



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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Word & Deed

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We Believe in the Holy Catholic Church (from the Apostles' Creed)

This is the title of the first article of this edition of *Word & Deed*, and an appropriate title it is indeed. The Salvation Army has always considered itself to be part of the Body of Christ on earth, the Church, and Phil Needham, a retired commissioner in The Salvation Army, writes about the Army in relation to that reality. In the article he raises important questions as to how the Army retains that self-understanding in a world quite different from the world in which the Army was born. Readers of this journal will have already read material from Commissioner Needham, and so will enjoy the insights of this article, originally given as the Andrew S. Miller Lecture at Asbury College in the spring of 2007.

This is followed appropriately by an article relating the Army and the Church to the eschatological goal to which we are moving. David Rightmire, another well known contributor to this journal, has written other articles on Samuel Logan Brengle, and this article on Brengle's eschatology is a third installment for *Word & Deed*. Samuel Logan Brengle, as both Booth and Wesley before him, did not see the subject of eschatology as something "other-worldly" but as integrally connected to doctrines such as holiness, a postmillennial vision of history, and the afterlife. Here we see the Church moving by God's grace into the future already prepared by God, while in the meantime living a life of empowerment by the Holy Spirit to do the work commissioned by God.

The third article is an interesting contribution from Captain Andy Miller, now ministering as a Salvation Army officer with his wife in Texas. Phil Needham noted in his "We Believe in the Holy Catholic Church" that "The task of the Church, then, is to be the kind of compassionate, caring community that

gives authenticity to the witness of the Word and to saving faith." Part of that task is developed in Captain Miller's understanding of hospitality. In this very important article, the author traces the development of hospitality in the Christian Church, and then demonstrates the theme of hospitality in the Army's social ministry. Hospitality has been a primary motif in that ministry since the inception of the Army. In the final section of the paper he writes about hospitality as a paradigm for Salvation Army ministry. "If the Church is to be the Church intended by God and upheld by God's grace, it simply must exercise the kind of hospitality so well identified in this article.

As we have done in the past, we wanted to include a sermon in this issue, allowing us to continue to be faithful to the mission of the journal as one that speaks to Salvation Army theology and ministry. Colonel Glen Shepherd, now the chief secretary (second in command) of The Salvation Army in Canada, has shared a commencement address with us that he gave at The Salvation Army's William and Catherine Booth College in Winnipeg, Canada in 2005. In that address the theme of hospitality of the Holy Catholic Church is demonstrated as a practical reality. Colonel Shepherd challenged the students with the biblical mandate that Christian education is about facilitating the coming of the Kingdom of God. Drawing on his vast international experience as a Salvation Army officer, especially on his many years of service in France, he relates how the Army practices hospitality faithfully as a sign of God's grace. Here is the indispensable work of the Holy Catholic Church, sometimes neglected by the Church. But one of the contributions of the Army to the broader Church is to keep alive the commandment that God has called us to love Him and to love our neighbor. This commencement address is a challenge to fulfill that commandment in every way possible.

We pray that our readers will find great value in this issue of *Word & Deed*. The range of writing in the articles and in the commencement address will both inspire and challenge all serious readers.

We mention one final matter in this editorial. Many of our readers have told us how informative and important our book reviews are to them. However, the number of book reviews has been rather few compared to other similar theological journals. Therefore, in this issue we are trying something new. While we will continue to have full-length book reviews, we propose in each issue to have a number of briefer book notes so that we can share a greater number of suggestions for reading without taking up much space to do so. We hope that this will

be beneficial, and look forward to the response from our readers regarding this new approach.

RJG

JSR

Editors' Note: Please note that in an article entitled "The Salvation Army as a Christian Church with a Social Conscience" in the May 2007 issue of Word & Deed a reference was made to a War Cry article written on 2 January 1883. No War Cry was published on that day, and the material quoted came from a War Cry article of 17 January 1883 and from a report of "The General's New Year Address to Officers." Also, it is important to note that in the original War Cry article it was not William Booth who stated that "it is evident that The Salvation Army is not a church. That to be a church there must be the exercise of sacramental functions, which evidently are not duly appreciated, anyway which are not generally practiced by the Army." However, that statement is preceded in the article by this statement: "A clergyman said, without being contradicted, that. . ."

“We Believe in the Holy Catholic Church”

Phil Needham

For quite a few years now, Salvationists around the world have been debating the question of “church.” Are we, or aren’t we? And if we are, what kind of church are we – doctrinally, governmentally, and missionally?

Doctrinally, our roots are in the Wesleyan holiness tradition, though Salvationists in parts of the world where the Wesleyan influence is weak to non-existent tend to have little connection to this tradition. Governmentally, though expressed in the language of the military, our order is episcopal via Methodism: authority ultimately resides in the local, divisional, territorial, or international “bishop.” Some territories, of course, have mitigated the extremity of this system by honoring where the spiritual power is concentrated (on the local level) and have started using their considerable authority to release and empower. Missionally, our roots are in 19th century revivalism (especially in the UK and North America) and in the strong evangelical social conscience and action of that period.

More than anything else, perhaps, it is our strong missional tradition that is responsible for whatever ambiguity we may have about ourselves as a church. Our social action and service on behalf of the marginalized was much needed at a time when what governments, churches, and private agencies were doing was abysmally inadequate. Our movement’s special calling to this “sub-

Phil Needham is a retired commissioner in The Salvation Army, now residing in Atlanta, Georgia. He continues to travel internationally for The Salvation Army, and in the summer of 2007 was the guest of The Salvation Army in Australia and New Zealand.

merged" population positioned us to take action. Our compassion and our theology compelled us. Over the years our profile as a helping hand to the poor and disenfranchised grew stronger, while public awareness of our ecclesiastical identity was weak. We were victims of our own success.

The renewed interest in our ecclesiastical identity over recent decades has certainly emerged largely because of this dominant public image, as well as our greater exposure to other churches and their practices (perhaps most notably the sacraments) and the peculiarity of our military terminology and dress. There is an interesting phenomenon in this struggle for a Salvationist self-understanding. It is a tension between two extremes. On the one hand we feel compelled to continue our long-established practice of justifying our uniqueness: God called the people named Salvationists to a peculiar task requiring a correspondingly peculiar people. On the other hand we also argue, with Bramwell Booth, that "we of The Salvation Army are an integral part and element [of this Great Church of the Living God] – a living fruit-bearing branch of the True Vine"¹ (*Echoes and Memories*, NY: George H. Doran, 1925, p. 65). To a lesser or greater extent, all denominations are probably aware of this tension between their uniqueness and their unity and identification with all Christians. Salvationists, however, may experience the tension more than most others, primarily because of the high profile of our social services, our identification with the poor, our roots as a "para-church," and our non-liturgical tradition (especially with respect to the sacraments).

One approach we could take in understanding our identity as a church is to use the model of church-sect typology. According to this model, we might say that sociologically the Salvationist movement has evolved from a radical Christian sect to an accommodated church – or to state it more positively, from a movement of new, uncompromising converts to a community of believers who must be helped to live out their faith in the complex world in which they live. Whereas this model does provide some helpful insight into the issue at hand, it is limited by the fact that it is purely sociological. It is a description of what naturally happens in the evolution of a new group that has the characteristics of a sect. It says: the Army has become something else, and we must understand what it has become and articulate the change for our self-understanding and practice.

Have we really become something different? Do we *want* to become something different? Is that what the whole debate of whether or not we are a church is really about? Or is it, rather, about who and what we have been from the beginning? Is the question one of theological identity rather than sociological evolution?

I think it is. I think the question is: who and what were the people known as Salvationists called to be from the very beginning? This has much to do with a missional community of radical followers of Jesus Christ and little to do with an institution. As with all Christian movements, including the early Church, The Salvation Army has, over time, developed into, and as, an institution. This is what normally and naturally happens. The danger, of course, is for a movement like The Salvation Army to become an institution invested primarily in its own preservation and advancement rather than in its real mission.

It is my contention, then, that the answer to the whole question of the Army's identity as a church lies in its essential calling from the beginning. "Who are we as a people called by God?" rather than "What are the features and tasks of our ecclesiastical organization today?" The important question to address is what is the nature of this particular church, this gathering of peculiar people called Salvationists, in terms of both its orthodoxy (essential unity with the Church as a whole) and its uniqueness (specific and peculiar calling).

What I wish to do in this paper to address this question is to use as my point of departure the confession in the Apostles' Creed of belief in "the holy catholic Church." (You can find the Apostles' Creed in Appendix 11 of *Salvation Story*, the latest version of the Army's Handbook of Doctrine, 1998. This is the creed that is most universally affirmed by Christians around the globe.) What I would like to show using this approach is that: 1. Salvationists rightly affirm the basic orthodox understanding of the Church as found in the Apostles' Creed 2. Salvationist ecclesiology is itself a faithful and particular expression of this understanding and 3. The Salvation Army's missional calling is a consequence of this understanding. What I hope to demonstrate is that we Salvationists truly believe in "the holy catholic Church" and that our life together and our mission – at least when we've been true to our calling as a people – are a significant expression of that belief. In other words, we affirm this belief as foundational

for and supportive of our peculiarity.

“We Believe ...”

The various orthodox creeds were formulated in the earliest centuries after Christ as a way to summarize basic Christian belief in the form of a confession and to combat heresies that arose during different periods and in specific locales. Most of them were the fruit of important Church Councils that met to pray, debate, and formulate. Throughout the history of the Christian Church, new creedal formulations have come into being to express the faith in more contemporary language, to underline and further develop certain aspects of doctrine particularly relevant or needed at that time, or to affirm the doctrinal priorities of a new movement within the Church. The Salvation Army has been no exception in this regard: the Eleven Articles were written and affirmed early in our history.

While the creeds are extremely helpful in identifying and articulating important facets of our Christian faith, giving clarity to our understanding and substance to our experience, their tenets are not the object of our faith, nor does reciting them make us authentic disciples of Jesus Christ. The danger is to think that by believing them to be true, we can now claim to be Christians.

Christian faith is not intellectual assent, though doctrines are collateral to faith. While we do not check our intellect at the gate when we enter the kingdom of God through faith, discipleship is nevertheless far more than right doctrine. It is a life we enter through faith in Jesus Christ. It is saying Yes to a Person with our lives more than with our creed (Mt. 21:28-32).

When we say, “We believe ...” we are describing far more than holding to a truth; we are describing holding to a Person. We are revealing a transforming relationship into which we have entered, a relationship built on total trust both ways. Everything we affirm in our Creed finds its authenticity in this Person and its relevance in our relationship with Him. This is the character of our “We believe....”

When we say, therefore, that “We believe in the holy catholic Church,” the only meaning we give this confession derives from this Person. What makes the Church something we believe in is the Person who has, for better or for worse, inseparably bound Himself to it in a most incredibly profound way: “... the church ... is His body, the fullness of him who fills everything in every way” (Eph. 1:22c-23, NIV). We believe in the Church only because she is the Bride

of Christ forever, because she submits to Christ, because "Christ loved the Church and gave himself up for her to make her holy..." (See Eph. 5:22-32.) The Church, Christ's Body, is His gift to us.

All true gifts bring the giver with it. The saying holds: the gift without the giver is bare. Our belief in the Church cannot stand without the Founder, the Gift without the Giver. Otherwise we place too much confidence in the Church alone, a confidence which an imperfect Church cannot merit. Even worse, we idolize an ecclesiastical institution, putting it in the place of its Lord. We "believe in the Church" because we believe in its Lord. It is not belief in a society, a community, and certainly not an institution. It is belief in the Giver of gifts, first Himself, then His Spirit, and then His Body, the Church. Take Him away, and the Church is no longer the Church, though an institution may go by that name and even survive till the end of time.

This understanding of personal faith in Christ as the center and source of all we believe as Christians and as the Person who alone gives the Church authenticity, enables Salvationists to affirm belief in the Church. The Church is both Christ's own possession and His gift to us and, as we shall see, His demonstration community and His commissioned-for-mission people.

"We Believe in the ... Church"

In the Apostles' Creed, the belief in the Church follows belief in the Third Person of the Trinity, the Holy Spirit. The New Testament attributes the powerful infusion of the Holy Spirit to Christ (John 16:7; Acts 1:4-5,8; 2:32-33). Without the presence of Christ and the empowerment of His Holy Spirit, and of course the promise, calling, and blessing of the Father (Acts 1:4; 2:33; I Cor. 1:9; Eph. 1:3-10; 3:14-19; James 1:16-18; I Peter 1:3-5; I John 1:1-4), there is no Church worth believing in. In fact, the Trinity – Father, Son, and Holy Spirit – is at the heart of who and what the Church is called to be.

We, all of us, are social beings. Where does that part of our nature come from? It comes from a "social God." God is not a loner who created us for needed companionship. That would make Him inadequate in Himself. He created us to be like Him. He is Father, Son, and Holy Spirit – a divine community in perfect unity – and He made us in that image, and He redeemed us to reclaim it. He made us for community. Socially, we are intended to reflect the Trinity,

The Church is where we are schooled for social life in God's image.

Belief in the Church cannot therefore be separated from belief in the Trinity. It is a way of saying that we believe in our created and redeemed nature as social beings, persons in relationship with God and one another. The Church is the "place" where we practice our social life in God's image. It is the community of those who seek to reflect His identity in relationship with one another.

Western Protestant Christianity has tended to interpret saving faith as one person's experience with God, as something a person must come to alone apart from the Church as such. Our Roman Catholic and Orthodox fellow believers tend to take the opposite position of faith being mediated by the Church. Both have an element of truth. The reality is this: I stand before God a lone sinner needing restoration, but the restoration I need requires a healing and helping community as well. As the Fall brought enmity and damaged relationships (Adam and Eve, Cain and Abel, etc.), salvation brings reconciliation and unity: "... that all of them may be one ..." (John 17:21a). The Church is called to be the place where this happens, the place where faith finds its purpose in love (Gal. 5:6). The so-called "unchurched Christian" is a Christian incomplete.

We must simply come to terms with what Western individualism, carried to its extreme of self-absorption, has done to our world as well as the Church. Unrepressed individualism has undermined community. Some churches even give in and market themselves as a place for people seeking individual success or worrying about their future, not as a place to address the tough (but promising) challenges of a community discovering compassion and reconciliation in Christ.

I am not suggesting we cast individualism as a demon. The rise of individualism in the West has done much to release creativity and combat oppression. In fact, I am arguing for a true individuality, which is possible only in responsible and caring relationships. A healthy individuality is formed only in community, where we care and are cared for, where we nurture and are nurtured, where we journey together, where we affirm others and are affirmed, where we mentor and are mentored, and where we hold and are held accountable. A place like the Church.

The Church is where the love of Christ is not only proclaimed but lived. The world needs demonstrations of the reality of the kingdom of God inaugurat-

ed by Christ. It needs convincing proof of the transforming power of God's love in human life. It needs the Church because the kingdom of God is not yet here in fullness and only a concrete, living witness can point to its full realization. The Church relentlessly seizes the hope, dares to live by it, and recklessly allows the love of God to be shed abroad in the hearts of its members: The effusion of godly compassion gets the world's attention. "See how those Christians love one another!" an observer of the early Christian movement exclaimed.

To be sure, we are saved by grace through faith, and this is the undeserved gift of God (Eph. 2:8). Faith is the means of our salvation and the posture of the person who trusts God. But it is not the purpose of our salvation. The purpose is the restoration of the relationships broken by sin – relationship with God and with one another. Faith is fulfilled only by opening itself to love (Gal. 5:6b). Love alone is the proof that faith in God through Christ really works.

