



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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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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All Saints Day And William Booth's Promotion to Glory

All Saints Day is celebrated by various branches of the Christian Church. In the Protestant tradition it refers not to extra special people who have been made saints by the Church, but, in keeping with the New Testament, refers to all believers who have gone to be with the Lord. In the case of The Salvation Army William Booth, the Founder and first General of the Army, was promoted to glory on August 20, 1912, one hundred years ago. And so the Army around the world celebrates not only the life of William Booth, but also honors his promotion to glory—his going to be with the Lord whom he loved and served all of his adult life.

Therefore, this issue of *Word & Deed* is dedicated to the life and ministry of William Booth. His voice was silenced one hundred years ago, but his legacy in the Christian Church lives on. And at the time of this remembrance we still reflect on the poignant words of Vachel Lindsay in his poem entitled "General William Booth Enters Into Heaven" a piece that the novelist, C. P. Snow, counted as one of the most moving in English literature. Especially poignant are the final lines that read:

And when Booth halted by the curb for prayer
He saw his master thro' the flag-filled air.
Christ came gently with a robe and crown
For Booth the soldier, while the throng knelt down.
He saw King Jesus. They were face to face.
And he knelt a-weeping in that holy place.
Are you washed in the blood of the Lamb?

A remarkable vision indeed about a man who was reared in poverty in Nottingham, England. And although baptized in one of the local Anglican churches, William Booth, at the invitation of some elderly neighbors who took an interest in him, attended the Broad Street Wesley Chapel in Nottingham where he was saved and where he decided that "God shall have all there is of William Booth." Such devotion did not, however, allow him to escape from the exigencies of life. He still had to support his mother and his three sisters after his father had died, and he did so by working in a pawnbroker's shop, a sure way to experience the stifling poverty all around him as people sold their last possession to buy some bread for the evening or to buy more cheap wine to lull themselves into drunken stupors.

And at the age of nineteen William, out of work in Nottingham, had to move to London to find work, again as a pawnbroker's assistant. When he moved to London he knew only his sister, Ann, and her husband. But when he died in 1912 hundreds of thousands of people lined the streets of London to catch a glimpse of the casket of this man who had founded an Army for God and the ten thousand Salvationists who were chosen to march behind their departed leader.

Booth gave himself to God as a young man, and God gave himself to Booth for the remainder of his life. Who could have guessed that Booth's simple promise made in Nottingham would lead to marriage to a remarkable woman by the name of Catherine Mumford. They met through a mutual friend after Booth moved to London. Together they had eight children, all of whom were engaged in Salvation Army work according to their abilities and gifts. Together William and Catherine Booth founded The Christian Mission in East London in 1865, ministering to the poorest of people in the great London metropolis. But several joined their ranks, and The Christian Mission naturally evolved into The

Salvation Army in 1878, reflecting a British culture of flair for the military, for bands marching in the streets, and for a desire to conquer the world. But of course in the minds of the Booths and their followers conquering the world meant doing so not for Britain but for God.

And when William Booth knelt before King Jesus in August of 1912 he could look over the ramparts of heaven and witness the Army flag flying in fifty-eight countries, the work of the Army being carried on by hundreds of thousands of dedicated soldiers and officers. Here was a legacy indeed for a man who was a virtual stranger when he moved to London those many years ago. And so if any of our readers celebrate All Saints' Day please remember William Booth, who went to be with the Lord one hundred years ago.

This issue begins with something that would be near and dear to the heart of William Booth. Beginning many years ago The Salvation Army and the World Methodist Council began discussions, not for union purposes, but for the sake of affirming what we have in common in Christ. These discussions were rich and rewarding, and the final report of these conversations is given priority in this issue of *Word & Deed*.

William Booth would have been pleased with this. His roots were in Methodism of the nineteenth century. It was within Methodism that he found the Lord and dedicated his life to the Lord. It was within Methodism that he was ordained to the Christian ministry in 1858, choosing New Connexion Methodism as his denominational home. He decided to leave that denomination in 1861 because he felt called to evangelistic ministry and the denominational leadership wanted to keep Booth in the local pastoral ministry. This proved to be providential as William and Catherine launched out into an independent ministry that eventually led them to East London and to the founding of The Christian Mission.

But William Booth always retained his love for the Methodist Church. And the admiration went both ways. Booth and his Christian Mission and Salvation Army were seen by the Methodists as followers of John Wesley and as keepers of the Wesleyan message of holiness of heart and life. Booth was Methodist in his doctrines and in his understanding of Church leadership. He kept in conversation with the Methodists, and one of his significant speeches was delivered to the Wesleyan Methodists in London in 1880. Methodists, along with other

Christians around the world, mourned the death of William Booth.

