



A Publication of The Salvation Army

Word & Deed Mission Statement:

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

Salvation Army Mission Statement:

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

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Editorial Policy:

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

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The South Africa Conference and Ministry Implications of Our Global Ecclesiology

“There is nothing so practical as good theory”

Kurt Lewin – Organizational Psychologist

Theology is the theory undergirding the practice of ministry. It is the deep reflection that guides the life of the Church. Good theology makes possible and informs good ministry and good ministry helps to inform good theology, at least in an ideal world. A Salvation Army symposium on theology and ethics occasions the opportunity for such practical exposition and reflection with hope that it will have useful implications for the worldwide ministry to which we aspire. General Shaw Clifton underscored the importance of theory for practice, theology for ministry, in his remarks at the opening session of the Second International Symposium on Theology and Ethics held in South Africa in August 2006, when he set the tone for the symposium and said –

A symposium is a ‘coming together’ for a set purpose. The emphasis is on the togetherness of it all. It is a visible sign that we do not work, witness, or do our thinking and theological reflection in a solitary way, as though unaware of others and their needs, or of others and their points of view. A symposium event is symptomatic of ‘we’ rather than ‘me’, of ‘you’ rather than merely ‘I’ . . .

It is the hope of The General that we shall be blessed with outcomes from this symposium that will benefit the ordinary Salvationist everywhere. I am praying that we shall be aware throughout the event that when Salvationists “do theology” it needs to be theology for a personal verdict in the hearer or reader, that it

needs to be useful theology, accessible theology, readable theology, readily intelligible theology. We seek after theological reflection that makes a life changing difference in those doing it and also in those with whom it is shared. This is theology that calls for a verdict in the hearer. Jesus did this when he did theology in parables.

Let this symposium be a parable for the sake of Christ, designed to result in life-transforming choices, choices for Christ, for salvation, for sanctification, and for Heaven.

We are restricted in the number of symposium papers that we can publish in the limited space of this journal. In the previous issue, November 2006, we published one guest editorial and four key papers from the South Africa symposium. We now present three additional significant papers in this issue chosen for publication because we deem them also to be critical to the life of The Salvation Army and the task of worldwide ministry and mission informed by theological reflection.

The first paper, *The Salvation Army as a Christian Church with a Social Conscience*, by Dr. Robert K. Lang'at, was the keynote address of the symposium. It represents the insight and perspective of one who is informed and appreciative of The Salvation Army, yet is not "of" the Army himself. His writing reflects a deep understanding of the historical, theological roots of the Army in Wesleyan theology, and the work of the Army worldwide and especially in Africa. Dr. Lang'at presents the reader with the helpful distinction of the Army's ecclesiology characterized by the tension between "sodality" (organic structure) and "modality" (dynamic mission), between the New Testament mode of church and more contemporary mission as movement, between "meeting the needs of members and reaching out to the world that has not experienced the love of Christ." With profound insight into and appreciation for the Army's holiness orientations and social engagement, Dr. Lang'at drills down into what it means for the Army to be *ecclesia en Africa*, a holiness church in the Africa context offering a critique and recommendations for the Army in the future.

The second paper, *Emerging Theological Issues in a New Age of Religious Pluralism*, is written by Young Sung Kim, a Salvation Army officer of Korean heritage. Here, Captain Kim attempts to explore new areas of theological reflection and to initiate needed dialogue important to the Army's ministry in an ever changing, increasingly multicultural, religiously pluralistic world. He does a helpful job of referencing throughout the paper the Army's existent theology as

articulated most recently in The Salvation Army's handbook of doctrine, *Salvation Story*. We live in a world in which a plurality of religious and spiritual "truths" aggressively compete with what we believe to be the true "Salvation Story." As Captain Kim states, it is a "pluralistic mission field." His paper helps us navigate the compelling, critical issues that such a mission field occasions. Finally, his extensive notes at the end of the article offer the reader a treasure trove of insight as well.

The third paper, *Women and Men in Ministry, Leadership, and Governance*, is authored by Dr. Helen Cameron, Salvationist and university lecturer. Dr. Cameron's paper examines matters of gender and power enacted through culture as reflected in narratives from "global Salvationists" and their corps officers. First, the author summarizes some writings on power, gender and the relationship between gospel and culture. She follows this with reporting the reflections of global Salvationists and corps officers about three thematic areas: work life, family life, and corps life. From narrative reflections, Dr. Cameron derives implications for our ecclesiology "as an increasingly global Army" and attempts some conclusions for Salvation Army ministry and practice, especially in relation to Army leadership and governance beyond the corps.

This issue of *Word & Deed* along with the previous one (November 2006) together comprise a more lasting record of the Army's Second International Symposium on Theology and Ethics. The title of the South Africa symposium was "People of God: Salvationist Ecclesiology." This historical gathering of Salvationists from around the world attempted to speak to the need for continued reflection and discussion of what it means for the worldwide Salvation Army to be a church as well as a movement within the eternal framework of the Kingdom of God, and moreover what kind of church. We would agree with organizational psychologist, Kurt Lewin, that there is nothing so practical as good theory, and that this truism applies to that part of the Body of Christ known as The Salvation Army such that there is nothing so practical to its ministry as good theology, especially theology that helps refine its identity, mission, and self-understanding to guide its daily life of worship, witness, and work around the world.

RJG, JSR

The Salvation Army As A Christian Church With a Social Conscience

Robert Lang'at

Ecclesiological questions will continue to linger in the third millennium for what Veli-Matti Karkkainen stated as "in our fragmented world, with so many people looking for roots and meaning, a community with purpose and hope for the future will be something to look for." It will even linger longer in the third world countries because of perceived foreignness of ecclesiastical structures imported from the west and because of emerging global voices in theology.¹ The Salvation Army is a member of the National Council of Churches of Kenya (NCCCK), an umbrella organization which just concluded a self-evaluatory study. The findings concluded that the member churches constitute a massive and confident real force in the African society. The study also gave credit to the fact that the church leadership is largely in the hands of the nationals and its quality of life is comparatively better than that of the general society. The report, however, indicated that NCCCK member churches have a lopsided theology of evangelism which is neither European nor African in character, that church structures and administration mirror the traditional missionary articulation, that there is moral failure in societal transformation, and that there is shallow understanding of the Bible among other weaknesses.²

The Army's Ecclesiology: Sodality Versus Modality

Perhaps to inform our discussions on the place of The Salvation Army as a

The Reverend Dr. Robert K. Lang'at, PHD (Drew University) is an African Wesleyan theologian who serves as the Provost at Kabarak University in Nakuru, Kenya.

Christian Church let's begin with what I see as a healthy tension that a true church must maintain. This is an oscillation or standing between an organic structural entity and a dynamic missionary entity. Sometimes this may be understood respectively as the ontological and the functional definitions of the church. The Christian Church, historically, can be viewed from those two dimensions or faces.³ Ralph Winter insists (and I agree) that the church in its best form exists as a tension between sodality and modality. That is as both a diocesan institution as well as a dynamic missionary band. He has convincingly stated that "Whether Christianity takes on Western or Asian form, there will be two basic kinds of structures that will make up the movement." He identifies the first one as the New Testament mode of church where all believers meet as a biological family. The second is Paul's missionary band which demanded a commitment and a second decision beyond membership in the first structure (sounds not much different from what was demanded by the eighteenth and nineteenth century holiness movement of its adherents and what gave impetus to world evangelization).

These two structures, later in the Middle Ages, developed into diocesan and monastic ecclesiastical structures. Ralph Winter traces the development of this second structure in the history of the church and identifies that "the monastic tradition in various early forms developed as second structure." He, therefore, suggests that we avoid the Protestant stereotype of the monks as running away from the world because it was in the monasteries that the dignity of labor as well as evangelism was restored. This argument is followed into the Reformation and posits that the greatest plunder of Protestantism is its failure to recognize the place of sodalities (religious orders) within the diocesan form of Christianity. For him, and quite accurately so, the early piety and the missionary tendencies of the early monastic orders were picked by the Cistercians, the Friars, and the Jesuits among others of the Middle Ages. This is not to imply that all these orders were ideal or to imply that they were always orthodox in their doctrines. This is, however, to say that they represented the best holiness and missionary/socially-engaging ideals of their time. The question remained who borrowed cues from these movements in the later years. Ralph Winter is right to say that it is the renewal movements beginning with Peter Waldo (Waldensians) of the fifteenth century, the Pietists of the seventeenth century, the Methodists' "Evangelical

Awakening” of the eighteenth century, the holiness movement of the nineteenth century, and the Pentecostal movement of the twentieth century. It is noteworthy that Winter interpreted The Salvation Army and the East African Revival as providing a Christian community that stands between a modality and a sodality.⁴

The tension between modality and sodality or church as an organizational connective structure and as a loose evangelistic structure was quite evident at the beginning of William Booth’s Christian Mission in 1865. On that day, when quite surprisingly, Catherine Booth shouted from the gallery, “No, never!” the frustration that her husband had with the Methodist leadership had to do with their insistence on his remaining in one circuit (more or less what Wesley faced a century earlier) and his making “a strong plea for them to allow [him] to do the itinerant evangelism work and relinquish the circuit pastoral ministries.”⁵ The enigmatic process of trying to identify what kind of an ecclesial body The Salvation Army is has something to do with this history. This is not a challenge unique to The Salvation Army but the whole Christian body as it has tried to maintain a balance between meeting the needs of the members and reaching out to the world that has not experienced the love of Christ. It is interesting to note that Wesley neither intended to break from the Anglican Church nor did Booth want to break with Methodism. Thus defining Methodism as a church in the traditional sense of the word would be problematic for John Wesley. Although Wesley’s idea of “I consider the world as my parish” was alien to the Anglican hierarchy, he never considered any break from “the Church” as an eventuality blessed of God. The situation gets even more complicated because The Salvation Army developed as a sort of religious order within what was to some extent already understood as a religious order. Wesley, for instance, had a problem with the use of the term “Bishop” (a situation bequeathed to the holiness movement and has rendered challenges to ecclesiology of its communities in the mission fields in Africa and around the world). Booth had similar reservations and preferred the term “General.” Although it is debatable if The Salvation Army does not ordain, the “order-like” tendencies of the Army are also seen in its preference for commissioning rather than ordaining of its officers. When you add into this the transplantation of this structure to the African soil the situation becomes quite perplexing.

The Salvation Army is a significant church (If I may be allowed to use that term) within the holiness movement. Melvin E. Dieter noted that by 1996, with a global membership of about 3 million, the Army was "the largest of the organized holiness groups."⁶ The Salvation Army in a number of its publications and restatement of its statement of mission has attempted to justify its place in the universal Christian Church. A number of scholars have lumped the Army with movements such as the Society of Friends as "not exactly churches."⁷

The challenges that will continue to face the Army's ecclesiology in the 21st century include the issue of sacraments. Is it possible to be church without sacraments?⁸ The issue of "being church" in an apostolic sense has been enigmatic for the evangelicals and though the Army has unique methods it is not alone in this dilemma. The Salvation Army has been charged, perhaps, too harshly for not being church because of the absence of duly constituted sacraments of Baptism and Holy Communion. It is to be noted that this was a trend within the evangelical world to move away from anything sacerdotal that would look "Catholic-like." The Salvation Army's doctrines which encouraged baptism with the Holy Spirit, abstinence and ministry for women were all tied into the evangelical revivals which increasingly had little room for "ceremonies." The problem was further compounded when the movement developed from its missions abroad to a national church. Although the Army has a number of advantages in its disciplinary structures that provide for the formation of an ecclesial community it may perhaps help to continue dialogue around the sacraments, particularly in the African context where ceremonies are important and form an essential understanding of fellowship and communion as members of one family. John D. Zizioulas and Colin E. Gunton's works may be helpful in this debate.⁹ Their theology can also inform what is already largely practical about the Army's conception of personhood and the church.

What needs to be noted, further, is that it may not be accurate to say the Army was never intended by the founders to be church. It was meant to be church but not in the ordinary sense of the late nineteenth century Methodist England. It was to be a protest within Protestantism as original Methodist Societies were. In the *War Cry*, of January 2, 1883, General William Booth argued "it is evident the Salvation Army is not a church. To be a church there must evidently be the exer-

cise of sacramental functions, which evidently are not duly appreciated by the Army. We are ... getting away from the ordinary idea of a church every day. It seems as if a voice from heaven had said that we are an army, separate from, going before, coming after, and all round about the existing churches." These comments should be understood within the polemical heat of the time. Booth would not affirmatively say the Army was not church and his comments should be interpreted within the context of how different revivalistic ministries have emerged historically. These ministries usually begin with a full understanding that they are alternative churches when the traditional structures are no longer meeting the needs of the populace. It is understandable that there are some who feel it is in the 21st century that The Salvation Army is in transition from being a movement to being a church. It is, however, arguable that The Salvation Army became church, perhaps in a unique sense, much earlier.

The latter part of the 19th century witnessed the transition of what had earlier started as a cell fellowship at the home of Phoebe Palmer in New York grow past a second stage, i.e., that of a movement, to become an institution in the third phase. Publication of various magazines, inception of holiness mission agencies, establishment of holiness camp grounds, etc., are descriptive of this period. The formation of various holiness denominations, as well, during that era marked the institutionalization of the holiness movement. Many denominations formed during the period attempted to maintain the spirit of the movement within the institutional structures. I believe this is part of the reason why you will find the Church of God (Anderson, Indiana), the Church of the Nazarene, the Quakers and a host of other holiness groups view themselves as movements rather than churches in the established sense. The struggle of maintaining the spirit of the movement, which is vital for mission, has not always been easy for these holiness denominations.

