire of the Holy Spirit." There is no other way forward than to be an Army on fire for God. This fire, this power of the Holy Spirit, will ultimately raise the believer to come face to face with Christ.

Another fire, hell's fire, "never goes out," and those who suffer its agony do so without end (Mark 9:44; Jude 7). Can this be true?

What Happens after You Die?

As Christians we reject two things: that we cease to exist, and that we are absorbed into the life of the divine—both robbing us of our God-given identity. Rather, when we die, it is the end and the beginning—the end of this life, the start of another. For those in Christ, death opens the door to heaven and to life in the eternal presence of God.

A very different reality meets those who have chosen to shut out God's Son from their lives. After they die they face a terrible beginning, a beginning that more accurately may be described as the end. Though they live, they are as good as dead, for God is not present. No language could convey the torment of spending eternity without God, without love, without hope on the part of those who refuse to acknowledge God's Son as Lord and Savior. They might wish for absorption, but not even extinction will be an alternative! To answer the question

Do sinners really go to hell? Yes, they do. And what is hell but being locked into a self-centered, destructive, devilish existence. Worst of all, it is to be cut off from God! God's grace rejected is hell's anguish accepted (Matthew 13:49, 50).

No Life without God

Both heaven and hell are dimensions of existence entered upon as a result of choices made in this life. The question of immortality of the soul should not be confused with resurrection of the body. Life, whatever form it takes, comes from God as Creator. Nothing has a life of its own or can be placed beyond his control. Eternal life, in terms of eternal soul, or risen body, is possible purely because God, without beginning or end, is himself the source and sustainer of such life (1 Timothy 6:16). The idea that we are naturally immortal is not Christian but Greek. Of the two terms, *resurrection* more correctly describes the Church's belief, if for no other reason than it points to the survival of the whole person and not part, as immortality of the soul would suggest (1 Corinthians 15: 42–44). If there is such a thing as "eternal soul," then its timelessness is God-given. Nature and the natural world are fallen. It is on a collision course to destruction. Eternal survival derives not from the cosmos but from its Creator.

The End and the Beginning

After death, comes judgement: a sphere where Christ will be lifted high and before whom all will acknowledge his lordship (Philippians 2:9–11). God's ways will be seen to be right, injustices will be addressed, wrongs righted, truth will be triumphant. Believers and nonbelievers will face Christ as Judge (Romans 14:10–12). Those who in life refused to repent and obey God will find his abhorrence of sin not to have changed. His holiness and justness means he cannot abide unrighteousness. Warnings of the consequences of doing "one's own thing," as opposed to God's, will result in alienation from his presence for two reasons. First, as God is not in the business of coercion, the decision people have made will be upheld. In freedom, the disobedient have decided upon deliberate rejection of Jesus Christ as Lord and Savior. In love, God will not ignore his own righteousness by overriding the exercise of free will given to humanity. Second, the wrath of God, while not a vengeful, irrational explosion of anger (as can be the case with humans), flows from his love and holiness. As such, it is in permanent revulsion against what is contrary to his holy nature and will.

The God of Love and Justice

Today Christian thinking is dominated by the notion of God as Love to such a degree that there is a tendency to downplay his wrath. Says A. W. Tozer, "The vague and tenuous hope that God is too kind to punish the ungodly has become a deadly opiate for the consciences of millions." The fact remains, God makes no compromise with sin—not *now*, not *then*—as Paul so starkly points out in Romans 1:18; 24–32 and as John does in Revelation 19:15; 20:11–15. By their refusal to turn from rebellion to repentance, from self-assertion to God-worship, sinners have effectively placed their signature to their own banishment order from God and consigned themselves to a living death. "Whoever believes in the Son," says Jesus, "has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him." (John 3:36) Having refused God's priceless salvation, they continue in sin and, as such, God will banish them to their chosen way (Isaiah 59:2; Luke 16:19–31; Romans 2:8).