The task of the Church, then, is to be the kind of compassionate, caring community that gives authenticity to the witness of the Word and to saving faith. This does not mean the Church is perfect. It does mean the Church is on a journey to God's future in Christ and this future is the kingdom of God centered on love of God and love of one another (Mt. 22:37-39). The Church does not claim it has arrived. It is fully aware of its own provisional, temporal, and imperfect nature. But now here, now there, it shocks the world with acts of compassion that defy heartless logic. It takes the risk of allowing a kingdom breakthrough. It authenticates the very message it preaches.

Where exactly does this happen? It happens in the local congregation, or in Salvationist terminology, the corps. The Church is not a large corporation run from the top. It is an aggregate of field-based units who know the grace of the Father, embody the compassion of Christ, and follow the Spirit's leading. Wherever this happens, there is the Church, no matter what the denominational identity or ecclesiastical polity, or even whether or not the group "looks" like church at first glance. Where it does not happen, there is no Church. The marks of the Church have nothing to do with historical connection, institutional trappings, and ecclesiastical requirements. They have to do with the release of kingdom life, as a body of believers allows the love of Christ to take over and start a revolution.

All denominations need polity, procedures, organization, exercise of authority, and administrative leadership. But when these necessities become more than secondary, when the workings of the institution enthrall, when power is concentrated in the hands of a few, and when local congregations are ignored, the Church is compromised and its integrity weakened. It must be said that The Salvation Army can, and sometimes has, given in to this dangerous reversal. It is particularly vulnerable because its government concentrates power at the top. Hopeful signs here and there are initiatives by some administrative leaders to encourage, empower, and resource strong, nurturing corps life and outreach.

As the center of all Christian denominations is their local churches, so the center of the Army is the corps. The world that God gave His Son to save, not the world of an institutional Salvation Army, is our parish. The field is where Salvationists ground their lives. True Salvationists plant their feet on the solid earth of the mission field, not on the carpeted floors of an office. There they throw themselves into the heat of human conflict and fight with the unweapon of compassion. They face the torment of human pain and exhaust themselves with deep caring. Their reward is the exhilaration of spiritual breakthrough.

The corps is where The Salvation Army finds its true identity as Church. It is where the Lord's treasure in Salvationist earthen vessels becomes refined by the fire of spiritual revolution and mission. The corps is who and what this Salvation Army is. When Salvationists say, "We believe in the Church," they are putting their faith in what God can do in a fellowship of believers where the living Christ is present and the Spirit is creating a compassionate community.

"We Believe in the Holy ... Church"

Salvationists are not used to thinking of the holiness of the *Church*. We see holiness as a personal calling, but we find it hard to imagine the Church as a whole called to holiness (apart from every Christian in the Church receiving this call personally). Describing the Church itself as holy is a stretch for us. We have seen too many corps with sufficient evidence of unholiness, and even the holiest of them can have some unholy moments. Another barrier for us is that almost all Holiness Movement literature on sanctification presupposes *individual* experience – to be sure, experience that has its natural expression in loving the brothers and sisters, as well as the world that God so loves. But we holiness people,

and evangelicals in general, seem to have no framework for understanding how the Church can itself be holy, apart from the fact it has *some* holy people in it.

Passages like Ephesians 5:25-27 are an enigma to us. Here the apostle Paul describes the Church as a whole to be the Bride of Christ whom Christ loved and for whom He sacrificed Himself "to make *her* [not "it" but "her"] holy, cleansing *her* by the washing with water through the word . . . to present *her* to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless." Who is Paul talking about here? Is it Augustine's "invisible Church," the "real" Church, the truly holy Christians scattered among and outside the institutional trappings of the Church on earth? Or is he talking about what only finally happens at the end of time, when Christ comes to claim His Bride and completes His saving work in our lives, as most in the Reformed tradition would probably claim? Or is he, on the other hand, speaking of a reality that holds for the visible Church that we know?

Also puzzling to us is Paul's habit of addressing the churches to which he is writing his letters as "the saints who are in. . . ." The problem with his use of the term "saints" is that these addressees are usually spiritually flawed, or there are spiritually flawed members among them. He calls the whole congregation "saints," and then goes on to show that not all of them are, at least according to our understanding of individual holiness. It seems to me that calling everyone in the congregation "saints" corresponds to calling the whole Church "holy."

I want to propose that the holiness of the Church is a reality which we Salvationists can affirm. We must be clear, however, about what we mean by it.

To do this we look to Scripture to understand the profoundly relational nature of both sin and salvation. The account of the Fall in Genesis, chapter 3, describes Adam and Eve breaking their trust with God. The relationship is now seriously damaged, and this leads inevitably to the damaged human community, expressed in Adam and Eve's inability to look upon one another without shame and in the loss of the wholeness of that first human community, expressed in the banishment from the Garden. From then on we have narrative after narrative demonstrating humanity's loss of community with God and with one another, the consequences in human history, the breakthroughs of reconciliation here and

there, and finally the resolution in the healing Cross. God's redemption project clearly addresses the fragmentation of our relationship with God and with one another. The spiritual and the social, religion and relationship, come together as "the dividing wall of hostility" (Eph. 2:14c) crumbles and the "two" or more fragmented parts become "one" (v.15b). In Christ, community is restored.

Whatever else the holiness of the Church is, it is certainly and irreducibly tied to community restored in Christ. It is a credible rebuilding of the unity, an overcoming of the fragmentation. It is the outcome of Christ's love and sacrifice for the Church to make her holy (Eph. 5:26) and to make her whole (John 17:21). Clearly the credibility of Christ's reconciling work (John 17:23) rests on the holiness (17:17) and unity (17:21) of His Church. Furthermore, as we have already said, the holiness of the believer is unthinkable, as well as impossible, outside the life of a community which both nurtures it and is strengthened by it.

Perhaps the strongest case for the Church's holiness can be made on the basis of the *Trinity*. We have already said that the trinity is at the heart of who and what the Church is called to be. We are created in the image of God, and that image, lost through sin, is restored in Christ. Who is this God in whose image we find our true humanity? He is Father, Son, and Holy Spirit – a God in community with Himself, Three in One, One in Three, a community both differentiated and undivided, Three Persons distinct from one another and yet in perfect harmony. The holiness of God is unthinkable apart from the community of God. There is no holiness without relationship. Only a trinitarian God is holy in Himself.

This is why we bear His image in community and not in isolation. This is, in fact, why holiness is possible only in community. And this is why Christ's redemptive work in restoring the image of God in fallen humanity can only be proved where community is restored. The holiness of the Church is precisely the expression of this restoration. It is the demonstration of transformation in Christ without which salvation history fails. It is a corporate oneness that will show the Church's identity with Jesus and the Father, His love for them, and their mission for the world (John 17:20-23). It is what makes our trinitarian faith reality.

The question we must ask ourselves, then, is: How can this flawed com-

munity called the Church credibly express this holiness in community as a reflection of God's image? In light of all her imperfections and sins, how can the Church actually claim to be holy?

Certainly the institution itself cannot be holy. There is reason why the apostle Paul compares the Church to a bride (a person) rather than a thing (an institution) in Ephesians, chap. 5. By the very nature of the holiness of human beings, which is relational holiness, an "it" cannot be holy, only a person or a people, and only through trust or faith. (I am aware that objects, places, or times set aside for sacred purposes are described as "holy" in the Old Testament, but I am using the term here in the New Testament sense of the believers' call to a holy life. [e.g.: Ro. 6:19; 7:12; I Cor. 1:2; II Cor. 7:1; I Thess. 4:7; II Tim. 1:9; Heb. 12:10, 14; I Peter 1:15-16; 2:9; II Peter 3:11]) Emil Brunner (*The Christian Doctrine of the Church, Faith, and the Consummation*, trans. David Cairns, Philadelphia: The Westminster Press, 1960, p. 126) speaks of the Church's holiness in this way:

The Church as a *sancta ecclesia* is known by nothing else than this, that here [persons] are present who allow this incredible Word of God's love in Christ to be said to them, believe it, and obey it by passing on the love bestowed to them to their fellow [persons] in acts of love.²

This describes not a sacred institution but a dynamic, vibrant community who trust God's love and love one another. It does so imperfectly but purposefully and can be called holy because it is destined to be holy by the unifying, reconciling Christ and empowered to be holy by the Holy Spirit of the Holy Trinity.

The Church is God's people who are holy both by faith in the restorative work of Christ and by their own journey toward completion. She is far from being a finished product. But she is traveling Isaiah's "highway of holiness" (Isa. 35:8-10), the path of the redeemed and ransomed, moving not only toward her future in Christ but *in it*, risking the future in the present, living a holiness together that demonstrates (albeit imperfectly) the community of God's reconciled, a Church surrendered to the journey. Where this journey is being undertaken by a faith community, there is the holy Church; and where it is not, where a community called "Christian" dispenses only cheap grace without the call to move for-

ward in holiness, there is no holy Church.

What is the journey of the Church in and toward holiness? It is a journey in which the community nurtures its members in holiness (Eph. 4:29; I Thess. 5:11; Jude 20). It is a journey in which spiritual gifts are shared and exercised for the building up of the Body in holiness (Eph. 4:11-13), wholeness (Ro., chap.12; I Cor., chap.12), and love (I Cor., chap.13). It is a journey in which leadership is increasingly exercised by empowering, encouraging, and being examples to others (I Thess. 5:11; I Peter 5:1-4) rather than through institutional authority and positional power (Mt. 23:1-7; I Peter 5:3). It is a journey in which God's people are engaged in honest self-reflection and critique, leading to reformation and sometimes to revolution. It is a journey in which the landscape of holiness is ever expanding as the community discovers new implications of a holiness that refuses to exclude matters of justice, government, environment – in fact, every dimension of life. It is a journey from sin's dualisms to sanctified inclusiveness.

The Church is God's serious holiness project. Her imperfections are obvious, but her perfections are what define her. The defining perfection is the love of God that is being shed abroad in her heart on the journey and in the world. It is to the world that we now turn.

“We believe in the ... Catholic Church”

“Catholic,” of course, means universal or having to do with the whole world. To make this affirmation in the truest sense is to go beyond a narrow denominationalism to a generous inclusion of all who truly love Jesus, obey his commands, live his life, grow in his grace, and share his life with others. We shall conclude this paper by exploring what this catholicity specifically means, especially for Salvationists and for Salvationist ecclesiology.

Let me say first that The Salvation Army has nothing to gain, and much to lose, by an arrogant denominationalism claiming some kind of New Testament purity for itself and isolating itself from dialogue, fellowship, partnership, and spiritual unity with all who name the name of Jesus as Lord. Our participation in the World Council of Churches (from its beginnings), the National Association of Evangelicals, numerous other Christian partnerships, and now Churches Together are examples of a more “catholic” spirit and a recognition that the Church is more the Church when factionalism does not win out.

Whatever a true ecumenism is, whatever the most authentic expression of our unity in Christ (John 17:21-23), it is surely not an institutional amalgamation. This is because the Church is not an institution or a collection of institutions, even though every emerging Christian group or denomination must institutionalize itself in some way for historical continuity. Any attempts at Christian unity by creating a new institutional structure or umbrella are focusing on the secondary to achieve the essential. The catholic Church is not the merged Church. A true ecumenism affirms our spiritual unity in Christ, our common goals in mission, and our willingness to learn from one another, while respecting the richness and value of our respective traditions.

Salvationists believe in the catholic Church. This is to say, above all, that we believe *the Church is meant for the world*. We stand with Wesley's expansive vision: the world is our parish. The Church is called to worldliness in the trust, sanctified sense of that word. She cannot be worldly enough! The world is our fit. Or to put it more theologically, the Church refuses to accept and operate by the false dualism of sacred and secular. "I have overcome the world," said Jesus (John 16:33b). It's ours to claim the new ownership by the original Owner.

We do it, not by force, but by influence. We are the leaven of Christ in a huge loaf called the world, the leaven of God's transforming love coaxing and coaching this world toward its true destiny in Christ. All Creation waits to "be liberated from its bondage to decay and brought into the glorious freedom of the children of God" (Ro. 8:21). We practice a world liberation which trusts the success of the Cross and the future which success guarantees.

The catholic Church is a *hope-driven Church*. We are the people of hope. We live by hope for the complete transformation of life when Christ returns in His fullness. It is not a passive waiting. We *now* claim, accept, and work toward that complete transformation of our lives and the lives of those with whom we are in relationship. This hope that drives us does not allow us to divide our lives and give attention only to so-called "things of the spirit." We must seize the full hope (Heb. 6:18, RSV) for ourselves, for the whole family of God, and for the world. We do it by allowing the future to spill over into the present, by living radically as if the kingdom of God were already here in its fullness, by living bravely by kingdom values.

The early Salvation Army had a strong eschatology. It saw itself as a community of faith moving hopefully and aggressively toward God's future in Christ. In light of our history, some of the questions we must ask ourselves are: Have we compromised this living hope and settled down too much to present "realities"? Are we as a people more passive about our participation in bringing in God's future? Have we deactivated our eschatology by dogmatizing it rather than living it out? Do we now simply claim the hope without allowing it to claim us?

It may be that the prevalent doomsday obsessions of our day – inside and outside the Church – have successfully tempted us to see the future as something to save people from rather than to save them for. It may be our eschatology has taken a turn for the worse. It may be we need to start offering hope again by becoming a people on a journey toward God's future in Christ and inviting the despairing to join us.

How do we do this? We do it by being an *exemplar Church*, a Church that models the coming kingdom and says to the world, "We are patterning our life together after this kingdom, and we hope you see in us a hint of what you were meant to be." The exemplar Church lives the future in the present. She becomes a demonstration community, exemplifying what it is like to take the reality of this kingdom seriously by allowing the love of God to rule in her life together. As such, the exemplar Church invites others to join her and find their true selves, a new future, and a beloved community in Christ.

To be this exemplar Church, we must also be willing to be a *counter-cultural Church*. The truly catholic Church is both in the world and not of it. What we mean by "counter-cultural" has nothing to do with pious separation from worldly involvement. It has to do with being a community going aright in a world going wrong. It has to do with a calling to risk being different and sometimes being persecuted in order to show the world its real future.

It is not, however, simply a matter of showing the world the way. It is also a matter of inviting them in. The catholic Church is an *inclusive Church*. It is inclusive not only in the sense of including the range of denominational and non-denominational expressions. It is also and especially inclusive in the sense of opening its doors to anyone. "Anyone" means people like and unlike us. It means a banquet table spread to include the cultural tastes and meet the nutri-

tional needs of any who are willing to come. The catholic Church is an open door to a love feast, and the menu is a taste of the future to which Christ, the Host, is leading the world. It is worth Salvationists remembering that this remarkable inclusiveness and this strong eschatology were significantly expressed and passionately lived out in the early days of the movement. The culture of the movement developed to make the excluded feel at home and to give them hope.

The Salvation Army did not stop there, however. The open door was not enough. The world cannot fit into even the most welcoming churches, and to want the world to make this move is to think unrealistically and unintentionally to aim far below the goal of reaching everyone. Furthermore, expecting people to "come to us" has a touch of institutional arrogance, even when we go to great lengths to open the door wide and make inconvenient accommodations. The Church, to be truly catholic, must go into the world, scatter itself, infiltrate. It must be an *apostolic Church*.

Apostles are literally "those sent out." We hold that the apostolic ministry, though modeled for us by the original twelve apostles, is not confined to them or to those in some kind of ecclesiastical succession to them. The apostolic ministry is really a mission, a sending out of all God's people into the world. It is obedience to our resurrected Lord's command to "go into all the world and preach the good news to all creation." (Mk. 16:15) All Christians are called to the apostolate, to live in the world in a way that spreads the compassion of Christ and the liberating gospel. They are commissioned and sent out by Christ Himself (John 17:18). (The word "apostolic" was added to the description of the Church in the later Nicene Creed, and even though the addition was probably motivated primarily for the purpose of authenticating an institutionalized "apostolic succession," the addition is suitable in the sense of the authentic missional meaning of the term.)