The Salvation Army with its flags, uniforms, and ranks has significantly kept the tension between a church and a movement. It may be worthwhile at this juncture to note that the Army's military uniformity and its discipline has encouraged egalitarianism and reduced dissension, particularly in Africa where sects of various shades have developed. The disadvantage of this uniformity is the Army's lesser appeal to the emerging African upward social mobility. The autocratic ten-

dencies, expected in any military-like leadership arrangement, at times disallow constructive criticism. In Africa, without holiness emphasis, this consolidates an already existing cultural problem of leadership acting as chiefs to be served rather than serving the people. Another challenge is that an average African, outside The Salvation Army's circles, may not readily recognize this movement as an authentic orthodox evangelical church let alone a holiness movement in the 21st century thus reducing its ecclesiological appeal. Nevertheless, once understood the beauty of the Army's theology and praxis elicits strong admiration from non-Salvationists.

The Army and Holiness Abroad

The Salvation Army has done a commendable job in promoting the doctrine of entire sanctification in the development of its officers. This is exemplified in structures such as the Brengle Institute which globally provides a platform of holiness for the Army. The influence of Commissioner Samuel Logan Brengle has been felt in East Africa from the time the first Brengle Institute was held in the East African Territory in 1973. As early as 1972, Brengle's book, *Helps to Holiness*, had been translated by the Salvation Army to Swahili-Msaada Ya Kuupokea Utakatifu - perhaps one of the earliest holiness literature of its kind in Africa. As a matter of fact his theology has influenced other holiness institutions around Africa. Brengle continues to provide holiness theological impetus for schools such as Thika's Officers Training College in Kenya and The Southern Africa Leaders Training College.¹⁰ A series of holiness revivals were held in East Africa by General John Larsson in 2003 that culminated with major gatherings at the Bomas of Kenya (one of the quintessential modern African cultural centers).¹¹

Other Wesleyan/holiness structures such as the penitent form/mercy seat have found themselves in various modifications as part of the liturgical systems in Africa.¹² While this is commendable it is noteworthy that the challenge facing The Salvation Army like all other holiness denominations in Africa is that of development of a sanctified native ministry. If you look at the literature of the Army (particularly through its official mouthpieces) those that continue to provide the clearest and strongest advocacy for the message of holiness are western theologians and church leaders. This condition has perhaps contributed to the

insignificant number of African Salvationist theologians. This situation does not tally with the emerging demographics which demonstrate that even for the Army its largest territories are no longer in the western world but in Africa and Asia.

Thus one of the challenges facing the Army in Africa is the level of theological leadership training. The Salvation Army has done very well to develop officers training colleges and to maintain, in its curriculum, theological components pertinent to the very nature of the movement. The fact that institutions such as Officers Training College in Thika, Kenya, provide lessons on holiness, using classics such as Samuel Logan Brengle, is laudable. However, the fact that the highest level of training available at the Thika college is a diploma in theology and perhaps an additional associate in theology from Australia (which is not even Salvationist in its primary orientation) is indicative of a deficiency in the 21st century's evangelical engagement with the life of the mind as a soul that drives the life of the church. The global south has become the demographic center of Christianity but it is unfortunate that it has not become a theological center of the same. That could be debatable but think of the number of institutes, Bible colleges, Christian universities, Christian graduate schools and seminaries per capita in the west as compared to the African continent. The South Africa's Leaders Training College of Africa, for instance, serves more than 14 countries despite the fact that the African region has the fastest growing Army in the world. Thus for The Salvation Army, and for many evangelicals too, there are limited theological resources to engage the life of the mind.

Roger J. Green highlighted that early Salvationists were informed deeply by Wesleyan emphasis on the life of the heart as well as the life of the mind. It had a strong intellectual appeal that pulled people like Samuel Logan Brengle—a man who had both college and seminary education before joining the Army. What is lamentable is a modern drift by the evangelicals (The Salvation Army included) to more activity but less theological reflection. One will most likely encounter a Salvation Army rescue center than a Salvation Army Officers Training College. Roger Green's word that without engagement of the minds of The Salvation Army the movement faces the danger of absence of intellectual appeal and perhaps a problematic future. What was envisioned by William Booth and seriously picked up by other Wesleyan denominations such as the Church of

the Nazarene need to be re-engaged by the Army itself.¹³ There is a need for the Army to establish, beyond the usual practicalities of ministerial formation, strong holiness intellectual centers. Nevertheless, the Army's global social agenda, though currently obscured, could not have been possible without its roots within the experience of a sanctified life.

The Army's Social Agenda

The Salvation Army's social engagement is founded on the evangelical gospel of loving the Lord with the totality of one's being and loving one's neighbor as self. The doctrine of holiness which is a central emphasis of the Army's teaching and practices from its inception "became the dynamic of its evangelism and social movements."¹⁴ For Booth and later Brengle, respectively, it was the experience of holiness and perfect love that gave this organization its vigorous life. Magnuson has also summarized that "Far from being a hindrance to social Christianity, then, the revivalistic and holiness faith of these people [The Salvation Army] produced extensive social programs and close identification with the needy."¹⁵ It is not an overstatement that historian Mark A. Nolls says "at its best evangelicalism is the tireless, unpretentious, but absolutely stunning social achievements of The Salvation Army...."¹⁶ It is indeed The Salvation Army that opened "the underside" of the slums to the eyes of the world in the late nineteenth century and to this day has continued to be a beacon of hope to so many facing global disasters.

As reported by The Salvation Army's former General, John Larsson, this organization has been named by leading scholars from respected universities as one of the world's top ten enduring institutions because according to Global Strategy and Consulting Firm it has re-invented itself over time to meet the challenges of the changing conditions without necessarily changing its core cultural values.¹⁷ Although named with other secular public institutions such as the American Constitution and the Olympic Games, it should be noted very well that the Army's social engagement has different philosophical and theological foundation from that which informed secularist/liberal theological trends. It is true that the Army's social programs find some practical meeting points with those of these liberal movements but their taproot is completely different. The Army's concern for the poor, justice for black people, prostitutes, women and various

kinds of human sufferings has been noted as the profoundest incarnation of evangelical theological themes.¹⁸ Proximity to the liberal/secularist tendencies within the ecumenical movement of the World Council of Churches and in Kenya, in particular, the National Council of Christian Churches of Kenya rather than to World Evangelical Alliance or Evangelical Fellowship of Kenya may undermine the Army's holiness/revivalist cutting edge.

This evangelical foundation has been kept clear in The Salvation Army's publications and statement of faith across the world. The East African version of the *War Cry*, i.e., *Sauti Ya Vita*, states that "The Salvation Army in East Africa is an evangelical part of the Universal Church" and moves on to say it aims "to meet the needs of the whole person; body, mind and soul" and that this is expressed "through social institutions, schools and corps in an endeavor to care for the needy." ¹⁹

Indeed, The Salvation Army in East Africa has lived true to that mission statement. Kabete Children's Home in Nairobi caters for orphans, Kibera Community Centre in Nairobi has a very active HIV/AIDS program, Kolanya Health Centre in western Kenya provides affordable health care to the rural poor, Lion's Girls Hostel in Nairobi meets the needs of urban girls, and Thika High School is the only school for blind children in East and Central Africa. The Army has also done very well to incorporate African conception of community and extended family in its leading programs in the care of HIV/AIDS victims. The Mama Mkubwa programs that run in Tanzania, Malawi, Mozambique, Kenya and Botswana demonstrate these culturally sensitive contextual ministries. The challenge facing the Army in the multiplicity of these social programs is a continued unapologetic integration of its evangelical holiness ethos into the structures of these various institutions.

It must be understood that the Army's social philosophy, though evangelical, is not a product of neo-evangelicalism's quest for social engagement as understood by the Reformed-leaning evangelicals. This is a difference that the Army ought to understand and seek to clarify in the years ahead as it engages in dialogue with all other ecumenical movements. Pre-millennial theological inclinations to the Reformed evangelicals has continued to challenge the Army (and that of the larger holiness movement) to shift its original conviction that salvation is

in the now (heaven on earth) and in the hereafter to a sort of postponed eschatology as well as soteriology.

It is in the Army's attempt to remain within the bounds of its holiness biblical values that it is sometimes blamed for being a "right wing conservative movement." Thus the controversy surrounding the 1998 benefits to gay partnerships within its employee force, the 2001 benefits for gay workers and the Army relationship with President Bush's faith-based programs in relation to gay and lesbian sexual propensities. But even this latter relationship with the conservative movement, though much safer, should not be allowed to confuse the Army's original Wesleyan evangelicalism. Identity with the status quo will continue to tempt The Salvation Army to be ideologically and even socially/physically removed from proximity to those in the lower ranks of our society. The Army cannot afford to do this in Africa where there are the poorest of the poor. Equally important is the temptation to reduce the Army to a mere global philanthropy.

From its inception, The Salvation Army purposed to fight injustices against black Americans.²⁰ The blacks were accepted and were reported through The Salvation Army literature that they attended and participated in various gatherings of the movement. This acceptance was inspired by the Army's holiness theology of love which encouraged equality of all persons before God. The Salvation Army thus had a great start when it comes to its dealing with the African people in the African continent. General William Booth, founder of the Salvation Army, boosted the work of the Army in South Africa to expand to Natal, Zululand, Transkei and Pondoland during his visit in 1891. While the Army was way ahead of its time in encouraging a ministry that cuts across the racial and social barriers, it has, like its other evangelical counterparts, been slow in developing national leadership. According to Tuck it took eighty nine years before a native of South Africa became a Territorial Commander.²¹ It will remain to be seen how the Army restructures its leadership at the dawn of the African century.

The Army's emphasis on couples being commissioned together for ministry is a great historical heritage that surpasses the standards of most evangelical agencies. The movement was not only way ahead of its time when it comes to the African race but also on matters related to women in ministry. This organization

genuinely had a woman co-founder in the person of Catherine Booth. She was influenced greatly by Phoebe Palmer (the mother of the holiness movement). The daughter of Catherine and William Booth, Evangeline Booth, was the Commander of the Canadian Salvation Army from 1896 to 1904, the National Commander of the USA from 1904-1934, and General from 1934-1939. The lives of the Booths influenced many around the world even beyond the borders of The Salvation Army. One woman named Aimee Semple McPherson was deeply influenced by The Salvation Army's holiness ethos and discipline and she took Evangeline Booth as her role model in evangelism. She became the founder of the Church of the Four Square Gospel.²² As far as women's issues are concerned one of the Army's greatest destinies is in western Kenya, a hotbed of holiness revivalism of the 1930s.

A study done by Juanita E. Leonard, on the mission of the Church of God (Anderson, Indiana) in this part of Kenya, has made a significant contribution to African holiness studies that acknowledge the role of the tradition in shaping African women's spiritual fulfillment. She approached the subject of holiness in Africa ethnocentrically (Abaluyia) and from a feminist perspective (missionaries and Abaluyia women). Although Leonard's study is an in-depth study of one holiness mission, her basic thesis can be broadened to analyze the relationship between holiness revivalism and the emergence of African women leadership. In his research, John W. Kurewa, for instance, has pointed out that the inception of Rukwadzano rwe Vadzimai veMethodist Episcopal Church (Women's Society in Christian Service) of Southern Rhodesia had links to the holiness influence of its founder.²³

The (East) African Revival of the 1930s, to which The Salvation Army contributed after being established earlier in Kenya of the 1920s, reconfigured gender roles and loosened the patriarchal African society to produce structures that paved the way for wider women's involvement in ministry. Birgitta Larson has convincingly argued that "anyone who does not look at the revival from women's perspective will fail to see the full implication of the changes brought about by the [revival] fellowship." Women participated in a theology that demanded that *personal piety involves rejection of pombe (beer), diviners, theft, adultery, polygamy and arranged marriages.* The theology of love espoused in the revival

fellowships, the openness in confession and testimonies, and the empowerment of a spirit-filled life facilitated women to do things that they would not do under a male-dominated church context. The East African revival gave women a greater social space within its ethical standards and marital regulations. ²⁴

It was not only within personal holiness and marital covenants that transformation occurred. The changes affected women's status in ecclesiastical ministries as well. A number of mission agencies were led by women who were nurtured within the western revivalist subculture. Clara Ford, for instance, was the first missionary sent in 1929 under the auspices of the National Holiness Missionary Society on an exploratory mission to East Africa. In 1931, with Ford as secretary, it was reported that an East Africa Holiness Association had been organized. For months, she had been editing and publishing a holiness magazine, the only interdenominational religious magazine of that kind published in East Africa." ²⁵ This feminine inclusion in the leadership roles which have been exclusively reserved for men was extended from the missionaries to the African women. This does not imply that there had been no women healers, prophetesses or diviners in Africa before the missionaries came. They were always in existence in forms which in most cases were defined and limited by a male dominated culture. It was, actually, the holiness movement which clarified and expanded those provisions, wherever they existed, and introduced wherever they were non-existent.

A comparative missiological illustration may clarify this point. The Africa Inland Church, originally nurtured by holiness currents, had generally shifted into the Calvinist fundamentalist camp by the 1920s and could not permit Kipsigis women to preach, not generally because this was not advisable in the African culture, but rather because of its theological lineage which influenced its biblical exegesis. A direct neighbor of the Africa Inland Church, serving within the same tribe, and theologically Wesleyan-Arminian Africa Gospel Church, also nurtured within holiness currents and retained its theological statements, as originally inherited from the World Gospel Mission [formerly National Holiness Missionary Society]. It was in this group that the African women regularly preached. Klaus Fiedler, therefore, draws an apt conclusion regarding this situation with which this study concurs:

. . . whether a Kipsigis woman is allowed to preach does not depend on her own culture, but on the missionaries' culture. If she belongs to a church which goes back, through World Gospel Mission [formerly National Holiness Missionary Society], to Arminian holiness movement, she may preach. If she belongs to the church which goes back, through Africa Inland Mission to the more Calvinist historical fundamentalism, she may not. ²⁶

It was in the Africa Inland Mission situation that a western theological tradition solidified an already existing cultural bias against women, while in the World Gospel Mission case it expanded the social space for women by providing an alternative to the Kipsigis social structure. The case of the late Commissioner Clerah Anzeze is a clear example of The Salvation Army's historical heritage in the Wesleyan/holiness world which grants this greater space.²⁷ Though the Army is extensively engaged in social action in more than fifteen (African countries) its voice is generally mute when it comes to systemic corruption and exploitation in most of these countries.