What is hell? Writes Will J. Brand in verse 3 of song 885 in *The Salvation Army Song Book*:

*Where God is not! O awful thought,
A realm deserted, cast aside,
With sin to full fruition brought
And evil crowned and deified.
Where dread remorse and vain desire
Burn like an unconsuming fire.*

"I am constantly astounded," writes Dr. Billy Graham in his book, *Angels: God's Secret Agents*, "that God's decrees and warnings are considered so lightly in our modern world—even among Christians."

For Christ's followers the story will be vastly different. That new life begun on earth will expand to limitless depth of joy and peace and praise as they enter into that perfect union with God himself, whose word, given in promise, is finally and completely brought to pass in perfect reality! That walk of faith, now shrouded in mystery, will clear to make all things known. High and above all else will be the sight of him, our Lord Christ, who died to bring life in all its fullness. What joy, what peace, what wonder, where the faithful, called to like him, will share finally in the fullness of his presence! (1 John 3:2; 4:17; Revelation 5:6ff).

In heaven, after "ages of ages" of growing glory [writes Alexander MacLaren], we shall have to say, as each new wave of the shoreless, sunlit sea bears us onward, "It doth not yet appear what we shall be like." What begun and blossomed in time and history, becomes imperishable fruit: *Then the angel showed me the river of the water of life, as clear as crystal, flowing from the throne of God and of the Lamb down the middle of the street of the city. On each side of the river stood the tree of life, bearing fruit. . . .* (Revelation 22:1, 2)

In the splendor of that new dawn where the Son reigns and where *there will be no more night* (Revelation 22:5), those in Christ will see their Lord, covered in glory! They will look into the face of him who, by his own life, saved them (1 Corinthians 13:12; Revelation 22:4). At one with God, they shall enter into that perfect radiance, joy, and peace. This is life, life eternal.

Book Reviews

Michael L. Peterson. *With All Your Mind: A Philosophy of Education*. Notre Dame, IN: University of Notre Dame Press, 2001. 260 pp.

Reviewed by Elaine Becker, Territorial Headquarters, Canada and Bermuda Territory.

Peterson begins with an overview of “traditional” and “contemporary” philosophers and in each case examines how an acceptance of these various views influences educational practices. Using that as his basis, the second part of the book moves on to establish a Christian view of education. Basing the metaphysics of Christianity squarely in the idea of a created universe and creator behind that reality, and Christian epistemology in the fact that the creator, God, possesses all knowledge, Peterson thus recognizes that “truth” exists and can be known. He goes on to explain Christian axiology, recognizing the value of all of creation, attributing worth and beauty to all creation.

From this position, Peterson develops an educational approach framed within a Christian worldview. He then proceeds to address current education theory issues as well as some current education practice issues. Christianity and the “Pursuit of Excellence” is the theme on which Peterson concludes his book, challenging Christians to be fully given over to the pursuit of knowledge based on the simple premise, “knowledge helps us manage our lives in God’s world.” (p. 194) Peterson challenges Christians to be actively engaged in study and to be actively involved in constructive cultural discussions.

Aristotle’s statement that “proper education enlivens the mind and shapes the whole person,” (p. 1) motivates the contribution of this book to the current considerations of education. Any hope for improvement of an educational system rests in a deep understanding of the philosophy and ideals which drive it.

Educational practice tends to shift from serving one ideal to another without the discipline of serious enquiry, and Michael Peterson would like to see the practice and policy of education scrutinized based on the underlying worldview which fuels it. Thus the real questions of educational goals and objectives rest in deeper questions about the nature of reality, knowledge, and humanity itself.

The issues addressed by Peterson need to be studied by Christian educators and this book may serve to instigate some serious dialogue. Peterson devotes a chapter to issues of educational theory in which he addresses liberal education and professional training. Can liberal education and training for a profession be incorporated into a single effective education system? He posits the question of moral values being presented in formal education. He opens dialogue on the role of the teacher in the educational process, in an environment where it might be acceptable to see knowledge and facts as primary. Peterson says, "Students do not simply need to learn facts and acquire skills; they need to witness well-integrated personalities manifesting strong intellectual capabilities" (p. 154).