The early Salvationists went beyond making their gatherings a place for the poor and working-classes. They also infiltrated. Their Christian intuitiveness, if not their articulated theology, taught the best of them to be salt and light in the world, and to become all things to all people to save as many as possible (I Cor. 9:22). If over time we have lost some of that love for the world that started the whole redemption project on God's part (John 3:16), we may need to fall

in love again. Perhaps we need to become less enamored with ourselves and more enamored with *other* selves in whom the missional Christ is waiting to meet us (Mt. 25:31-46). Perhaps we need to rediscover mission as the calling of all Salvationists and as the primary purpose for which the one catholic Church exists.

The Church's world infiltration is, of course, a comprehensive project. The target is every person and society. But there is something specifically compelling about reaching the marginalized. Jesus spent his time primarily with the poor, and the signs he said supported his messianic claims had primarily to do with them (Mt. 11:4-5; Lk. 7:22). Those who were most excluded, it seems, were those whose inclusion was most crucial. The universality of the gospel and the catholicity of the Church require identification with the exploited, the despised, and the persecuted. Given the social make-up of the Church today, particularly in North America, this identification will need to be mostly with people unlike us and cultures unlike ours.

The artist Fritz Eichenberg has sketched his version of the Lord's Supper. It depicts Jesus presiding at a humble dinner table in what appears to be a homeless shelter, a place where the poor and the marginalized gather. It is a powerful image of radical inclusion, a catholicity that excludes no one.

Perhaps this depiction best captures our Salvationist reservation about how the Lord's Supper or the Eucharist is administered in most denominations and churches today. It is confined within the life and administrations of the faith community. Eichenberg's sketch is a powerful invitation to take the Lord's banquet outside church walls and into the world, to make the meal more incarnational and less institutional. To open it up. To make them missional love feasts where people gather – especially the marginalized – and are nurtured, loved, and invited into the kingdom of God.

Salvationists have historically accepted this calling to celebrate such "love feasts" outside ecclesiastical boundaries – or to say it differently, to bring the Church to the world. Without this inclusive infiltration the Church cannot claim a true universality. The catholic Church must be an *incarnational Church*.

Incarnation implies inclusion. By its very meaning and nature, entering into the human situation incarnationally is not a selective procedure. Everyone and everything is touched by it. After all, the whole frustrated Creation waits to

be cut loose from its bondage to receive the glorious liberation of the children of God (Ro. 8:20-21). The universal Church, which fully embraces the incarnation of God in Christ, is a Church that redemptively embraces the whole world, the full subject of God's love.

We need to say goodbye to the days of a narrow evangelicalism which focuses on things considered adequately "spiritual" in a narrow sense, an evangelicalism that has a weak theology of Creation or one disconnected from the scope of redemption, an almost gnostic, disembodied evangelicalism that gives up on the world and retreats from it. We need an evangelicalism that embraces the world in Christly ways, helping to liberate the captives, restore the fallen, heal the broken, and build the future. The catholic Church is *a missional Church*. As Salvationists would say it in the words of one of its longstanding choruses (*The Song Book of The Salvation Army*, American edition, 1987, Song 821, chorus):

For the world, for the world, Jesus died, Jesus died,
 For the world, for the world, there is room in Jesus' side.
 All the world to save, to battle we will go,
 And we ever will our colors boldly show,
 With a trumpet voice we'll let the millions know
 There's salvation for the world.³

Conclusion

What I have attempted to do in this paper is to show that, far from being a departure from a truly orthodox view of the Church, Salvationist ecclesiology is solidly grounded in the biblical understanding of the Church, and Salvationist history richly demonstrates a particular expression of "the holy catholic Church."

Yes, we have our "peculiarities." They arose at the time as concrete ways to bring the essentials of ecclesiology to a context that required different cultural garb or a more relevant methodology. In order to keep our ecclesiology authentic, we must not become enthralled by the peculiarities themselves. They have value only to the extent that they facilitate the Church's essential calling.

Our peculiarity of military terms, methods, and structures was a highly effective way to maintain unity of purpose and action as the movement expanded rapidly in hostile environments and personal sacrifice for the mission was the norm. But our "militarism" should never be valued in and of itself, or seen as

sacred. On the contrary, it should undergo constant evaluation and transformation so that it serves what is essential: the mission.

Our social service and action came into being as a missional response to the brokenness of the human community, as a concrete expression of a truly catholic Church, and as an outpouring of hope. As such, it must never be anything other than an apostolic ministry of the Church and an integral expression of the inclusive gospel.

Our holiness lifestyle came into being in response to the scriptural call to holiness and a mission field that only the saints could embrace for God. The danger is for the lifestyle to become a style without a life. Cultural definitions of holiness become rigid in a culture where they are now seen as only retreats from meaningful interaction. Our holiness lifestyle must, in the current context, be both counter-cultural and compassionate.

Our peculiar music arose to appeal to the poor and working classes of the day. The driving motivation was to reach these groups in ways to which they could relate. The music and words themselves, while an important part of our legacy of sacred music and hymnody, often do not relate to a culture that we may be trying to reach, or need to reach, in our day. To continue to sing these songs and play that music may, in that setting, actually repel the outsiders and propel the corps more and more into a cultural enclave.

These are examples of our peculiar traditions standing in the way of our authentic identity. The key to our being an expression of "the holy catholic Church" lies in our understanding our calling as a people and our adopting and updating "peculiarities" that enable us to fulfill that calling in our day.

Notes

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1. George H. Doran, *Echoes and Memories* (New York, 1925), p. 65.
2. Emil Brunner, *The Christian Doctrine of the Church, Faith, and the Consummation*, trans. David Cairns (Philadelphia: The Westminster Press, 1960), p. 126.
3. The Songbook of The Salvation Army, American edition, 1987, Song 821.

Holiness and the Ethical Dimensions of Brengle's Eschatology

R. David Rightmire

The name Samuel Logan Brengle (1860-1936) has traditionally been associated with The Salvation Army's teaching on entire sanctification. Although the importance of his contribution to the development of Army holiness doctrine has been established elsewhere,¹ what is less well known are the ways Brengle's holiness priorities influenced other areas of his theology. This article explores the effect of Brengle's pneumatology on his eschatological understanding, by examining a variety of passages from primary source materials. Although providing no systematic presentation of his theology, Brengle's numerous writings evidence a characteristic "sanctified sanity" in his understanding of eschatology.

1. Holiness and the Ethical Kingdom

Brengle's holiness theology modified his understanding of the kingdom of God. He came to hold a postmillennial view of eschatology, emphasizing the present reign of Christ, a position characterized by an optimism of grace, which was grounded in the transforming presence and power of the Holy Spirit. He maintained a belief in the present working of the triune God within history, leading to final victory. This perspective was conditioned by his own experience of entire sanctification:

Many of God's children are longing for Jesus to come in Person, visi-

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bly to lead His hosts to victory. But ever since that wonderful morning forty-five years ago when He baptized me with the Holy Ghost and fire, purifying my heart and revealing Himself within me, I have felt that He meant to win His triumphs through dead men and women – dead to sin, to the world, to its prizes and praises; and alive to Him, filled with His Spirit, indwelt by His presence, burning with His love.... I expect the true Vine to show forth all its strength, its beauty, its fruitfulness *through the branches*. I do not expect the love of the Father, the eternal intercession of the risen and enthroned Son, the wise and loving and ceaseless ministry of conviction, conversion, regeneration and sanctification of the Holy Ghost ... to fail. Jesus is even *now* leading on His hosts to victory, Hallelujah!²

In a letter dated January 1935, Brengle further delineated his eschatological perspective, marked as it was by an optimism amidst present darkness: "Mind, I do not say that Christ is not coming and that very soon, but do not be carried away with those who are all the time studying the signs. Personally, I feel it very probable that there are mightier revivals to come upon us than the world has yet ever known ... I am a pessimistic optimist."³

Brengle's eschatology was shaped by the theology of John Wesley, as mediated to him by his teacher/mentor, Daniel Steele, prior to any contact with The Salvation Army. Nonetheless, he shared with William Booth a postmillennial vision for the Army in relation to worldwide revival.⁴ The following passage evidences his understanding of the eschatological dimensions of holiness revivalism:

The world and the church look to the Army for spiritual leadership. Large sections of the church have lost spiritual vision and power. Other sections are looking and praying for Jesus to come in Second Advent power and glory to save us. But my own belief is that He is waiting for His people to humble themselves, confess their leanness of soul, reconsecrate themselves for the great task, receive the Holy Ghost, and believe in the Holy Ghost and in the unseen presence of Christ. If we give ourselves day and night to glad, believing, expectant prayer and whole-hearted work for souls, we shall find that He is with us in old-

time power.⁵

Brengle understood holiness as the power by which the world would be won for Christ, and he believed that this emphasis was the hallmark of Salvation Army mission: "To this doctrine and experience The Salvation Army has been committed from the beginning ... and one of the chief secrets of its world-conquering power."⁶ For him, there were eschatological dimensions to the spread of holiness: "And the whole earth is waiting for the men and women ... who live in Christ and in whom Christ lives. When the world is filled with such men or controlled by them, then, and only then, will strikes and wars, and bitter rivalries and insane hatreds, and disgusting and hellish evils cease, and the promise and purpose of Christ's coming be fulfilled."⁷

For Brengle, the kingdom of God has come to earth through the work of the Holy Spirit in the experience of entire sanctification, manifest in lives of self-sacrificial love. He wrote:

The word of the Lord came to multiplied thousands of humble, unknown lads and lassies in kitchens and laundries, in mills and mines, and markets, in stores and factories and offices, on shipboard and on farms, and made them mighty in simple faith and burning love and Christlike unselfishness to confound the wisdom and cast down the strength of this world, and to establish the kingdom of heaven upon earth.⁸

Thus, there are personal and social implications to holiness, eschatologically understood, as reflected in Brengle's meditation on Matthew 21:12-13:

This cleansing of the temple is but a type of His cleansing energies of the world. He came to cleanse men from their sin. Brother, know you not that you are the temple of God!.... When He came into the world, man was ... enslaved.... But before the impact of His Spirit slavery has vanished from all forward-looking nations and will vanish from the earth. Woman is no longer a chattel for her husband but has entered into her rights as a human being.... He will yet make the world a temple of God in which all men shall be brothers and the sacrificial love, pure and just, which burned in His heart shall burn in the heart of redeemed humanity.⁹

With regard to the heightened interest in interpreting end-time prophecy characteristic of many premillennial Christians of his day, Brengle wrote: "Personally, I do not consider it profitable to speculate on questions of that character."¹⁰ He felt that Christian preoccupation with prophecy (understood as foretelling the future) undercut the impetus for evangelism. Writing to his long-time friend, S. Parkes Cadman (well-known radio preacher), Brengle stated: "It seems to me the church is confronted by two great evils, one by much destructive teaching of the so-called modernism, and puerile prophetic teachings of many of the premillennialists the other."¹¹ Elsewhere, Brengle decried premillennial eschatology as a hindrance to revival: "Other sections [of the church] are looking and praying for Jesus to come in Second Advent power and glory to save us. But my own belief is that He is waiting for His people to humble themselves for the great task [revival], receive the Holy Ghost, and believe in the Holy Ghost and in the unseen presence of Christ."¹² Although acknowledging the fact that anticipation of the promised return of Christ may motivate some to live lives pleasing to God, Brengle emphasized the abiding presence of the triune God, experienced in entire sanctification, as the true motive power for holy living:

Some people lay great stress upon the second coming of Christ as an incentive to fine and holy living, and I would not minimize this ... [but] when the Holy Guest abides within, the Father and the Son are there too; and what finer, and more searching and sanctifying incentive to holy living can one have than this indwelling presence of the Father, Son and Holy Ghost, as Guest of the soul?¹³

Biblical prophecy, for Brengle, was not so much God's blueprint for the future (*contra* dispensationalism), but a summons to ethical living in the present. Illuminated by the Spirit, the sanctified Christian is enabled to understand the present implications of eschatology. Brengle maintained that:

Many students of prophecy think the prophets have put into our hands a God-given telescope, through which we can peer into the future and foresee the course of all coming history to the utmost bounds of time, and they prepare elaborate charts and write no end of books and make learned mathematical calculations, and often fix dates for the end of all

things, but I have never been helped, but rather confused, in trying so to interpret the great prophets. Their value to me ever since God sanctified me has appeared to consist not in the light they throw upon generations yet unborn, but the light they throw upon my own generation.¹⁴

Thus, rather than foretelling the future, the main purpose of prophecy is to reveal the present implications of God's character and will. About the prophets, Brengle wrote: "Their prophecies are meant to enable me to understand the present, to recognize my own duty, to interpret the will and ways of God to the men of my own generation.... There is an element of foretelling in the messages of the prophets, but the infinitely greater element was that of forthtelling, revealing God Himself, His character, His holiness..."¹⁵

For Brengle, the kingdom of God is not only a future hope, but also a present reality for those who submit to Christ as King, and are indwelt by his Spirit. Despite the forces of evil arrayed against it, the kingdom is being established by means of salvation warfare. In light of the chaos and corruption of the world of his day, Brengle reflected on the words of Isaiah 9:6-7: "Unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders, and His name shall be called Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of His government and peace there shall be no end." In relation to these verses, he wrote:

Jesus came and Jesus lives, and Jesus reigns in spite of the fact that there is a rebellion against His government on every hand. The government is on His shoulders. He is bearing the burden. He is in the battle. Oh, the joy of helping Him bear the burden, of standing by His side and under His banner in the battle! We shall win.... Wars shall end; tyrannies and oppressions shall perish. Spiritual ignorance and darkness shall pass away like the shadows of night before the rising sun. Sin shall be unmasked and destroyed and Satan overthrown and bound, and the peace and government of Jesus shall surely if slowly prevail.... You and I may not live to see it all, but we are hastening it. Every child we lead to Jesus, every sinner we get saved, and every soul we help get sanctified, extends His government and adds "We are workers together with God," and He cannot fail.¹⁶

Brengle looked forward to the eschatological day of peace prophesied by Isaiah,¹⁷ but saw such as hastened by the faithfulness of the church. Every lowly Salvation soldier who loves God and man and follows Jesus in doing good helps to hasten that day.... And I thank God for every lowly brother and sister in Christ, every comrade fighting sin, fighting for goodness, battling against worldliness and pride, and folly and indifference. We are on the winning side. We shall conquer though we die, and we hasten the consummation of "that one far-off, divine event toward which the whole creation moves."¹⁸

He thus believed that the establishment of God's kingdom was not without cost: "When the word of the Lord comes to a man it means honor and dignity and joy, but it also may mean sorrow and trial and long and sore discipline, which, if willingly embraced, will mean final and eternal and unspeakable honor and dignity and joy."¹⁹ Brengle maintained that Christ not only calls his followers to self-sacrificial service, but empowers them by his indwelling presence: "He calls them to be good soldiers, counting not their lives dear unto themselves, but to be ready to lay down their lives for His sake, and for the sake of the lost ones who are dear to Him for whom He died. He calls them to lofty endeavor, high adventure, supreme sacrifice, uttermost devotion. He has gone before, and now goes with all who will go with Him."²⁰

Brengle also believed that God's kingdom, as a spiritual reality, is established by love, not signs and wonders. Social transformation is thus made possible by the work of the Holy Spirit, changing hearts that have freely responded to Christ's love manifest in Spirit-filled Christians. To those Christians who were discouraged by the increasing depravity of humankind, and a seeming lack of response to the gospel, he wrote:

