

His principle was to love the souls of men but as regards the bodies and minds of men his principle was to test their worth not by religious catechism but in the workshop and the field. He hated all coddling. He was the enemy of every form of softness.<sup>15</sup>

Before long these tentative efforts at social reform were placed under the office of what became known as the Army's Social Reform Wing. With the establishment of this aspect of service, the Army entered into a new stage of its ministry. It finally recognized institutionally the importance of the second mission that had gradually gained acceptance. Between 1889 and 1890 the commitment to social salvation became an increasingly well known outworking of the Army's mission.

Even after the publication of *In Darkest England* Booth was ambivalent as to whether it was right to spend so much time and energy on the social aspect of salvation. Harold Begbie wrote, "It may be imagined that immense difficulties confronted William Booth in reducing sentimental charity to a practical system of regeneration. So great were those difficulties and so absorbing the attention they demanded, that for three years he was almost obsessed by the machinery of his scheme. He became more and more a social reformer, and for the moment rather less of a religious revivalist."<sup>16</sup>

Money for such work, and for carrying on the salvation war, was always in short supply. One of the schemes to provide funds for the growing Army was the launching of The Salvation Army Assurance Society in 1894. It did not help that George Scott Railton, his most trusted colleague who had been with him even before the Army was founded, and one of the best-loved senior officers, disagreed so thoroughly that he protested by appearing at a public meeting dressed in sackcloth. Railton's actions to what he perceived to be this straying from the path of true religion did not endear him to Army leadership.<sup>17</sup>

In speaking frankly about the *Darkest England* scheme, Booth said,

You are puzzled, you say, with respect to our relations with the poor. I am not surprised that you should be, but I think we have made it pretty plain both to ourselves and to the public. There can be no question that the scheme lifted us up to a position in public esteem the world over, which we should never have gained for perhaps a century without it. It is in harmony with the teachings of Jesus Christ. If a man had a brother who was hungry

and homeless and naked, his first sense of duty would be to feed and house and clothe him, doing it in the spirit of love, and talking to him about his soul all the time. We are trying to do this. The world can understand this sort of religion, and the world believes in those who practise it.<sup>18</sup>

A number of prominent journalists visited Army establishments to give what they called "an unbiased report" on whether the Army was capable of delivering what it had promised. Sir Walter Besant visited the Army's farm colony in Hadleigh, and part of his report to a well-known magazine read, "The treatment of the men from the beginning is based on a kindly sympathy: there is an assumption that friendship and kindness will meet with a response; the men are trusted; there is no condescension. As one result of this treatment there has never been any disturbance; the policeman looks over the fence upon another village where he is not wanted; they settle a dispute by themselves, and without brawls or fighting."<sup>19</sup>

Wesley gave detailed instructions to his followers and converts in his sermons and also in his writings as to how life was to be lived. This concern for the domestic and social aspects of religion was revealed in such sermons as "The Reformation of Manners," "On the Education of Children," "On Visiting the Sick," "The Use of Money," and "National Sins and Miseries."

The fact that Methodists made such a lasting impact on society is proof that their approach to life was no flash in the pan, but was grounded in practical sanctification. Army theologian Phil Needham writes: "Social involvement was an inseparable component of Wesley's keystone doctrine of sanctification. He affirmed that necessary to sanctification were these good works: first, all works of piety ... secondly, all works of mercy ... feeding the hungry, clothing the naked, entertaining the stranger, visiting prisoners or sick ... which are necessary to full sanctification."<sup>20</sup>

History shows that wherever the Wesleyan movement gained a foothold, there was moral, social and economic impact. Early Wesleyan societies spread social righteousness for everyone's welfare. Small Methodist societies developed leaders, who used their skills in wider fields than the specifically religious. Many of the first trade-union leaders in industrial England were Methodist class leaders, who learned leadership in Wesleyan class meetings. Soon employers wanted to hire Methodists because they were honest and hard-working employees.

The Wesleyans developed a social sensitivity that helped to eradicate social evils. Visiting workhouses, prisons, and hospitals to bring a message to the sick, the condemned, and the poor were common practices. Schools were inaugurated. A loan fund helped hundreds of people secure financial backing for new business or to further their vocation. The extent of this societal change revealed the strength of Wesleyans in molding social attitudes.

Questions have been raised as to whether Wesley considered it sufficient to renew society through the transformation of individuals, or did he include the transformation of social structures and government. Did social ethics extend beyond the social environment of individuals and include the responsibility of transforming foundational social orders?

It was Wesley's conviction that when people became converted their lives would be marked by personal holiness. He said an important aspect of holy living was what he called "social righteousness." By this he meant that Christians should be concerned for the welfare of others and do their utmost to help people in need, not only by practical support, but also by trying to change the societal structures which caused such deprivation.

The Wesleyans learned much by extensive reading, which was considered essential to genuine Christian living and to moral, spiritual, and material welfare. Wesley published *The Christian Library* and *The Arminian Magazine*, which contributed much to popular education. The fact that Wesley introduced books into his congregations shows how seriously he wanted them to read the works that he wrote, edited or recommended. As early as 1740 he established a bookshop in London. Preachers and members of the societies served as agents.

Many Salvation Army converts were also poor people who had had little or no opportunity for education. Booth tried to remedy this by publishing newspapers, magazines, and books. *The War Cry*, *The Young Soldier*, *All the World*, the Red Hot library, all contributed to the literacy of early Salvationists. During its early years The Salvation Army spent more of its budget on publications than any other religious organization of its size.

Music was an integral and important part of the beginnings of Methodism and The Salvation Army. Charles Wesley wrote the songs that appealed to the working people of his day who learned to sing and love them. The Army "converted" popular music hall songs of the day by writing Christian words to well-known

secular tunes. Brass bands were formed because they were popular in the militaristic culture of the late Victorian age.

Hunter writes,

Methodism began by identifying with people on their turf through ministry and conversation, and through open-air field-preaching where the people gathered. Wesley's brother Charles led the way in producing indigenous Christian music; Charles wrote poetry to be sung to music often sung in public houses. Wesley encouraged his leaders to communicate the Christian meaning through the common language of unchurched people. Through an indigenous approach, early Methodism reached tens of thousands of the 'impossible to reach' people.<sup>21</sup>

An observer writing about the Army in the late 1800s noted that,

Cultured people were shocked by the language of a few of its [the Army's] followers, and many religious folks were offended by the innocent blasphemy of some of its converts. This was inevitable. Its evangelists were men and women drawn from the pit-mouth, the bar-parlour, or the streets. The man in rags knelt one evening before the Army drum; the next night he was exhorting crowds to follow him in his new life. He did not know the conventional language of the churches. When he spoke of his experience he used phraseology which struck educated people as offensive.<sup>22</sup>

None of Wesley's lay preachers was well, or even adequately, paid. Neither were Salvationists. When Wesley, in his old age, surveyed his society, he realized that the whole organization was his, as the whole Salvation Army, more than a century after Wesley's death, was William Booth's.

The social gospel issue became prominent in American Protestantism from 1865-1915, its most able exponent being Walter Rauschenbusch. He claimed that the individualistic gospel had not provided an adequate understanding of the sinfulness of the social order and its share in the sins of individuals. He therefore promoted a social gospel with its emphasis on social rather than individual redemption, the necessity of releasing humanity from those social wrongs which lead to evil.

Needham writes, "Social relationships are an important part of God's covenant with His people, and an unmistakable sign of man's sinfulness is his social irresponsibility and insensitivity." The poor and oppressed are the special

focus of the social covenant inasmuch as their position in society tends strongly to exclude them from its benefits and opportunities. Christ calls his church to servanthood and empowers his people to carry out a mission which is truly universal because it pays special attention to those whom society has excluded."<sup>23</sup>

General Frederick Couatts embraced the perceived dichotomy between individual and social salvation when he wrote, "If we ourselves, for want of a better way of speaking, refer to our evangelical work and also to our social work, it is not that these are two distinct entities which could operate one without the other. They are but two activities of the one and the same salvation which is concerned with the total redemption of man. Both rely upon the same divine grace. Both are inspired with the same motive. Both have the same end in mind. And as the gospel has joined them together we do not propose to put them asunder."<sup>24</sup>

In recent years some Army officers have expressed concern that the Movement's 11 articles of faith make no mention of the social aspect of holiness. Learned papers have been circulated with the hope that the Army's doctrinal statement will be expanded to include an explicit theological foundation for the Army's social ministry as part of the larger mission. Draft proposals include the following statement:

We believe that salvation through the atoning work of Christ is personal, social and cosmic. This holistic vision of Christ's saving intentions comes to personal fullness in holiness of heart; it moves beyond the personal to the social structures of fallen human existence; and it extends beyond the personal and the social dimensions to the cosmic scope of universal creation. Consequently, we believe that holy living, evangelical witness and active caring for the poor and disadvantaged are co-equal signs of the coming Kingdom of God and hasten the day when Christ shall make all things new.<sup>25</sup>

A similar viewpoint had been expressed by church activist Howard Snyder, who wrote, "John Wesley was a radical Christian precisely because radical Christianity is ... the experience of the body of Christ as a community of discipleship. One of the clearest lessons from twenty centuries of experience is that the church has always been most faithful when it has gotten back to its biblical, spiritual roots. Then it is freed to be most creative in challenging the spiritual, social and economic crises of the day. This is the meaning of the radical Wesley."<sup>26</sup>

From the above we have seen that William Booth understood the radical strand in Wesley's character, theology and praxis, both instinctively and intentionally. Booth was a child of Wesley, and the Army he founded and which we have inherited is heir to the radical legacy that Wesley left. But like all children of strong parents, William Booth took what he learned and customized it in accordance with his personality and the demands of the vision God had given him. Had Wesley and Booth known each other, it is conceivable that the founder of Methodism might have said to the founder of The Salvation Army, as Jesus said to his disciples: "I tell you anyone who has faith in me will do what I have been doing. He will do even greater things than these ..." (John 14:12):

## Notes

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12. Marquardt, *John Wesley's Social Ethics*, p. 115.
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14. Richard Collier, *The General Next to God* (London: Collins, 1965), p. 199.
15. Harold Begbie, *The Life of General Booth*, 2 Vols. (New York: MacMillan, 1920), 2:164.
16. *Ibid.*, p. 165.
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19. *Essays and Sketches* (London: The Salvation Army, 1906), p. 43.
20. John D. Waldron, ed., *Creed and Deed: Toward a Christian Theology of Social Services in The Salvation Army* (Toronto: The Salvation Army, 1986), p. 139.
21. Hunter, *Radical Outreach*, p. 88.
22. *Essays and Sketches*, p. 161.
23. Waldron, *Creed and Deed*, p. 128.
24. Frederick Coutts, *Bread for My Neighbour: The Social Influence of William Booth* (London, Hodder and Stoughton, 1978), p. 145.
25. John G. Merritt, privately circulated paper, 1999.
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# Quaker, Methodist, Salvationist: A Lineal Descent?

*Ray Caddy*

If direct Quaker and Methodist antecedents are claimed for The Salvation Army, is such an assumption justified? Or is it too glibly assumed that Salvationists are legitimate heirs of Quakerism and Methodism? Could such a claim be substantiated?