Following that report is an article by Commissioner Robert Street, who presently serves as the Army's International Secretary for Europe. This paper was delivered at the Army's Symposium on Holiness. We are grateful to Commissioner Street for raising the critical question of teaching holiness. Given the centrality of this doctrine to the life and ministry of the Army it is incumbent upon us to take care in how we explain this doctrine. This pastoral essay is quite helpful.

Dr. David Rightmire, no stranger to readers of *Word & Deed*, has placed Booth's theology in the context of the nineteenth century and especially the teaching of the doctrine of holiness in England and America. This would have been the fourth installment of four articles that Professor Rightmire agreed to write for the journal, but he was willing to move this article up to third place because it so well fit the setting of this issue, and we are appreciative to Professor Rightmire for his willingness to assist us in this way. The article reminds the readers that "Central to the theological identity of the Army from its beginnings was a commitment to the doctrine and experience of holiness of heart and life."

We conclude with some book notes. We pray that this issue of the journal will be helpful to our readers in remembering the life and legacy of William Booth. Those of us who work for the Kingdom through the ministry of The Salvation Army know that when William Booth found his destiny he found ours also.

RJG

JSR



General William Booth 1829 – 1912

**Working Together in Mission:
Witness, Education and Service
Salvation Army/World Methodist
Council Bilateral Dialogue Report
Series Two 2011**

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Preface

It is a delight for us to present this report of the second series of bilateral conversations between The Salvation Army and The World Methodist Council. The account is the result of collegial and productive bilateral meetings that were first convened eight years ago in 2003.

We are indebted to all those who diligently worked in a spirit of collegial respect and dedicated cooperation to attain the positive results of this joint endeavor. We are grateful to all those who participated in and gave leadership to the two series of dialogues. We especially recognize the enthusiastic, committed leadership of the co-chairpersons of the two series of dialogues: Dr. Paul Chilcote and Dr. Roger Green for the 2003 and 2005 series, and Dr. Paul Chilcote, Dr. Jonathan Raymond, and Lt. Colonel Richard Munn for the 2009 and 2011 series.

The compassionate and efficient hospitality of the staff at both Sunbury Court, on the banks of the Thames River west of London, England, and the Lake

Junaluska Conference and Retreat Center in the Smoky Mountains of North Carolina, has been deeply appreciated. We were well cared for in both charming settings. The bilateral dialogues continue to provide mutual benefit as we seek to discover ways in which we can work in mutual cooperation toward our common goal of fulfilling the Great Commission.

“I am confident of this, that the one who began a good work among you will bring it to completion by the day of Jesus Christ” (Philippians 1:6).

Dialogue Commission Co-Secretaries: Commissioner William Francis, Bishop Heinrich Bolleter

Participants in the Dialogue

World Methodist Council: Rev. Bishop Heinrich Bolleter; Co-Secretary, Rev. Dr. Paul W. Chilcote, Co-Chair; Rev. Dr. Dennis Dickerson (2009 only); Rev. Dr. George Freeman (2011 only); Rev. Karen Jobson; Rev. Dr. Won Jae Lee; Rev. Dr. Beauty Maenzanise; Dr. Ulrike Schuler

Salvation Army: Commissioner William Francis, Co-Secretary; Dr. Jonathan Raymond, Co-Chair (2009 only); Lt. Colonel Richard Munn, Co-Chair pro tem (2011); Lt. Colonel Phillip Cairns; Commissioner Vibeke Krommenhoek; Major Kapela Ntoya (2009 only); Commissioner Oscar Sanchez (2011 only) Lieut. Colonel Karen Shakespeare; Commissioner Robert Street; Colonel Brian Tuck (2009 only)

Staff: Ms. Roma Wyatt (2011 only)

Introduction

1. In the second series of conversations between The Salvation Army and The World Methodist Council, participants devoted much attention to Jesus' words to the disciples prior to the Ascension:

“All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age” (Matt 28:18-20).

This commission defines the mission of all faithful Christians in every age and every place. More than a command to be obeyed, it is a gracious invitation to participate in God’s mission in the world, with the promise of Jesus’ presence in every situation.

2. With dialogue revolving around themes such as mission and evangelism, education and Christian witness, the team discovered many commonalities in history, theology, and practice as well as important distinct gifts that the two bodies offer to each other. The team acknowledged a continuing lack of awareness globally concerning the life and work of The Salvation Army on the part of Methodist Churches and of Salvationists concerning their Wesleyan counterparts. Simply opening avenues of communication and understanding, and facilitating cooperative work, can go a long way to enable all these communities to fulfill their common mission more effectively. This series in the Dialogue enhanced mutual understanding and respect for the shared and unique callings that God has entrusted to our care.
3. This report includes a brief history of the dialogue, explores common areas in history, theology, and practice between the Army and the Council, celebrates the distinctive gifts that each offers to the other, and provides concrete, practical recommendations in the areas of witness, education, and service intended to deepen the bond and enhance the relationship between the two bodies. All of the recommendations reflect a shared vision of participating in the mission of God and seek to bear witness more effectively to God’s rule.
4. This document is offered for consideration both to The World Methodist Council and its member churches and to The Salvation Army in the

hope of greater cooperation in witness and service in the world in response to the gospel.