His kingdom is a moral and spiritual kingdom, and is to be won and established by love ... and cannot be established by force or spectacular display. I sympathize with those whose hearts are heavy because of the slow progress of His conquests; and I understand how many, discouraged by the apparent hopelessness of winning the world by the preaching and living out of the Gospel, look and long for His second Advent in flaming power and glory as the only means left for the overthrow of

His enemies and the conquest of the world, but personally I look for no such spectacular victory.... He will conquer, but only by the Cross. He will come in great power and great glory some wondrous day, but not to change the hearts of men, which can only be done by His Cross. He will come to judge. He forever foreswore the spectacular way, when he refused to cast Himself down from the pinnacle of the temple at Satan's bidding, and chose the lowly, painful way of loving sacrifice.²¹

2. The Ethical Kingdom: Present and Future Implications'

The present dimensions of the kingdom of God were, for Brengle, intimately connected to the resurrection life and power of Jesus Christ. When dealing with the doctrine of the resurrection, he rightly viewed the raising of Jesus from the dead not only as signaling his victory over the grave, but also as the source of the believer's resurrection life and hope. Recognizing the essential role this doctrine plays in the Christian gospel, Brengle underscored its evidences (both objective and subjective) and implications. With regard to the former, he wrote:

1. We know it by the testimony of them that saw Him.... 2. We know it by the fact that though they were poor and unlearned, despised and hated, and at first bewildered and confounded by the death of their Master, that ... [they] were joined together in a far stronger more vital and joyous union, after the death of Jesus, than when He was with them in the flesh. 3. We know it by the church dating back to fifty days of the death of Jesus, and built upon the faith that He arose from the dead 4. But the most vital evidence ... is that which is given to us individually with the baptism of the Holy Spirit.²²

Brengle also wrote about the "practical lessons," or implications of Christ's resurrection:

1. The first and plainest lesson we learn is that of immortality. In the presence of the risen Christ we can confidently say, death does not end all.... 2. But there is a deeper lesson than this....The apostles labored constantly to make men see and know that the soul, while yet in the body, may enter into the resurrection power of Jesus and rise and walk with Him in newness of life.²³

It is important to note this equating of entire sanctification with being "filled with resurrection power and saved to the uttermost." Such resurrection power is available now, bringing freedom from the limitations of the carnal nature. There is a dimension of heaven to be experienced in the present appropriation of holiness, which provides hope for what lies beyond the grave: "We can die to sin and be altogether spiritual and holy, and can live the life of heaven here upon earth...."²⁴ The present possibilities of this resurrection life and power, involve obligations that can only be fulfilled by the indwelling presence of the Spirit. Christians, as extensions of Christ's incarnation, are empowered by the Spirit of Jesus to manifest his self-sacrificial love to the world. Along these lines, Brengle wrote about the obligation of present holiness:

Paul tells us that the same power which raised Christ from the dead is in us who believe (Ephesians 1:17-20)... Since Jesus rose from the dead and ascended on high, He puts at my disposal the same power to do and suffer His will that His Heavenly Father gave to Him.... It is His purpose that we should ... sustain the same relation to Him now that He sustained to His Heavenly Father in the days of His humanity; that we should be baptized with the same Spirit, and preach with the same authority, and secure the same results, and gain the same final end and eternal victory, and at last sit down with Him on His Throne forevermore. This being so, I am under as much obligation now to be holy, to be empowered by the Spirit ... as I shall be in Heaven.²⁵

In reflecting on the triumph of the "Second Adam" (Christ), as recorded in Romans 5:12-17 and 1 Corinthians 15:22, Brengle contrasted the death of Abel and the resurrection of Jesus, in order to show how the latter provides moral purpose and hope for the universe: "Looking at the death of Abel there seems to be no moral purpose in the universe.... In the resurrection of Jesus we see the supremacy of moral purpose; that this purpose embraces two worlds and cannot be defeated...."²⁶ Thus, Jesus' resurrection is the basis of eternal life and hope: "He [Christ] revealed the reconciling, redeeming love of God in His death. The murderous, blind hate of man could kill Him, but not the love He brought from the Father, that was deathless. But He revealed the power of God unto uttermost, eternal salvation, by His resurrection.... Because He lives, hope cannot die."²⁷

Despite the optimism of grace evidenced in Brengle's understanding of the present and future dimensions of the kingdom, he was realistic about the ultimate consequences of sin for those who refused to submit to Christ as King in this life. When dealing with the topic of the future state of the wicked, Brengle opposed the "widespread and growing tendency to doubt either the existence of hell or endless punishment of the wicked." He addressed "the old-fashioned Universalist" who maintains that "all men enter into a state of blessedness the moment they die." He also dealt with annihilationism and "conditional universalism." The latter theory, also known as "the doctrine of eternal hope," viewed punishment in the after-life as having a remedial purpose, and that eventually all would be saved.²⁸ In contrast, Brengle believed in the conscious, endless punishment of the wicked, making his case for the "biblical" view *versus* the alternative theories:

The old-fashioned Universalist who believed that all men enter into a state of blessedness the moment they die, whether they be righteous or wicked, has about vanished. But others, with errors even more dangerous, because seemingly more agreeable to natural reason and man's inborn sense of justice, have come to take his place to weaken men's faith in the tremendous sanctions and penalties of God's holy law, and there seems to be a widespread and growing tendency to doubt the existence of hell, and the endless punishment of the wicked. There are those who believe in annihilation, or extermination, of the wicked. They say there is no eternal hell, though they do not believe that the wicked enter into a state of happiness after death, but on the contrary are immediately or eventually blotted out of existence. Then there are those who hold the doctrine of "eternal hope." They believe that the wicked will be punished after death, possibly for ages, but that in the end they will all be restored to the favor of God and the bliss of the holy.... There is something so awful about the old doctrine of endless punishment, and such a seeming show of fairness about these new doctrines, that they appeal very strongly to the un sanctified heart, and enlist on their behalf all the sympathies and powerful impulses of the "carnal mind," which is "enmity to God, and is not subject to the law of God..."²⁹

As always, Brengle used scripture as his primary religious authority to establish his position:

In discussing this subject we should stick to the Bible. All we know about the future state is what God has revealed and left on record.... Human reason as well as human experience fails us, and we can put no confidence in the so-called revelations of spiritualism or the dreams of sects who pretend to be able to probe the secrets of eternity. So that if the Bible does not settle the question for us, it cannot be settled. The Bible teaches that there is to be punishment for the wicked after death, and that this punishment is one of which they are conscious.... The Bible further teaches that there is to be punishment for the wicked after death, and that this punishment is endless.³⁰

For Brengle, however, the doctrine of future punishment had a motivational purpose. He wrote:

Two powerful motives which the Holy Ghost uses to lead men to accept the Savior and renounce all sin, are the hope of everlasting blessedness and the fear of eternal woe. These motives may in time in the heart of a Christian be swallowed up in a higher motive of love and loyalty to God, but they always remain as a framework.... Such has always been the effect of the doctrine when proclaimed in the power and pity and love of the fire-touched lips of holy men and women ... But let men ... begin to tone down this doctrine, and then old-fashioned Bible conviction for sin ceases, the instantaneous and powerful conversion of souls is laughed at, the Holy Ghost is forgotten....³¹

He maintained that hell was ultimately the result of failure to receive Christ as Savior and to submit to him as Lord. God as the "Moral Governor of the universe," is obligated to mete out punishment for sin, particularly when his redemptive overtures are met with "determined resistance."³²

According to Brengle, hell is the necessary result of humanity's sinfulness, by which he means, not only voluntary transgressions of God's moral law, but also self-chosen alienation and estrangement from God: "Hell is not an arbitrary place of torment created by a jealous God. It is the wretchedness, the loneliness, the homelessness, the darkness, the deprivation, wrong-doers inevitably

bring upon themselves and into which eternally fall if they do not turn from unrighteousness and sin.”³³ In response to those who object to the eternity of the doctrine of hell, he wrote:

But someone objects that God is not just to punish a man forever for the sins he commits in the short period of a lifetime. And when he thus speaks of sins he possibly means such gross sins as lying, cheating, swearing, murder, adultery, and such like. But it is not for these sins that men are sent to hell Men are sent to hell by the weight and pull of their self-chosen evil and discordant nature and character, because they will not repent and turn from sin to God. They are filled with unbelief which begets pride and self-will, and are out of harmony with and are in antagonism to God and all His humble, obedient servants. They will not come to Jesus that they may be saved from sin and receive a new heart and life.³⁴

Bregle not only underscored the moral nature of God, but also his mercy toward sinners. Unfortunately, those who do not avail themselves of his grace, eventually reap the results of habitual patterns of sinning:

Not until all His judgments, and warnings, and entreaties and dying love have failed to lead them to repentance and acceptance of the Savior, and they have utterly refused the eternal blessedness of the holy, does God cease to follow sinners with tender mercies. By obstinate sin they come to hate the thing God loves, and to love the thing God hates, and so become as dead to God’s will and holiness, and to His plans for them.... If sin is such a crime – and the Bible teaches that it is – then God, as the Moral Governor of the universe, having provided a perfect way, and done all He could to persuade men to turn from sin now and forever, if He only meets with their determined resistance, is under obligation to place them under sentence of punishment, to oppose them, and put them away from His holy presence and the society of holy men and angels forevermore, where they can no more breed moral and spiritual pestilence and disturb the moral harmony of God’s government and people.³⁵

Thus, Bregle believed that a person’s choices will find their fulfillment in their

final destination. In a letter to his wife, Lily, written in 1912, Sam wrote about the importance and significance of human free will in this regard:

We are on trial to develop moral character... And so with everything, our business, our social relations, everything; everything has good and evil lurking within it, just according as we use or abuse it. And herein lies our greatness, our kingship, our likeness to God: that we can choose; but here also lies our awful and constant danger: that we shall selfishly choose our own will instead of God's will and pleasure. God's will means universal good and well-being; ours means selfishness, narrowness, corruption, loneliness, alienation from God – a dead sea – hell.³⁶

Further, Brengle believed that certain choices preclude one's options, as is evident in the verses of an anonymous poem he cited:

Choose I must, and soon must choose,
 Holiness, or Heaven lose.
 If what Heaven loves I hate,
 Shut for me in Heaven's gate.
 Endless sin means endless woe,
 Into endless sin I go,
 If my soul from reason rent,
 Takes from sin its final bent.

As the stream its channel grooves,
 And within that channel moves,
 So does habit's deepest tide
 Groove its bed and there abide.

 Light obeyed increaseth light;
 Light resisted bringeth night.
 Who shall give me will to choose.
 If the love of light I lose.³⁷

In affirming the principle that eternal destiny is a culmination of a person's present choices, Brengle wrote: "We are now becoming what we shall ever be – lovers of God and the things of God, or haters of God and the things of God."³⁸ In fact, he goes as far as to say that people who have, through habitual choices,

ended up in hell, would not be happy in heaven: "I believe that such a person would possibly be more unhappy in heaven than in hell."³⁹

It is clear that Brengle's eschatology involved the dreaded specter of "the 'everlasting shame and contempt' and the eternal torments that shall come upon the ungodly." In light of this fate awaiting the unsaved, he consistently urged the unconverted to: "Flee to Jesus. Repent and believe." By repentance, he meant "a godly sorrow for sins, that makes you forsake them and give them all up ... that makes you confess them and turn from them forever. Now God says, if you will honestly do this, He will forgive you and make you His child."⁴⁰ Brengle maintained that "men and women are always walking along the brink of an abyss into which, if we are not careful, we may fall forever." In the meantime, God is at work by means of prevenient grace, through the agency of his Spirit, not only to make humanity aware of its sinfulness, but also to "make us stop and think of eternal things and not to be careless and indifferent and fooling away precious time and opportunities on the very brink of hell."⁴¹

Although Brengle's eschatology took seriously the future and ultimate consequences of life choices, he primarily emphasized the present possibilities of grace to transform the world through the working of the Holy Spirit. Brengle's postmillennial eschatology was influenced by his holiness theology, causing him to view the kingdom of God as partially realized in this life, by those who have submitted themselves to Christ's reign on earth, and through the presence and power of his Spirit, serve as agents of the New Creation.

Notes

1. For an in-depth assessment of Brengle's teaching and influence, see: R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle* (Alexandria, VA: Crest Publications, 2003).
2. Samuel L. Brengle, "Looking Backward and Forward After Seventy Years!" *Staff Review* (January 1931): 47; Brengle, *The Guest of the Soul* [originally published in 1934] (Atlanta: The Salvation Army, 1992), p. 112.
3. Quoted in Sallie Chesham, *Peace Like a River* (Atlanta: The Salvation Army, 1981), p. 191.

4. For Wesley's postmillennial perspective see: Randy L. Maddox, "Nurturing the New Creation: Reflections On a Wesleyan Trajectory," in *Wesleyan Perspectives on the New Creation*, edited by M. Douglas Meeks (Nashville: Kingswood Books, 2004), pp. 34-42. Daniel Steele was also a strong supporter of postmillennial eschatology. Steele's *Antinomianism Revived* (1887) took to task the doctrines of Calvinism and premillennialism that were popular among the Bible and Prophecy movement of his day. Kenneth O. Brown, "Daniel Steele," in *The Historical Dictionary of the Holiness Movement*, edited by William Kostlevy (Lanham, MD: Scarecrow Press, 2001), p. 246. For an in-depth assessment of Booth's eschatological understanding, see: Andrew S. Miller III, "The Good Time Coming": The Impact of William Booth's Eschatological Vision," Master's Thesis, Asbury Theological Seminary, December 2005.

5. Samuel L. Brengle, "A Revival In Every Salvation Army Corps," *Officers' Review* 2:6 (November-December, 1933): 486.

6. Samuel Logan Brengle, *Love Slaves* [originally published in 1923] (Atlanta: The Salvation Army, 1982), p. 70.

7. Brengle, *Love Slaves*, p. 17.

8. Brengle, *The Soul-Winner's Secret* [originally published in 1903] (Atlanta: The Salvation Army, 1988), p. 103.

9. Samuel L. Brengle, "Pennings of a Prophet: Cleansing the Temple," *War Cry* [NY] (May 21, 1938): 6.

10. Letter to Mrs. Samuel Martin, Morris Run, PA, 3/5/35, quoted in Sallie Chesham, *The Brengle Treasury* (Atlanta: The Salvation Army, 1988), p. 186.

11. Letter to Rev. S. Parkes Cadman, Brooklyn, NY (April 10, 1934). Quoted in Samuel Hewitt (editor), "Letters of Commissioner Samuel Logan Brengle, D.D." Unpublished manuscript (Salvation Army National Archives, Alexandria, VA; n.d.), p. 119.

12. Brengle, "A World-Wide Revival," *Officer's Review* (November-December, 1933) reproduced in Allen Satterlee (ed.), "Pentecost and Beyond: Collected Writings of Commissioner Samuel Logan Brengle," Unpublished manuscript (Alexandria, Va: The Salvation Army National Archives, nd.), p. 15.

13. Brengle, *Guest of the Soul*, p. 65.

14. Samuel Logan Brengle, *Ancient Prophets: With a Series of Occasional Papers on Modern Problems* [originally published in 1929] (London: The Salvation Army, 1930), p.

7.