*The Officer* magazine, January/February 2003, includes two articles which both provide examples of the current use of this myth.<sup>1,2</sup>

What are the advantages of assuming this story line? What are the disadvantages? The Founder, when engaged in re-inventing The Christian Mission as The Salvation Army, took pains to stress that he and his evangelists were engaged in something radically new. In fact, his stance became the basis of the Army's original myth that the movement was not just another church but rather a novel expression of first-generation Christianity, discarding the accretions of the years in order to manifest the original force of post-Pentecost power. William Booth's opening address at the 1878 Annual Meeting, Tuesday 6 August, was recorded in the *Christian Mission Magazine* of that year. He declared: "We are travelling along a road which none has ever trod before." He went on to specifically repudiate Methodism. "... Dwelling upon the difficulty of the task undertaken, to overthrow the Kingdom of Satan and establish the Kingdom of God, he showed the necessity for the utmost possible force, and, therefore, for adopting God's

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plans of organizing a force upon a thoroughly military system, of which the distinguishing features were (1) authority; (2) obedience; (3) the adopted employment of everyone's ability; (4) the training of everyone to the utmost; (5) the combined action of all."<sup>3</sup>

The Founder's "new thing"<sup>3</sup> established the Army's self-belief that it was not another church but rather new-minted, first-generation Christianity, a movement called, and able, to establish Christ's Kingdom on earth. Only much later, when the Army was well established, would he acknowledge his indebtedness to his Methodist roots.<sup>4</sup>

Is the Army, having recognized its roots in the evangelistic revivals of the 19th century, now seeking to establish an alternate myth? Is the new story line that it is a legitimate heir of both Quakerism and Methodism? For while the Army does not pretend to supplant either, it is happy to claim kinship. The question therefore arises: Does this claim, establishing the Army as the complete expression of the English prophetic triumvirate of Fox, Wesley, and Booth, hold water? More essentially, if the Army has abandoned its earlier myth of entire novelty in its mission to save the world, is this new myth sustainable? If it is supplanting the Army's earlier self-understanding, then is the new myth strong enough to restore the successful dynamics of the 1880s? With this alternate myth, can the Army "win the world for Jesus?"

### Continuity with the Church of the Creeds

John Wesley, like countless Christian reformers before him, claimed to teach "the plain, old Christianity."<sup>5</sup> Most revivalists have also regarded themselves as reaching back beyond more recent Church accretions, or innovations, to the primitive faith of the apostles. Specifically, Wesley considered this historic faith enshrined in the Church of England. Throughout his life, he insisted that Methodists should keep to the doctrines and sacramental practices of the English established church. Wesley provided a liturgy for American Methodists, deliberately modelled on that of the Church of England.<sup>6</sup>

As an Anglican minister, he regarded himself as within the "one holy catholic and apostolic Church" as defined in the Nicene Creed.<sup>7</sup> The Army's founders likewise thought of themselves as inside this tradition, both from their previous experience as Methodists and more generally as revivalists as being one

with any believing and practicing Christian. William and Catherine Booth, initially leaders of a revival association rather than a deviant denomination, had no more desire than did Wesley to form a new church.

For the Quakers, too, the claim is made that George Fox's followers remained within the mainstream of historic Christianity, though at the same time discovering its immediacy in their intimacy with Christ through the Spirit.<sup>8</sup>

William Booth made similar claims, but only by disclaiming, in 1878, his Methodist character in order to embrace the new plans for establishing the Kingdom of God to which he was being led. "The main purpose of the writings of the early Friends, in so far as they were controversial, was to bring back the church from a Christianity of ideas and practices to a Christianity of living experience and conformity to the mind and will of God, which they believed to have been its essential character in the first century. They also insisted that the possibility of this experience was open to every human soul, and not only to a privileged few; that there was no exclusive priesthood, and no prescribed ceremony through which alone it could be received ..." William Booth, two centuries later, would have endorsed this position and Catherine, together with Bramwell and George Scott Railton, was particularly keen to realize the liberation from any "prescribed ceremony" which obfuscated vital Christianity.

What is difficult to establish, however, is how conscious the founders of the Army were of these earlier positions, both of Methodism and, before that, of Quakerism. It is probably safer to regard these as ideas current in the Victorian Church generally, which could be utilized to establish a claim to orthodox Christianity. These assumptions recognized at the same time a liberty granted by the Spirit's leading to adopt or discard any part of the Church's history which either helped or hindered their evangelistic aims.

As The Society of Friends came to define itself as standing in the mainstream of Christianity,<sup>10</sup> so the Army's successive Handbooks of Doctrine have moved from merely explaining the Eleven Articles of Faith, to positioning the movement within the Church. The Founder declared that The Salvation Army accepted the historic creeds and Handbooks have come to incorporate these within their covers.

As far as William Booth was concerned, there was no intention to link the Army with the Methodist Church, unlike Wesley who strove to contain his move-

ment within the national church. In this William Booth was closer to George Fox. He was more focused on the needs of his converts, and his own need for workers, than on keeping his followers within the established denominations. Though when the administration of the Lord's Supper was discontinued, Salvationists were permitted to receive this, if desired, from local church ministers. This was a return to Wesleyan practice,<sup>11</sup> by then largely superseded for Methodists by its administration by their own ministers.

### Church Government

One thing that Quakerism, Methodism and Salvationism do have in common is a founder of a strong, even dictatorial, character. Each of these movements within the Church was sharply defined by the will of its founder. The Salvation Army, while entirely distinctive in organization, nevertheless owed much of its evangelistic and social emphases to its Methodist roots. Quakerism was indebted in a similar way to its setting within English Reformation Christianity. In church government, however, all three were cast in different molds, so the Salvationist cannot be said to have inherited much from either of the other two.

Karl Marx said of Martin Luther that he "destroyed faith in authority by restoring the authority of faith ... He liberated man from exterior religiosity by making man's inner conscious religious. He emancipated the body from chains by enchaining the heart."<sup>12</sup> "For more than 250 years, from the time of the Lollards, English religious rebels had de-emphasized conformity to church-imposed rituals and dogmas and stressed the idea that salvation came when a person lived a righteous life; they transferred the responsibility for salvation from the institution to the individual. Thomas Baxter, for example, hoped to cure 'that dangerous disease among the people, of imagining that Christianity is but a matter of opinion and dead belief, and to convince them how much of it consists in holiness.'<sup>13</sup> However, liberty was not afforded to the individual conscience by the reformed Protestant religion. Both Luther and Calvin denied to their followers any individualistic interpretation of Christianity. It is also a matter of history that each of the founders of Quakerism, Methodism, and Salvationism had serious struggles within their own movements in order to maintain their authority: Fox with Naylor; Wesley with Whitefield; Booth with Railton. Each came to deny, to these and others, the liberty to interpret the Spirit's leadings which they claimed

for themselves as the birthright of all Christians.

The individualization of the reformed faith, while breathing new life into Christianity, nonetheless gave the leaders of any fresh expression of the faith serious problems in the area of church government. In the search for stability it has to be said that all three movements, Quaker, Methodist, and Salvationist, tried different solutions. The Quakers established their monthly, quarterly, and yearly meetings as the bodies responsible for the order and discipline of the society. Involving a wide spread of the membership, these proved effective in preserving the ethos of the movement, while perhaps not being so effective in developing a dynamic world-changing people. In his lifetime, John Wesley was the acknowledged leader of Methodism, yet his irenic nature, coupled with a desire to keep the movement within the national church, inevitably left a legacy of confusion among Methodists. At Wesley's death the Methodists were effectively leaderless. The administration of the Lord's Supper was also an issue of contention. For example, the administration of the sacraments by Methodist preachers was for some time a source of division. "An address to the Methodist Societies throughout England, from the Conference assembled at Leeds 6 August 1793," recorded a resolution giving grudging permission for some societies to administer the Lord's Supper. This shows that Wesley's intention to keep Methodism within the Church of England was already breaking down. Changes in Methodist government followed, the New Connexion moving further from Wesley's desired linkage with the established Church.<sup>14</sup>

"The admission of laymen to the Wesleyan Conference in 1878 was a significant landmark and laid to rest a contentious issue."<sup>15</sup> The Christian Mission, in the same year, at its annual meeting, which only the evangelists were entitled to attend, saw William Booth establishing his autocratic rule more firmly than ever. Far from following Wesleyan practice, or even less that of the Quakers, the Army's government was laid down on military lines, not democratic ones. Even its congresses and officers' councils were occasions for the leadership to promulgate its views. Today's moves toward more consultative structures have eroded the original dynamic of visionary, autocratic leadership, while they have yet to demonstrate the effectiveness of quasi-democratic procedures. It is curious that the Army, having found its own style of government in the British military, which initially proved effective in promoting its mission, should move more and more

toward the committees of Methodist practice which the Founder consciously set aside.

The Society of Friends exhibits the widest democratization. Yet while no one would fault the worldwide effectiveness of many of the Friends' programs, it must also be acknowledged that its system of government fails to make a movement capable of bringing the nations under the Lordship of Christ, which was the vision of its founding members.

In varying degrees, among Quakers, Methodists, and Salvationists, the founding leadership was gradually replaced by more democratic forms. Does a focus on humanitarian programs, to the neglect of Christ's Great Commission (Matthew 28:18-20), reflect the fading of the vision, or merely the democratization of initially autocratic churches?

### **The Compromises of Radical Christianity**

In all three movements, Quakerism, Methodism, and Salvationism, the original founding leadership was not maintained. However stylistically different Fox, Wesley, and Booth were, their charismatic autocracy imparted an initial dynamic effectiveness to their people. If the subsequent loss of vision is interpreted as a criticism of the way in which Quakers, Methodists, and Salvationists have deviated from the founding dynamics of their Spirit-led mandates, the same charge must be faced by the founders themselves. All three founders effectively compromised their visions as a price to be paid for social acceptance in their contemporary societies. They felt obliged to accommodate their movements to the power structures of their day. For all three movements invited persecution by their challenges to established society.<sup>16</sup>

George Fox, led by the Spirit, initially confronted head-on the power of the national church. He attacked the established clergy. He challenged their right to exact tithes from their parishioners, urging non-payment. If persisted in, this would not only have swept away the power of the Church of England to rule the consciences and lives of the people, but it would have led to the dismemberment of the secular hierarchy as well. On this issue, his understanding of the equality of all before God, was very much in tune with the revolutionary ideas of such groupings as the Fifth Monarchy men, who aimed to replace all government with the rule of King Jesus. Many of these radical Christian reform programs failed

for lack of a sufficiently competent leader. Fox might have supplied that lack, but his focus turned aside to the issue of his own control over his followers. He courted Charles II, in order to abate the bitter persecution experienced by many Quakers. Further, in order to rein in the enthusiasms his own rebellion had unleashed, he disciplined his own followers, denying to them the liberty in the Spirit he claimed for himself.<sup>17</sup>

Similarly, John Wesley claimed the world as his parish, thus effectively challenging the hold of local parsons to control the lives of their parishioners. He attacked conformity to a lifeless religion, far removed from the radical lifestyle of the gospel, by insisting on the radical holiness of his followers.<sup>18</sup> He put structures in place, modelled on the Oxford Holy Club, to achieve this, notably the class system for the weekly examination of conscience and conduct by all Methodists. Yet throughout his life, he insisted that his movement should remain within the national church. He did not want it to destabilize, much less replace, the country's religious power structures. His members, for example, were instructed to receive the sacraments from their local clergy and only with great reluctance did he allow these rites to be administered in some of his chapels. By avoiding any overt confrontation with the political authorities of both church and state, he shielded his followers from much of the initial persecution suffered by Methodists, in the same way as Fox had done before him.