In this regard, the major weakness of the Army, as expected of most other evangelical bodies, is the failure to address systemic socio/political injustices. The evangelical ethic of love and pre-millennial postponement of divine justice often dictates the extent of radical involvement in addressing contemporary social ills. The Army, however, may have been more critical of social injustices than it has gradually become over the years. William Booth in his book *In Darkest England*, patterned after the thoughts of Henry Morton Stanley's *Darkest Africa*, criticized industry and established institutions and thus identified himself with the poor against an oppressive society.²⁸ It is against this backdrop that we should understand The Salvation Army in South Africa's apology before the Truth and Reconciliation Commission for its silence during the country's period of apartheid. Commissioner Paul du Plessis acknowledged the Army's "sin of silence which resulted from its policy of political neutrality." A similar trend is observable across the continent of Africa both during colonial days and amidst the social injustices of independent Africa.

There are significant cross-pollinations within African Christianity. These shifts often tend to support rather than criticize the status quo. Paul Gifford, in

his analysis of the public role of African Christianity, reminds us that “African socio-political systems just certainly need radical re-structuring; it is not self-evident that these churches will contribute much in this direction.”²⁹ This is an issue that The Salvation Army will need to grapple with in the years ahead.

Of Being Church in Africa

Since this is an ecclesiological conference, and I was asked to particularly focus on Africa, let me ask one question. What does it mean for a holiness church such as The Salvation Army to be church in Africa? This ecclesiological question will linger for sometime in African evangelical denominations. The American frontiers as observed by William Taylor were not only geographically but anthropologically comparable to “the African jungles.” For most of the American missionaries, Africa was “the last frontier.” Thus, Fredrick B. Welbourn and Bethuel A. Ogot may not be far off when proposing that the formation of African Initiated Churches was part of the African desire “to feel at home” or the creation of vernacular Christianity as was the case with the American frontier revivalism. In the American context the process had taken place because Anglicanism of the “English gentlemen. . . was wholly unable to meet the challenge of entirely new conditions which emerged with the advance of the ‘American Frontier,’” thus forcing John Wesley, though reluctantly, to ordain ministers to cope with the American Methodist revivals. The duo have used this as a model to lodge an argument for the secession of the Church of Christ in Africa from the Anglican Church and the African Israel Church Nineveh from the Pentecostal Church in Kenya as part and parcel of the revivalistic milieu. It is also no surprise that Leonard J. Beecher placed “separatist churches” in Kenya arising out of “newly settled areas, largely neglected by missionary Church, [which] represent(ed) amorphous society in a religious vacuum” on a comparable footing with separatism arising in America’s “unevangelized areas which became populated with the advance of the frontier across the middle west to the Pacific west.”³⁰ So while it is unusual for any evangelical Christians of Kenya to think, in the twenty first century, the way he thought in the 1950s, he found it “interesting to note that the separatist sects . . . Seventh Day Adventism, the Church of God (and its offshoots), and the National Holiness Movement³¹— ‘established’ missionary agencies in Kenya.”³² This leads us to

consider an issue that faced the revivalists in Africa in a parallel way as it had done those in America a century earlier. The critical issue was that of being *ecclesia en Africa*. What would it mean for the holiness revivalist forces to organize themselves into a Christian community in Africa? This was the question that largely eluded the missionaries but the Africans in the African Initiated Churches to a significant extent found a satisfactory answer.

It is instructive to note that Peter LeRoux, the springhead of South African Zionism upon his resignation, together with Edgar Mahon, a former holiness Salvation Army officer, and Dowie's emissary Daniel Bryant became the think tanks behind "the Zulu Zion." Aimee Semple McPherson, originally influenced by the Army's revivals, also became the fountain-head of Pentecostalism and later on through Alexander Dowie influenced the foundation of African Zionist movements. Sometimes the polemics between the holiness and Pentecostal movements, which attempt to render them as theologically incompatible, do not represent some historical African holiness ecclesiastical concerns. It is no surprise that at the inception of the African Zion in this country Captain Edgar Malon of The Salvation Army was instrumental though later kicked out by the Army for what Tuck calls "baptismal and faith-healing diversions."³³ Perhaps one of the most crucial ecumenical dialogues that the Army needs to pursue is its relationship with African initiated churches as a way of engaging with what it would mean to be a holiness church in the African context—dealing with witchcraft, polygamy, political exploitation, corruption, and all kinds of superstitious beliefs.

Conclusion

The Salvation Army has established a viable self-understanding as a church that balances its sodalistic and modalistic existence. The church's foundation in the Wesleyan/holiness movement has provided it with a theological rationale for its social agenda. The Salvation Army was ahead of its time in its approach to African social issues. The Army needs to re-engage and clarify its place within the universal Christian church. What it means to be a Salvation Army Church in the African context still needs clarification. Its social programs need to be redemptive and to be continually informed by its theological roots. The Salvation Army has to grapple within the changing missional trends and demographics in

world Christianity. This movement is yet to fully employ its potential in theological reflection particularly in the third world. While the Army has played a crucial role in social action its dealing with systemic evils is yet to be fully effective. The latter has to be undertaken with a view to maintain evangelical love while fostering radical social restructuring.

Notes

- 1. Veli-Matti Karkkainen, *An Introduction to Ecclesiology* (Downer's Grove: Inter-Varsity Press, 2002), 231-232.
- 2. "Empowering the Membership: A Working Document of the Capacity Building for Membership (CBM)," The National Council of Churches and of Kenya, David Livingstone Safari Resort, February 2006.
- 3. The Salvation Army Yearbook 2006 Centennial Edition, The Salvation Army International Headquarters, 11.
- 4. Ralph D. Winter, *The Two Structures of God's Redemptive Mission* (Pasadena: William Carey Library, 1995), 1-16.
- 5. Helen K. Hosier, *William and Catherine Booth: Founders of the Salvation Army* (Uhrichsville, OH: Barbour Publishing, 1998), 10-13.
- 6. Melvin E. Dieter, *The Holiness Revivals of the Nineteenth Century* (Lanham: The Scarecrow Press, 1996), 5.
- 7. Donald F. Durnbaugh, *The Believers' Churches: The History and Character of Radical Protestantism* (Scottsdale, PA: Herald Press, 1968), 5.
- 8. Kevin Sims, "The General Gives First 'State of the International Salvation Army' Address," *Sauti Ya Vita*, Vol. 78, No. 8, August 2005, 2.
- 9. See John D. Zizioulas, *Being as Communion* (Crestwood, NY: St. Vladimir's Seminary Press, 1997) and Colin Gunton's two volumes, *The Promise of Trinitarian Theology* (Edinburgh: T & T Clark, 1997) and *The One, the Three, and the Many* (Cambridge: Cambridge University Press, 2005).
- 10. The highest educated national lecturer at the college in Thika, Kenya has a first degree while the Southern Africa college serves more than fourteen countries.
- 11. *Sauti Ya Vita*, Vol. 76, No. 5, May 2003.
- 12. *Sauti Ya Vita*, Vol. 28, No. 2, February 1956, five reports of the East African drum being used as a penitent form/mercy seat. The penitent form has most exemplified the holiness churches in East Africa.
- 13. Roger J. Green, "The Intellectual Appeal of the Salvation Army," *The Officer*, (September/October 2005), 28-34.
- 14. Dieter, 257.
- 15. Norris Magnuson, *Salvation in the Slums: Evangelical Social Work, 1865-1920*

- (Metuchen, NJ: The Scarecrow Press, 1977), 38 & 178.
- 16. Mark A. Nolls, *American Evangelical Christianity* (Oxford: Blackwell Publishers, 2001), 276.
 - 17. The Salvation Army named as one of the World's top ten Enduring Institutions, *Sauti Ya Vita*, Vol. 78, No. 4, April 2005, 3 & 8.
 - 18. Donald W. Dayton, *Discovering an Evangelical Heritage* (Metuchen: Hendrickson Publishers, 1976), 116-118
 - 19. "Africa Mission Statement," *Sauti Ya Vita*, Vol. 78, No. 5, May 2005
 - 20. G.B.A. Gerdener, *Recent Developments In the South African Mission Field* (London: Marshall, Morgan & Scott, 1958), 49.
 - 21. Brian J. Tuck, "The Holiness Movement in South Africa with Reference to Salvation Army-A Historical Perspective," Th.D. Dissertation, University of South Africa, 1992, 357.
 - 22. Robert H. Kraphohl and Charles H. Lippy, *The Evangelicals: A Historical, Thematic, and Biographical Guide* (Westport: Greenwood Press, 1999), 272-3.
 - 23. John Wesley Kurewa, *The Church in Mission: A Short History of The United Methodist Church in Zimbabwe, 1897-1997* (Nashville: Abingdon Press, 1997), 98
 - 24. Birgitta Larson, *Conversion to Greater Freedom: Women, Church and Social Change in North-Western Tanzania* (Uppsala: Almqvist & Wiksell International, 1991), 144-168.
 - 25. Virgil Kirkpatrick, "Meetings," *Call to Prayer* (August 1935): 13.
 - 26. Klaus Fiedler, *The Story of Faith Missions: From Hudson Taylor to Present Day Africa* (Oxford: Regnum Books, 1994), 305. A more concise argument that historically, "Revivals blur the distinction that hold up the power structures, namely distinctions between laity and clergy, men and women, race and race, class and class," is found in Fiedler's unpublished article, "Not Women Lib but Revival: The Holy Spirit as a Force for Gender Equality: The Case for the Holiness Revival and the Faith Missions," Department of Theology and Religious Studies, Departmental Seminar, 1996.
 - 27. "Celebrating Commissioner Clerah's Life," *Sauti Ya Vita*, Vol. 78, No. 10, October 2005, 3-5.
 - 28. Magnuson, 166-167. This thesis is affirmed by Cheryl J. Sanders in *Saints in Exile: The Holiness Pentecostal Experience in African-American Religion* (New York: Oxford University Press, 1996), 165.
 - 29. Paul Gifford, *African Christianity: Its Public Role* ((Bloomington: Indiana University

Press, 1998), 348.

- 30. Edward Norman's sociological study of "frontier religion and sectarianism" confirms that revivalism within "the greater freedom and general lawlessness of the frontier, as in the experience of the United States in the same period, fostered a sort of religious democracy: small groups asserted their religious individuality against the distant authority of the Cape Town ecclesiastical authorities." Edward Norman, *Christianity in the Southern Hemisphere: The Churches in Latin America and South Africa* (Oxford: Clarendon Press, 1981), 146-166.
- 31. F.B. Welbourn and B.A. Ogot, *A Place to Feel at Home: A Study of Two Independent Churches in Western Kenya* (London: Oxford University Press, 1966), 10; also see E.T. Clark, *The Small Sects of America* (New York: Abingdon-Cokesbury, 1949), and E. Montasimbirt, "Modern Sects in American West," *Theology* (1951), 44 as cited by Welbourn and Ogot.
- 32. These two missions are Wesleyan holiness in their theological orientation. They found it difficult to establish their fields in Kenya of the 1920s because of the prejudice from the mainline composition of KMC and because of the fear of "fanatical" tendencies that had already ripped CMS work in western Kenya.
- 33. For revivals in South Africa under John G. Lake see Cathy Crompton, *God in Action: Revival in South Africa* (Port Elizabeth, South Africa: Crompton Ministries, 1993).
- 34. Tuck, 154.

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Emerging Theological Issues in a New Age of Religious Pluralism

Young Sung Kim

It is an irreducible fact that we live in a religiously plural world, where "other sacred writings, an amalgamation of religious ideas and humanist philosophies compete for the hearts and minds of our communities."¹ In his widely influential work *Christians and Religious Pluralism*, Alan Race states that "one of the most significant factors for the Christian church in the contemporary world is the rapidly growing awareness of religious pluralism as the context within which life must be lived and Christian reflection proceed ...To say that we live in a religiously plural world is not new. What is new, however, is the increasing awareness that this brings with it serious theological issues for the Christian church."² In the rapidly changing situation of today's pluralistic society resulting from the encounter with other religions, Christian theologians are becoming aware of the nature, distinctive features and beliefs of other religions in a new way. In consequence, many Christian theologians are realizing that Christian theology can no longer develop in isolation from the opinions and views of other religions. In fact, an encounter with other religions contributes to the growth of Christian self-identity. When challenged to define one's own convictions vis-à-vis other alternatives, one always receives an opportunity to see more clearly what is different from and similar to other worldviews.³

Realizing today's challenge of religious pluralism, The Salvation Army as a

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universal ecclesiological body of Christ must discern “the signs of the times” and join God’s mission “to transform the world towards shalom”⁴ – “God’s program of redemption, not only for ourselves as individuals, but for the whole human community in the wholeness of its need”⁵ – with a new theological awareness of and approach to other religions. My purpose in this paper is to attempt to explore “raw material” in order to identify emerging theological issues pertinent to the mission of the Salvation Army in terms of “Christian reflection on the theological implications of living in a religiously plural world,”⁶ particularly in light of the most recent Salvation Army handbook of doctrine, *Salvation Story*, and in light of our Army heritages, more generally. The rationale for this approach is, first, that it is essential for our theological task to recognize the distinct contribution of *Salvation Story* as “an exposition of the principal Doctrines of The Salvation Army”⁷ which, in turn, provides a new spectrum of theological perspective for the mission of the Army. At the same time, I believe that seeking to identify and understand our own heritages is the most basic and fruitful labor of doing theology as an act of “drinking water from our own well.”