15. Brengle, *Ancient Prophets*, p. 8.
16. Samuel L. Brengle, "'His Shoulders,'" *Wår Cry* [NY] (November 15, 1924): 3, 13.
17. The establishment of Christ's kingdom involves not only spiritual warfare in the present, but also his ultimate victory over all evil, and the full consummation of God's good purposes: "He has a program. He is not a muddled, uncertain leader. He knows where He is going, to war with 'principalities and powers, and rulers of the darkness of this world.' His goal is ultimate victory, the overthrow of the foolish and abominable idolatries; torturing superstitions; political, ecclesiastic, economic, and social despotisms; every debasing, shameful, enslaving vice; and every proud and haughty thing that would exalt itself against the knowledge of God and His Christ. And when victory is won, he is going home to the throne and to a universal dominion of righteousness, holiness, love, joy, and peace forevermore. Hallelujah!" Samuel Logan Brengle, *At the Center of the Circle: Selections of Published and Unpublished Writings of Samuel Logan Brengle*, edited by John D. Waldron (Kansas City: Beacon Hill Press, 1976), p. 40.
18. Samuel L. Brengle, "The Triumphs of Peace as Foreseen by Prophets and Poets," *Wår Cry* [NY] (November 13, 1926): 5.
19. Samuel L. Brengle, "When the Word of God Comes," *Wår Cry* [NY] (July 25, 1903): 2; Samuel L. Brengle, *Resurrection Life and Power* [originally published in 1925] (Atlanta: The Salvation Army, 1981), p. 133.
20. Brengle, *At the Center of the Circle*, p. 40.
21. Samuel L. Brengle, "The Disappointed Angels," *Wår Cry* [NY] (December 22, 1917): 13; Brengle, *Resurrection Life and Power*, pp. 90-91.
22. Samuel L. Brengle, "The Resurrection," *Wår Cry* [NY] (March 29, 1902): 7. Reprinted as "Lessons of the Resurrection," *Wår Cry* [NY] (March 26, 1910): 10; Brengle, *Resurrection Life and Power*, pp. 10-11.
23. Brengle, "The Resurrection," p. 7; Brengle, *Resurrection Life and Power*, pp. 12-13.
24. Brengle, "The Resurrection," p. 7; Brengle, *Resurrection Life and Power*, pp. 12-13.
25. Samuel L. Brengle, *Heart-Talks On Holiness* [originally published in 1897] Atlanta: The Salvation Army, 1988), pp. 95-97.
26. Samuel L. Brengle, "The Death of Abel; the Resurrection of Jesus," *Wår Cry* [NY] (May 30, 1925): 5.
27. Samuel L. Brengle, "Resurrection Life and Hope," *Wår Cry* [NY] (April 16, 1927): 7, 14.

28. Samuel L. Brengle, "Future Punishment: Is It Endless?" *War Cry* [NY] (December 31, 1892): 2.
29. Samuel L. Brengle, "Future Punishment: Is It Endless?" p. 2; Samuel L. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 1] *Officer* 27:6 (December 1918): 507; cf. Brengle, *Love Slaves*, pp 19-20.
30. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 1] pp. 508-509; cf. Brengle, *Love Slaves*, pp. 2-21, 23.
31. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 1] p. 510; Brengle, "Future Punishment: Is It Endless?" p. 2; Brengle, *Love Slaves*, pp. 25-27.
32. Brengle, "Future Punishment: Is It Endless?" p. 2.
33. Samuel L. Brengle, "Did Lincoln Believe in Hell?" *War Cry* [NY] (February 13, 1926): 7.
34. Samuel L. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 2] *Officer* 28:1 (January 1919): 58; cf. Brengle, *Love Slaves*, pp. 27-28.
35. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 2] pp. 58-59; Brengle, *Love Slaves*, pp. 28-30.
36. Letter from Redlands, CA, July 12, 1912 in William Clark (ed.), *Dearest Lily: A Selection of the Brengle Correspondence* (London: The Salvation Army, 1985), p. 110.
37. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 2] p. 60; Brengle, *Love Slaves*, p. 33.
38. Brengle, *Resurrection Life and Power*, p. 27.
39. Brengle, "Hell: What the Bible Says About Future Punishment," [Part 2] p. 59; Brengle, *Love Slaves*, p. 31.
40. Samuel L. Brengle, "One Look At a Man From Hell," *War Cry* [NY] (January 23, 1892): 10.
41. Brengle, "Pennings of a Prophet," *War Cry* [NY] (May 7, 1938): 6.

Eschatological Ethics: The Army's Hospitable Legacy

Andrew S. Miller III

Implementing a historically informed social ethic is possibly the greatest challenge facing the contemporary Army. How does the ethical task set before the Army function distinctively within the kingdom of God? Is there a connecting point between the diverse ministries of The Salvation Army? An example of this diversity is the various ministries of the Lexington, Kentucky Corps. This corps is not only a place of worship but also an after school program, day care, food and clothing center, a shelter for women and families, emergency relief center, and provides these services and outreach programs to the Spanish speaking population of the community as well. This specific corps is indicative of the Army's global activity since the development of the "social wing" in 1890. This paper will seek to understand the origins of this holistic¹ approach to urban ministry with the aim of putting forward a proposal for the contemporary Army's ethical perspective.

The Holistic Evolution of the Army's Ministry

In July 1865 an opportunity came for William Booth to preach a series of revival meetings in London's East End. Booth's heart ached for the people of this area, He illustrated this passion for these people:

In every direction were multitudes totally ignorant of gospel, and given up to all kinds of wickedness.... A voice seemed to sound in my ears,

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"Why go ... anywhere else, to find souls that need the Gospel? Here they are, tens of thousands at your very door. Preach to them, the unsearchable riches of Christ. I will help you – your need shall be supplied."²

The negative effects of the industrial revolution had disabled this area, much like Booth's hometown of Nottingham. The industrialized urban areas of England fostered the poverty of the lower classes in what Booth later called the "submerged tenth." Thus, a great wall gradually appeared between the established Victorian churches and the lower classes of England.³ Philip Needham notes: "As the lower classes became more and more estranged from the Church, an intense contradiction became apparent – a contradiction between the message of God's acceptance of all men through Christ and the obvious middle and upper-class self-interest of those who espoused that message."⁴

With the founding of the East London Christian Revival Society the Booths' primary motivation was to preach the gospel to the poor of London's East End; a segment of the population that was generally neglected by the Victorian church. This group would eventually become The Christian Mission, and their purpose was strictly evangelistic. The Army had "preaching stations" and not churches, and their converts were supposed to be channeled into the life of the Victorian churches. The initial plan of the Booths did not include starting a separate denomination, but their pragmatism forced them to welcome their converts who were rejected by the established churches. William Booth demonstrates this desire: "My first idea was simply to get people saved, and send them to the churches. This proved at the outset impracticable. 1. They [the converts] would not go when sent. 2. They were not wanted. And 3. We wanted some of them at least ourselves, to help us in the business of saving others. We were thus driven to providing for the converts ourselves."⁵ It is important to note that William Booth was primarily interested in the spiritual condition of the people to whom he ministered, and he had yet to develop a theology that incorporated the alleviation of social dilemmas.

When within thirteen years The Christian Mission grew to include 75 preaching stations and 120 evangelists and when in 1878 The Christian Mission changed its structure to correspond to the military metaphor, "The Salvation

Army,"³ Booth's theology began to move from individual categories to institutional categories.⁶ Indeed, William Booth saw his Salvation Army as institutionally sanctified to bring about the kingdom of God on earth. Within eight years of the 1878 name change, The Salvation Army exploded to include 1,749 corps⁷ and 4,129 officers.⁸

Though The Salvation Army continued to grow, it was not until 1889 that its social ministry developed an institutional structure. In the early 1870s, William Booth established five food shops that provided cheap food for the poor. These soup kitchens, known by their slogan "Food For the Millions," were under the supervision of William Booth's son and eventual successor, William Bramwell Booth. These shops were a financial disaster and were closed in 1877. Robert Sandall notes that as a result The Salvation Army actually turned people to another group called the Charity Organization Society.⁹ Due to the extreme poverty that was ravishing the people of their mission field, particularly London's East End,¹⁰ the eschatologically-focused Salvationist movement was bound to respond to the greater social problems in the world. All the work of The Salvation Army was done in light of the final end (*eschaton*). In light of the desired end (i.e., the salvation of souls and the imminence of Christ's millennial reign) the means to produce it had to more dramatically engage its culture. They could not possibly work in the midst of a people who were struggling within poverty and social oppression for long with a singular focus on "souls" without recognizing the necessity that social and physical problems needed relief. The Salvation Army operated more from a functional or pragmatic basis than a theoretical base. The great goal of Salvationist mission is an eschatological aspiration. Booth and the early Army desired to save every person's soul in the world with the help of God. This primary desire to "save souls" is an eschatological concern.

Foreshadowing later work, The Salvation Army in Australia, on their own initiative, established and sustained a recovering home for released prisoners in December of 1883.¹¹ Another precursor of Salvation Army social activism came between 1884 and 1885 when, because of insights gained from a new rescue home for prostitutes, The Salvation Army launched an assault on "the world's oldest profession." This crusade further highlighted the existence of a

white slave trade in England, and with the help of investigative reporter W.T. Stead, The Salvation Army exposed the underground operation.¹² The Salvation Army forced the hand of Parliament to raise the age of consent from thirteen to sixteen.¹³ By establishing a rescue home for prostitutes, in 1884, the Army began a journey toward an institutional embrace of a social mission in 1890.¹⁴ Pamela J. Walker observes that between 1884 and 1890 "the Army had established rescue work, shelters, food depots, and other programs to relieve distress and to exert a religious influence on those believed to be too burdened to seek it on their own. From 1884, The Salvation Army slowly shaped a dual mission of social services."¹⁵ In her book *Booth's Boots: Social Service Beginnings in The Salvation Army*, Major Jenty Fairbank discusses several areas of Salvation Army social work: poor relief, the rescuing of prostitutes, maternity work, anti-suicide ministry, reconciliation ministry, ministries to juvenile delinquents, prison ministry, sheltering ministries, ministries to the unemployed, and work with alcoholics. Seven of these ministries found their beginnings before 1890.¹⁶ The dual mission was a gradual process, and in 1889 this shift was supported by William Booth's own pragmatic theological articulation in his article titled "Salvation for Both Worlds."¹⁷

The famous article published in 1889 is the articulation of a conclusion that Booth had reached as the result of his recognition that holistic ministry was necessary. This proclamation was not an overnight decision. It is rather a statement of mature theological expression that understood social and spiritual aspects of the Christian message. This holistic theological development was articulated in 1890 with the establishment of the "Social Wing,"¹⁸ a division of Salvation Army ministry that sought to implement the "scheme" expressed in *In Darkest England and The Way Out*.¹⁹ Developing an effectively balanced social wing was no doubt challenging for the pragmatically-minded movement. *In Darkest England* explicitly supported and institutionally expanded on The Salvation Army's existing social ministries that had been operating since 1884.

Eschatology and Holistic Ministry in the Army

When William Booth's universal eschatology came into focus as a result of the transatlantic influences of the American holiness movement between 1870 and 1885 and the American holiness movement experienced a theological shift that placed a new emphasis on pneumatology,²⁰ William Booth and his

Salvation Army also experienced this shift.²¹ This transmitted focus enabled William Booth to view the indwelling power of the Holy Spirit as bringing about change in the whole world. The result was a swing toward a universal eschatology that was motivated to bring about the millennial reign of Christ before the second coming of Christ.²² If the millennial reign of God is seen as waiting for the Christianization of the world and all its social systems, then Christians have a responsibility to act on behalf of that eschatological perspective. Hence, ethical responsibility naturally flows from such a millennial perspective.

Ethics is defined as an attempt to provide principles and appropriate responses for acting rightly in general and specific situations of life.²³ The ethical system that guided William Booth can be broadly seen as teleological in nature. That is an ethical framework that sees the *telos* or end as conditioning and guiding the ethical process needed to bring about that *telos*.²⁴ If William Booth's theological framework is centered in his eschatological vision, then an ethical background is naturally teleological because eschatology is the study of the "last things." Just because an ethical system is looking forward to the last things, does not mean that the present situation diminishes in focus. On the contrary, the end breaks into the present as a guide. Jürgen Moltmann expresses this eschatological hope by stating at the beginning of his treatise on eschatology, "In the end is the beginning ..." and that "Christian eschatology is the remembered hope of the raising of the crucified Christ, so it talks about beginning afresh...."²⁵

William Booth's embrace of millennialism²⁶ coincided with his move toward social activity in the early 1880s. The Army became viably active within the sphere of social ethics in 1884. Thus William Booth's social ethic is directly related to his universal eschatology. How one views God's kingdom in society affects how one is active in the world. By 1890 these combined themes (eschatology and social ethics) were fully developed and representative of the holistic mission that The Salvation Army embodied. In the midst of this development, William Booth's personal eschatology, expressing itself in a concern for souls, was consistently present. In his most explicit eschatological writing, "The Millenium [sic]," Booth illustrates the position of personal eschatology within his universal eschatology: "The most effective methods of advancing the happiness of mankind, and bringing in the Millenial [sic] reign, must be the rule of

God in the hearts and lives of men, and the spread of the principles of righteousness and love."²⁷

The particular way that The Salvation Army promoted the "principles of righteousness and love" was the distinctive approach to social ethics. When these principles were blended with millennialism, a dynamic holistic missiology emerged. William Booth's ethical perspective is, therefore, an expression of his eschatology and is identified in this paper as an eschatological ethic. This eschatological ethic recognizes that the mission of the kingdom is the mission for God's people now. In William Booth's famous article "Salvation for Both Worlds," he elaborates on the incarnational quality of this eschatological ethic: "Christ is the deliverer for time as truly as for eternity. He is the Joshua who leads men in our own day out of the wilderness into the Promised Land, as His forerunner did the Children of Israel thousands of years ago. He is the messiah who brings glad tidings! He is come to open the prison doors. He is come to set men free from their bonds. He is indeed the Savior of the world!"²⁸

Scholarly Disputes

K.S. Inglis and Norman H. Murdoch have contested that William Booth's move to include social ministries was purely motivated by his failure of not having reached the poorest of poor with the gospel, particularly in London's East End. These scholars insist that The Salvation Army's social work beginnings can only be traced to 1890 and the "Darkest England Scheme."²⁹ They explain the reason for social expansion was because William Booth was failing as an evangelist in London's East End. Indicative of this approach is the following statement by Murdoch:

The 1890 scheme differed in kind, and not just in scope, from the temporary handout aid his mission offered, aid he had halted in 1877 when it impeded his revival program. His fixation was on saving souls. Darkest England was a new departure for Booth and for the Army. As its evangelistic program stagnated in the 1880s, social salvation replaced evangelism as the Army's mission.³⁰

One might understand Murdoch's conclusion if he was responding to the possible divorced nature of social and spiritual ministries in the contemporary Salvation Army. It is admitted by most Salvationists that evangelism needs

to find a better-balanced relationship with social work in the contemporary Salvation Army. However, retroactively placing such concerns on William Booth and the early Salvation Army is wrong for at least three major reasons. First, Murdoch ignores the social ministries that existed between 1884 and 1890, which Fairbank has described. Fairbank responds to critics like Murdoch and Inglis³¹ by calling their positions “uninitiated” and “still laboring under the popular fallacy that all Salvation Army social work stemmed from the 1890 scheme...”³² The other ministries mentioned in her book, *Booth's Boots*, might be ignored because of the social-political activity of The Salvation Army in the mid 1880's (i.e. the purity crusade).³³ The early ministries, which began in 1884, prompted William Booth to begin thinking of implementation on an international level.