There is no way of tracing this pragmatism directly to the Quaker's example but it was a consistent pattern in English Nonconformity that was well established. One of the serious consequences of Wesley's policy, however, was that when the social conscience of the country was stirred by many Christians in the 19th century, its concerns were to be expressed in secular social movements, rather than by the Church. Increasingly, Nonconformity contented itself with a Christianity seen as a matter of private belief and good works.<sup>19</sup> Part of the failure of the Church in the face of militant Islam has always been the privatization of the faith which has nothing to say concerning the ordering of society as a whole.

If Salvationism initially appeared to be taking up the torch of a radical Christian reform of society, this too was diverted by William Booth into similar compromises. His earliest followers may have vowed to "tear Hell's throne to pieces and win the world for Jesus," but the Founder deliberately chose not to challenge the secular power structures of his day. By 1890, the Army was coming

through its most intense period of persecution, a conflict arising from the anxieties of power brokers in local government and such trades as the brewing industry. Positioned to enter the field of palliative social work, with subsequent success as a viable charity, the Army quieted its opposition and won the benevolent support of both those in power and the disenfranchised alike. In following this path, the Army conformed to the contemporary Nonconformist accommodations with secular power. In reflecting the earlier decisions of Quakerism and Methodism, the Army, consciously or not, was entering this heritage. It was an inheritance which has marginalized Christian life in Western society today. Christians may well consider it ironic that in the life of Jesus the move from charitable concern to the challenge of corrupt power structures, both religious and secular, was the dynamic direction he followed. That way, of course, leads to a cross.

### The Primacy of Scripture

The first article of Salvationist faith declares the primacy of Scripture for "Christian faith and practice." In this the Army stands in the Protestant tradition established by Luther's "Sola Scriptura" [by Scripture alone]. Both Quakers and Methodists are also within this tradition inherited from the Reformation. The clearest definition of this principle was enacted by the English Parliament in 1648: "The whole counsel of God concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture."<sup>20</sup> The Salvationist first article is clearly founded on this, transmitted through the Doctrines of the Methodist New Connection (1838). However, there has always existed a tension between the written word and the leadings of the Holy Spirit. Oliver Cromwell's chaplain recognized that in the imposition of biblical rule, the 1648 Articles of Religion "laboured to hedge the wind and to bind up the sweet influence of the Spirit." Quakers emphasized the liberty of the individual conscience, illumined by the Spirit of Christ, while remaining "earnest students of the Bible," and accepting "the central claims of historic Christianity." The Methodist Union (1922 revision of 1920) stood by "The evangelical doctrines ... generally contained in Wesley's Notes on the New Testament and the first four volumes of his sermons ... based upon ... the Holy Scriptures."

It is not fanciful to observe that whether the first emphasis lies in private Spirit-directed, or Church-regulated, Scriptural interpretation, both emphases are

traceable in practice among both communions. For even though Wesley considered *Sola Scriptura* to distinguish Methodists from the "Romish Church," he was not adverse to appealing to the Church Fathers in his own interpretation of Christian faith and practice.<sup>21</sup> *Salvation Story* in the section entitled "Scripture, Spirit and Church" recognizes the dilemma and addresses it creatively.

The Army's first article of faith, while received directly from Methodism, has a more ancient lineage than that and its interpretation of Scripture, even if influenced by Wesley's writings, is not bound by them. If some consider the Army's interpretation of Scripture idiosyncratic, that may owe something to the Quakers, for example, on the sacraments. However, there are historical precedents for a variety of positions within Christianity, evident from the pages of the New Testament itself. (Compare Matthew 5:17–20 with Galatians 3:1–3, 10–14.) The primacy of Scripture is an obvious inheritance from Methodism, but its practical application has some affinity with more radical positions. In this it is not vastly different from the practice of Jesus.

### Arminian Doctrine

Whosoever will may be saved. The teaching of Arminius, contra the belief in the doctrine of predestination as developed by a second generation of Calvinists, was George Fox's position from 1645.<sup>22</sup> George Whitefield, in dispute with John Wesley over this issue, recognized this to be a Quaker, as well as a Baptist, position.<sup>23</sup> Matthew Arnold, writing on Methodism and its founder, saw that increasingly "Justification by Faith" was the essential doctrine for Methodists of the 19th century. He declared it to be "the doctrine of Anselm, adopted and developed by Luther, set forth in the Confession of Augsburg."<sup>24</sup> Again, while Salvationists can readily claim Quaker and Methodist precedents for inheriting this vital doctrine, it has deeper and more ancient roots. Its importance to the Army, however, cannot be stressed enough, for without the doctrine taught by Wesley, and founded on Scripture, there is no salvation to be proclaimed for the whosoever, so consequently no role for a Salvation Army.

### Priesthood of All Believers and the Ministry

At the reunion of the Methodist Churches in England it was declared: "The Methodist church holds the doctrine of the priesthood of all believers and consequently believes that no priesthood exists which belongs exclusively to a partic-

ular order or class of men ...” The Yearly Meeting of the Society of Friends similarly stated: “the ministry of the gospel ... is not limited to any special class, but the divine call may be to man or woman, learned or unlearned, old or young.”<sup>25,26</sup> William Booth, in transforming the Christian Mission into The Salvation Army, promised “the adopted employment of everyone’s ability; the training of everyone to the utmost; the combined action of all.” Both men and women Quakers were expected to minister the word. Women in Methodism did not enjoy a similar liberty, but it was not unknown for women to be at least local preachers. The correspondence between Mary Bosanquet and John Wesley reflects the position in early Methodism, as does the experience of Elizabeth Hurrell.<sup>27,28</sup> In the Bible Christian Connection, a Methodist offshoot, female itinerant ministers were recognized and employed, the last one retiring in 1870.<sup>29</sup> Women were put in charge of Christian Mission stations and sent as captains to found and command corps in The Salvation Army.

Social conventions have inhibited the use of women in the Methodist ministry as well as the Army,<sup>30</sup> but the doctrinal principle has not been disputed. The arguments employed by Catherine Booth in *Female Ministry* had already been employed in Methodism. In the Society of Friends, the ministry of the word by women was accepted practice from the beginning. Despite male-dominated societies, the Church has never been entirely without the experience of women preaching, though often an extraordinary vocation was demanded. There is a strong undercurrent of women’s preaching underlying the Lollard and English Protestant movements, as is reflected in *Foxe’s Book of Martyrs*.<sup>31</sup> The Army can trace its position on the priesthood of all believers, and its logical consequence in female ministry, to both Quaker and Methodist roots, but the initial impetus was often more pragmatic than dogmatic. The Church constantly needs to safeguard the Founder’s ideal of the employment of all in the service of the evangel.

### The Sacraments

By the time of the Reformation, the Church had developed a monopoly of rites considered essential to salvation. This enabled an authorized priesthood to control and exploit their fellow Christians. The Church hierarchy abused this power for its own aggrandisement and wealth. When the Reformation broke the hegemony of the Roman Church, Protestant Episcopal or Presbyterian hierar-

chies also sought to safeguard their own government by restricting the administration of the sacraments, reduced to two, to their own ministers. The promise of the Reformation was realized by the Quakers, however, who abandoned both ceremonies. They taught that experiential communion between each individual and God was the real consequence of Christ's atonement. The testimony of their lives convinced John Wesley that baptism was not essential to salvation.<sup>32</sup> Nonetheless, he was an advocate for the frequent reception of the Lord's Supper, though reluctant to allow his own ministers to administer it.<sup>33</sup> In addition, he muddied the waters by introducing love feasts, patterned, he claimed, on "ancient" Christian practice.<sup>34</sup>

While the ministry of the word and sacraments became restricted to Methodist ministers, that of the word only was open to lay preachers, though "the custom of the Love Feast saw lay administration of an alternative, or parallel communion service." The Salvation Army, beginning with the contemporary Methodist position, moved to the Quaker stance, under the influence of Catherine Booth and George Railton. Today it has shifted to an ambivalent sacramentalism, a somewhat fluid position in need of further theological and political thought. Wesley's pietistic attitude to the Lord's Supper reflects a human craving for ceremonial expressions of faith, while Fox's independence from all outward forms may lie closer to the mind of the Spirit (John 4:23). If the Army traces a double inheritance here, perhaps it should enjoy both.

### **The Army's Founding Myth**

It is in nature of living organisms to continually adapt to altered environments. Adapt or die is the rule of life. From its foundation, The Salvation Army flourished because it proved to have this quality of life. The Founder was continually re-inventing the Army. Thomas Jackson, a Methodist minister contemporary of William Booth, had a similar vocation to evangelize London's East End, which he fulfilled.<sup>35</sup> In contrast, Booth founded an international church, rich in many achievements.

Adaptation of living movements, such as churches, depends for success on the integrity of its core idea. It would be a pity if the Army's ongoing mission becomes compromised by an inadequate myth. While it is right to acknowledge the Army's indebtedness to its Quaker and Methodist forebears, such a heritage

should not be allowed to inhibit the movement's development. Nor should its own history bind it. The Salvationist lineage reaches back through many expressions of Christ's mission, indeed, back to Jesus himself. In 1878, William Booth declared: "A disciple is a learner, a person who changes and is made to change." That is the true founding myth of the Army: one which first came from the lips of the risen Savior: "I am making everything new!" (Revelation 21:5).

## Notes

1. How can the initiating energy of passion in an international organization such as ours grow and develop into the healthy, mature productivity of sustainable structures that fit the culture of each country in which we serve? The answer begins with our historical roots. Out of their combined Quaker and Methodist heritage, Catherine and William Booth received the twin passions which resulted in the birth of The Salvation Army: Inclusive evangelism, with a "whosoever will may come" theology; and Comprehensive Christian caring in the service of human dignity. See John Cheydleur, "A Passion for Others," *The Officer* (January/February 2003), p. 10.

2. "John Wesley, one of William Booth's spiritual progenitors, argued that there could be no holiness without social justice. Quaker William Penn, a member of the spiritual movement that so profoundly marked Catherine Booth, contended that 'true godliness does not turn men out of this world, but enables them to live better in it and excites their endeavor to mend it.'" Glen Shepherd, "The Social Service Tradition," *The Officer* (January/February 2003), p. 13.