Peterson devotes another chapter to five issues related to educational practice. He deals with public and private education, academic freedom and duties, multiculturalism in education, the new generation of learners, and finally computer technology and its influence on education. The chapter only scratches the surface of the issues and Peterson might well pursue any of these matters in future writing.

Peterson has expertly reduced complex philosophical ideas into understandable terms for the lay person or student who may need a refresher or concise overview of the various philosophical positions. He may be accused of oversimplifying the various philosophies and issues presented but he seems to open the door effectively to dialogue and discussion. He critiques each philosophy all the time seeking a "a philosophical outlook that relates religious commitment to educational concerns" (p. 5). For too long education may have been reactive to culture rather than being proactive in creating thinkers, particularly within the Church, who can articulate and formulate new directions for Christian influence in cutting edge cultural issues. Peterson is calling the Christian educator to a more responsible analysis of the educational process.

I agree with Peterson's concern for the lack of liberal education in our current Western culture in our attempt to produce skilled workers. Peterson sees the

study of common humanity being essential to education but in today's culture it is valued less than practical courses or what might be called "more relevant" courses (p. 132).

Peterson sets the challenge in his comment, "A Christian institution should be the most aggressive of all institutions in seeking open encounter with opposing views, stimulating creativity, and searching for understanding" (p. 138).

This book stimulates the reader to ask: How am I using my intellect to glorify God? How is the Church actively shaping culture through intellectual pursuits and debate on the cutting edge issues of life? In particular I hear the challenge of Peterson's writing to The Salvation Army world in the area of officer training. Is our goal to produce functional officers for the work force to the exclusion of educated officers who can set new courses for the future or must the two be mutually exclusive?

Lillian Taiz. *Hallelujah Lads & Lasses: Remaking The Salvation Army in America, 1880–1930*. Chapel Hill, NC: University of North Carolina Press, 2001: 239 pp.

Reviewed by Gordon S. Sparks, School for Officer Training, USA East

The five long and deep chapters that constitute this work on “The World’s Greatest Romance” (Evangeline Booth, p. 165) are the fruit of careful cultural analysis by social historian Lillian Taiz, associate professor of history at California State University. This account spans a half century, 1880 to 1930, and concentrates on The Salvation Army’s transition and adaptation to the United States and the new organization that emerges.

Drawing on the literature of the sub-disciplines of class, labor, and women’s history, Professor Taiz recounts mostly familiar early U.S. Salvationist history with a cool clarity—a style befitting the historian’s mnemonic function. As a result, when her investigations do periodically yield new information, the surprise of revelation jolts and intensifies to expose new interpretive possibilities. Though neither a Salvationist nor a Christian (p. 2), she demonstrates an insider’s familiarity with The Salvation Army and an uncanny understanding of the movement’s idiosyncratic evolution of its U.S. American “bureaucracy and religious culture” (p. 9).

The sources for this work include the conventional materials of historical investigation: “organization publications, memoirs, diaries, personal and business correspondence, and internal and external reports” (p. 8). In addition, however, Taiz attends thoughtfully to “Salvationists’ published and unpublished testimony or conversion narratives” (p. 8). The author values these materials in that “(t)he conversion experience gave the working-class person selfhood by making her life story significant” (p. 8). This is liberating scholarship that, like the testimony meeting, provides a platform to those who so often are not heard over the roar of the mainstream.

Hallelujah Lads & Lasses’ five-chapter exploration proceeds topically. Chapter 1, “Missionaries to America: The Americanization of The Salvation Army,” treats specifically the transition of the movement from a British missionary advance in the United States to a comfortably U.S. American evangelistic agency

with an ambivalence towards its British heritage (p. 12). Taiz astutely observes that it was "the Army's reliance on cultural adaptation to 'market' the organization [that] made Americanization essential" (p. 14). Chapter 2, "'Red-Hot Men and Women' in The Salvation Army, 1879-1896," introduces the world of individuals, working-class and middle-class men and women who enlisted in this new Anglo-American, working-class-dominated alternative sacred community in which, together, they could engage purposeful kingdom work (p. 50).