Second, these theories fail by misinterpreting the later William Booth as only a social reformer. This seems to suggest that William Booth took off his “evangelist hat” and put on a “socio/political reformer hat.” William Booth’s theology might have changed, but he never lost his eschatological focus, as social salvation was an addition to his already established theology of personal salvation. If Murdoch’s logic were followed, one would have to re-explain all of the evangelistic material that flowed from the mouth and pen of William Booth after 1890. Finally, there is not much support for the notion that Booth’s evangelistic work was failing in the 1880s. On the contrary, this was a time of great growth. Between 1878 and 1886 the Army grew to include 233% more corps and 344% more officers.³⁴

Murdoch’s point is not directly aimed at the growth of the Army as a whole. However, he points his argument toward the lack of growth in London. Murdoch makes psychological assumptions about the way Booth would have felt about his work in London. Murdoch imagines: “Failure in London pained Booth; he now denied it. He feared the day when his army might be another sect perpetuating itself.”³⁵ Murdoch provides no empirical proof as to why Booth might ever feel this way. This claim is indicative of this revisionist work that attempts to maintain a conclusion without a sufficient argument. Ann Woodall concedes that the Army in East London numerically diminished, but she shows that the ministry itself had become more effective and incarnational, illustrating this

point through the work of the "slum sisters," a group that lived in the streets with the poorest of the poor in order to reach them with the gospel. Woodall points to numerous outside sources that applauded the Army at this time in London as being very respected for its ministry to the "slummers."³⁶

William Booth's theology accommodated such a shift toward social categories of salvation because of his balanced approach toward universal and personal eschatology. When universal eschatology was expressed through millennial language, it never lacked personal urgency that characterized his early ministry. There is not a "break" in Booth's thinking with the publication of "Salvation for Both Worlds" and *Darkest England*. These sources are the mature articulations of a theology that progressed in light of its eschatological task. The result of this discussion is a holistic ministry that embraced the spiritual and the physical world in a radical way.

The Army and the Paradigm of "Social Work"

The contemporary Salvation Army's self-identity is often blurred by an unnecessary dualism between social and spiritual missions.³⁷ Since 1890 Salvationists have developed a variety of ways for discussing the approach to social and spiritual ministries. The impact of William Booth's eschatology is observed in its ethical self-understanding.

William Booth's first way of distinguishing the social wing was to make it an office unto itself with its own officers and commissioner.³⁸ William Booth himself was seen as the autocratic, connecting link between the various wings of the Salvation Army. Commenting on the development of his own theology he remarked: "I had two gospels of deliverance to preach – one for each world [temporal and eternal], or rather, one gospel which applied alike to both. I saw that when the Bible said, 'He that believeth shall be saved,' it meant not only saved from the miseries of the future world, but from the miseries of this [world] also."³⁹ This quote demonstrates Booth's desire to find and maintain equilibrium in ministry. His autocratic structures, which he felt were a sign of the millennial kingdom,⁴⁰ demanded the delegation and creation of a social wing. Herein lies the problem that has remained with The Salvation Army: in trying to find a "balance," The Salvation Army further dichotomizes social and spiritual ministries. Is it possible that this dichotomy is unduly emphasized as a result of

The Salvation Army's insufficient paradigm of "social services"?

The striving to make the paradigm of "social services" fit into a theological system is arduous. This problem is apparent within the title of the important work edited by Commissioner John D. Waldron, *Creed and Deed: Toward a Christian Theology of Social Work in The Salvation Army*,⁴¹ which compiled a variety of reflections of Salvation Army social ministries. The positive effects of this scholarly reflection are somewhat tainted by the insufficient polarizing paradigm of "social services."⁴²

The important reflections found in *Creed and Deed* begin with a premise, which is flawed, that "social services" is (or should be) the overarching paradigm of Salvation Army social ministry. The paradigm of "social services" is inadequate in placing The Salvation Army within the meta-narrative of Christian social action. "Social services" automatically creates an impersonal and professional atmosphere.⁴³ An example of this bifurcation would be soldiers of a corps who faithfully attend Sunday holiness meetings, but when encountering a person in need of "temporal" salvation, they refer the person to the "social worker" of the corps. Such a pattern and paradigm divorces the so called "spiritual work" from "social work" and generally delegates the "social services" to professional "social workers" that may or may not share the Army's holistic mission.

If Not "Social Services," Then What?

The impact and legacy of William Booth's eschatological ethic is a holistic approach to mission. How can the contemporary Army maintain this legacy? Recent scholarship has rediscovered the paradigm and practice of hospitality as a way of approaching Christian social ethics.⁴⁴ Hospitality can serve as a preferable paradigm for social ministries within The Salvation Army's holistic mission. This paradigm is presented as "preferable" because it does not bifurcate spiritual and social ministries. The early Salvation Army presents the contemporary Army and the Christian church in general with a prophetic social ethic that has at its core an implicit form of hospitality. This legacy of hospitality and holistic ministry should be the model by which the contemporary Army looks to the future.

The Christian Tradition of Hospitality⁴⁵

The practice of hospitality finds its apex in the nature of the Triune God

who continually welcomes humanity into the eternal fellowship of the Godhead. Such welcome is clearly exhibited through Jesus' sacrificial welcome in his passion. Receiving the welcome that Jesus offers necessitates participation in the fellowship of God's trinitarian nature. The tradition of hospitality is more than desserts and prosaic conversation among friends and family. It is not a spiritual gift for those who like to bake. On the contrary, throughout church history hospitality has been concerned with the interaction between "others" and the practice of welcoming "strangers."

The macrocosmic picture of the Old Testament is of the Israelites' call to and from a foreign land where they were aliens.⁴⁶ The Israelites were utterly dependent on God and were commanded to express their understanding of his providence in how they treated others who were in need. They were commanded to show welcome to strangers in light of the welcome of God.⁴⁷ Specific examples of hospitality that reflect this macro picture in the Old Testament microcosmically are Abraham's welcome of angels in Genesis 18, Rahab's welcome of Israelite spies in Joshua 2, and the widow of Zarephath's hospitality to Elijah in 1 Kings 17.

The teachings of Jesus powerfully encouraged people to show welcome toward others. Ethicist Christine Pohl illustrates that Matthew 25 and Luke 14 are central in the formation and praxis of the tradition of hospitality.⁴⁸ Believers are explicitly commanded in various epistles to practice hospitality: Romans 12:13; Hebrews 13:2; 1 Peter 4:9; 1 Timothy 3:2; and Titus 1:8. The concept of loving and welcoming strangers is a pivotal message of the New Testament.

The practice of hospitality was critical to the development of the early church due to the intersection of the house and church. The young church regularly found itself meeting in homes for times of worship. Because of this intersection, the common meal became an important expression of hospitality that flourished in the multiracial society where the early church was submerged. In the fourth and fifth centuries, leaders like Jerome, John Chrysostom, Benedict of Nursia, and Lactantius kept the tradition and language of hospitality vibrant. Through the medieval period hospitality became associated with entertainment and personal advantage from hospitable practices. Hospitality became an expectation, rather than a natural sign of Christian fellowship. Pohl states, "In the

diversity of institutions, in the loss of the worshiping community as a significant site for hospitality and the differentiation of care among recipients, the socially transformative potential of hospitality was lost."⁴⁹

The leaders of the Protestant Reformation reasserted the importance of hospitality. This realization of the importance of welcome was pragmatically significant because the social structures of Europe were stirred during the Reformation. Two centuries later, John Wesley demanded a social understanding of the gospel in 18th century England, and the Methodist movement by an imminent millennial hope.⁵⁰ Wesley grasped the theological and moral significance of hospitality without explicitly naming it.

The semantic difficulties of Wesley's day continue to perplex the contemporary church's connection to the tradition of hospitality. The significance of naming the tradition is important to William Booth's connection with the overarching social ethical tradition of Christianity. The language provides the means whereby a Christian can understand his or her social responsibility within the realm of theological, historical, and moral reflection. This understanding is specifically significant for contemporary practitioners of hospitality because hospitality enables their service to move beyond the realm of "duty" or "social services." Hospitality then becomes a way of life for individuals and communities to express welcome and as an outgrowth of their identity as a Christian body. Pohl states, "reclaiming hospitality is an attempt to bring back the relational dimension to social service, and to highlight concerns for empowerment and partnership with those who need assistance."⁵¹ Any Christian movement that takes seriously the exhortation to "welcome one another"⁵² can benefit from viewing this welcome through the lenses of hospitality.

A Hospitable Legacy

If hospitality is to be applied to the contemporary Salvation Army, does it line up with the ethical heritage of the life, ministry, and writings of the early Salvation Army? William Booth's famous book, *In Darkest England and The Way Out* is one such example of this hospitable heritage. *In Darkest England* was his effort to transport the theme of social redemption to the forefront of Victorian society. The unique power involved in recognition is a key theme in the tradition of hospitality.⁵³ Booth saw within each person the possibility of deliverance

from sin and social evil because theologically he understood that salvation was available for all people. An example of such recognition is Booth's explanation that the cab-horse in London has three things: "A shelter for the night, food for its stomach, and work allotted to it by which it can eat its corn."⁵⁴ Booth illustrates that these basic rights, given to horses, were being denied to a tenth of the population. He calls this group the "submerged tenth." Booth's proposed solution to this problem ("The Way Out") is outlined as his "social scheme." He comments on the ultimate goals of this "social scheme," which implicitly embody themes of dignity and respect:

To attempt to save the lost, we must accept no limitations to human brotherhood. If the scheme which I set forth in the following pages is not applicable to the thief, the harlot, the drunkard and the sluggard it may as well be dismissed without ceremony. As Christ came to call not the saints but the sinners to repentance, so the message of temporal salvation, of salvation from pinching poverty, from rags and misery, must be offered to all.⁵⁵

Possibly drawing upon the language of Matthew 25:31-36, Booth later in the same book stresses the power of dignity and respect: "But we who call ourselves by the name of Christ are not worthy to profess to be His disciples until we have set an open door before the least and worst of these who are now apparently imprisoned for life in a horrible dungeon of misery and despair."⁵⁶

The Booths and Wesley both recognized God's prevenient grace at work in the lives of people, and as a result their outlook on social ethics was dramatically transformed. Catherine Booth when speaking on the subject of home visitation explained, "They need to be brought into contact with a living Christ...They want to see and handle the words of life in a living form. Christianity must come to them embodied in men and women, who are not ashamed to 'eat with publicans and sinners.'"⁵⁷ Wesley's understanding of social holiness influenced Catherine Booth's understanding of communion with Christ in entire sanctification.

Catherine also recognized the significance of seeing Jesus in every stranger: "Oh, for grace always to see Him where He is to be seen; for verily, flesh and blood doth not reveal this unto us! Well ... I keep seeing Him risen

again in the forms of drunkards and ruffians of all descriptions."⁵⁸ Similarly Bramwell Booth illustrated:

‘When I see the poor, shivering creatures gathered in the warmth and comfort of our Shelters, and the famished ones in the Food Depots, and the workless hard at work, and the lost and lonely in the bright hopefulness of the Women’s and Children Homes, and the prisoners – set in ‘happy families in our Harbors of Refuge, my heart sings for joy, and I say, “*Is not this the Christ come again?*” If he came now to London and Boston and New York and Melbourne and Tokyo, as He came to Jerusalem and Nazareth and Caesarea, would He not want to do exactly this? I believe He would!’⁵⁹

Jesus’ parable of the Good Samaritan (Luke 10:29-37) redefines the way that humanity looks at “neighbors.” William Booth recognized the importance of this passage for early Salvation Army hospitality ministries as he frames this pericope in sacramental terms; (which is somewhat ironic for a non-practicing-sacramental denomination), by urging soldiers “to observe continually the sacrament of the Good Samaritan.”⁶⁰

Bramwell Booth records an interesting conversation with his father in his popular book *Echoes and Memories*.⁶¹ The conversation took place when the Booths were crossing the Thames River on London Bridge, and William Booth noticed the homeless men sleeping under the arches of the bridge at nightfall. His son Bramwell was obviously aware of their lack of lodging, but William was disgusted by the poverty he saw. Bramwell records their conversation (Bramwell’s responses in *Italics*):

“Go and do something! We must do something.” “*What can we do?*”
 “Get them a shelter!” “*That will cost money.*” “Well that is your affair! Something must be done. Get hold of a warehouse and warm it, and find something to cover them. But mind, Bramwell, no coddling!”⁶²

This conversation illustrates how the boundaries of hospitality, in general, are often hard to define. Despite the ambiguous parameters, the imperative nature of hospitable practices can be found in William’s comments.

Frank Smith, the first leader of the “Social Wing” commented about working with the dangerous people who are on the borders of society:

The fact is, deny it who can, the churches are wedded to the wealthy world. Let us of The Salvation Army, from this day forth, wed ourselves to the fate and the fortunes of the so-called dangerous classes. Let us go down to our bride in the Boweries of our cities. God approves of this union.⁶³

The way in which people understand the proper balance between that which is social and spiritual is continually an issue in The Salvation Army's hospitality ministries. The personal secretary to William Booth, Brigadier Fred Cox, recalled at a later date how Booth would often respond to questions about this dilemma:

He believed in keeping religion first. People used to say to him in the early days, "You know, General, we can do with your social operations, but we can't do with your religion; we don't want it." The General would say – "If you want my social work, you have got to have my religion; they are joined together like Siamese twins; to divide them is to slay them!"⁶⁴

The delicate harmonization of the relationship between these two aspects of Salvation Army ministry is a frequent task for any Salvationist. In 1966 Philip Needham described The Salvation Army's identity problem as "schizophrenic."⁶⁵ On the other hand, General Fredrick Coutts described the idealized mutual existence of social and spiritual ministries by utilizing a marital metaphor.⁶⁶ It is key to The Salvation Army's self-understanding that this relationship be understood in light of the Army's historical theology while remaining relevant to the people it serves.

Hospitality: A Preferable Paradigm for the Army

The biblical/theological tradition of hospitality can serve as a preferable paradigm for Salvation Army ministries. The Christian tradition of hospitality has been buried for three centuries, as the 18th century largely considered it "an antiquated practice, out of step with busy commercial society, a relic from an earlier time."⁶⁷ Christine Pohl suggests: "Hospitality is a way of life fundamental to Christian identity."⁶⁸

Hospitality is a paradigm that connects theological reflection with everyday concerns. The Salvation Army has arguably had the most consistent social witness in the past 150 years; however, acknowledging and naming and

refocusing this social witness as “hospitality” will connect The Salvation Army’s work in general with the theological history of the church. Theological reflection has often been a secondary concern for the pragmatic Salvation Army,⁶⁹ therefore, it has admittedly lacked an explicit theological foundation for its practices.⁷⁰ The theological heritage supplied by the tradition of hospitality can provide a foundation for the existing social ministries of the Army.

Hospitality can further connect and unite the progression of William Booth’s theology in a way that does not tend toward Murdochian separatism. First, Booth recognized the importance of offering a neglected group personal redemption, and eventually he saw the need to institutionally welcome the whole person. Indeed, one begins to see William Booth’s ministry and theology as a journey of hospitality. This journey had significant influences: Catherine Booth and George Scott Railton, who both helped refine his early theological understanding of personal and social holiness, influenced his journey. Then the influences of Bramwell Booth, W. T. Stead, and Frank Smith helped him realize the social dimensions of the theology handed to him from Wesley, Finney, Palmer, and Caughey.

John Wesley was a culminating and reviving figure in the tradition of hospitality, but his use of these themes was implicit, much like Booth’s. A major challenge for Salvation Army mission today is for a historically informed reappraisal of The Salvation Army’s social ministry. Hospitality can act as a linking paradigm because it was implicitly a part of William Booth’s theology, and it can further function as therapy for the bifurcated soldier therein.