3. "The Annual Meeting, Tuesday 6 August 1878: The General's Opening Address," *The Christian Mission Magazine* (Vol. 10, 1878), p. 237. "We are travelling along a road on which none has ever trod before. A disciple is a learner, a person who changes and is made to change. I myself was brought up amongst Wesleyan Methodists, or rather I was not brought up amongst them; but I sought them out because they were the liveliest people about in those days, and I went in heart and soul with them, until Methodism became part of my very blood. I have had much to unlearn, and it is very difficult to unlearn being a Methodist. But I think I have almost got out of my last skin. I see land. Sometimes when you are out at sea, the sailors can see land ahead a long time before you can. And if any of my brethren are inclined to say they don't see where we are going, I would say to them, I see land if you don't. Trust me. Have faith in me and be happy."

4. Rupert Davies, A. Raymond George and Gordon Ruff, eds., *A History of the Methodist Church in Great Britain*, Vol. 4 (Peterborough, England: Epworth Press, 1988), p. 566. "Salvationist Greetings: William and Catherine Booth to the Wesleyan Methodist Ministers assembled in the Metropolitan Monthly Meeting." Mrs. Booth was stricken with cancer in 1884. Writing on his wife's behalf to their "dear comrades and friends," William Booth thanks them for their expressions of sympathy: "During these weary months her thoughts have frequently reverted to the days of her youth when she listened to Wesleyan ministers, was a member of a Wesleyan Class, and loved and served the interests of the Wesleyan Church with all the ardour of her nature. She has never forgotten how much blessing she received in those early days from the lives and writings of some of the holy men and women connected with your Denomination. She wishes now to express her gratitude for it all, and it is no little comfort to her that in the opinion of so large an assembly of Ministers she has accomplished a work for God in which the Church of her early days is able to rejoice ... She earnestly implores you to beware, both of the 'Antinomian fiend' so powerful amongst Evangelical forces today which deludes men into a false peace with-

out either real repentance, living faith, or practical godliness, and of the 'Latitudinarian fiend' now so popular, which would encourage and help the world to seek good anywhere and everywhere rather than in the 'Sinners' only Friend,' and which would attempt to make up for the loss of a simple faith in the Bleeding Sacrifice of Calvary by profuse attention to the external needs of the miserable and oppressed.

"Tuesday afternoon: Mr. Booth delivered an address on 'The Future of the War.' Dwelling upon the difficulty of the task undertaken, to overthrow the Kingdom of Satan and establish the Kingdom of God, he showed the necessity for the utmost possible force, and, therefore, for adopting God's plans of organizing a force upon a thoroughly military system, of which the distinguishing features were (1) authority; (2) obedience; (3) the adopted employment of everyone's ability; (4) the training of everyone to the utmost; (5) the combined action of all. He ... asked why it should not be possible today to raise an army of crusaders for the salvation of souls as it once was to raise armies for the recovery of a sepulchre."

5. *Ibid.*, p. 55: "... the plain old Christianity that I teach" (John Wesley).

6. *Ibid.*, pp. 200-201. *The Sunday Service of the Methodists*. In his letter to Coke, Asbury and "our Brethren in North America" (10 September 1784), Wesley wrote: "I have prepared a liturgy little differing from that of the Church of England (I think, the best constituted national church in the world) which I advise all travelling-preachers to use, on the Lord's day, in all their congregations, reading the liturgy only on Wednesdays and Fridays, also praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day." This liturgy was contained in *The Sunday Service of the Methodists in North America*, to which he wrote the following preface: "I believe there is no LITURGY in the World, either in ancient or modern language, which breathes more of solid, scriptural, rational piety, than the COMMON PRAYER of the CHURCH of ENGLAND. And though the main of it was compiled more than two hundred years ago, yet is the language of it, not only pure, but strong and elegant in the highest degree ..."

7. *Ibid.*, pp. 635-637. *Methodist Union* (1922 revision of 1920). The evangelical doctrines which Methodism has held from the beginning and still holds are generally contained in Wesley's *Notes on the New Testament* and the first four volumes of his *Sermons*. These doctrines are based upon the divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice. (See 1924, 1926.)

"The Methodist Church claims and cherishes its place in the holy Catholic Church, which is the Body of Christ. It rejoices in the inheritance of the Apostolic faith, and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the Providence of God, Methodism was raised up to spread Scriptural Holiness through the land by the proclamation of the Evangelical Faith, and declares its unflinching resolve to be true to its divinely appointed mission.

"The Doctrines of the Evangelical Faith, which Methodism has held from the beginning, and still holds, are based upon the divine revelation recorded in the Holy Scriptures. The Methodist Church acknowledges this revelation as the supreme rule of faith and practice ...

"The Methodist Church holds the doctrine of the priesthood of all believers and consequently believes that no priesthood exists which belongs exclusively to a particular order or class of men ... For the sake of Church order, and not because of any priestly virtue inherent in the office, the Ministers of the Church are set apart by ordination to the Ministry of Word and Sacraments." [NB. Local preachers in effect exercised the ministry of the Word and the custom of the Love Feast saw lay administration of an alternative, or parallel, communion service.]

8. *Church Government [Being the Third Part of Christian Discipline in the Religious Society of Friends of Great Britain]* (London: The Society of Friends, c. 1950), Introduction, p. ix.

"... these Friends of Truth, as they sometimes called themselves, had no wish to found a new denomination, and no more than the earliest Christian disciples wished to break away from the religious life of their fellow Jews. They looked forward to a world-wide response to the message of universal and saving light of Christ which had given them a new outlook on life. Meanwhile, they naturally came together for the fellowship of united worship and to help one another. As persecution and opposition speedily developed they were drawn more closely together in their common effort to bear witness to the truth.

"... They felt the joyous religious experience into which they had entered was that of the early Christian Church, which had been shared in some measure by true Christians down the centuries, and that now after a long night of apostasy there had come a definite revival of primitive Christianity. This was for them a question not of minute historical research, or the imitation of the forms and methods of apostolic Christianity. It lay rather in the spirit in which they lived and worshipped and realised their membership one with another.

"They were earnest students of the Bible; their minds were impregnated with the thoughts of prophet and psalmist, apostle and disciple; they accepted, as did their devout Catholic and Protestant contemporaries, the central claims of historic Christianity. But the great fact of religion lay for them not in the far-off past but in the eternal Word whose presence was round about them. 'Christ has come to teach His people Himself,' they proclaimed."

9. *Christian Life, Faith and Thought in the Society of Friends* (London: The Society of Friends, c. 1950), Introduction, p. 3.

"The main purpose of the writings of the early Friends, in so far as they were controversial, was to bring back the church from a Christianity of ideas and practices to a Christianity of living experience and conformity to the mind and will of God, which they believed to have been its essential character in the first century.

"They also insisted that the possibility of this experience was open to every human soul, and not only a privileged few; that there was no exclusive priesthood, and no prescribed ceremony through which alone it could be received ..."

10. *Christian Life, Faith and Thought in the Society of Friends*, p. 64 (Concerning Creeds). "In the seventeenth century, when Quakers were often bitterly attacked for 'heresy,' they put out numerous statements as from the body of Friends collectively, show-

ing that they were broadly in agreement with the historical Church of Christ in holding to what were regarded as essential doctrines—such as the Unity of the Father, Son and Holy Spirit; the Divinity and Humanity of Christ; the reality of Sin and the need for Salvation; the resurrection of Christ and His redeeming work; and the Inspiration of the Scriptures. This is the position of our Society, speaking broadly, which it has always maintained and has, therefore, claimed and still claims to be essentially orthodox and evangelical.”

11. Davies, *History*, p. 255. From *An address to the Methodist Societies throughout England, from the Conference assembled at Leeds 6 August 1793*. A resolution: ...

“that the sacrament of the Lord’s Supper shall not be administered by the Preachers in any part of our Connexion, except where the whole Society is unanimous for it, and will not be contented without it; and in those few exempt Societies, it shall be administered, as far as practicable, in the evening only, and according to the form of the Church of England. For we could not bear that the Sacrament, which was instituted by our Lord as a bond of peace and union, should become a bone of contention; and are determined never to sanction the administration of that holy ordinance for the purpose of strife and division.”

12. Marx of Luther: he “destroyed faith in authority by restoring the authority of faith ... He liberated man from exterior religiosity by making man’s inner conscious religious. He emancipated the body from chains by enchainning the heart.”

13. H. Larry Ingle, *First Among Friends: George Fox and the Creation of Quakerism* (Oxford: Oxford University Press, 1994), p. 52. “For more than 250 years, from the time of the Lollards, English religious rebels had de-emphasized conformity to church-imposed rituals and dogmas and stressed the idea that salvation came when a person lived a righteous life; they transferred the responsibility for salvation from the institution to the individual. Thomas Baxter, for example, hoped to cure ‘that dangerous disease among the people, of imagining that Christianity is but a matter of opinion and dead belief, and to convince them how much it consists in holiness.’”

14. Davies, *History*, p. 285. *Principles of the New Connexion*. These were enunciated in the Nottingham Jubilee volume of 1876, the year in which laymen were first admitted to the Wesleyan Conference. “The Methodist New Connexion came into being for the establishment of the following principles: The right of the people to hold their public religious worship at such hours as were most convenient, without being restricted to the mere intervals of the hours appointed for service at the Established Church. The right of the people to receive the Ordinances of Baptism and the Lord’s Supper from the hands of their own ministers and in their own places of worship. The right of the people to a representation in the District Meetings and in the Annual Conference, and thereby to participate in the government of the community and in the appropriation of its funds. The right of the church to have a voice, through its local business meetings, in the reception and expulsion of members, and the choice of local officers and in the calling out of candidates for the ministry.”

15. *Ibid.*, p. 547. “The admission of laymen to the Wesleyan conference in 1878 was a significant landmark and laid to rest a contentious issue.”

16. Glen K. Horridge, *The Salvation Army: Origins and Early Days: 1865–1900*

(Godalming; England: Ammonite Books, 1993), p. 93. "New or religious deviance often offended the social mores of a society and opposition sometimes quickly built up to a country-wide or national level. The Society of Friends (Quakers) experienced such opposition in the mid to late seventeenth century. Methodists similarly suffered a century later ... 'The mob' was encouraged in its ill-feeling towards Nonconformity by the twin pillars of the Establishment, the Church of England and the gentry. The Establishment feared Nonconformity inculcated a lack of respect by the people and thus contributed to the breakdown of the centuries-old tradition of dependency upon the parson/squire."

17. Ingle, *First Among Friends*, p. 206. "What [Fox] failed to see, however—more accurately, what no one could see—was that in taking the long, institutional view he was vitiating a major part of the force that gave his movement its spectacular success during the 1650s. In a more subtle way, the January 1661 'Peace Testimony,' a compromise regardless of what it was called, set a precedent that encouraged others to demand that he recognize their right to compromise."

18. Davies, *History*, p. 33. "Social Holiness" (Preface to *Hymns & Sacred Poems* by John and Charles Wesley, 1739). "The gospel of Christ knows no religion, but social; no holiness but social holiness. 'Faith working in love' is the length and breadth and depth and height of Christian perfection."