New Conceptualization of the Army’s Self-Identity as Church⁸

First of all, considering the Salvation Army’s position and mission in the current transitional situation of Christian community-in-crisis, especially resulting from the vastly changed circumstances in this new age of religious pluralism, a fundamental challenge to The Army is to elucidate this ambiguous question: “Is the Salvation Army a Church?”

The Salvation Army’s early self-understanding was that of “mission/movement,” not a church in the denominational sense.⁹ William Booth, who had a blazing heart to reach the “heathen masses,” said that “it was not my intention to create another sect... We are not a church. We are an Army – an Army of Salvation.”¹⁰ It is important to note that the early Army was a movement of reformation as well as mission, employing the strong military metaphor as evangelistic strategy towards both the wounded world *and* the dogmatized church of 19th century Victorian England. After William Booth named his Christian Mission “The Salvation Army” in 1878, his understanding of salvation significantly changed to include social as well as personal salvation. Booth’s Victorian era has been called “an age of hypocrisy” which means that “nominal Christianity hid behind the mask of excessive pietism, conformity and moral pre-

tentiousness served to maintain order amidst tremendous social, economic, and political upheaval.”¹¹ The state church fell into “religious materialism” as well as embourgeoisement, leaving the poor unwelcome in the church. As a result, “anticlericalism” was the most prevalent attitude of the poor toward organized religion. The working class “felt that they had been excluded and neglected, and they wanted to have nothing to do with the established order.”¹² The Army’s appeal to the “priesthood of all believers” and the officiation by women in the administration of the sacraments in Booth’s time must be understood, therefore, as the theological contextualization of “Biblical egalitarianism”¹³ emerging from The Army’s reform impulse.

It is a fact that The Salvation Army had no formal doctrine of the Church until the publication of *Salvation Story* in 1998, which included an explicitly formulated section on the doctrine of the Church for the first time in the Army’s history. In fact, three decades ago, in his uniquely important work, *Community in Mission: A Salvationist Ecclesiology*, Phil Needham insisted that:

The Army began as an evangelistic agency with no intention of becoming a church. Hence, its eleven doctrinal articles included no ecclesiological statements. The omission has not been felt keenly until recent years. Now, many within the movement feel the need to develop an ecclesiological understanding that will enable Salvationists better to understand the nature and calling of the Church...no Salvationist need consider himself a stepchild of the Church; nor are there grounds for claiming Salvationist superiority. The Salvation Army is a legitimate part of the Church, neither above it nor below it ...The Church’s calling is the Army’s calling.¹⁴

As General Paul Rader asserted within the past decade, “the Army has been unavoidably drawn toward an increased understanding and acceptance of its ecclesial identity and function and their implications for life and ministry of the movement.”¹⁵

Aware of the issue of the historical ambiguity of the Army’s self-understanding as church, in *Salvation Story* the Salvationist now embraces an unequivocal conceptualization of our ecclesiological identity with its implications for the life and mission of the Salvation Army. The Army no longer need be misunderstood as evangelistic or social agency. “No Salvationist need consider himself a

stepchild of the Church.”¹⁶ Rather, in *Salvation Story*, the Salvation Army declares that:

Salvationists are members of the one body of Christ. We share common ground with the universal Church while manifesting our own characteristics. As one particular expression of the Church, The Salvation Army participates with other Christian denominations and congregations in mission and ministry. We are part of the one, universal Church.¹⁷

Truly, The Army must recognize that we are a legitimate part of the universal church, inheriting the classical responsibilities of unity, holiness, catholicity, and apostolicity of the body of Christ.¹⁸ At the same time, as “a legitimate and vital expression of the Church of Jesus Christ,”¹⁹ the Salvationists boldly confess that we are an army of God’s soldiers who are commanded to be participants in Christ’s salvific battle for the world. As Catherine Booth, co-founder of the Army, stressed, “the main difference” from other churches is “in our aggressiveness.”²⁰

Extra Ecclesiam Nulla Salus -- Outside the Church There is No Salvation

Like all churches, then, The Salvation Army is challenged by the current context of religious pluralism to elucidate the meaning of the ancient axiom: *Extra ecclesiam nulla salus* -- Outside the church there is no salvation.²¹

Considering the Army’s theological inclination towards the pneumatological priority of ecclesiology,²² in *Salvation Story* the Salvationist finds an implicit response to the assertion “Outside the church there is no salvation,” based on the biblical affirmation of the role of the Holy Spirit as the giver of life and the agent of creation and re-creation in God’s economy:

Jesus taught that the Holy Spirit is not to be commanded or contained by individuals or structures ... Although the Holy Spirit is active in the Christian community, the Bible teaches that His activity is not confined to the life of the Church. No human group, whether defined by race, class or culture, is beyond His reach.”²³

In fact, this doctrinal understanding of the Army stands alongside that of the traditional view of Eastern Orthodox theology, with its emphasis on the Biblical affirmation of the doctrine of the omnipresence of the Holy Spirit. According to Demetrios J. Constantelos, a priest and scholar of the Greek Orthodox Church,

Eastern Orthodox theology has always emphasized “the continuity of God’s revealing truth before as well as after the incarnation of the Logos” in Jesus Christ. As the Bible itself proves, the Orthodox accentuate the idea that the living God “in past generations allowed all the nations to walk in their own ways; yet He did not leave himself without witness” (Acts 14:16-17), and “what can be known about God was known to them, because God revealed it to them. Ever since the creation of the world His invisible nature, namely, His external power and deity, has been clearly perceived in the things that have been made” (Romans 1:18-19). On the other hand, Pentecost is an ongoing event. The Holy Spirit continues to live in the church, to guide it to new interpretations and to new revelations. It is the same Spirit who created, who spoke through the prophets, who guides the apostles, and in whom we live, move, and have our existence (Acts 17:28).²⁴ Further, he points out that the Eastern Fathers recognized that God was revealing his truth outside Biblical revelation. Truly, no one can limit God’s presence. It is not given to Jews, Christians or anyone else to judge where God is not. As the Apostle Peter confessed: “I now see how true it is that God has no favorites, but that in every nation the person who is God-fearing and does what is right is acceptable to him” (Acts 10:34-35). For the Orthodox, this in no way denies Christ’s claim that he is “the Way, the Truth, and the Life” (John 14:6). Christ is not limited by space or time; his Spirit lives, speaks, and acts everywhere in human history, “often through mysterious and humanly unintelligible ways.” The Holy Spirit manifested in the early church (Acts 2:1-4) is the Spirit of God who lifts up, inspires, and unites all people. It is this understanding of the universal presence of the Holy Spirit that is the basis for the positive approach of Orthodox Christians to other religions.²⁵

Affirming the universal scope of the redemptive work of the Holy Spirit, the Salvationist should be reassured that the Holy Spirit is omnipresent and not confined to the boundary of the church, even though the Spirit can be more effectively present among those who know the risen Lord.²⁶ At the same time, Salvationists can ratify that there is no salvation outside of Jesus Christ, but there is salvation outside the church. Salvation must not be identified with any culturally bound structure because the triune God is not limited to such structures. God is free to work universally in various cultural, temporal, geographical, and reli-

gious contexts. ²⁷

The Question of the Possibility of Salvation Among the Unevangelized and the Adherents of Non-Christian Religions

The question of the possibility of salvation among the unevangelized and the adherents of other religions is one of the most intriguing of our time among Christians and non-Christians alike. ²⁸ As evidence, concerning the fate of the unevangelized, in his book *Christianity and World Religions*, Sir Norman Anderson exposed his "agonizing thought":

If the only way to God is through Christ, and the only basis of forgiveness and acceptance is the atonement effected at the cross, then what about all those countless millions of people in the world today – to say nothing of the millions who have already lived and died – who, to our shame, have never heard of the only Mediator and only Savior? Are they utterly without hope, as many of our missionary forebears firmly believed? That would be an agonizing thought... ²⁹

On the other hand, confronting another aspect of the challenge of ourtime in which most world religions have claimed their validity in terms of providing salvation to adherents of those faiths, Leslie Newbiggin, a leading evangelical thinker in the ecumenical movement of the 20th century, carefully observes in inquiring of the role (if any) of the world's religions in the purposes of God that:

we now know, if we are not willfully blind and deaf, that we live in a religiously plural world in which the other great world religions show at least as much spiritual vitality as does Christianity, a world moreover in which many Europeans and Americans, disillusioned by the manifest failures of the Christian West, are turning toward the East and the South for fresh ways of understanding and coping with our common human situations. The other world religions, stimulated by the attack of the West, are now themselves active in mission. To maintain, in this new situation, the old missionary attitude is not merely inexcusable but positively dangerous. In a world threatened with nuclear war, a world facing a global ecological crisis, a world more and more closely bound together in its cultural and economic life, the paramount need is for unity, and an aggressive claim on the part of one of the world's religions

to have the truth for all can only be regarded as treason against the human race. Even if it is granted that this exclusive claim has been the claim of the Church through nineteen centuries, we must face the fact that it is not now tenable. Just as the Church in the first generation had to face the fact that God's grace was not confined to those who by circumcision were brought into the visible community of Israel but was freely available to uncircumcised gentiles, so now the church must have the courage to recognize a new fact, recognize that God's grace is at work with indiscriminating generosity among all peoples and in all the great religious traditions, and therefore abandon the claim to be the sole possessor of the truth.³⁰

The Fate of the Unevangelized

Regarding the fate of the unevangelized, *Salvation Story* clearly identifies God's merciful, unlimited grace, based on the universal salvific will of God, as the sufficient foundation for salvation. *Salvation Story* attests that:

The atonement is God's act of unconditional love for all people everywhere. All who receive Christ in faith, all who bear witness to Jesus Christ as Lord, pass from death into life and enter a new relationship with God through His grace. The doctrine of the atonement clearly reveals that God's grace is the basis of our salvation. God is constantly at work by His grace to draw all people to himself... We believe that God destines to salvation all who believe in Jesus Christ. Without the grace and mercy of God, we have no hope ... The Love and mercy of God are mysteries beyond human comprehension. In the story of our salvation we recognize the astounding generosity of God's love towards us and all people.³¹

This understanding of atonement maintains the Biblical affirmation of the "optimism of salvation" which can be capsulated in its conviction that "God's redemptive work in Jesus Christ was intended to benefit the whole world ... The dimensions are deep and wide. God's grace is not niggardly or partial ... For according to the Gospel of Christ, the outcome of salvation will be large and generous."³²

On the other hand, it is inevitably important to note that *Salvation Story*

makes no apology for the affirmation of “‘the scandal of particularity’ – that the eternal reality of God (or eternal truth) is revealed in one historical human life.”³³ *Salvation Story* asserts: “We believe that Jesus was a historical person. In Him, God has revealed himself and acted in history for us. If Jesus did not live, He did not die for our salvation, nor was He raised by God. Without the Jesus of history, there is no Christ of faith.”³⁴

Salvation Through God’s Covenants For the Adherents of Other Religions

In addition, concerning the possibility of the salvation of adherents of other religions, Salvationists, as people of God’s covenant, acknowledge that it is the biblical conviction that there was and is salvation for people in relation to God’s covenants. There are many evidences of divine work outside of the confines of the covenant people of Israel – called “pagan saints.”³⁵ God has made a covenant for all people – the “cosmic covenant,” with Noah,³⁶ so that persons can relate to God through the Noahic covenant.³⁷ *Salvation Story* affirms that:

The writings of the Old Testament are the first powerful witness that God is the author of our salvation. He is the God who saves. This theme is woven into the story of his relationship with His people from the beginning. If the story of the Fall describes the separation from God caused by sin, the Old Testament moves very swiftly to offer hope through God’s gracious intervention. In the book of Genesis, the rescue of Noah from the flood provided an example of God’s saving activity. The call of Abraham signaled the making of a people committed to God by covenant and promise ... By His covenant, the holy God provided a means of reconciliation for his sinful people.³⁸

Based on that statement, as a Salvationist, I do not find any theological contradiction with what Clark Pinnock writes about three ways in which God makes covenantal provision for salvation:

According to the Bible, a person can relate to God in three ways and covenants: through the cosmic covenant established with Noah, through the old covenant made with Abraham, and through the new covenant ratified by Jesus. One may even speak of salvation in the broad sense in all three circumstances. That is, insofar as salvation connotes a relationship with God, there is salvation for people in all three of the covenants. Of

course, there is more complete saving knowledge of God in the new covenant, but a relationship with God is possible in the context of all three covenants. In all three, God justifies Jews and Gentiles on the ground of faith, the condition for salvation in all dispensations (Romans 3:30).³⁹

Indeed, reflecting the Army's doctrinal view on the question of the fate of the unevangelized, it is crucial to recognize that *Salvation Story* clearly demonstrates its biblical awareness and conviction which can be identified by two theological axioms: the first consists of the universal salvific will of God which is suggested in passages such as 1 Timothy 2:3-4, "This is good, and pleases God our Savior, who wants all men to be saved and to come to a knowledge of the truth". The second axiom consists of the particularity and finality of salvation available only in Jesus⁴⁰ which is evidenced in texts such as Acts 4:12, "Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved."⁴¹ By maintaining these two axioms in dialectical tension, as Gavin D'Costa suggests, the inclusivist approach can be characterized by an openness and commitment: an openness that seeks to explore the many and various ways in which God has spoken to all His children in non-Christian religions and an openness that will lead to the positive fruits of this exploration transforming, enriching and fulfilling Christianity, so much so that its future shape may be very different from the Church we know today. Such exploration will also lead to a self-discovery which can only enhance and clarify the most basic commitment of Christians, that in Jesus Christ, God has disclosed Himself as a God of suffering and redemptive love, a suffering and redemptive love that demands constant exploration and discovery.⁴²

The Army's View Towards Non-Christian Religions

Furthermore, discussing the Christian attitude towards non-Christian religions, the Army's view in *Salvation Story* seems ambiguous.⁴³ In *Salvation Story*, obviously, the non-Christian religions are not regarded as "wholly false and the Christian has nothing to learn from them," or "the work of the devil and their similarities to Christianity are the results of demonic cunning," or "human aspiration" – as "man's attempts (whether more or less enlightened) to solve the mysteries of life." On the other side, *Salvation Story* does not view non-Christian

religions either as "*praeparatio evangelica*, preparation for the gospel,"⁴⁵ or "vehicle of salvation."⁴⁶ Regarding what view The Salvation Army should take of non-Christian religions,⁴⁷ at best, *Salvation Story* recognizes non-Christian religions as "insights" that "may indicate spiritual awareness and understanding, but they do not present Jesus Christ as the Word made flesh."⁴⁸

Reflecting similar understanding and recognizing the Army's christocentric affirmation of the authority of the Bible,⁴⁹ *Salvation Story* describes the meaning and value of the sacred writings of other religions and how they compare to those of the Bible in this way: "the sacred writings of other religions may possess *insights* helpful to spiritual questing, but the Bible contains the record of God's mission in Christ to save humanity, and the nature and scope of the salvation made available. It stands alone (*Italics mine*)."⁵⁰

Issues for Further Consideration

However, in *Salvation Story*, there are some unaddressed issues which Salvationists should better understand with regard to the questions of the possibility of salvation among the unevangelized and the adherents of non-Christian religions. Representative of the key issues for which Salvationists must urgently seek biblically-affirmed and theologically-sound understanding in our day are the following: The efficacy of general revelation or prevenient grace in God's salvific work, to which the Wesleyan tradition seems more open in contradistinction to the Reform tradition; the much-debated continuity or discontinuity between faith and knowledge, contrasting exclusivism and inclusivism in terms of what is essential for salvation; continuity or discontinuity between non-Christian religions and the gospel, an issue surfaced by Karl Rahner's poignant phrase "anonymous Christianity."⁵¹

What Can We Learn from Wesley?