In Salvation Army literature, the first explicit challenge to view social ethics through the lens of hospitality came from Miroslav Volf’s keynote lecture to The Salvation Army’s International Theology and Ethics Symposium in 2001.⁷¹ Volf explains that in pursuing the care for others: “The exclusive pursuit of justice will not do. We need more than justice, not less. We need grace.”⁷² He explains that hospitality is a form of grace. Volf illustrates: “Hospitality has at its background some need of the person to whom we are hospitable (food, shelter, human touch, love, etc.).... If we don’t offer hospitality, we do the person no wrong; if we do offer it, we give something more than the person had a claim upon.”⁷³ Volf further connects concepts of welcome that are intrinsically involved in the life of the economic Trinity:

We don't quite know why the world was created, we just know that this divine love sought a place to "spill itself over." ... Part and parcel of the economic Trinity is not only creating the world in an incredible act of generosity and sustaining it in an act of hospitality, but also engaging the world in love to restore it to a communion it once had with God, a communion that has now been ravaged by sin and death.⁷⁴

Looking at the church's practice of hospitality in line with an understanding of the economic Trinity, Volf states: "The church's mission is situated at this particular point. The church's identity emerges from God's estrangement from the world. The church's mission is a continuation of that love that God has shown toward the world and participation in that love toward the world."⁷⁵

Within the scheme of the Christian message, hospitality begins with its demonstration in the life of the economic Trinity. This divine life overflows into our own personal redemption as the cross invites humanity into that divine life. This activity on our behalf provides the grounding for the hospitality that Christians personally demonstrate. Communities transpose personal acts of hospitality into a corporate expression of hospitality.

Conclusion

William Booth's goal of working toward the millennial reign of Christ, through the labor of The Salvation Army, was a motivating factor for the Army's missional addendum of social ministries. Hence, eschatology conditioned the social response of William Booth. His teleological ethic is, therefore, identified as an eschatological ethic. This eschatological ethic produced a prophetic form of holistic ministry that is institutionally present today. The contemporary Army has inherited the fruits of this eschatological ethic, and if the Army today looks at the coming kingdom of God as the template by which the kingdom of God is now a reality, then an eschatological ethic is advantageous for the Army today.⁷⁶ Dichotomizing this mission into distinct categories of spiritual and social mission often debilitates the Army from recognizing this holistic heritage. "Social Service" as a paradigm has perpetuated this dichotomy.

A shift in paradigms is an answer to this problem. The historical, biblical, theological, and moral tradition of hospitality can serve as an antidote to a sometimes-bifurcated Salvation Army. The contemporary Army could explicitly embrace this tradition by refocusing its social ethic toward an eschatological

ethic that responds as hospitable support rather than a social service.

This paradigm shift can practically happen by refocusing the social ministry language and self-understanding. A wonderful example of a name that already embodies concepts of hospitality is The Salvation Army's Harbor Light Centers.⁷⁷ Harbor Lights are reclamation centers that are usually located within inner cities. These centers seek to offer hope for men and women suffering from the negative effects of urbanization. Harbor Light centers would be in no need of changing their name, as their mission statement could embrace the paradigm of hospitality so as to renew its focus as a place of welcome and "harbor." If the Army pursued such a shift, it would need to seek creative ways to describe its ministry. This ministry is not limited to "professionals" but is seen as basic to the identity of every Salvationist who wears on his or her uniform two S's which represent the eschatological ethical challenge to be "Saved to Serve."

Notes

1. The term "holistic" is used throughout this paper to identify an effective balance in mission between personal and corporate, spiritual and physical aspects of ministry.
2. William Booth, *East London Evangelist*, October 1868, 3. Quoted in Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian England* (Berkeley, CA: University of California Press, 2001), 41-42.
3. An overview of the Victorian environment that The Salvation Army found itself in is discussed in R. David Rightmire's book *The Salvation Army and the Sacraments: Pneumatological Foundations* (Metuchen, NJ: Scarecrow Press, 1990), 1-31.
4. Philip D. Needham, *Redemption and Social Reformation: A Theological Study of William Booth and His Movement*. Unpublished M.Th. thesis (Princeton Theological Seminary, 1967), 2.
5. William Booth, in George Scott Railton, *Twenty-One Years Salvation Army* (London: The Salvation Army, 1886), 22.
6. See Roger J. Green, *War on Two Fronts: The Redemptive Theology of William Booth* (Atlanta: The Salvation Army, 1989), 40-75.
7. A corps is officially defined as "A Salvation Army unit established for the preaching of the gospel and service to the community." *The Salvation Army 2004 Year Book* (London: The Salvation Army International Headquarters, 2004), 13.

8. Robert Sandall, *The History of The Salvation Army*. 7 vols. (London: The Salvation Army, 1947-1966, vols. 1-3 by Sandall, vols. 4-5 by Arch Wiggins, vol. 6 by Fredrick Coutts, vol. 7 by Henry Garipey), 2:338.
9. Sandall, *The History of The Salvation Army*, 1:193-196.
10. See the excellent, and unprecedented, discussion within Salvation Army studies concerning the social condition of the people in London's east end in Ann M. Woodall, *What Price the Poor?: William Booth, Karl Marx and the London Residuum* (Burlington, VT: Ashgate, 2005), 61-67.
11. Roger J. Green, "A Historical Salvation Army Perspective" in *Creed and Deed: Toward a Christian Theology of Social Services in The Salvation Army*. Ed. John D. Waldron (Oakville; Ontario: The Salvation Army Triumph Press, 1995), 51.
12. This exposure happened through a deliberate plan that resulted in the imprisonment of Stead. Jenty Fairbank gives a detailed account of this event in "Saving a Girl for Seven Pounds" the second chapter of her book, *Booth's Boots: Social Service Beginnings in The Salvation Army* (London: The Salvation Army, 1983). Also Fredrick Coutts details this event in "Truth Fallen in the Street" the fourth chapter of his book, *Bread for My Neighbor: The Social Influence of William Booth* (London: Hodder and Stoughton, 1978), 45-62.
13. Donald W. Dayton also speaks about this event in, *Discovering an Evangelical Heritage* (Hendrickson Publishers, 1976), 117.
14. What distinguishes the institutional embrace from these early works is that it was not a necessary part of Salvation Army mission until it was institutionalized with the advent of the social wing in 1890.
15. Pamela J. Walker, *Pulling the Devil's Kingdom Down: The Salvation Army in Victorian England* (Berkeley, CA: University of California Press, 2001), 239.
16. Jenty Fairbank, *Booth's Boots: Social Service Beginnings in The Salvation Army* (London: The Salvation Army, 1983), 131.
17. William Booth, "Salvation for Both Worlds" *All The World* 6 (January, 1889).
18. See Robert Sandall, *The History of The Salvation Army*, 7 vols. (London: The Salvation Army, 1947-1966, vols. 1-3 by Sandall, vols. 4-5 by Arch Wiggins, vol. 6 by Fredrick Coutts, vol. 7 by Henry Garipey), 3:101ff.
19. William Booth, *In Darkest England and The Way Out* (Atlanta: The Salvation Army, 1984). The "scheme" consisted of three proposals. First, the City Colony (102-135) where ragged, poor, hungry men and women from the city could be housed, trained, and helped upwards to honorable and useful lives. The second proposal was the Farm Colony (136-153), a place where those who sought assistance in agricultural work could be provided with appropriate training. The final proposal was the

OverSeas Colony (154-165) that was to be a self-supported group of people working from various countries assisting each other. Other ideas were offered toward social relief (pg. 166-245). Booth concluded by showing how the structure of The Salvation Army is well suited to accomplish this "social scheme" (249-287).

20. This shift does not fall into the heretical traps of tritheism or modalism. Booth implicitly advocated an economic view of the trinity that sees each person of the trinity as distinct in their roles and interpersonal relationships while sharing in one divine nature. Hence, each person of the trinity is involved in stages of salvation. The holiness movement of the nineteenth century began to emphasize the role of the Holy Spirit in the process of salvation and sanctification. The source of this emphasis (both the holiness movement and Booth) is undoubtedly John Fletcher and the later writing of John Wesley. See Laurence W. Wood, *The Meaning of Pentecost in Early Methodism: Rediscovering John Fletcher as John Wesley's Vindicator and Designated Successor* (Lanham: The Scarecrow Press, 2002), 126-134, 313-336.

21. See R. David Rightmire, *Sacraments and The Salvation Army: Pneumatological Foundations* (Metuchen: The Scarecrow Press, 1990), 167-204.

22. This theme is more thoroughly developed in my, *The Good Time Coming: The Impact of William Booth's Eschatological Vision*, unpublished MDiv thesis (Asbury Theological Seminary, 2005), 21-26.

23. For a concise definition of the term "ethics" see Stanley J. Grenz, David Guretzki, and Cherith Fee Nordling, *Pocket Dictionary of Theological Terms* (Downers Grove: InterVarsity, 1999), 47.

24. A similar process has been observed in the theology of John Wesley by Clarence L. Bence, *John Wesley's Teleological Hermeneutic* (Ph. D. diss., Emory University, 1981).

25. See Jürgen Moltmann, *The Coming of God: Christian Eschatology*, trans. Margaret Kohl (Minneapolis: Fortress Press, 1996), x, xi.

26. A decision I suggest was pneumatologically influenced by the holiness movement.

27. William Booth, "The Millenium [sic]; or, The Ultimate Triumph of Salvation Army Principles." *All The World* 6 (August 1890), 343.

28. William Booth, "Salvation for Both Worlds" *All The World* 6 (January, 1889), 2-3. This quote is parallel the imagery of Fletcher and Wesley as they often referred to "promised land" analogies. This quote also demonstrates that within Booth's theology there is no dichotomy between the work of the Son and the Spirit.

29. K. S. Inglis, *Churches and the Working Class in Victorian England* (Toronto: Toronto University Press, 1963), 194ff. Norman H. Murdoch, *Origins of the Salvation Army* (Nashville: University of Tennessee Press, 1994) 146ff.

30. Murdoch, 147.
31. Though at the time of her book she was more likely responding to Inglis.
32. Jenty Fairbank, *Booth's Boots: Social Service Beginnings in The Salvation Army* (London: The Salvation Army, 1983), 131.
33. See fn. 12.
34. Robert Sandall, *The History of The Salvation Army*. 7 vols. (London: The Salvation Army, 1947-1966. vols. 1-3 by Sandall, vols. 4-5 by Arch Wiggins, vol. 6 by Fredrick Coutts, vol. 7 by Henry Garipey), 2:338.
35. Norman H. Murdoch, *Origins of the Salvation Army* (Knoxville: The University of Tennessee Press, 1994), 113.
36. See Ann M. Woodall, *What Price the Poor?: William Booth, Karl Marx and the London Residuum* (Burlington, VT: Ashgate, 2005), 150-153.
37. A helpful analysis of this problem is found in Phil Needham, *The Schizophrenia of an Army: A Diagnosis and a Proposed Solution* (Unpublished Paper from 1966).
38. See Sandall, *The History of The Salvation Army*, 3:101-104.
39. William Booth, "Salvation for Both Worlds," 2.
40. See William Booth, "The Millennium," 343; *In Darkest England and The Way Out*, 298-304.
41. *Creed and Deed: Toward a Christian Theology of Social Work in The Salvation Army*, ed. John D. Waldron (Oakville, Ontario: The Salvation Army, 1986).
42. In that volume Philip Needham argues for a "Re-integration of the Salvationist Mission." He suggests that one should consider: biblically mandated social responsibility, The Salvation Army's Wesleyan heritage considering Wesley's own paradigm – "Acts of Piety and Mercy," the Salvationist commitment to holistic ministry, and contemporary theology's emphasis on *koinonia* and eschatological hope. He suggests three paradigms for Salvation Army social work: An overflow of Christian caring, social service as sacrament, and "two arms, and one task," the one task is redemption while the two arms are evangelism and social services. While each of these paradigms is helpful for the Salvationist, the former two paradigms are secondary ways of understanding the holistic ministries within the Army because they give justification for the work that is being done. The latter paradigm will undoubtedly fall into the trap of bifurcating such ministries. It should be noted that Needham's argument here is built around finding unity in social work and spiritual ministries. It is the contention of this paper to illustrate that trying to force these two paradigms together is problematic, and that it leads to an unhealthy self-understanding of Salvation Army ministry. Needham, "Toward a Re-Integration of The Salvationist Mission" *Creed and Deed*, ed. Waldron, 123-158.
43. This is certainly not the case for every person working in the field of "social work." Social work

is not necessarily seen as an essential Christian practice. Social work is a "profession" and a "department" rather than vital to Christian identity.

44. See Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition* (Grand Rapids, MI: Eerdmans, 1999); Delia Touchton Halverson, *The Gift of Hospitality: In Church, in the Home, in all of Life* (St. Louis: Chalice Press, 1999); Michele Hershberger, *A Christian View of Hospitality* (Scottsdale, PA: Herald Press, 1999).

45. The brief review of the tradition of hospitality is derived from Christine D. Pohl, *Making Room: Recovering Hospitality as a Christian Tradition*.

46. See Genesis 15:5-18; Leviticus 25:23; Deuteronomy 26:5-11; 1 Chronicles 29:14-15.

47. See Exodus 23:9; Lev. 19:33-34; Deut. 10:8-19; 14:28-29, 24:14-22; 26:1-15.

48. Pohl, *Making Room*, 20.

49. Pohl, *Making Room*, 51.

50. See Wood, *The Meaning of Pentecost*, 145-162.

51. Pohl, *Making Room*, 162.

52. Romans 15:7.

53. See Pohl, *Making Room*, 61-84.

54. William Booth, *In Darkest England and The Way Out* (Atlanta: The Salvation Army, 1984), 24.

55. Booth, *In Darkest England and The Way Out*, 35.

56. William Booth, *In Darkest England*, 44.

57. Catherine Booth, "Compel Them To Come In," *East London Evangelist: A Record of Christian Work Among the People, and Organ of the East London Christian Mission* I (March 1, 1869): 81. Quoted in Rightmire, *Sacraments and The Salvation Army*, 189.

58. Catherine Booth, quoted in Bramwell Booth, *These Fifty Years* (London: Cassel, 1929), 45-46.

59. Bramwell Booth: *Papers on Life and Religion* (London: The Salvation Army, 1920), 125.

60. William Booth, quoted in Sandall, *The History of The Salvation Army*, 3:59; Fairbank, *Booth's Boots*, 184; Philip Needham, "Towards A Re-Integration Of The Salvationist Mission" in *Creed and Deed: Toward a Christian theology of social services in The Salvation Army*, ed. Waldron (Oakville, Ontario: The Salvation Army, 1986), 14.

61. Bramwell Booth, *Echoes and Memories* (London: Hodder and Stoughton, 1925), 1-2.

62. Bramwell Booth, *Echoes and Memories*, 1-2.

63. Frank Smith, in *The War Cry*, December 25, 1886. Quoted in McKinley, *Somebody's Brother: A History of The Salvation Army Men's Social Service Department* (Lewiston: Edwin Mellen Press, 1986), 6.