In chapter 3, "The World Salvationists Made: Democracy and Autonomy in The Salvation Army, 1879-1896," the discussion ranges around the important and complex relationship between democracy, autonomy and autocracy found in the early days of this U.S. salvation movement, the leadership's acceptance of this ambiguity due to the voluntary nature of the membership (p. 102), and the democratic religious culture (p. 74) that emerged. Chapter 4, "A New Message of Temporal Salvation: Reinventing the Army at the Turn of the Century," takes up the U.S. Salvation Army's embrace of the General's vision of "salvation for both worlds," a shift from decentralized to centralized governance for the efficient promotion and management of social services (and, possibly, more control in general) and a division of labor, "separating the organization into two specialized branches, spiritual and social . . ." (p. 108) to avoid misemploying "successful spiritual personnel" and to waylay fears that donated dollars would be applied to the building of an ecclesiastical empire (p. 129).

In chapter 5, "Salvationism at the Turn of the Century: Refining Religious Culture, Reconceiving a Religious Market," Taiz documents the Army's move "uptown," leaving the streets and, with them, the boisterous, bombastic, iconoclastic, performed spirituality of urban revivalism, in exchange for religious gentility that proved more appealing to second generation Salvationists "who were less willing to accept outsider status" (p. 144). And she attributes this second-generational upward mobility to the "impulse for higher education" which resulted from "the Army's decision to advertise salvation through social work" (p. 155). So, ironically and tragically, the social worker's equipping for serving the poor distanced him from the poor. When finally this evolution (devolution?) was full-blown, "in the early decades of the twentieth century, older Salvationists and new converts alike had to either adapt to the organization's now more decorous expression of religion or select another path" (p. 7).

In his introduction to *Discovering an Evangelical Heritage*, Donald W. Dayton observes that historical writing is either “implicitly a form of advocacy or a search for a ‘usable history’” (p. x). This work verifies Dayton’s thesis. *Hallelujah Lads & Lasses* is an outgrowth of Taiz’s 1980 search “for a dissertation topic that would somehow resonate with [her] own lengthy experience living on the economic margins as a single mother of two” (p. 2). The writer, thus, identifies with her subjects’ marginality, which is “implicitly a form of advocacy.” And as to the matter of “usable history,” many pertinent themes wend their way throughout the book and trigger the imagination for application to Salvation Army advance. A few are identified below with citation and comment:

Class

Whereas in the early U.S American Salvation Army, the working-class was given to rapid-fire urban revivalism for the salvation of souls, the middle-class was given to slower-burning preaching and teaching of holiness for the cultivation of saints (p. 6). *We must recover commitment to these two stages in the order of salvation.*

The reality of working and middle classes partnering in the service of the Master, demonstrated in the fact that “between 1872 and 1896 Salvationists created a working-class-dominated, cross-class organization devoted to advertising salvation and waging a spirited battle for souls” (p. 50) is startling and exhilarating. *We will be enriched if we intentionally and courageously seek such unity-in-diversity partnerships.*

Ballington and Maude Booth cultivated The Salvation Army Auxiliary League for the middle and upper classes and tolerated segregation. These groups proliferated until by 1889 there were eight auxiliaries to one corps (pp. 43–44). Evangelism, fund-raising, or respectability by association may have been the motivation for these efforts. *May we guard ourselves from class-conscious arrangements that compromise our commitments to kingdom justice and good news for everyone.*

Costly Grace

"Idealization of militarism grew, in part, out of a concern that the citizenry had become 'debilitat[ed by the] materialism of the city' and that young men and women were becoming 'soft.' *To the contrary, The Salvation Army, complete with uniform bespeaking readiness to work and sacrifice for Jesus, offered an alternative vigor—costly grace.* In using military imagery The Salvation Army . . . establish[ed] the group as advocates of a very 'muscular' or aggressive . . . form of Christianity" (p. 19 and pp. 58–59, 69–70). *In this light, we can view our uniform and "all things military" as bearing the dignity of a sacrament of costly grace.*