19. *Ibid.*, p. 607. *Presidential Address to Conference, 1899*. F. W. Macdonald. "... I trust we shall continue to maintain as a church our independence and neutrality, and preserve our civic freedom on public questions. There are indeed few political issues of such a nature that all good men must necessarily be on the same side; and when such issue does arise there will be little need of denominational action as such—the motives which govern good men generally will then suffice ... I believe that concerted action in the political sphere is about the last use we should make of our influence as a church, and that in the meantime the best political service we can render our country is to bring the power of a living Christianity to bear upon the people at large, and to assist in the formation of a public opinion hostile to wrongdoing of every kind, and favorable to truth and justice, to religion and virtue."

20. Ingle, *First Among Friends*, p. 108. "'Articles of Religion' approved by Parliament in 1648. Put simply, this document left little or no room for the Spirit to blow where it would. Rather than give ground to dissenters like Fox, who believed that God could lead any individual to apprehend truth, it affirmed the supremacy of the Scriptures. 'The whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and life,' it insisted in good Calvinist fashion, 'is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture.' True, its Presbyterian and Independent authors tossed to radical sectarians the sop that the ultimate judge of scriptural interpretation 'can be no other but the Holy Spirit,' but they immediately tacked on, 'speaking in the Scripture,' taking back with one hand what they had just given with the other. Such an approach amounted to a monopolization of religious faith by those certified to handle sacred things. The attempt to impose religious uniformity by means of 'Articles of Religion' seriously compromised dissenters' hopes. Even Oliver

Cromwell's chaplain complained that those who supported such scriptural oppression 'laboured to hedge the wind and to bind up the sweet influence of the Spirit.'"

21. Davies, *History*, p. 51. *The Character of a Methodist* (First published 1742, *Works of John Wesley*, published in 14 volumes, 3rd edition 1829–1831 edited by Thomas Jackson, Vol. 8, pp. 339–347). "We believe, indeed, that 'all Scripture is given by inspiration of God'; and herein we are distinguished from Jews, Turks and Infidels. We believe the written word of God to be the only and sufficient rule of both Christian faith and practice; and herein we are fundamentally distinguished from those of the Romish Church. We believe Christ to be the eternal, supreme God; and herein we are distinguished from the Socians and Arians."

22. Ingle, *First Among Friends*, p. 38. "Fox at Coventry 1645 had moved to accepting the foremost General Baptist tenet, the rejection of belief in predestination, for the belief that Christ had died for all."

23. Davies, *History*, p. 39. *George Whitefield to John Wesley; Bethesda in Georgia, December 24 1740, George Whitefield's Journal*, 1960, pp. 573–588. George Whitefield, remonstrating with John Wesley over the latter preaching to disprove the doctrine of election, mentioned a Quaker disputing against the doctrine.

24. *Ibid.*, p. 534. *Matthew Arnold on Methodism and Its Founder* (St. Paul and Protestantism, 1870, pp. 15–19, 123–124). "Wesleyan Methodism is ... not Calvinist, but Arminian ... Arminianism is an attempt made with the best intentions, and with much truth of practical sense, but not in a very profound philosophical spirit, to escape from what perplexes and shocks in Calvinism. ... Arminian Methodism, however, puts aside the Calvinistic doctrine of predestination. The foremost place, which in the Calvinist scheme belongs to the doctrine of predestination, belongs in the Methodist scheme to the doctrine of justification by faith. More and more does modern Methodism elevate this as its essential doctrine; and the era of their founder's life which Methodists select to celebrate is the era of his conversion to it. It is the doctrine of Anselm, adapted and developed by Luther, set forth in the Confession of Augsburg, and current all through the popular theology of our day."

25. *The Society of Friends, Yearly Meeting Epistle* (London: The Society of Friends, 1871, 1925). "All true ministry of the gospel is from appointment of the Lord Jesus Christ; and it is he, who by his Spirit, prepares and qualifies for the work. The gift must be exercised in continued obedience upon him; and blessed is that ministry in which man is humbled, and Christ and his grace exalted. This ministry is not limited to any special class, but the divine call may be to man or woman, learned or unlearned, old or young."

26. *Christian Practice—The Devotional Life* (London: The Society of Friends, c. 1950), p. 18. "Believing that the Divine Light works in the hearts of all and that every Christian disciple has a part in carrying on the Master's work, the Society of Friends has been led to a full recognition of the equality of the sexes in the family of the Church. Women, equally with men, share in the Christian ministry, and have their special contribution to make. Many of us have been accustomed from childhood to hear the Gospel message from the lips of women, whose words have often been evidently spoken 'in demonstration of the Spirit and of power,' that it was impossible to question the Divine

origin of their call to service."

27. Davies, *History*, pp. 168–172. *Women Preachers: Mary Bosanquet to John Wesley 1771* (Copy in Mary Bosanquet's letter book, Duke University). Mary Bosanquet wrote to John Wesley regarding the opposition she was receiving from Methodist "heads among us." She had been [accompanying lay preachers] led over a period, starting at Leytonstone and later in Yorkshire to "speak to the people" after a brother lay preacher had spoken both in house meetings and larger gatherings. In her letter she rehearses the usual objection to women teaching in the Church, quoting Paul both for and against. Defending her own "extraordinary call" to preach she cites as an example of women "preaching" in "purity and humility," "Mary ... [who] carried the joyful news of the Lord's Resurrection and in that sense taught the Teachers of Mankind. Neither was the woman of Samaria to be accused of immodesty (one charge against Mary Bosanquet) when she invited the whole city to come to Christ. Neither do I think the woman mentioned in the 20th chapter of 2 Samuel could be said to sin against modesty, though she called the General of the opposite army to converse with her, and then (verse 22) went to all the people, both Heads and others, to give them her advice and by it the city was saved. Neither do I suppose Deborah did wrong in publicly declaring the message of the Lord, and afterwards accompanying Barak to war, because his hands hung down at going without her."

John Wesley's reply was encouraging. He did not forbid her to preach but, as was his custom, he refrained from making an explicit ruling, preferring to leave matters as irenic and open as possible. He wrote from Londonderry, 13 June 1771: "My dear sister, I think the strength of the cause rests there, in your having an Extraordinary call. So, I am persuaded, has every one of our lay-preachers: otherwise I could not countenance his preaching at all. It is plain to me that the whole Work of God termed Methodism is an extraordinary dispensation of His Providence. Therefore I do not wonder if several things occur therein which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was 'I permit not a woman to speak in the congregation.' Yet in extraordinary cases he made a few exceptions; at Corinth, in particular. I am, my dear sister, Your affectionate brother, J. Wesley." Note: Mary Bosanquet of Crosby Hall was married to John Fletcher on 12 November 1781 and left Madeley the following January.

28. *Ibid.*, p. 292. Elizabeth Hurrell travelled widely and preached many years with Wesley's approval. See Zechariah Taft, *Biographical Sketches of the Lives and Public Ministry of Various Holy Women*, 2 Vols. (Peterborough: Methodist Publishing House, 1992), 1:175–181.

29. *Ibid.*, p. 361. *Female Itinerants in the Bible Christian Connexion* (Minutes of the Bible Christian Conference 1819). Note: The Bible Christian Connexion was a Methodist offshoot which returned to the mainstream in the later unions.

"Q4. What are our thoughts on female preaching?"

"Answer: First; we believe God can enable a Woman, as well as a Man, to 'Speak to edification, and exhortation, and comfort.'

"2. God has promised, or declared, that females shall prophesy in His name; Joel 2:28–29 ...

"3. It hath been practised in different ages.

"4. In our days as well as heretofore, the Lord hath owned their labours, in turning many to righteousness through their word; and what but this is the end of all preaching? Namely; that sinners may be converted to God, that the Kingdom of darkness is shaken, and the Kingdom of the Redeemer enlarged, whoever be the instruments God is pleased to use; and that we dare not be so insolent, as to dictate to HIM, who He shall employ, to accomplish his gracious purposes ..."

An extract from *A Digest of the Rules, Regulations and Usages of the People Denominated Bible Christian* (5th edition, 1882, p. 21). [The last female itinerant died in 1896, having been retired since 1870; but the possibility of female itinerants long outlived the actuality.]

"Itinerant Female Preachers: We believe that God, in certain circumstances, calls women as well as men to publish salvation to their fellow-sinners; and that the following scriptures sanction it: Joel 2:28-29; Acts 2:17-18; 21:9; and 1 Corinthians 11:5-6; and seeing that in numerous instances the Almighty seals their ministrations by the conversion of souls, we dare not prevent them from engaging in this work when they possess unquestionable piety and acceptable talents, and believe themselves to be called of God to engage therein. They do not, however, take part among us in Church Government; they are entitled to attend meetings for business, but not to vote."

30. Horridge, *The Salvation Army: Origins and Early Days*, p. 81. "The loss of women officers' rights when marrying, contradicts the constant statement regarding equality. The Army was clearly not so radical as to lose the concept of man's conjugal superiority. They also carried this social policy into pay; the husband, as head of the household, received pay for the couple. This policy and the idea that single female officers could manage on less money than their male counterparts has been abolished since the Second World War."

31. "Finally, I believe all those Scriptures to be true which he hath confirmed with his most precious blood; yea, and as St. Paul saith, those Scriptures are sufficient for our learning and salvation, that Christ hath left here with us; so that I believe we need no unwritten verities to rule his Church with." Confession of Ann Askew before her martyrdom, c.1545, from *Foxe's Book of Martyrs*.

32. Davies, *History*, p. 107. "*The True Church of Christ*" John Wesley to Rev. Gilbert Boyce [1750], a Baptist pastor at Coningsby, Lincolnshire, with whom Wesley stayed in 1748. "You think the mode of baptism is 'necessary to salvation.' I deny that even baptism itself is so. If it were, every Quaker must be damned, which I can in no wise believe. I hold nothing to be necessary (strictly speaking) but the mind which was in Christ ... They who believe, with faith working by love, are God's children."

33. *Ibid.*, p. 154. John Wesley's letter of October 1764 (Advice to the Bristol Societies). "Lose no opportunity of receiving the sacrament. All who have neglected this have suffered loss; most of them are as dead as stones: therefore be you constant herein, not only for example, but for the sake of your own souls."

34. *Ibid.*, p. 98. From *A Plain Account of the People Called Methodists*, John Wesley, 1748. "In order to increase in them a grateful sense of all his mercies, I desired that, once in a quarter, all the men in a band, on a second, all the women, would meet; and on a third,

both men and women together; that we might together 'eat bread,' as the ancient Christians did, 'with gladness and singleness of heart.' At these love-feasts (so we named them, retaining the name, as well as the thing, which was in use from the beginning) our food is only a little plain cake and water. But we seldom return from them without being fed not only with the 'meat that perisheth,' but with 'that which endureth to everlasting life ...'"