It is critically important to evaluate what John Rhemick, a Salvationist theologian, probes about Salvationist doctrinal uncertainty on the matter of revelation, in considering both the Army's view on the possibility of the salvation of the unevangelized and adherents of other faiths and at the same time affirming the Army's Wesleyan theological heritage.⁵² In his review of *Salvation Story*, John Rhemick insists that:

The discussion of revelation is sparse and incomplete ... The terms "gener-

al” and “special revelation” are missing almost entirely. Although any theological work will leave questions – it is the nature of the topic – the treatment of revelation contains a troubling implication for me: that only those who have a knowledge of Christ can be saved. This is not said in the doctrine book, but it is implied in the argument that “...unaided we can make little progress in any quest to discover the saving truth about God” (*Salvation Story*, p. 4). Does this mean that without the Bible and a knowledge of Christ one cannot be saved, or that one can be saved without knowing it? Whereas the previous doctrine book asserted that “natural revelation is available to all and man is responsible to use the measure of light bestowed upon him” (*The Salvation Army Handbook of Doctrine*, 1969, p. 13), many reading *Salvation Story* will conclude that it is impossible for anyone without a knowledge of the Bible and of Christ to be saved. However, this is a conclusion to which one is led when the above statement is juxtaposed with an affirmation from *The Lausanne Covenant* found in Appendix 13 of *Salvation Story*: “We recognize that everyone has some knowledge of God through His general revelation in nature. But we deny that this can save, for people suppress the truth by their unrighteousness” (*Salvation Story*, p. 136). This is too close to predestination and election for this Wesleyan-Arminian. In our day of global awareness and in keeping with Romans 1 as applicable to willful transgression, I would suggest that God has disclosed Himself so that all people are responsible for making an appropriate (faith saving) response to Him This is meant not at all to denigrate tradition, experience or reason, but to put them in a more proper Wesleyan perspective. 53

It seems to me that John Rhemick’s critique focuses on two conceptual centers: first, the efficacy of God’s general revelation to fulfill His salvific will; second, and emerging from the first, the possibility of salvation apart from explicit knowledge of Jesus Christ. In fact, these two considerations are the most debated in our contemporary pluralistic environment which ever places before us the destiny of the unevangelized and the adherents of other religions. However, because a full discussion of these matters is beyond my intention in this paper, I only mention them briefly here and affirm their importance for fuller exploration

in the future through the distinct theological lens that is an essential aspect of our Salvationist birthright, Wesleyan-Arminianism.

William Booth's Attitude toward the Non-Christian Mission Field

What is William Booth's attitude towards adherents of other religions? Here we can only take a glimpse, first, because it is beyond the scope of this paper to collect all related materials, second, because the fact is that there is not that much information available on the subject. But we can explore briefly.

In his groundbreaking monograph, originally submitted as a doctoral dissertation to Fuller Theological seminary, Paul Rader illustrates William Booth's spirit of openness in terms of missionary identification and cultural adaptation in non-Christian mission field:

When Colonel Hoggard was appointed to open Army work in Korea, the Old General (William Booth) is reported to have repeated to him a charge he had issued twenty five years before to the Army's first foreign missionary, Booth-Tucker. "Get into their skins, Hoggard. Get into their skins!" It is not certain just what Booth meant, but we may be sure that he strongly favored as close an identification with the people as possible. It seems likely that if the General had in view identification of the missionary with the people and their culture, he must also have intended an adaptation of their methods and an indigenization of the Army they would bring into being.⁵⁴

There is an historical memorandum that William Booth wrote to officers serving in India dated 27 August 1886 "calling for cultural appreciation, identification and adaptation":

I want to say, your mission is to the non-Christians.

Nothing must take you off from this. Plenty of people with European notions and projects will try to divert you by all manner of difficulties and statements; but you must not listen to them, lest you be turned aside from your work ...Fix your eye, your heart and your aim upon the Indian, and go for his Salvation with all your might...

Here I may remind you, that perhaps in no other country will there be a louder call, and a wider opportunity, for the display of that principle of adaptation which is a fundamental principle with The Army everywhere

...This must mean, if anything at all, that to the Indians you must be Indians ...

You are not bound by any stereotyped or antiquated notions. What is being done in Europe or America, or what has been done in India in the past, or what is being done in the present, need not be any rule to you, unless you can see it is calculated to gain the end you have in view.

Go, my comrades, and pray and look about you, and thus acquaint yourselves with Indian modes of thought and feeling and action, and then adapt yourselves to them, so far as such adaptation shall be consistent with the doctrines of the Bible and the principles of The Army...

It will cost something to win India ...

It cost something to win you and me and the handful of soldiers Jesus Christ has in Europe. Rivers of blood have been shed to gain this result, and somebody must be willing to suffer for India, and I thank God, that I believe many will be forthcoming.⁵⁵

This statement beautifully captures Booth's zeal for world mission and the adaptive lengths to which he was willing to compel his army to go to win the non-Christian for Christ.

In his uniquely important work from the Salvationist view on world religions, *Our Faith and Theirs*, John J. Coutts encourages us to follow William Booth's positive spirit toward non-Christian religions. William Booth wrote: "In dealing with the followers of non-Christian religions, any attack upon...the false should be avoided, as this would only arouse anger in those who believe it to be true." John J. Coutts reminds us that when William Booth wrote this, the study of world religions was a new subject. Nowadays, we know much more about other faiths than was possible in William Booth's time. Yet we will try to study them "in the spirit he recommends."⁵⁶

Gunpei Yamamuro as an Example of Asian Salvationism in the Context of Non-Christian Religions⁵⁷

In the history of the mission of the Salvation Army in Japan, Gunpei Yamamuro represents a heroic example of indigenized Salvationism in a non-Western context. In view of his monumental role in The Salvation Army in Japan and, more particularly, his uniqueness as a non-Western Salvationist working in

the Asian context who, therefore, continually encountered the reality of religious pluralism throughout his ministry, Yamamuro's theology and attitude towards non-Christian religions are a critical reference point in this matter of defining a Salvationist attitude towards non-Christian religions.

In his book *Salvationist Samurai*,⁵⁸ the first time this material has come to light in an English-language scholarly work, David Rightmire states that:

Arriving in Japan in 1895, the Salvation Army rose from a position of relative obscurity to national recognition within the space of twelve years. The catalyst for the Army's growth and effectiveness was its practical expression of social-holiness evangelism, translated into the native cultural idiom and finding points of contact with the spirit of Japanese nationalism. This cultural adaptation of mission and message was most directly influenced by the life and work of Gunpei Yamamuro (1872-1940), who helped transform the Army into an indigenous expression of Wesleyan-holiness mission, uniquely adapted to the needs of Japan's emerging industrialized society.⁵⁹

Indeed, Yamamuro in relation to the progress of the Salvation Army in Japan is characterized as "a remarkable organizer, evangelist, writer, and theologian."⁶⁰ Truly, Yamamuro was an effective communicator of the gospel with the common people through his preaching and literary style. He creatively adapted the soul saving methods of the Army in the *sitz im leben* of the Japanese. In addition, he was a wholistic practical advocate of the Army's dual teaching of holiness, emphasizing not only personal holiness but social as well.

Yamamuro's The Common People's Gospel

The importance of Yamamuro's indigenized thought and work as a contextualization of the Army's Wesleyan-holiness tradition in a non-Western environment for non-Western minds should be recognized and reflected upon as a fine example of "the synthetic model" of contextual theology. According to Stephen B. Bevans, contextual theology can be defined "as a way of doing theology in which one takes into account: the spirit and message of the gospel; the tradition of the Christian people; the culture in which one is theologizing; and social change in that culture, whether brought about by the western technological process or the grass-roots struggle for equality, justice, and liberation."⁶¹ As a

theological method of contextual theology, as Stephen Bevans describes it, the synthetic model “tries to preserve the importance of the gospel message and the heritage of traditional doctrinal formulations, while at the same time acknowledging the vital role that culture has played and can play in theology, even to the setting of the theological agenda ... through ‘the ongoing dialogue between faith and culture or cultures.’”⁶²

Of the many aspects of Yamamuro’s distinctive work in his place and time, the best example of the synthetic model of contextual theologizing for the mission and the message of the Army is found in *The Common People’s Gospel*,⁶³ the book written by him. Yamamuro’s *The Common People’s Gospel* as “one of the best expressions of true Christianity going”⁶⁴ was the most significant literary contribution in the Japan of his era. In fact, *The Common People’s Gospel* was considered a most effective and relevant example of cultural adaptation of the message of Christianity for the evangelism of the common people of Japan.⁶⁵ Toyohiko Kagawa, Christian socialist and one of the most influential figures in the modern history of Christianity in Japan, said that

Yamamuro Sensei’s (“teacher”) *Common People’s Gospel* is my favorite book. His style and approach were somewhat influenced by the discourses of Kyo, and it was beautifully written. Its resourceful illustrations remind one of Samuel Smiles’s *Self-Help*. They are even more impressive. It is my opinion that *The Common People’s Gospel* is a masterpiece of religious literature of the Meiji era.⁶⁶

Herbert A. Lord, the author of the book, *A Man Set Apart: Gunpei Yamamuro*, expresses that Yamamuro’s motive for writing a book like *The Common People’s Gospel* was “simply passing God’s universal plan for man’s salvation⁶⁷ through his own Japanese mind and thereby producing a text readily acceptable to the Japanese people. It was, and still is, a Japanese book written by a Japanese man for the Japanese people.”⁶⁸ *The Common People’s Gospel* was the first Christian book published in Japan that did not employ traditional literary styles. His literary style had wide influence, not only with the masses, but with other levels of society as well. As evidence, *The Common People’s Gospel*, which was first published in Tokyo in 1899, eventually became a “bestseller,” going through approximately 530 reprintings (with estimates of up to three mil-

lion copies sold).⁶⁹

In *The Common People's Gospel*, Yamamuro illustrated the central themes of Christian doctrine such as God, sin, faith, salvation, and holiness in a Japanese way, with language, metaphors, and ideas which the Japanese could understand.⁷⁰ He used many sources not only from Western religious history and thought, but also from Japanese history, culture, and religious traditions, such as Confucian ethics and Buddhist teaching, in order to illustrate the truths of the Christian faith.⁷¹ Also, it is crucial to understand another aspect of Yamamuro's intent in this book. In *The Common People's Gospel*, as Herbert A. Lord reminds,⁷² Bible quotations are usually given at the end of each chapter and show the harmony between Japanese life and the teachings of the New Testament. Biblical authority is cited 118 times in the book, 29 from the Old Testament and 89 from the New Testament, but "only after the scriptural teaching has been sufficiently contextualized."⁷³ In recognizing the unique contribution of *The Common People's Gospel*, David Rightmire points out that:

Making no claim to originality, Yamamuro emphasized the essential truths of the gospel in an idiom recognizable to the Japanese people. In the preface of the first edition (1899), Yamamuro states that 'the one great aspiration of my soul has been to make known to my countrymen the wonderful love and mercy of God.'⁷⁴ In addition to the theological emphases on the Fatherhood of God, the sinfulness of humankind, and the saving work of Christ, he also stresses the life of faith, and the pathway of Christian duty. A lack of emphasis on eschatology...is the result of Yamamuro's postmillennialism and pneumatological priority. In accentuating the experience of entire sanctification, his focus was not only on personal holiness, but on the transformation of the structures of this world by the power and presence of the Holy Spirit.⁷⁵

Above all, it is essential to discern Yamamuro's theological motif and attitude towards non-Christian religions, especially Confucianism, Buddhism and Shintoism, in his influential work.