Community

"The men and women who joined the organization also found themselves attracted to the sacred community created within The Salvation Army" (p. 50 and pp. 60–68, 76, 144). *Identification as sacred community, as opposed to "a church," is much more biblically rich and potent for providing comprehensive identity for the membership. This notion invites contemporary Salvationists' consideration and experimentation.*

Conviction

"Concerns about critics who viewed the work as a means to establish a new and powerful denomination, ensured that the group would not integrate Salvation Army religious experience and rituals into social work" (p. 129 and 130, 131, 132–133). *The fundamental Salvationist conviction that the Army is "saved to save" came under fire in the first decades of the movement's history. We must hold fast to and act upon this conviction more fiercely than ever today.*

Culture

"William Booth . . . saw no reason to 'harmonize' with Americans. Historically, his concept of cultural adaptation expressed itself through gestures of solidarity with class or caste rather than with emblems of national identity (p. 32). . . . The worldwide nature of the organization, he argued, transcended any single national identity" (p. 40). *More than ever, a renewed Boothian globalism is worth serious consideration.*

Conclusion

With *Lads & Lasses*, Lillian Taiz manages deft interpretation of the first fifty years of The Salvation Army in the United States and, in so doing, brings clarity to much of the contemporary U.S. Salvation Army reality. This work demands the serious engagement of both the Salvationist–reflective practitioner and the Army–interested scholar alike.

The one flaw that asserts itself in a few sections of the work is an apparently confused understanding of *salvation*—spiritual and social—and William Booth’s understanding of the same. Taiz writes of “advertis[ing] salvation through social as well as spiritual service” (p. 9) and “the army’s new approach to the salvation of the poor” (p. 105) and of “the general’s conversion to social Christianity” (p. 106). Throughout his lifetime, Booth proclaimed the need for the whosoever to be “washed in the blood of the Lamb.” His thinking, and that of the movement he founded, evolved to see salvation as being broader than he had originally envisioned. However, at points throughout her work, Professor Taiz may raise some doubt, possibly due to the employment of careless language, about the general’s lifelong commitment to personal, spiritual salvation.

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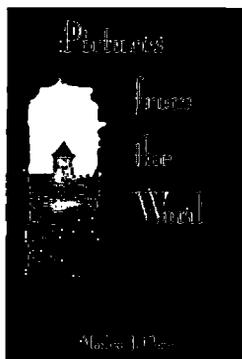


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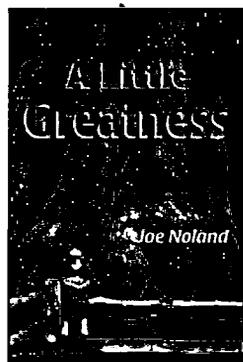
by Marlene J. Chase

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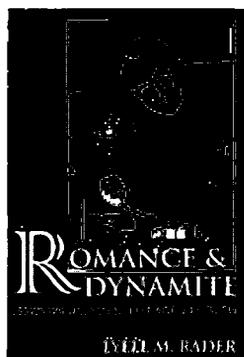


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by Lyell M. Rader

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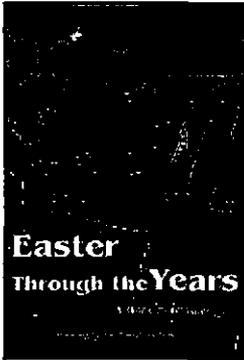
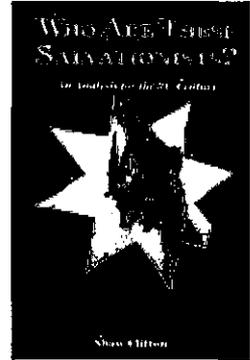


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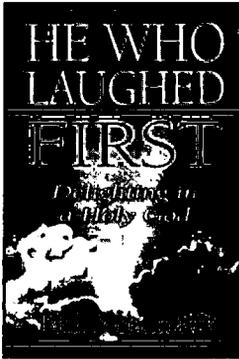
Slightly Off Center!