35. Davies, *History*, p. 552. Thomas Jackson of Whitechapel [Jackson's name is inseparably linked with the founding of the Whitechapel Mission. Here he describes his first days in the East End of London, following his acceptance for the Primitive Methodist ministry in 1876.] "I entered upon my new duties on 13 October. The first Sunday I preached in London, I preached at West Street in the morning and had three persons in the congregation. In the evening I preached at Squirries Road [also Bethnal Green] when during the earlier part of the service, I had only the chapel-keeper as my congregation. In the afternoon I visited the notorious Mile End Waste, and was shocked by the profanity and Sabbath desecration that I witnessed. I took my stand amidst the hubbub and alone commenced to sing a hymn, and then exhorted the unsaved to turn from their sins and serve God. The experience of that first Sunday greatly distressed me; but it so profoundly stirred my soul that I resolved with the help of God, I would devote myself unreservedly to the work of serving and saving the poor in the East End. A mission in notorious, defiled and squalid Whitechapel from that day was the goal of my missionary ambition; but for twenty years the way did not open. It did come at last with the acquisition of the Working Lads' Institute."

## Book Reviews

Dayton, Donald W. *Discovering an Evangelical Heritage*. Peabody, MA: Hendrickson, 1994. 147 pp.

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

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In the year of the US American bicentennial, 1976, Donald W. Dayton's *Discovering an Evangelical Heritage* was first published by Harper & Row Publishers. Twelve years later, 1988, saw a new edition, a new publisher of the work and a preface, with the third printing coming in October of 1994. *Discovering* is strikingly illustrated by nine prints of nineteenth century engravings that visually reinforce many of its accounts.

Dr. Don Dayton, currently Chair of Advanced Studies in Haggard School of Theology of Azusa Pacific University, is a graduate of Houghton College, a U.S. American Wesleyan evangelical institution, and a University of Chicago Ph.D. in historical theology.

Detailed historical excavation and insightful sociological and theological interpretation, substantiated by an extensive bibliography of primary and secondary sources organized by chapter, characterize *Discovering*. Dayton's scholarship is first-rate.

However, the tone throughout the work is not technically academic, in that "[t]his book is a product of the author's struggle to reconcile the seemingly irreconcilable in his own experience: the Evangelical heritage in which he was reared and values bequeathed him by the student movements of the 1960s" (p. 1). This is scholarship in search of personal meaning. However, it is not brooding and lonely but public, with the first serving of these materials going to the readership of the periodical *Post-American* (now *Sojourners*), "in different form as a

ten-part series entitled 'Recovering a Heritage,' published from June–July through May 1975." The *Post-American* was the creation of Sojourners community, which was both cause and effect of Radical Evangelicalism, the name some gave to the biblically rooted theologically conservative and politically radical movement born of the socially conscious cataclysms of the 1960s–1970s.

*Discovering* is ten chapters and an epilogue that disclose nineteenth century U.S. American mentors and movements, evidencing "Evangelical currents that once reverberated with vitality and reform activity, but had over the course of a century fallen into a form of decadence" (p. 5). The author further describes this, his first book, as "an overview of ... history that has forced me to rethink, not only my own relationship to Evangelicalism, but the broader significance of that movement in American culture" (p. 5). This material catalyzes such reflection on current loyalties and perceptions, and future prospects.

Fittingly for an Evangelical exploration, Chapter 1 reveals Jonathan Blanchard, the founder of Wheaton College (Illinois)—a center of conservative Evangelicalism since after World War II—to have been a radical abolitionist who hid slaves in the main building on campus. Chapter 2 highlights "the founder of modern revivalism" (p. 15), Charles Grandison Finney, who believed "resistance to reform was one of the great 'hindrances of revival'" (p. 19). "Finney's influence is monumental, witnessed in the publishing of a 1960 critical edition of his *Lectures on Revivals of Religion* (1835) by Harvard University Press as a determinative force in the shaping of American culture" (p. 16). A number of other modern editions of *Lectures* edit out any reference to social reform and its inextricability from revival, a troublingly curious omission (p. 19).

Theodore Weld, the subject of Chapter 3, was saved under Finney's ministry (p. 25). He was an "immediate" abolitionist and an advocate for women, marrying feminist Angelina Grimké, as well as an educational reformer, promoting "total education," a precursor to physical education (p. 28). This humble (p. 25) activist authenticated his commitment to the oppressed by friendship (p. 32) and his practice of worshipping with black sisters and brothers (pp. 29, 31). Possibly due to the complacency of the Trinitarian ecclesiastical establishment, Weld eventually made the unfortunate move to Unitarianism (p. 34), confirming the importance of orthodox deed accompanying orthodox creed. Chapter 4 features the founding of Oberlin College on the western frontier of Ohio, the forerunner

of many contemporary Christian colleges in the U.S. (p. 35). Charles Finney served as professor of theology and president of Oberlin. The institution's commitments included conversion of the sinner, sanctification of the saved, "the correction of all abuses," "a quenchless thirst for knowledge" and a diverse student body (blacks, whites, women, men) (pp. 39-40). And on the Oberlin campus, the spirit of reform flourished: abolitionism, feminism, the peace movement, temperance, vegetarianism, physical education and civil disobedience all found hospitable engagement (pp. 35, 42, 43).

Chapter 5 elaborates on the last of these movements, civil disobedience. Oberlin College's commitment to abolitionism increasingly conflicted with the ever-tightening Federal Fugitive Slave Act. Efforts to assist escaping and recaptured slaves on the basis of "higher" or "divine law" saw this Christian college engaged in criminal activity (p. 46). A most famous instance of rescue, the Oberlin-Wellington Rescue Case, is filled, both in the event itself and in the trial that ensued, with intrigue. The latter has been reprinted "as a landmark in the development of American civil liberties" (p. 61). From the nineteenth century U.S. American frontier, Dayton heads east to New York City in Chapter 6, introducing brothers Arthur and Lewis Tappan. These businessmen were not likely candidates for radical reform activity. And yet, "all of their lives the Tappans plowed most of their wealth back into various philanthropies, benevolent societies, and social reform movements" (p. 65). The "free church" movement for no-fee church seating for all (p. 66), Oberlin College (p. 68), abolitionist propaganda campaigns (p. 69), the defense of mutineers on the slave ship *Amistad* (p. 70), all benefited from the generosity and involvement of one or both of these men. In much of his work, Lewis demonstrated facility in the employment of the symbolic power of creative, incarnate witness (pp. 68, 69, 70, 71), and he was especially concerned to sensitize children to the issues of race (p. 71).

The Wesleyan Methodist denomination, along with key figures in that communion, Orange Scott and Luther Lee, are the subjects of Chapter 7. "The Wesleyan Methodists emerged explicitly as a protest against Methodist compromise on the question of slavery," and Scott and Lee, in that order, were leaders in that emergence (p. 73). The new denomination was catalyzed by the slavery issue, committed broadly to reform in general, insistent not to allow reform to replace piety—often speaking of the "conjunction of 'piety and radicalism'"—

and specific in attacking particular social evils (p. 77). Lee supported John Brown's raid on Harper's Ferry as "just revolution" (pp. 82–83); and he had the distinction of preaching "the ordination sermon for Antoinette Brown, apparently the first woman in history to be fully ordained to the Christian ministry" (p. 83). In Chapter 8, Dayton takes up a full-blown discussion of the feminist expression of nineteenth century Evangelical reform. His central thesis is that eighteenth century innovation in ministry (e.g., field preaching and popular music) created space for Evangelicals to distinguish between the culturally relative and the biblically absolute, paving the way for "new roles for women in the church," while taking care to grapple with the issue exegetically (p. 87). In fact, contributing to Scriptural explorations in the matter were abolitionists who in the course of responding to pro-slavery hermeneutics, "'discovered 'feminist exegesis'" (p. 90). Dayton brings to light in this chapter an interesting historical detail often omitted in descriptions of the inception of the women's movement in Seneca Falls, New York (1848): the venue was a Wesleyan Methodist Church (p. 91). A number of surprising individuals and institutions are identified (exposed?) throughout this chapter as sympathizers with the women's movement: Free Methodist founder, B. T. Roberts, A. J. Gordon of Gordon College and Gordon-Conwell Theological Seminary fame, the Evangelical Free Church known for its seminary, Trinity Evangelical Divinity School, and A.B. Simpson, founder of the Christian and Missionary Alliance. And of particular interest to readers of this journal is Dayton's enthusiastic reporting on the feminist convictions of co-founder Catherine Mumford Booth and The Salvation Army (p. 98). He singles the Army out for making "the most progress" in implementing feminist convictions (p. 94) and concludes the chapter bemoaning the loss of the Evangelical feminist heritage, "except where it was more firmly institutionalized, such as in The Salvation Army" (p. 98).

Chapter 9 highlights the biblical commitment to the poor that many nineteenth century ministries took seriously. In 1860, the Free Methodist denomination came into existence, with "free" standing "for a number of things, including abolitionism and the principle of 'free pews'" (p. 102). An early *Book of Discipline* of this new denomination read:

All their churches are required to be as free as the grace they preach. They believe that their mission is two-fold—to maintain the Bible Standard of

Christianity—and to preach the Gospel to the poor. Hence they require that all seats in their houses of worship should *be free* (p. 102).

This is a beautiful expression of doctrine incarnated—free grace offered in a free space. For the Free Methodists, commitment to the poor was “the determinative principle for the whole of church life” (p. 112). Other Evangelical denominations and institutions that dawned in the eighteenth century shared focused interest in the poor, including Christian and Missionary Alliance, Church of the Nazarene, Pacific Garden Mission, the Water Street Mission and Florence Crittenton Home. According to Dayton, however, the “profoundest incarnation” of ministry among and identification with the marginalized was The Salvation Army, “A living critique of the bourgeois churches” (p. 116).

So with the radical-reformist impulse so much a part of nineteenth century Evangelicalism, what happened? What caused the decline in passion for reform? This is the question Dayton raises in Chapter 10. Following are sociological, theological, historical and psychological causes he entertains:

- Difficulty of maintaining reformist intensity (pp. 121–122).
- Contrast of new movement radicalism with “mature” conformism (p. 122).
- Stability of discipleship that distances from the margins of vitality (p. 123).
- Civil War’s deflating effect on pre-war young nation optimism (p. 124).
- Civil War’s defeat of slavery, cause célèbre of the reform movement (p. 124).
- Complexity posed to reform by immigration, urbanization, secularization (p. 125).
- Distracting defensiveness against rising biblical criticism and Darwinism (p. 125).
- Post war premillennial *rescue from not reform within* this world (p. 125).
- Embrace of Princeton Theology—inerrancy, other conservatism (pp. 131, 133).

Though beyond the scope of this review, I believe one could venture a viable hypothesis positing the taming impact on The Salvation Army of these, or related, realities similar to the impact they had on the wider nineteenth century Evangelical reform movement. There is much material for our own assessment and learning here.

In the Epilogue, Dayton raises one particularly notable issue, the matter of whether nineteenth century Evangelical reformers were pro-cultural or counter-cultural. Were these impulses radically subversive—as I would be prone to identify them according to the categories most readily available to my mind—or was this nineteenth century patriotism, good citizenship of a young nation that longed to see it realize its full, glorious potential and was willing to risk life and reputation toward that flourishing? I stepped back from these chapters and asked, “What was their self-understanding?”