First, it must be noted that the fundamental concern of the book *The Common People's Gospel* is to show "by means of Japanese national history,

folklore, religion, and by general illustrations, that man is in need of salvation, and that this salvation offered by Christ, is a natural and reasonable thing to believe and accept.”⁷⁶ It is the fact that “Yamamuro does not seek to denigrate his own culture, but demonstrates how certain Japanese beliefs and practices find their fulfillment in the Christian revelation. Faith and devotion, for example, are shown to be common religious aspirations, but ones which need to be focused on as a proper object of worship.”⁷⁷

Second, Yamamuro’s purpose in referring in this book to non-Christian religious concepts which can be characterized as Confucian and Buddhist should be clearly understood. Whenever Yamamuro uses Confucian and Buddhist concepts, he does so “as illustrations only, ‘to explain the depths of faith,’ not to provide extrabiblical truth content.”⁷⁸

Third, in *The Common People’s Gospel*, Yamamuro’s attitude towards Confucianism is portrayed more favorably than that towards Buddhism, considering the frequency of his positive and negative appraisals of each tradition, respectively.⁷⁹ However, beyond considering his preference for either Confucianism or Buddhism, it is important to note that Yamamuro never fails to understand the limitations of Japanese religious traditions in terms of their need for fulfillment in light of the revelation of God’s saving will for the world. Yamamuro discerns that “both systems (Confucianism and Buddhism) fail to provide the moral power for overcoming sin.”⁸⁰ In fact, in order to make an “argument for the uniqueness of Christ by relating Confucius’ own admission of moral failure,”⁸¹ Yamamuro states that:

Although Confucius was known as a saint, he once confessed what he felt in his heart, namely, that his own virtue and sanctity were imperfect, his learning insufficient, and that although he might hear something good he was unable to attain to it, and could not change what was evil in himself.⁸²

Fourth, understanding his respect for Confucianism, it is significant to acknowledge that Yamamuro’s view of the religion is bolstered significantly by enhanced regard for the tradition in his later period. In fact, this is the intriguing result of his coming to view Confucianism as “preparation for the gospel” in order to lead Japanese to Christ without compromising the finality of Christ in

the light of biblical revelation in Christ. On this view of Confucianism, Yamamuro says: "in my own case, Confucius was nothing more than a school-master to bring me to Christ." 83

Fifth, considering Yamamuro's view of Buddhism in his work *The Common People's Gospel*, Herbert A. Lord comments that:

with regard to Buddha and Buddhism Yamamuro is quite plainly not favorable to this religion and teachers. However, in more recent editions of *The Common People's Gospel* many references have changed and this may well indicate that there was a desire to avoid comments that, unhappily, would seem to be against certain individuals, or hurtful to them. Nevertheless, it is clearly shown *how little Buddha and his doctrine could help a man who was convicted of sin and held in bondage by evil habits* (Italics mine).

Again, it is important to note that Yamamuro's view of Confucianism or Buddhism is ultimately that of valuing not only their provision of "a high moral code" but also their "having prepared him for the gospel" 84 based on an uncompromising biblical conviction of the finality of Christ in the light of God's revelation in Christ.

Sixth, Yamamuro's view of Shinto, an ancient indigenous animistic form of nature and ancestor worship, is predominantly that of an idolatrous religion and contrary to the true worship of the true God. Yamamuro shares his own illustration of this contrast:

I know a wood-carver who asked to make three statues of God. He was a religious man, and every day he dipped into the sea to cleanse himself before working on the statues. After twenty days the Shinto priest came and asked, "Have you finished this one?" The carver was mystified seeing the priest spoke of the statue just as one would speak of a dog or a cat. "You mean this one?" asked the woodcarver. "Yes, the statue I asked you to carve," replied the priest. The carver, a sincere man, now realized that the priest did not really worship such a statue as God, and so he refused to go on with the work. About that time the carver had learned about the true God who created all things, and had begun to have faith in Him.

Finally, in sum, as David Rightmire correctly appraises, whenever Yamamuro refers to Confucian and Buddhist teachings, even though he recognizes their “relative value” as a part of Japanese culture in relation to Christianity, he clearly defines their limitations which should be “corrected and completed by the Gospel,”⁸⁶ and he clearly asserts “the soteriological uniqueness of the Christian faith” in light of the revelation of God in Christ. There is an illuminating illustration of Yamamuro’s view of non-Christian religions, especially Confucianism and Buddhism, in *The Common People’s Gospel*. In this story, which is the “modified form of the Parable of the Good Samaritan,” Yamamuro illustrates the redemptive finality of the Christian faith which supersedes Confucianism and Buddhism.⁸⁷

I was travelling the path of life, but fell into a deep well of sin and agony. I knew that if I did not escape I would die, so I shouted for help. By chance, Buddha came and looked down at me. “Poor soul,” he said, “you are in the well as the result of your own sins in a previous existence, it cannot be helped. Think about the law of causality and resign yourself to death.” He left, and again I shouted for help. Along came Confucius. He also looked down at me and said, “If a man is careless he falls, as you did. You should be more careful the next time, and not fall into the well again.” He went away. After that Jesus Christ, hearing the call for help, came running to the well. He lowered a long ladder and climbed down into the bottom of the well. He helped me to get up out of the well, gave me medicine, bandaged my wounds and kindly cared for me. When I recovered, He showed me my past sins and gave me guidance for the future. He urged me to start on the new and happy way to heaven.⁸⁸

Bushido,⁸⁹ the Way of the Warrior

Another significant way to understand Yamamuro’s view of non-Christian religions in the context of Japanese culture can be seen in his equating the gospel message and the mission of the Salvation Army with true *Bushido* [the Way of the Warrior] religion,⁹⁰ which “joined Japanese feudal traditions with Confucian ethics and placed them at the service of the emperor.”⁹¹

In an article entitled: “Bushido and the Salvation Army: Some Lessons from

the Japanese Samurai," Yamamuro interprets the meaning of the gospel message and the mission of the Army in terms of the "Bushido spirit,"⁹² and, in so doing, demonstrates an outstanding characteristic of Japanese national morality.⁹³

First of all, it is important to note that Yamamuro believes that:

Every nation has its characteristic national spirit, and when this is well sanctified and genuinely manifested much good results. We read that our Lord's recommendation of Nathaniel (John 1:47) was 'Behold an Israelite indeed, in whom is no guile,' and his sincerity in view of the light he possessed was, when he met Jesus, sufficient guarantee of his worthiness.⁹⁴ We also find that these national characteristics are not superseded by salvation but purified and, in many cases, intensified.⁹⁵

Here, Yamamuro clearly acknowledges that the concept of *bushido* as the indigenized national spirit of Japan should be "presented as positive force, capable of being sanctified and employed in salvation warfare."

According to Yamamuro, "*bushido* (meaning 'the Path of the Warrior') is the name given to the spirit which animated the Japanese fighting men in the old feudalistic era. This spirit evolved after many hundreds of years of strict discipline and training, and as far as their light went, of moral rectitude, in the families of the warrior class."⁹⁷ Yamamuro understands that throughout the long history of Japan, the spirit of *bushido* has been developed and used as a path of "moral rectitude," in response to the degree of "light" received.⁹⁸ In fact, there is a fine illustration of how Yamamuro seriously recognized the value of *bushido* (the "Samurai spirit") as the path of "moral rectitude" for Japanese in order to lead the whole nation of Japan into the true light of Christian faith. This understanding is evidenced in chapter four of *The Common People's Gospel*, "The Christian Life":

To pray and to read the Bible is necessary. At the same time we must show our colors clearly. But first, we must separate ourselves from all worldly activities and cut off any relationships with unclean people... We must separate ourselves from the evil influences of luxury, frivolity, obscenity, impiety and the harmful customs of this world. This is most necessary in today's Japan. A Japanese sage once said, "I looked at the horsefly which flew on to the paper window in the 'bright direction.'" Similarly, we Japanese seek after civilization, but for us, the word

“civilization” means trains, steamships, telephones, aeroplanes, factories, enterprises and other things which belong to the surface of civilization. We forget that the center of true civilization is Christianity, and we go round and round in the “bright” direction. *As a result we are losing the Samurai spirit of olden times and are failing to take hold of a new faith in God.* Politicians are immoral. Educators are dissipated. Religious men whom many admire cannot regulate their own conduct (Italics mine).⁹⁹

Yamamuro clearly delineates *Bushido*, “the code of ethics of the samurai class which is a combination of Zen and Confucian principles,”¹⁰⁰ as a unique sort of *praeparatio evangelica*: “it is something like what the Old Testament religion is to the New Testament Gospel.” Especially, Yamamuro characterizes the elements of this national spirit as “loyalty,” “bravery,” “perseverance,” “self-denial,” “obedience,” “honor,” and “sacrifice.”¹⁰¹ Based on this personal understanding and conviction of *bushido*, Yamamuro commits himself to follow this warrior code, and to urge the Salvation Army which “represents practical, aggressive and spiritual religion,” to “assimilate the essence of this old spirit” in order to help not only for the people of Japan but “all other lands.”¹⁰² This is what Yamamuro says: “in a sense, when we compare it with present-day Japan, it is something like what the Old Testament religion is to the New Testament Gospel. It follows, therefore, that if we of The Salvation Army (which represents practical, aggressive and spiritual religion) can assimilate the essence of this old-time spirit we shall be just the people to help Japan of today, as well as all other lands.”¹⁰³

It is important to understand that Yamamuro was not alone in considering *bushido* as a sort of preparation for the gospel in relating Christian faith to non-Christian religions in the context of Japanese culture. There is a common understanding between Yamamuro’s view of *bushido* and the earlier expression of these emphases in the thoughts of some notable Japanese Christian thinkers, such as Masahisa Uemura,¹⁰⁴ Inazo Nitobe,¹⁰⁵ and Kanzo Uchimura.¹⁰⁶ *Bushido* was seen by these individuals as “God’s gift to Japan, figuring into the history of salvation like the Old Testament, preparing the Japanese for Christ.” These influential Japanese Christian thinkers held that “the Christian doctrine of Christ’s redemptive sacrifice was particularly suited to men raised in the samurai tradi-

tion. They criticized the pride and class consciousness this tradition often produced but nonetheless believed that it had spiritual validity in the history of salvation.”¹⁰⁷ For example, Kanzo Uchimura, the founder of “the Non-Church Movement” (*Mukyokai*) and non-Sacramentalist, called *bushido* “the stoicism of the East” and said that “*bushido* is the finest product of Japan. But *bushido* by itself cannot save Japan. Christianity grafted upon *bushido* will be the finest product of the world. It will save, not only Japan, but the whole world.”¹⁰⁸

Nevertheless, in Yamamuro’s writings, it is clearly shown that the biblical revelation and Christian truth are considered to be superior to the philosophical truths and ethical virtues of Japanese culture. Although appreciating “light” wherever it is found in the soil of Japanese culture, Yamamuro never compromised or undermined his commitment to the uniqueness of the revelation in Christ based on his own biblical conviction to affirm its limitations of cultural assimilation and adaptation of Japanese culture in the light of God’s revelation in Christ.¹⁰⁹

According to David Rightmire, Yamamuro’s teaching about the priority of biblical revelation and Christian truth in consideration of the value of Japanese culture in terms of contextualizing the gospel in Japanese tradition is found in an article written to compare Eastern philosophy with biblical teaching on the issue of self-denial. In his article “A Comparison of Eastern and Western Self-Denial,” Rightmire summarizes:

Yamamuro finds three main differences, all of which point to the superiority of the Christian revelation. First, on the question of self-denial’s motive, he states that Eastern philosophy emphasizes the benefit for self, while Biblical teaching stresses the forgetting of self (as an outcome of love). Second, “while Eastern philosophers teach the denial of the unreasonable self, our Lord taught us to deny even the reasonable self.” Third, and most important, is the difference with regard to “the source from which power to deny can be obtained.” Christianity’s superiority is evidenced in the supernatural enablement available “in Christ,” as compared to the limitations of the “human will,” as emphasized by Eastern philosophy.¹¹⁰

It is noteworthy that Yamamuro’s influence on the Army’s growth and development in Japan is a fruition of the effectiveness with which he contextualized the

Army's message and mission to the social and cultural context of his day.¹¹¹ Especially Yamamuro's approach to the synthesis of the Army's mission principle and gospel message with the *bushido* spirit of traditional Japanese culture should be considered as a model of indigenized Salvationism in the context of the non-Christian world, not only within the boundary of Japan but also extending beyond to the rest of the non-Christian world.

In consideration of his distinctive contribution through the work of *The Common People's Gospel*, Yamamuro is "An Apostle of Common People."¹¹² In reflection of his creative way of theologizing within *bushido* religion, he is "Salvationist Samurai."¹¹³ Truly, he was "God's knight," whose "weapons were a keen mind and eloquent tongue, an unresting pen, and above all, a saintly life and devoted spirit." And his Samurai spirit in Christ will flourish and influence wherever the God-given mission and the gospel message of The Salvation Army spreads until Christ comes.

Conclusion

The purpose of *Salvation Story* is not just to serve as proof-text for the Army's doctrinal teachings. Rather, it has the unique task of inviting the reader to believe that "there is in truth one story, not the story of the triumph of modern civilization with its science and technology, not the story of religion. It is a real story which looks towards a real ending at which it will all make sense. Because it is the real story, it contains the names of people and places and the dates of crucial events. But that does not entail the exclusion of those who lived without knowledge of it."¹¹⁴ That story is the story about God who is incarnated in Jesus Christ, the center of all other stories in the world. Now this story is retold in *Salvation Story* and continually is being actualized in the pluralistic contexts of Salvation Army mission.