Growth Principles to Thaw Frozen Paradigms

by Terry Camsey

The author challenges us to welcome a new generation of Salvationists, even though their methods may be different from those of Salvationists of the past. *Slightly Off Center!* is ideal for stimulating discussion in group settings and will encourage corps officers, soldiers and corps councils to renew their vision and fine-tune their purpose and ministry.





He Who Laughed First
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by Phil Needham

This invigorating book questions why there are so many sour-faced saints when the Christian life is meant to be joyful. The author explores the secret to enduring joy, found by letting God make us holy, to become who we are in Christ: saints. *He Who Laughed First* helps the reader discover the why and how of becoming a joyful, hilarious saint.

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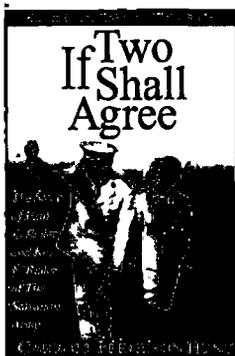
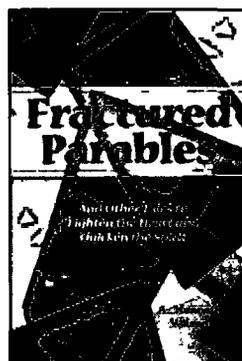
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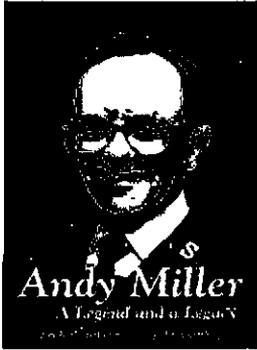
Pen of Flame

The Life and Poetry of Catherine Baird

by John C. Izzard with Henry Garipey

Catherine Baird lived a life of extraordinary artistic value to The Salvation Army. As a poet, hymn writer and editor, Baird changed the way the Army viewed the importance of the written word. From a decade of research and devotion John C. Izzard has painted a compelling word picture of one of the Army's strongest and yet most delicate authors.





Andy Miller

A Legend and a Legacy

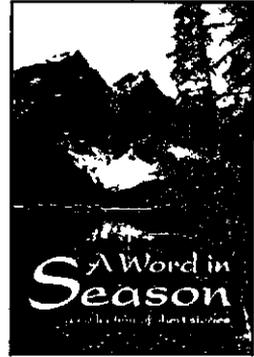
by Henry Gariepy

Andy Miller has had a powerful spiritual impact as an American Salvationist on innumerable lives, both within and outside the ranks of The Salvation Army. His vast ministry across the nation has left its indelible impact upon countless people. This biography by Colonel Henry Gariepy seeks through anecdotes to convey the story of one of the most colorful and remarkable leaders in the history of the Army.

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“For every season of our lives,” writes Lt. Colonel Marlene Chase in her introduction, “the world of story can help us define our experience and move us beyond ourselves.” More than thirty writers, including Max Lucado, have contributed to this compilation, which features factual accounts of historical events as well as fictional narratives within the panoply of Christian belief. It’s the everyday experiences made extraordinary through faith.

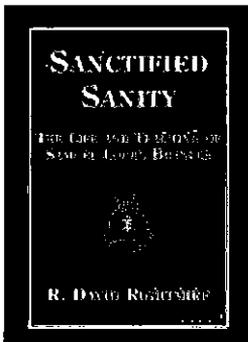


Sanctified Sanity

The Life and Teaching of Samuel Logan Brengle

by R. David Rightmire

Many Salvationists may still recognize the name, but fewer appreciate the influence that Brengle had on the development of the Army’s holiness theology. The author has written a theological reassessment of Brengle’s life and thought to reacquaint those of the Wesleyan-holiness tradition in general, and The Salvation Army in particular, with the legacy of this holiness apostle.



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