In the 1988 Preface to *Discovering an Evangelical Heritage*, Dayton testifies that apart from the recognition that Finney’s methods had a Methodist rather than a Presbyterian source, he would not change anything in the new edition. He writes, “I stand behind what I have said in both detail and general interpretation” (p. xi). Relatedly, Dayton raises here the matter of Evangelical historiography and his ongoing debate with U.S. American Church Historian George Marsden. The fundamental difference between the two is that Marsden works predominantly from Baptist and Presbyterian sources and Dayton from Methodist, Holiness, and Pentecostal materials. But I wonder if the difference is merely one of denomination. Dayton doesn’t think so. He claims that the true fountainhead of Evangelicalism—Methodism, Holiness Movement, Pentecostalism—is downplayed by contemporary Evangelicals in favor of the more elite Baptist and Presbyterian heritage. This thesis requires closer and wider examination, especially by Salvationists who are eager to identify with Evangelicalism. Are we being tempted by a mainstream Evangelical identity that will provide us with greater respectability? Are we scandalized by our marginal identity? Are we willing to embrace our reformist roots for Christ and his Kingdom in the mode chronicled in *Discovering an Evangelical Heritage*? Or would we rather “just be a church”?

Oden, Thomas C. *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*. Grand Rapids, MI: Zondervan Publishing House, 1994. 376 pp.

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

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In the first half of his career as theologian, Dr. Thomas C. Oden, Professor of Theology and Ethics at Drew University in Madison, New Jersey, focused on the interface between theology and psychology, with, by his own admission, psychology doing most of the talking and theology most of the listening (*Agenda for Theology* [San Francisco: Harper and Row, 1979], p. 165). This approach to theological vocation emerged from Oden's having been shaped (he would say seduced) by "modernity," which he describes as

... the overarching ideology of the modern period, characterized as it is by autonomous individualism, secularization, naturalistic reductionism, and narcissistic hedonism, which assumes that *recent modes of knowing the truth are vastly superior to all older ways* (*Agenda*, p. xii, emphasis mine).

His writing of *Agenda for Theology* signaled a shift in emphasis, which Oden describes in the work under review as a focus on "post-modern orthodoxy and classical consensual Christianity" (pp. 21–22). In other words, Oden has given the second half of his career to a project of *rediscovery*—"rediscovery of ancient ecumenical theology" (p. 22, emphasis mine), which places the discipline of theology, particularly theology of "classical Christianity," at center stage, in the spotlight, directly behind the microphone. By "classical Christianity," Professor Oden means "the ancient ecumenical consensus of Christianity's first millennium, particularly as expressed in scripture and in the Seven Ecumenical Councils affirmed by Catholic, Protestant, and Orthodox traditions" (*Agenda*, p. xii). In this approach, Oden reverses the operational practice of modernity and subordinates recent modes of knowing to ancient wisdom. Motivated by his mid-career ideological conversion, Oden now crusades

... to help free persons from feeling intimidated by modernity, which, while it often seems awesome, is rapidly losing its moral power, and to grasp the emerging vision of a postmodern Christian orthodoxy (*Agenda*, p. xii).

During the ten years prior to writing *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*, Oden wrote a three volume systematic theology—*Living God, Word of Life, Life in the Spirit*—in which he sought “only to present ancient Christian ecumenical teaching rather than a denominational treatise” (p. 22). However, with *John Wesley's Scriptural Christianity*, Oden is turning “to a particular branch of the same tree, classical Christianity,” in order to demonstrate how that branch, “Wesleyan theology, has grown out of the same root of ecumenical teaching that [he] sought to expound in three volumes of Systematic Theology” (p. 22).

This book is the first installment of a projected three-part series on Wesley's teaching, covering *doctrine, pastoral care and ethics and society*, respectively. Oden describes the project as “a reader's guide to John Wesley's teaching”; and he specifies “This first volume seeks to offer a plain exposition of Wesley's systematic theology, with steady reference to his own published texts, noting their distinctive earmarks, singular features, quirks, and oddities” (p. 11).

The work pleasantly surprises the reader who might stereotypically anticipate a presentation of dusty dogma. Oden practices an archeology of ancient insight, with the unearthed treasure refreshing those privileged to share in discovery. His scholarship is winsome, creative—a curiosity in that, whereas the earlier Oden was beholden to the canons of modernity and its concomitant *innovation*, the later Oden is committed to *tradition* and its *preservation*. So what can be “winsome, creative” about Oden's work? Creativity here is manifest in the theologian's application and expression of ancient truth. In *John Wesley's Scriptural Christianity*, Oden's creativity is particularly exhibited in the *audiences* he addresses, the *forms* he features and employs and the *artistry* with which he delivers his material.

### Audiences

This is an ecumenical project, with Professor Oden aiming to expose various Christian communions—the whole Christian family, in fact—to the work of Wesley. The recipients of this gift are

classic Protestant (Lutheran, Reformed, Baptist) evangelical traditions, especially as they have been affected by the revivalist tradition. . . . sincere believers in the gospel who are rooted in liturgically oriented, sacramen-

tally focused traditions: Anglican, Roman and Eastern Orthodox believers. ... Wesleyan evangelicals and the holiness traditions of evangelical revivalism, from whom have sprung allied traditions of charismatic and Pentecostal evangelicals (p. 11).

"This study seeks to reach out beyond the usual boundaries of Christian divisions" (p. 12).

In addition to an ecumenical readership, Oden writes with "nonprofessional lay readers" (p. 11) of all traditions in mind. These audiences are native to the material since "Wesley's own instinctive audience was ordinary lay Christians of varied opinions and modes of religious observance who were earnestly seeking a life of complete accountability to God" (p. 12).

A third audience whom Oden addresses here is the clergy. He envisions this collection serving as a pastoral resource: "Working pastors craving their weekly nourishment of sermon ideas and illustrative materials and homiletic outlines will not go away disappointed, either by the structure or content of these homilies" (p. 12).

There is little precedent for a late-twentieth century academic theologian serving simultaneously simple and sophisticated eighteenth century materials of this sort to ecumenical, lay and clerical audiences. But this is characteristic of Oden—creativity in the Oden idiom.

## Forms

*Form* features largely in *John Wesley's Scriptural Christianity*. The implication of Oden's crusade to share Wesley with the whole church is, obviously, that much of the church has been ignorant of Methodism's founder, due in part to expectations of what form serious theologizing should take. Oden explains this dynamic:

The way Christian doctrine was taught by eighteenth-century Anglican divines was largely through published teaching sermons, not rococo tomes on specific doctrines. Wesley was immersed in this Anglican homiletic teaching tradition. Those who ask of an Anglican writer a scholastic pattern of organization are sadly self-destined to be always disappointed. *Some of the neglect of Wesley by the Reformed tradition hinges precisely on this point of mistaken and disappointed expectations* (p. 22, emphasis mine).

Oden honors this homiletic form, demonstrating its sophistication as an effective instrument of disciplining pedagogy.

At the same time, he remains true to the form of his particular discipline, systematic theology. He writes, "I straightforwardly am a systematic theologian, and work unapologetically according to the methods of systematic theology" (p. 25). Employing the field's categories, Oden shows the comprehensive coherence—the systematic excellence—of Wesley's sermons. This approach takes concrete form in each chapter covering a classic topic of systematic theology: "God," "Theological Method," "Creation, Providence, and Theodicy," "Human Existence," "Sin," "The Incarnate Crucified Lord," "The Holy Spirit," "On Grace and Predestination," "Soteriology," "Sanctification," "History and Eschatology." At the hands of the systematist, these eighteenth century materials display their universal applicability to current reality. For example, Oden interprets Wesley's sermon "The General Deliverance," commenting on the broken relationship between humanity and non-human creation, with an eye to the here-and-now environmental crisis:

What happened when humanity willed to disobey and broke this intended relationship? The consequences for the whole chain of being were disastrous. Through sin human life has made itself incapable of transmitting these blessings that were intended for the benefit of other creatures. *Here we can see the outlines of a primitive Wesleyan anticipation of environmental ethics* (p. 127, emphasis mine).

Elsewhere in the volume, Oden weaves Wesley's rich insights with process theology, Nietzsche, Marx, Freud and other movements and thinkers of contemporary consequence. This featuring and conjoining of hitherto non-interacting forms—homily and systematic theology—further witnesses Oden's creativity.

### Artistry

Oden displays an elegance of expression that is captivating. And this is quite intentional. At the outset of this work, he announces his aesthetic commitment:

I am at a tardy point in my life where I most want to offer something beautiful and delightful to my reader, not merely a heavier moral burden. I hope that what follows will be assessed as much by aesthetic as moral or religious criteria. Since there is so much to be relished and enjoyed in Wesley,

it seems deadly to think of this endeavor only in terms of what one ought to do in relation to it (p. 27).

The author delivers on this commitment with both conceptual and literary artistry. Stirring examples from each chapter follow:

- “The remedy for the despair over ever-decomposing temporality is faith that trusts in the trustability of the eternal One who gives life” (p. 33).
- “To attest the work of the Spirit, one does well to mine the textuary of the Spirit’s work, dig those jewels of instruction out of the hard rock of the written word.... If God the Spirit is the one who calls forth Scripture, then one has good reason to assume that God will be present in our reading of Scripture” (p. 59).
- “From the far reaches of our cosmological ignorance to the inward depths of our self-ignorance, the liability is the same: We can know *that* cosmos and self are ordered, but not exhaustively *why*” (p. 122).
- “God does not want sin, but permits sin in the interest of preserving free, companionate, self-determined persons with whom to communicate incomparable divine love and holiness” (p. 172).
- “Law and gospel are instead to be preached as intertwined, with the requirement of God clarified in the context of the gospel” (p. 214).
- “No Christian can enjoy a conscience void of offence without God’s forgiving word, but that must not become an open door for antinomian license or pretending that one is above the law” (p. 236).
- “Take away freedom and you take away the greatest expression of God’s glory in creation” (p. 269).
- “Those who have not been through the pedagogy of this personal moral awakening, who have never stood under the judgment of God, are not yet sufficiently formed by grace to hear the gospel” (p. 283).
- “Hope is the expectation that the Spirit desires to provide us with sufficient means of grace by which our lives can be thoroughly reordered” (p. 316).
- “Perfect love, the restoration of the divine image in humanity within history, is an anticipatory expression of the final restoration beyond history” (p. 358).

The self-imposed requirement that his work emit beauty finds satisfaction in both literary and intellectual artistry. And so, while holding fast to tradition against innovation, Oden achieves, and thereby models, creativity in his post-modern orthodox theological craft.

### Conclusion

I had the privilege of first working through this text with Cadet Campbell Lumbila in an independent study during this past academic year. We wondered if *John Wesley's Scriptural Christianity* would be a suitable textbook to accompany the study of our doctrine book, *Salvation Story*, in the context of Salvation Army officer formation. In his final paper, Campbell celebrated Professor Oden's "impeccable job of interpreting the heart of Wesley's sermons in a more contemporary language," his cross-referencing of various Wesley works and his systematizing skill. He concluded:

I would recommend this book as an introductory text to a first-time reader of John Wesley. The language that Oden uses is easy to understand and communicates the truth and essence of Wesley's teachings. The Salvation Army doctrine book introduces the concept and the Army's stance concerning a particular doctrine, but Oden gives the context that influenced its formation, the people who were for or against Wesley, and how he defended his teachings. This in my view is essential to an introduction in John Wesley's theology and Salvation Army doctrine.