However, in order to assure that this story is believable in this plural world where many storytellers claim that their story must be the one true story, we should be willing to pay the high cost for the sake of the gospel. Yes, Salvationist Karen Shakespeare is right. She says that "the challenges of a pluralistic world cannot be ignored, denied nor unconditionally embraced. Creative engagement may be costly, but it will be exciting and ultimately it is the only plausible option in a constantly changing world."¹¹⁵ In order to tell the true, one, and real story to our multicultural, multifaith world, we have to understand that we are not liv-

ing alone. This is not a new understanding, but in our day the most fundamental reality that we have to be prepared to encounter is a new, vastly changing, frighteningly challenging world without compromising the essence of Christian faith. It is an undeniable fact that "the days of religious and cultural isolationism are at an end."¹¹⁶ With this in mind, then, "we need to be an *oikoumene*, no longer in the narrow denominational-ecclesiastical, but in a universal-Christian sense: No longer based on missionary conquest of the other religions, but listening to their concerns, sharing their needs and at the same time giving a living testimony of its own faith in word and deed."¹¹⁷

Living in this pluralistic mission field, I believe that the Salvationist is God's chosen missionary, called to be God's farmer, whose mission is to cultivate the land (to meet the people's needs) and to sow the seed (to proclaim the gospel without compromising the finality of Christ) on the soil (to contextualize in the culture according to God's revealed vision), thus creating the perfect garden (restoring the world in God's *shalom*) and producing a good harvest (bringing God's saving grace to the whole world).

Notes

1. *Salvation Story: Salvationist Handbook of Doctrine* (London: The Salvation Army International Headquarters, 1998), p. 9.

2. Alan Race, *Christians and Religious Pluralism: Patterns in the Christian Theology of Religions* (London: SCM Press, p. 1983), p. ix, 1

3. Veli-Matti Karkkainen, *An Introduction to the Theology of Religions: Biblical, Historical and Contemporary Perspectives* (Downers Grove: InterVarsity Press, 2003), p. 23.

4. *Ibid.*, p. 158.

5. Paul A. Rader, "Word & Deed: A Journal of Theology and Ministry," *Word & Deed*, Vol. 1, No. 1 (November 1998), p. 5.

6. Alan Race, *Christians and Religious Pluralism*, p. ix. Alan Race comments that Christian theology has come to be the name for that area of Christian studies which claims to give some definition and shape to Christian reflection on theological implications of living in a religiously plural world...the future of Christian theology lies in the encounter between Christianity and the other faiths. If they are correct in this, then the Christian theology of religions need present no apologia for adding one more specialty to the Christian theological enterprise as a whole. Rather, it ought to rejoice at being at the frontiers of the next phase in hristian history" (pp. x-xi).

7. Elaine Becker, "Book Review on *Salvation Story*, *Word & Deed*, Vol. 2, No. 3 (May 2000), p. 53.

8. For understanding the Army's ecclesiology, Salvationists will find many important articles in *Word & Deed*. See Earl Robinson, "The Salvation Army-Ecclesia?", *Word & Deed*, Vol. 2, No. 1 (November 1999), pp. 5-16; Vern Jewett, "An Examination of Ecclesiastical Authority in The Salvation Army," *Word & Deed*, Vol. 2, No. 1 (November 1999), pp. 47-65; Andrew Mark Eason, "The Salvation Army in Late-Victorian Britain: The Convergence of Church and Sect," *Word & Deed*, Vol. 5, No. 2 (May 2003); Lars Lydholm, "A Salvation Army Perspective on the Doctrine of the Church," *Word & Deed*, Vol. 8, No. 2 (May 2006).

9. Like the Salvation Army, the early Methodists began not as church but as a movement. According to Albert Outler, called "the key figure of Methodist doctrinal teaching" of the 20th century: "In the beginning the people called Methodist had no distinctive doctrine of the church for the very simple reason that they did not need one (and it is a clear rule in church history that Christians do not *think* – i.e., construct doctrines – unless they *have* to).

The early Methodists were not a church and they had no intention of becoming one. They understood themselves to be one among a number of religious societies and revival movements in the eighteenth century dedicated to the salvation of souls and the cultivation of the Christian life in its utter seriousness." Quoted in "Do Methodists Have a Doctrine of the Church," in *The Wesleyan Theological Heritage: Essays of Albert C. Outler*, ed., Thomas C. Oden and Leicester R. Longden (Grand Rapids: Zondervan Publishing House, 1991), pp. 212-213. Originally this essay was published in *The Doctrine of the Church*, ed., Dow Kirkpatrick (Nashville: Abingdon Press, 1964).

10. Clarence Wiseman, "Are We a Church?" *The Officer*, Vol. XXVII, No. 10 (London: The Salvation Army International Headquarters, 1976), p. 435.

11. R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations* (Metuchen; The Scarecrow Press, 1990), p. 5

12. *Ibid.*, p. 8

13. See Bramwell Booth, "Sacraments," *The Staff Review*, No. 5. January, 1923 (London: International Headquarters), pp. 51-60. Reprinted in Bramwell Booth, *Echoes and Memories* (London: Hodder and Stoughton, 1925), pp. 191-200; Harry Dean, "The Founders and the Sacraments," in *The Salvation Army and the Churches*, ed., John D. Waldron (New York: The Salvation Army Literary Department, 1986), pp. 65-70; *The Sacraments: The Salvationist's Viewpoint* (London: Salvationist Publishing and Supplies, Ltd., 1987), pp. 1-4.

14. Phil Needham, *Community in Mission: A Salvationist Ecclesiology* (Atlanta: The Salvation Army Supplies, 1987), p. 115.

15. Paul A. Rader, "The Salvation Army and Missiology," *Word & Deed*, Vol. 3, No. 2 (Spring 2001), p. 17. General John Larsson points out that "John R. Rhemick in *A New People of God* makes a strong case for the Army of today being in transition from a movement to a church." John Larsson, "Salvationist Theology and Ethics for the New Millennium," *Word & Deed*, Vol. 4, No. 1 (November 2001), pp. 12-13; See John R. Rhemick, *A New People of God: A Study in Salvationism* (Des Plaines: The Salvation Army, 1984).

16. Phil Needham, *Community in Mission*, p. 115.

17. *Salvation Story*, p. 100.

18. See Shaw Clifton, *Who Are These Salvationists? An Analysis for the 21st Century* (Alexandria: Salvation Army National Publications, 1999), pp. 69-87.

19. Paul A. Rader, "The Salvation Army and Missiology," p. 16.

20. Catherine Booth, "The Salvation Army and Its Relation to the Churches," in *The Salvation Army and the Churches*, ed. John D. Waldron (New York: The Salvation Army Literary Department, 1986), p. 11. It is essential for The Army to articulate its non-sacramental position as well as its ecclesiology, in order both to explain our differences to other churches and to identify our unique theological heritage and its relationship with and contribution to the larger Christian community of our time. Considering William Booth's attitude towards the non-sacramental position as a mission oriented evangelical pragmatist, as Roger Green stresses, we need to correct the idea that "Booth's view of the sacraments constitute a kind of anti-sacramentalism. This is untrue. Booth was non-sacramental in his later theology, but he was never anti-sacramental" (Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth* [Atlanta: The Salvation Army, 1989], p. 57). Towards understanding the reason that the Army took its non-sacramental position, David Rightmire summarized: "the emphasis on sacramental living by the early Army leaders was the result of a dialectic between their pragmatic theology and explicit pneumatological presuppositions. The abandonment of sacramental practice by no means implied a denial of the sacramental aspect of life. For the Army, the emphasis was upon the reality of new life in Christ, experienced spiritually. The sacraments, as memorial ritual, were not essential to spiritual religion. What was essential was the necessity of spiritual communion with Christ. This was possible only in the experience of entire sanctification" (*Sacraments and the Salvation Army: Pneumatological Foundations* [Metuchen: The Scarecrow Press, Inc., 1990], p. 196). However, still it is significant to remind ourselves what William Booth wrote about his final decision to discontinue observance of the sacraments as the Army's doctrinal position: "...is it not wise for us to postpone any settlement of the [sacramental] question, to leave it over to some future day, when we shall have more light, and see more clearly our way before us?" (William Booth, *War Cry* [January 17, 1883]; Quoted from R. David Rightmire, *Sacraments and the Salvation Army*, p. 272).

21. In his book *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity Press, 1996), Clark H. Pinnock argues that "many today are struggling with that tradition. It may have been influential in the past, but today many both inside and outside the church are skeptical. They find it hard to believe that the God and Father of our Lord Jesus Christ, who seeks a single lost sheep out of a hundred, would be that severe in his dealing with us. It is not only the influence of modern culture that fosters this sort of skepticism. Many believers have developed a sense that the God revealed in Jesus has not been well served theologically in this matter and that a better explanation must be possi-

- ✓ ble (p. 188). For example, in his book *The Gospel in a Pluralist Society* (Grand Rapids: William B. Eerdmans Publishing Company, 1989), Lesslie Newbigin refuses "to limit the saving grace of God to the members of the Christian Church" (p. 18).
22. In chapter ten "People of God: The doctrine of the Church," *Salvation Story* clearly demonstrates its pneumatological emphasis of the Army's understanding of ecclesiology in the headings of different passages: "The Church is created by the Holy Spirit for fellowship; The Church is created by the Holy Spirit for healing; The Church is created by the Holy Spirit for nurture; The Church is created by the Holy Spirit to equip for ministry and mission" (pp. 103-105).
23. *Salvation Story*, p. 52.
24. Demetrios J. Constantelos, "An Orthodox Perspective," in *Christ's Lordship and Religious Pluralism*, eds., Gerald H. Anderson and Thomas F. Stransky (Marykhol: Orbis Books, 1981), p. 184.
- 25. *Ibid.*, pp. 187-188; See also Harold Coward, *Pluralism in the World Religions: A Short Introduction* (Oxford: Oneworld, 2000), pp. 32-33.
26. Clark H. Pinnock, *Flame of Love*, p. 116.
- 27. John Sanders, *No Other Name: An Investigation into the Destiny of the Unevangelized* (Grand Rapids: William B. Eerdmans Publishing Company, 1992), p. 237.
28. The typically negative evangelical views of the unevangelized are represented in ✓ Ronald H. Nash, *Is Jesus the Only Savior?* (Grand Rapids: Zondervan Publishing House, 1994) and William V. Crockett and James G. Sigountos, eds., *Through No Fault of Their ✓ Own?: The Fate of Those Who Have Never Heard* (Grand Rapids: Baker Book House, 1991). For some more positive views see esp. Sir Norman Anderson, *Christianity and ✓ World Religions: The Challenge of Pluralism* (Downers Grove: Inter-Varsity Press, 1984), pp. 137-175; Stanley J. Grenz, "Toward An Evangelical Theology of the Religions," *Journal of Ecumenical Studies*, Vol. XXXI, Numbers 1-2 (Winter-Spring 1994), pp. 49-65. The recent most influential evangelical voices for the "possibility" of salvation among the unevangelized are surely John Sanders (*No Other Name* and "Inclusivism" in *What ✓ About Those Who Have Never Heard?: Three Views on the Destiny of the Unevangelized* [Downers Grove: InterVarsity Press, 1995], pp. 21-55.) and Clark H. Pinnock-cf. "The Finality of Jesus Christ in a World of Religions," in *Christian Faith and Practice in the Modern World: Theology from an Evangelical Point of View*, eds., Mark A. Noll and David F. Wells (Grand Rapids: William B. Eerdmans Publishing Company, 1988), pp. 152-168; "Toward an Evangelical Theology of Religions," *Journal of the Evangelical*

- Theological Society* 33 (September 1990), pp. 359-368; "Acts 4:12-No Other Name Under Heaven," in *Through No Fault of Their Own?: The Fate of Those Who Have Never Heard*, pp. 107-115; *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan Publishing House, 1992); "Evangelism and Other Living Faiths: An Evangelical Charismatic Perspective," in *All Together in One Place: Theological Papers from the Brighton Conference on World Evangelism*, eds., Peter Hocken and Harold D. Hunter (Sheffield: Sheffield Academic Press, 1993), pp. 208-218;
- ✓ "An Inclusivist View," in *More Than One Way? Four Views on Salvation in a Pluralistic World*, eds., Dennis L. Okholm and Timothy R. Phillips (Grand Rapids: Zondervan Publishing House, 1995), pp. 93-148; and *Flame of Love: A Theology of the Holy Spirit* (Downers Grove: InterVarsity Press, 1996), esp. chap. 6: "Spirit and University."
29. Sir Norman Anderson, *Christianity and World Religions*, pp. 145-146.
30. *Ibid.*, p. 156.
31. *Salvation Story*, pp. 72-73, 75.
- ✓ 32. Clark H. Pinnock, *A Wideness in God's Mercy*, p. 17.
33. Stanley J. Grenz, "Toward An Evangelical Theology of the Religions," p. 50.
34. *Salvation Story*, p. 36.
35. See Clark Pinnock, *A Wideness in God's Mercy*, chapter 1, "Optimism of Salvation," pp. 17-47.
36. Clark H. Pinnock reminds that "In Jewish theology we find the idea that the Noachic covenant expresses itself in the conscience, in certain basic moral commandments being written on the heart. Surely this lies behind Paul's remarks in Romans 2:14-16. There is the light of revelation beyond the message God gave to Israel and even to the church. God's kingdom encompasses far more territory than the ground presently occupied by the church," in "The Finality of Jesus Christ in a World of Religions," p. 159.
37. Gordon T. Smith, "Religions and the Bible: An Agenda for Evangelicals," in ✓ *Christianity and the Religions: A Biblical Theology of World Religions*, eds., Edward Rommen and Harold Netland (Pasadena: William Carey Library, 1995), p. 12, 16.
38. *Salvation Story*, pp. 68.
39. Clark H. Pinnock, *A Wideness in God's Mercy*, p. 105.
40. According to John Sanders, "by finality we mean that Jesus is the full and authoritative revelation of who God is and what God desires. There is no revelation that will surpass him. The term particularity means that Jesus is the particular and unique individual whom God designates as our Savior. Salvation is not provided by anything other than the

specific historical actions of God in Jesus' life, death, resurrection and ascension," in John Sanders, ed., *What About Those Who Have Never Heard?* p. 10.