64. Fred Cox, "The Founder," Special lecture to Cadets, by Brigadier Fred Cox, General Booth's Personal Secretary, on January 4, 1924, 9). Quoted in Green, *War on Two Fronts*, 128n.
65. Phil Needham, *The Schizophrenia of an Army: A Diagnosis and a Proposed Solution* (Unpublished Paper from 1966)
66. Fredrick Coutts, quoted in Harry Dean, "The Dynamic Centrality," *The Officer* (August 1972), 359.
67. Pohl, *Making Room*, 7. In this book Pohl shows the historical, theological, and biblical tradition of hospitality as the primary justification for contemporary social ethics. She challenges Christians to see the "necessity, difficulty, and blessings of practicing hospitality today."
68. Pohl, *Making Room*, x.
69. This active, pragmatic theology is a strength of the Army.
70. This lack of theological foundation is the basis for *Creed and Deed: Toward a Christian theology of social services in The Salvation Army*, ed. Waldron.
71. Explicit utilization of hospitality could exist. If it has been alluded to, it was not developed or seen as theological paradigm for social ministry. I found no mention of hospitality in secondary literature until coming upon James Read's, "Notes on Miroslav Volf's Keynote Lecture." *Word & Deed*, vol. 4:2 (May, 2002), 67-73.
72. James Read, "Notes on Miroslav Volf's Keynote Lecture," 71.
73. James Read, "Notes on Miroslav Volf's Keynote Lecture," 71.
74. James Read, "Notes on Miroslav Volf's Keynote Lecture," 72.
75. James Read, "Notes on Miroslav Volf's Keynote Lecture," 72.
76. The millennialism of Booth has left the Army with a wonderful heritage of the role of personal agency in making the themes of God's kingdom realized "on earth as it is in heaven." The Army should be careful not to take this postmillennialism to an extreme form that understands social reasonability as causal in bringing about the millennium and the return of Christ.
77. Also known as "harbor homes." These centers are contrasted by some locations where a Salvation Army corps is separated from the social service offices that are located on the opposite side of town.

Do You Hear the People Sing?

Glen Shepherd

A couple of years ago at Christmas I was given a subscription to the weekly news magazine *The Economist*. Some people might think *The Economist*, just like the dismal science of economics, could be the most boring magazine you could ever receive. But it is actually, in my opinion, the best news magazine published in English. My joy that the gift has been repeated each year at Christmas remains unabated.

When *The Economist* arrives I immediately turn to the book review section to see what's new. One week I read a review of a book entitled *Bury the Chains*, by historian Adam Hothschild and I knew immediately I wished to buy the book. *Bury the Chains* is a study of the anti-slavery movement in England. Its main thesis is that a small group of people acting on their convictions can change the attitude of a society.

Hothschild traces the British anti-slavery movement of the 18th century, a movement which was led by 12 committed Christians. Although he touches on it as a causal factor, Hothschild does not fully develop the pivotal impact that their Christian faith had on their action. In fact it was their faith that drove them. The abolitionist movement was led by people such as William Wilberforce, an

Glen Shepherd is a colonel in The Salvation Army and presently serves as the chief secretary (second in command) of The Salvation Army in the Canada and Bermuda territory. He gave this commencement address at Booth College, Winnipeg, Manitoba, on October 3, 2005.

aristocrat and an evangelical Anglican – who in a spiritual crisis concluded that his calling was to politics and not to the ministry; John Newton, a converted slave ship captain and Anglican preacher; Thomas Clarkson, an Anglican minister and a number of influential Quakers. These people all, of course, play prominently in the recent movie *Amazing Grace* which deals with the same historical drama.

This group was united by a conviction of the theological and social evils of slavery, a determination to work to see this evil swept away from the earth and a conviction that they lived in God's moment to bring this change to pass. For the first time in history, Hothschild argues, a group of influential people was driven by the fact that they were outraged and stayed outraged over the violation of *someone else's* rights as distinct from their own.

For 50 years, they worked to end slavery in the British empire. Not one of them gained a personal penny for doing so. What is interesting is that their success meant a huge loss to the British imperial economy which was, to a significant degree, based on the economics of slavery. Economists have calculated that the end of slavery meant a reduction of 1.8% per year in the British gross national product for over 50 years. When we realize that Canada is struggling to allocate 0.7% of our GNP for overseas aid and is not even achieving that target the magnitude of the crusade the abolitionists took on becomes clear.

The story of the anti-slavery crusaders may seem far away, but I believe it has everything to do with Booth College and the Booth College community – and by extension the importance of higher education in The Salvation Army and the wider Church today – because we believe that the time a student spends in Christian higher education is about far more than acquiring an education. In fact it is all about preparing for educated, informed service to bring about the kingdom of God.

Let me refer you to 2 Peter 3:8-13, with particular attention to verses 12 and 13. They tell us that we should *live holy and godly lives as we look forward to the day of God and speed its coming.*

In other words, we are looking forward to a new heaven and a new earth and the work of Christian higher education, like all Christian ministry, is really about facilitating the coming of that kingdom.

Permit me to share some vignettes of The Salvation Army at work

around the world as we follow in the paths of the anti-slavery crusaders of 18th century England and speed the coming of the kingdom of God. It's the story of Christianity at the barricades of human difficulty and social justice.

1. The Barricade of Human Slavery

The first stop is in Bangladesh where we see The Salvation Army at the barricade of human slavery. Bangladesh is a country with one of the lowest standards of living in the world. For some young women, the potential escape from their life is the world of personal service. What they don't understand is that their entry into the world of personal service is really an entry into the sex trade as indentured slaves. Sometimes the girls are sold to be shipped out. Sometimes the girls stay in brothels so that they can be objects of pleasure for middle class men from countries like Canada who go away for sex holidays. When you realize the enormity of this social scourge, it is easy to understand why the world of sex trade has been identified as the major social justice concern for The Salvation Army internationally.

This isn't just a problem in Bangladesh. During our time serving in France we saw it in Paris and on the streets of Nice – a posh Mediterranean resort town where teenagers from Eastern Europe, seeking the promise of a better life West, find themselves trapped by criminal gangs in a life of prostitution.

From its early days The Salvation Army has been at the barricades fighting this evil. In the 1880's The Salvation Army was involved in working with partners to prove to the British public how easy it was to purchase a girl to make her a prostitute. Today, 125 years later, this same evil is playing itself out and The Salvation Army is present in the middle of this vicious system providing health care, accompaniment and counseling.

In the long run, our objective is to help these girls free themselves from this slavery and to find their true identity as children of God, freed by their faith in Christ. In the short-run, in a non-judgmental way, we are there to deal with the threat to their emotional health and welfare that this slavery poses.

Some critics may argue we become ancillary to the evils of the system itself when we provide health care but do not necessarily provide a way out of this slavery. That may be true and one of the problems of social action for the Christian is the ambiguity that we live with where we are trying not only to bring the victims of social injustice to a relationship with Christ, but are also trying to

ameliorate the circumstances of their current life.

At the root, we do what we do because of our conviction that these girls are created in the image of God, and as such merit the dignity of all the support and welcome we can offer, whether they choose to leave the life of prostitution or not. This value of human dignity is based on our biblical view of the world from Genesis chapter 1 where we read that God created men and women in His image. As such, all people with whom we come in contact and all people whom we serve have an inherent dignity.

2. The Barricade of the World of Illegality

Let me take you to a second barricade, the barricade of the world of illegality. In the very heart of Paris close to Place de la République is the neighborhood of St Martin. St Martin subway station was a stop on the first subway line built in Paris for the World's Fair in the late 1800's. It was closed in 1931 because it became apparent that the station was too close to the next stop on the line at République.

In 2000, the City of Paris approached The Salvation Army asking if we would open an "accueil du jour" – a day drop-in center. The original idea was that this center would serve to meet the needs of the street people in the neighborhood. We went through all the cycle of meetings with residents and merchants in the area to overcome what we know as the "NIMBY" phenomenon, the desire that this happen anywhere but not in my backyard (NIMBY = not in my backyard). It's interesting, is it not, how social service work and social justice work is endorsed by everybody as long as it happens somewhere else.

In any event, we overcame the fears of the residents of the neighbourhood and in 2001 opened up the accueil du jour St Martin hoping that we would have 300 people a day come. Today we average over 450. People come for coffee, for a shower, to do their laundry, or to have a change of clothes. We offer the services of a doctor, a nurse, a podiatrist, a barber. We have a social worker who works with the people who come, and a chaplain who offers spiritual accompaniment.

What is interesting is that the public who come to St Martin is not comprised of the street people of Paris we had anticipated, but asylum seekers from Eastern Europe. These are people who have come by land to France seeking new opportunities and who find themselves desperate to have papers and legal status,

to be able to bring their wives and children. Their dream is to live with freedom from fear of deportation.

The work we do there reflects our second key value, that of *welcome*. Not only do we believe that people are created in the image of God, but we wish to approach them in the spirit of Jesus who said in Matthew 11:29, “*come unto me all you who are weary and heavy laden.*” Those who come to us should feel immediately that they are in their own place – in fact they are in the Father’s house.

The Salvation Army is now fully involved in a national debate in France about asylum seekers, their rights, and what is the most ethical way to deal with these people who come hoping to benefit from better life in the west.

3. The Barricade of the Horror of War

A third barricade is a barricade of the horror of war.

Lloyd Axworthy, the president of University of Winnipeg, spent several years serving as Minister of Foreign Affairs in the Canadian government. He recently published his memoirs in a book entitled *Navigating a New World*. In that book he talks about the dark side of globalization, a world that now gives us the free movement of capital but also the free movement of information, weapons, terrorism, pedophilia, drug dealing, and small arms trading.

We in Canada are not always conscious of how we are blessed to live in a country marked by peace, stability, and liberty. We think that life here is normal and we forget all too easily that in all too many countries, civil war and turbulence are a part of life. All too often it is children and their mothers who are the real victims.

Not long ago I met a young lady whose family was killed when her hometown was burned by rebel forces. Shortly after, her husband was captured and killed in a civil war. She was taken, with her children, as a prisoner-of-war.

Her captivity was marked by constant abuse and threats and she was only able to escape one night in the middle of the chaos of a military skirmish. Her life was that of a fugitive. One night, a few months later, at midnight she ran from a church where she and her children were hiding and eventually made her way to Canada.

I met her at the Multicultural Family Center, a center operated by The Salvation Army in Winnipeg – a center where she knows a safe environment and

she receives counseling. Each day she receives career training and help in adapting to life in a new country. The ministry of the Center is a beacon for her and her children as she tentatively experiences the rebirth of hope. When my wife Eleanor and I visited the Multicultural Family Center, she talked to us about her dream of one day opening a restaurant to serve the food of her country.

The work we do there is the work that underscores our value of *transformation*; the conviction that we need not be the prisoners of our past traumas, or the victims of our past choices.

The gospel is a gospel of transformation, the belief that the future need not be a repetition of the past, or as Paul said to the Corinthians, *if anyone is in Christ, he is a new creature; old things are passed away, all things have become new (2 Corinthians 5)*.

The work of the Multicultural Family Center, like so much of the work in The Salvation Army is a social expression of that same conviction – that transformation is possible.

Transformation, in effect, is hope in action.

All this work of bringing in a new kingdom is based on a view of society rooted in our theological foundations: It is a work that is Christian because it is anchored in a series of Christian values – the values of the kingdom of God.

- Values that say that all humans are created in the image of God, and as such endowed with dignity.

- Values that say that history is not random, but, rather, it is directional.

- Values that believe that the end of history is the realization of the coming of the kingdom of God. Revelation 21:4 has a beautiful image of the coming of that kingdom when it speaks of a new heaven and a new earth. A world without suffering, mourning, death or pain, for the old order of things has passed away.

- And a value that the Bible has it absolutely right when it speaks about the purpose of life in terms that we are created in Christ Jesus to do good works, which God prepared beforehand to be our way of life (Ephesians 2:10).

Booth College, like all Christian centers of higher education, with its emphasis on the teaching of theology and social work, is more than an academic institution, even though we are justly proud of what it is and what it has

achieved in the world of academics. You see, much more significantly, Booth College is a crucible of transformation. Here in Canada and around the world, its enduring value is not as an academic center, but as an outpost of the kingdom of God.

Perhaps some of you have heard the musical *Les Miserables*. *Les Miserables* is a marvelous story of grace and redemption based on French author Victor Hugo's book of the same title, a book that reflects the Christian values of the author. The final anthem of the musical is a magnificent song which could easily be an anthem of The Salvation Army. Listen to its words and let them speak to you.

*Do you hear the people sing, lost in the valley of the night,
It is the music of a people that is climbing to the light;
For the wretched of the earth, there is a song that never dies,
Even the darkest night will end and the sun will rise.*

*They will live again in freedom in the garden of the Lord,
They will walk behind the ploughshares, they will put away their
sword,
The chain will be broken and each man shall have his reward.*

*Will you join in our crusade? Who will be strong and stand with me?
Somewhere beyond the barricade is there a world you long to see?
Do you hear the people sing? Say do you hear the distant drums
It is the future that they bring when tomorrow comes.*

My prayer is that what will happen here at Booth College is only the beginning of a life built on the conviction that we as Christians can be agents of transformation, hastening in the kingdom of God. In that sense, our motto of *Education Without Borders* will find its true and eternal meaning.

May God be with you.

into the very fabric of The Christian Mission and The Salvation Army. In this book Collins holds up a mirror in which Salvationists can see some of themselves and some of the enduring theology that continues to define who we are as a people of God.

Book Notes

By Roger J. Green

Collins, Kenneth J. *The Evangelical Moment*. Grand Rapids, MI: Baker Academic, 2005.

Readers should not be misled by the subtitle of this book, which is *The Promise of an American Religion* because truth to tell this is a book that not only speaks about Evangelicalism in the American context, but the worldwide impact of Evangelicalism. Readers will know Collins from his extensive work on John Wesley and on Wesleyan theology, but here he deals with the wider movement known as Evangelicalism. After extensive material on the history of Evangelicalism, including Wesleyanism, he deals with the relationship of Evangelicalism and such issues as politics, feminism and ecumenism.

McGrath, Alister E. *Theology: The Basics*. Oxford: Blackwell Publishing, 2004.

Alister McGrath is a prolific writer on matters of Protestant theology. This book makes theology accessible to the lay reader explaining concepts basic to the Christian Church, beginning with the nature of faith. McGrath has the ability to make complicated material clear to the reader who may be approaching this subject for the first time. Those interested in pursuing this subject will appreciate McGrath's suggestions for further readings, as well as his glossary of

theological terms and his details of theologians cited in this book.

Reed, Rodney L. *Holy With Integrity*. Salem, OH: Schmull Publishing Company, 2003.

The subtitle of this book is *The Unity of Personal and Social Ethics in the Holiness Movement, 1880-1910*. The author clearly explores the relationship of holiness and both personal and social ethics in the nineteenth century, and The Salvation Army gets a great deal of press in this book. The social vision of care for the poor and the transformation of the social order was shared with other groups and people in the holiness tradition of the nineteenth century, but there is no doubt that The Salvation Army was a leader in this great vision. Salvationists will be especially enlightened by reading this book.

Rogal, Samuel J. *Susanna Annesley Wesley (1669-1742)*. Bristol, IN: Wyndham Hall Press, 2001.

This biography fulfills the promise of the subtitle, *A Biography of Strength and Love*. Generally we know so little of Susanna Wesley except that she was the mother of John and Charles Wesley. However, this biography does give insight into this remarkable woman in the history of the Church. The author stresses the intellectual force of Susanna Wesley, as well as her influence on the other members of the family, including both the daughters and the sons. Of particular interest is her influence on the Methodist tradition.

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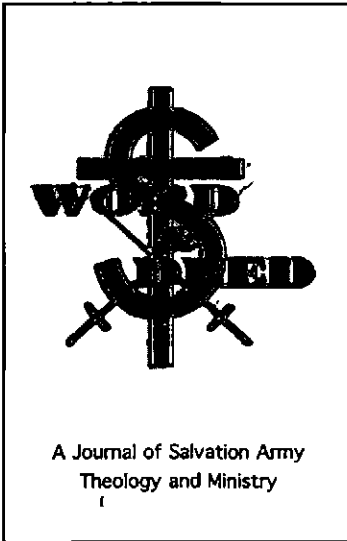
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