*John Wesley's Scriptural Christianity* would make an enriching companion text to *Salvation Story* in a doctrine class for soldiers or officers in training.

In this ripe theological moment of The Salvation Army, in the course of studious, Spirit-sensitive self-examination, we must determine what of our tradition we should *retain*, what we do well to *reject*, what we should *recover* from our past and what we would be wise to *receive* from the larger family of God. In the latter two actions, the recent work of Oden and, particularly, *John Wesley's Scriptural Christianity*, would profit us. In fact, he seems to have The Army in mind when he writes of the work,

To track carefully Wesley's own path and language is to offer a veritable course in systematic theology. This study could assist in devising a plan of instruction that would feature Wesley's teaching to constituencies who

supposedly stand in his tradition of spiritual formation but who have in this century never been given a fair opportunity to be intellectually formed by him (p. 20).

We know how influential John Wesley was in the thought and formation of William and Catherine Booth. In *John Wesley's Scriptural Christianity: A Plain Exposition of His Teaching on Christian Doctrine*, Dr. Thomas C. Oden invites us to encounter and be nourished by that influence.

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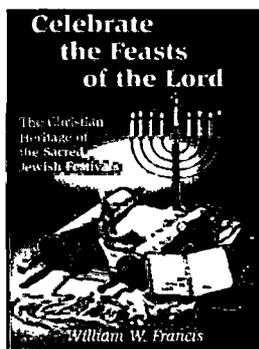
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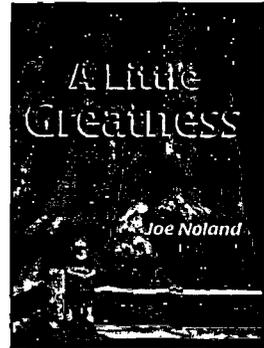
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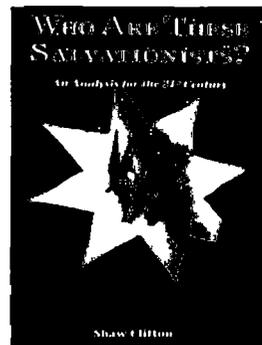
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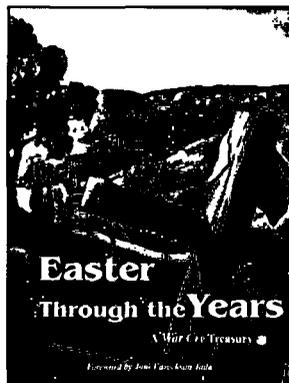
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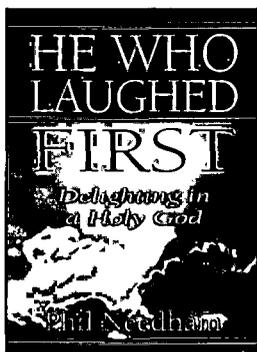


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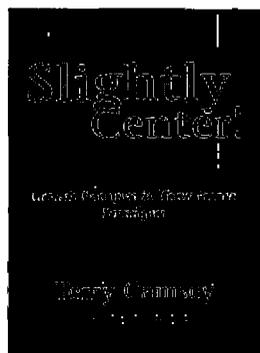
### *He Who Laughed First* *Delighting in a Holy God* by Phil Needham



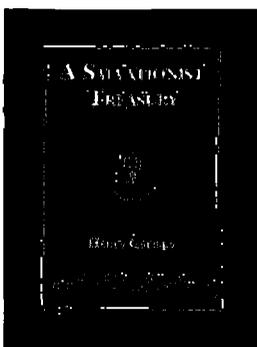
This invigorating book questions why there are so many sour-faced saints when the Christian life is meant to be joyful. Needham explores the secret to enduring joy, found by letting God make us holy to become who we are in Christ—saints. *He Who Laughed First* helps the reader discover the why and how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

### *Slightly Off Center!* *Growth Principles to Thaw Frozen Paradigms* by Terry Camsey

Church health expert Terry Camsey seeks to thaw frozen paradigms of what is “Army.” Challenging us to see things from a different perspective, he urges his readers to welcome a new generation of Salvationists whose methods may be different but whose hearts are wholly God’s—and whose mission remains consistent with the principles William Booth established.



### *A Salvationist Treasury* *365 Devotional Meditations from the Classics* *to the Contemporary* edited by Henry Garipey



This book brings to readers the devotional writings from over a century of Salvationists. From Army notables to the virtually unknown, from the classics to the contemporary, this treasure trove of 365 inspirational readings will enrich your life, and is certain to become a milestone compilation of Army literature.

## Our God Comes

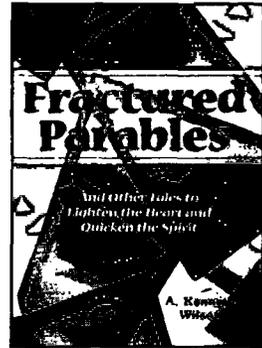


## *Our God Comes And Will Not Be Silent* by Marlene J. Chase

Like the unstoppable ocean tide, God reveals Himself throughout all creation and will not be silent. The author shares in her poems the symmetry in all creation that draws us toward the goodness of God. She invites the reader to distinguish His voice that speaks as only our God can speak.

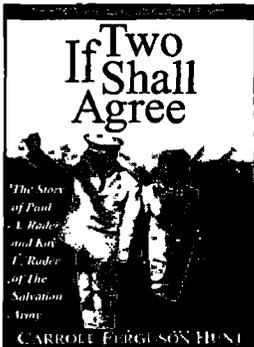
## *Fractured Parables And Other Tales to Lighten the Heart and Quicken the Spirit* by A. Kenneth Wilson

By applying truths of Scripture to contemporary situations, we find that people of the Bible are as real as we are today. Wilson illuminates beloved biblical accounts in a new light by recasting Jesus' parables in modern circumstances and language. He challenges as he entertains us, helping readers see the humor in the mundane while deftly showing the spiritual application.



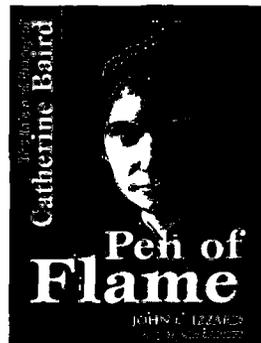
## *If Two Shall Agree* *The Story of Paul A. Rader and Kay F. Rader of The Salvation Army* by Carroll Ferguson Hunt

The author tells the fascinating story of how God brought these two dedicated servants together and melded them into a compelling team who served for over 35 years, leading the Army to new heights of vision, ministry, and growth. Read how God leads surrendered believers to accomplish great things for Him.



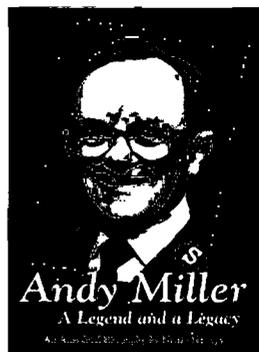
## *Pen of Flame* *The Life and Poetry of Catherine Baird* by John C. Izzard with Henry Gariepy

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.

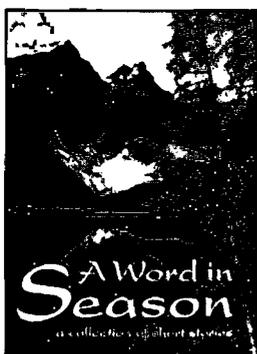


**Andy Miller**  
*A Legend and a Legacy*  
by Henry Gariepy

As an American Salvationist, Andy Miller has had a powerful spiritual impact 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. Through anecdotes, this biography conveys the story of one of the most colorful and remarkable leaders in the Army's history.



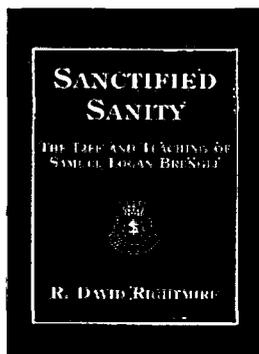
**A Word in Season**  
*A Collection of Short Stories*



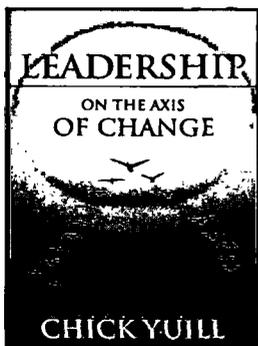
"For every season of our lives," writes Lt. Colonel Marlene Chase in her introduction, "the world of story can help us define our experience and move us beyond ourselves." More than thirty writers, including Max Lucado, have contributed to this compilation, which features factual accounts as well as 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. Dr. Rightmire 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.



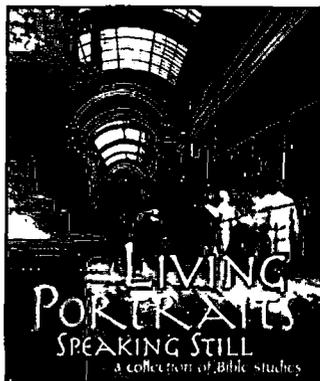
**Leadership on the Axis of Change**  
by Chick Yuill



In great demand as a conference and retreat speaker, Major Yuill describes today's Christian church as an institution that "faces great challenges stemming from inert cynicism within and dynamic changes without." Part manual on the functions and principles of leadership, part declaration of the need for change, this book serves all spiritual leaders with both provocation to action and direction toward success.

*Living Portraits Speaking Still*  
A Collection of Bible Studies

Employing the art of compilation, Crest Books draws on established officer authors and contributors to *The War Cry* to examine the brilliance and vulnerabilities of the “saints of Scripture.” *Living Portraits Speaking Still* groups eighteen Bible studies by theme, as a curator might display an artist’s paintings. Each “gallery” focuses on a different aspect of God: Portraits of Sovereignty, Provision, Perfection, Redemption, and Holiness.



*The First Dysfunctional Family*  
A Modern Guide to the Book of Genesis



Bible families are just like ours—loving, caring, and as out of control and dysfunctional. In tracing the generations from Creation, Major A. Kenneth Wilson shows us how we may avoid our ancestors’ mistakes in our family relationships. And through all of this dysfunctional rebellion, reconciliation, and return, readers will see that God is there, never giving up on us despite how badly we have treated Him and each other.

*Turning Points*

*How The Salvation Army Found a Different Path*

Never in the history of the world has there ever been an organization like The Salvation Army. In *Turning Points*, Major Allen Satterlee outlines key moments in the history of the Army—including the combining of the ecclesiastical structure of the Christian Mission with the framework of the military, and the full frontal attack on society’s ills the Army waged in 1890—that continue to influence how Salvationists serve God and every generation faithfully.



*All titles by Crest Books can be purchased through your nearest Salvation Army Supplies and Purchasing department:*

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