41. See John Sanders, *No Other Name*, pp. 25-30. Clark H. Pinnock, *A Wideness in God's Mercy*, chap. 2.

42. Gavin D'Costa, *Theology and Religious Pluralism*, pp. 136-137.

43. According to Harold A. Netland, "it has been customary in recent literature on religious pluralism to distinguish between three broad perspectives on the religion of Christianity to other religions: exclusivism, inclusivism, and pluralism. Exclusivism maintains that the central claims of Christianity are true, and that where the claims of Christianity conflict with those of other religions the latter are to be rejected as false. Christian exclusivists also characteristically hold that God has revealed himself definitively in the Bible and that Jesus Christ is the unique incarnation of God, the only Lord and Savior. Salvation is not to be found in the structures of other religious traditions. Inclusivism, like exclusivism, maintains that the central claims of Christian faith are true, but it adopts a much more positive view of other religions than does exclusivism. Although inclusivists hold that God has revealed himself definitively in Jesus Christ and that Jesus is somehow central to God's provision of salvation for humankind, they are willing to allow that God's salvation is available through non-Christian religions. Jesus is still held to be, in some sense, unique, normative, and definitive; but God is said to be revealing himself and providing salvation through other religious traditions as well. It is the attempt to strike the delicate balance between the affirmation of God's unique revelation and salvation in Jesus Christ and openness to God's saving activity in other religions that distinguishes inclusivism. Pluralism parts company with both exclusivism and inclusivism by rejecting the premise that God has revealed himself in any unique or definitive sense in Jesus Christ. To the contrary, God is said to be actively revealing himself in all religious traditions. Nor is there anything unique or normative about the person of Jesus. He is simply one of many great religious leaders who have been used by God to provide salvation for humankind. Pluralism, then goes beyond inclusivism in rejecting the idea that there is anything superior, normative, or definitive about Christianity. Christian faith is merely one of many equally legitimate human responses to the same divine reality," in Harold A. Netland, *Dissonant Voices: Religious Pluralism and the Question of Truth* (Vancouver: Regent College Publishing, 1991), pp. 9-10.

44. See Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids: William B. Eerdmans Publishing Company, 1978, 1995), pp. 169-174; Sir

Norman Anderson, *Christianity and World Religions*, pp. 169-175.

45. In *The Open Secret*, considering one of the Christian's views of non-Christian religions as a preparation for Christ, Lesslie Newbigin reports that "this view of understanding the matter was strong in Protestant missionary circles in the early years of this century and is fully expressed in the volume of the Edinburgh Conference of 1910, *The Missionary Message*. The non-Christian religions can be seen as preparation for the gospel, either as the 'revelation of deep wants of the human spirit,' which the gospel satisfies, or as partial insights that are corrected and completed by the gospel" (pp. 170-171); Also see Sir Norman Anderson, *Christianity and World Religions*, pp. 169-170.

46. This view has been associated most commonly with Roman Catholic theologian Karl Rahner's conception of "anonymous Christianity." Many of his theological works have been published in the volumes of *Theological Investigations* (London and New York, 1961-1992). For the reference of critical reflection from evangelical perspective on Rahner's idea of "anonymous Christianity," see Lesslie Newbigin, "The Christian Faith and the World Religions," in *Christianity and Other Religions: Selected Readings*, eds., John Hick and Brian Hebblethwaite (Oxford: One World, 2002), pp. 101-105. Russell F. Aldwinckle, *Jesus-A Savior or the Savior: Religious Pluralism in Christian Perspective* (Macon: Mercer Univer Press, 1982), 173-192. Also, as a Roman Catholic inclusivist view, Gavin D'Costa, *Theology and Religious Pluralism: The Challenge of Other Religions* (Oxford: Basil Blackwell, 1986), chap. 4.

47. Considering what view the Christian should take of other religions, in his book *A Wideness in God's Mercy*, Clark H. Pinnock comments that:

Evangelicals need to become more positive in relation to other religions than historically we have been. There are positive features in other religions due to God's presence and revelation. Partly this is because we need to live in peace with other nations as a practical necessity, but mostly it is because Scripture allows a more generous attitude towards them. Both of these factors tell us to put away the hostile attitudes of the past and learn to live more in love with the peoples of the world, talking together so that more of God's truth can enrich us all.... Being more positive does not require us to conclude that every religion is a vehicle of salvation or an ordinary way to salvation. Religions are part of fallen human culture. As systems of faith, they are often resistant to Jesus Christ and grossly deficient both cognitively and ethically.... Religions may be under satanic influence rather than the divine spirit. Religion may be human projec-

tion and not based in the revelation of God. There is no shortcut to the needed spiritual discernment" (pp. 106-107).

48. *Salvation Story*, p. 4.

49. My assumption is based on this statement: "Because we accept the lordship of Jesus to whom the Bible bears witness, we accept the Scripture as an enduring authority with continuing relevance. To accept Jesus is to recognize the authority of the written word within which he is encountered. Jesus himself is Lord of the Scripture, and the Bible is invaluable essentially because it introduces us to him" (*Salvation Story*, p. 10).

50. *Salvation Story*, p. 9.

51. See, Karl Rahner, "Christianity and the Non-Christian Religions," in *Christianity and Other Religions*, eds. John Hick and Brian Hebblethwaite, pp. 19-38. Considering the critical theological issue about continuity or discontinuity between non-Christian religion and the gospel on the basis of the theme of Rahner's "anonymous Christianity," Lesslie Newbigin argues that "if the devout adherents of non-Christian religions are already on the way to salvation as anonymous Christians, it is very hard to see why it is precisely they who are generally most hostile to the preaching of the gospel, while those who profess no religion are often those most open to it. Why is it that the most devout and zealous upholders of the religion of Israel were those who were most determined to destroy Jesus? If...there can be no total discontinuity between non-Christian religion and the gospel, equally there can be no simple continuity. The situation is more paradoxical" in Lesslie Newbigin, "The Christian Faith and the World Religions," in *Christianity and Other Religions*, eds., John Hick and Brian Hebblethwaite (Oxford: One World, 2002), p. 105.

52. The origin and status of the Army's doctrine is stated in *Salvation Story*: "Our doctrinal statement ... derives from the teaching of John Wesley and the evangelical awakening of the eighteenth and nineteenth centuries. While there was significant correspondence between evangelicals in the mid-nineteenth century, indicated especially in the eight-point statement of the Evangelical Alliance of 1846, the distinctives of Salvation Army doctrine came from Methodism. Our strong emphasis on regeneration and sanctification, our conviction that the gospel is for the whosoever and our concern for humanity's free will all find their roots there," (*Salvation Story*, pp. 130-131).

53. John Rhemick, "Book Review on *Salvation Story*," *Word & Deed*, Vol. 2, No. 2 (May 2000), pp. 57-58.

54. Paul A. Rader, "The Salvation Army in Korea After 1945: A Study in Growth and Self-

Understanding," D. Miss. Dissertation (The School of World Mission and Institute of Church Growth, Fuller Theological Seminary, 1973), p. 248.

55. F. Booth Tucker, *MUKTIFAUJ: Forty Years With the Salvation Army in India and Ceylon* (London: Marshall Brothers, Ltd., 1912), pp. xvi-xix; Also see Paul A. Rader, "The Salvation Army and Missiology," *Word & Deed*, Vol. 3, No. 2 (May 2001), pp. 8-9. However, there was an infelicitous historical evidence of how crucially the Founder's vision and orders had been ignored and misused to scar the hearts of Korean Salvationists. Paul Rader describes the event's background in detail:

Korean officers sometimes complained that expatriate officers who had served in India displayed a colonialist attitude toward them which they resented, not ever having been colonized by a Western nation. Indeed, long after the Presbyterian Church of Korea had come into its own as an independent church body, no Korean officers had attained to senior rank or responsibility. During the largely unrecorded visit of General Bramwell Booth to Korea in 1926, Korean officers demonstrated against what they regarded as patronizing policies toward them. There were en masse resignations and the entire cadet body was sent home, although the incident was nowhere reported in Army publications of the time. The story is told in some detail in a biography of Colonel "Korea" Smith of New Zealand, written by his daughter-in-law and published in New Zealand in 1993. There are, of course, accounts of these events in Korea" (Paul A. Rader, "The Salvation Army and Missiology," p. 10).

For Korean Salvationists, that historical incident remains to this day as an unfortunate and unreconciled incident in the history of The Salvation Army in Korea (Cf. Chang, Whung Il, *A History of the Salvation Army in Korea* [Seoul: The Salvation Army of Korea, 1975], pp. 91-107). Indeed, the event was a critical example of how the Army's autocratic colonial-minded authority could be misused, displaying an imperialistic attitude based on ethnocentric presuppositions. This wrongheaded approach gave rise in some quarters to a dominant and controlling Army missionary policy that failed at "cultural appreciation, identification and adaptation" (See Paul A. Rader, "The Salvation Army in Korea After 1945: A Study in Growth and Self-Understanding," D. Miss. Dissertation [Fuller Theological Seminary, 1973], pp. 248-257).

56. John J. Coutts, *Our Faith and Theirs: The Christian Looks at Other Men's Beliefs* (London: Challenge Books, 1965), p10.

57. For study about Gunpei Yamamuro's life and thought, I am indebted to Dr. David

Rightmire to whose work I will refer frequently in this paper.

58. R. David Rightmire, *Salvationist Samurai: Gunpei Yamamuro and the Rise of the Salvation Army in Japan* (Lanham: The Scarecrow Press, Inc., 1997). On this scholarly work of Dr. David Rightmire, General Paul A. Rader comments that "Dr. David Rightmire has produced an intriguing study on the interrelation of Salvationist national leadership and the cultural, historical and political factors which so profoundly influenced the perceptions and priorities of the fabled leader of Japanese Salvationists, Commissioner Gunpei Yamamuro, particularly with regard to the shrine issue. The book is *Salvationist Samurai: Gunpei Yamamuro and the Rise of the Salvation Army in Japan*. The study is of special interest because of our own long acquaintance with those who lived through the other side of the story in Korea during the period of Korea's annexation to Japan from 1910 to 1945," in "The Salvation Army and Missiology," *Word & Deed*, Vol. 3, No. 2 (May 2001), p. 18.

59. *Ibid.*, p. xiii.

60. *Ibid.*, p. ix.

61. Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis Books, 1992), p. 1.

62. *Ibid.*, pp. 82-83. On critique of the synthetic model, Stephen B. Bevans reminds that "perhaps the strongest aspect of the synthetic model is its basic methodological attitude of openness and dialogue ... But ... the model [the synthetic model] is always in danger of 'selling out' to the other culture or tradition, and so always needs to be appropriated with some suspicion. Openness is a good thing, and it cannot be discarded, but the theologian must always be aware of the power and subtle manipulations of a dominant culture (such as United States American, French, or Roman). This is not totally to discredit this model, but only to warn its practitioner of some built-in dangers... When done well, however, the synthetic model can be a powerful, creative model for contextual theologizing," in Stephen B. Bevans, *Models of Contextual Theology*, pp. 86-88.

63. Gunpei Yamamuro, Trans. Kazuko Harita, *The Common People's Gospel* (Tokyo: The Salvation Army, 1988).

64. R. David Rightmire, *Salvationist Samurai*, p. 59.

65. *Ibid.*, p. 60.

66. Herbert A. Lord, *A Man Set Apart: Gunpei Yamamuro* (London: Challenge Books, 1970), p. 48.

67. In *The Common People's Gospel*, Yamamuro clearly describes his understanding of

"God's universal plan for man's salvation" as this: "God's love for all mankind, as revealed in the life and death of Jesus, was manifested first in the country of Judea. But just as a farmer transplants the rice seedlings from the nursery to the paddy field, so God conveyed the way of truth to all the world" (p. 36).

68. *Ibid.*, p. 15.

69. See R. David Rightmire, *Salvationist Samurai*, p. 63.

70. "Our Japanese Officers," *War Cry* [N.Y.] (Sept. 19, 1900): p. 16. Quoted from R. David Rightmire, *Salvationist Samurai*, p. 59.

71. R. David Rightmire, *Salvationist Samurai*, p. 60.

72. See Herbert A. Lord, *A Man Set Apart*, pp. 14-15, 35-36.

73. R. David Rightmire, *Salvationist Samurai*, p. 60.

74. Herbert A. Lord, *A Man Set Apart*, p. 46.

75. R. David Rightmire, *Salvationist Samurai*, p. 61.

76. Herbert A. Lord, *A Man Set Apart*, p. 22.

77. R. David Rightmire, *Salvationist Samurai*, p. 62. See Herbert A. Lord, *A Man Set Apart*, pp. 14-15, 22-27.

78. R. David Rightmire, *Salvationist Samurai*, p. 135.

79. See Herbert A. Lord, *A Man Set Apart*, pp. 32-35.

80. R. David Rightmire, *Salvationist Samurai*, p. 63.

81. *Ibid.*, p. 63.

82. Herbert A. Lord, *A Man Set Apart*, pp. 32-33.

83. Gunpei Yamamuro, "Japan from Within," *All the World* (Sept. 1909), p. 476. Quoted from R. David Rightmire, *Salvationist Samurai*, p. 139.

84. R. David Rightmire, *Salvationist Samurai*, p. 139.

85. Gunpei Yamamuro, *The Common People's Gospel*, pp. 4-7; See Herbert A. Lord, *A Man Set Apart*, p. 35.

86. Lesslie Newbigin, *The Open Secret*, p. 171.

87. R. David Rightmire, *Salvationist Samurai*, pp. 62-63.

88. Gunpei Yamamuro, *Heimin no Fukuin [Common People's Gospel]*, 526th edition (Tokyo: Salvation Army, 1992), p. 65. Cited from R. David Rightmire, *Salvationist Samurai*, p. 62; See Gunpei Yamamuro, Trans. Kazuko Harita, *The Common People's Gospel* (Tokyo: The Salvation Army, 1988), pp. 46; Herbert A. Lord, *A Man Set Apart*, pp. 29-30.

89. In publisher's foreword to Inazo Nitobe's classical work, *Bushido: The Soul of Japan*,