A Brief History of the Dialogue

5. In 2001, The World Methodist Council, meeting in Brighton, England, established a Dialogue Commission for the purposes of initiating formal conversations with The Salvation Army on an international level. Many on both sides of the Dialogue realized that the two bodies had much in common and much to recommend in the pursuit of a more robust relationship for the sake of God's mission in the world. Given the fact that they shared a common history, rooted themselves in a common doctrinal inheritance, and sought to act upon their faith through a missional vision, the development of more serious levels of cooperation seemed a laudable goal.
6. The first of two rounds of conversation for the 2002-2006 quinquennium convened at the historic Sunbury Court Conference Centre outside London in June 2003. The purpose of this initial session was to explore the common heritage of the Salvationists and Methodists, examining the historical and doctrinal moorings of both communities. In addition to basic information concerning the founders and the nature of the early Army, Salvationist presenters emphasized a holistic vision of ministry that balanced evangelism and social service. Council papers focused on "Wesleyan Essentials of Christian Faith" and the essence of early Methodism under the Wesleys. The conversations concerning these two dynamic movements of reform led to a consensus concerning the need to explore the issue of ecclesiology more thoroughly in the next round of the Dialogue.
7. In January 2005, the team reconvened at the World Methodist Council Center at Lake Junaluska, North Carolina. Under the broad theme of ecclesiology, participants examined the missional nature of the church, the issue of sacraments and the "non-observance" tradition of the Army, the place and role of women in ministry, and the importance of small

groups, Christian formation, and discipleship in the life of the church. In this round of conversations members also examined more closely the ultimate hope of the Dialogue and defined the immediate goal as “the strengthening of relationships among the member churches of The World Methodist Council and The Salvation Army for the purposes of united witness and service in the world.”

8. This larger goal included a desire to contribute to a mutual understanding and respect between Methodists and Salvationists for both their similarities and their differences. The members emphasized the need for others to see that Methodists and Salvationists are parts of one community in Christ that seeks to stand together in witness and service in the world. The consensus of the team was that nothing would be more helpful in movement toward this goal than practicing fellowship in mission and evangelism as well as social work between Methodists and Salvationists. While a deep historical and theological rationale undergirded this potential practice of cooperation and unity, importance was placed on the consideration of local needs and possibilities in the implementation of common witness and mission.
9. At Lake Junaluska, the team determined that “the most urgent topic of mutual concern was mission and evangelism” and identified key areas for continued conversation around this theme:

- Common engagement in ministries of mission as a visible witness of unity in the Body of Christ;
- The centrality of the ministry of evangelism in the Methodist heritage and the legacy of The Salvation Army;
- Dialogue on and the sharing of resources related to world evangelization, common witness, and faithful service in the world;
- Discussion of institutional structure and oversight, particularly with regard to leadership and mission.

A consensus emerged quickly related to the need to translate conversation into action; a strong emphasis was placed on practice and the need to identify best practices in our traditions that have a direct impact on the

world into which God calls us.

10. The second series of conversations commenced at the end of March 2009, again at Sunbury Court in England. Much time had elapsed since the previous round, and the normal cycle of personnel transitions in the International Doctrine Council of the Army – out of which the Dialogue team is drawn – necessitated a “fresh start” with an almost entirely new group of participants. The new co-secretaries, Commissioner William Francis and Bishop Heinrich Bolleter, in consultation with Dr. Paul Chilcote and his new co-chair, Dr. Jonathan Raymond, identified the “Great Commission” text (Matthew 28:18-20) as the focus for the ensuing session under the general theme “The Divine Imperative: To Make Disciples of All Nations.” In addition to exploring the general theme itself, three particular areas of concern framed the ensuing conversation: 1) the ecclesiological ramifications of the Great Commission, 2) the issue of teaching and its relevance for holiness, and 3) social justice as a necessary corollary.
11. In the context of reflection on these themes, a consensus developed around several matters, both retrospective and prospective:
 - All the participants affirmed the Dialogue itself as something of value to the Army and to the Council and confirmed the need for a greater sense of connectedness in mission and witness in the world.
 - A vision emerged with regard to methodology in this Dialogue, namely that participants prepare brief, starter presentations, rather than academic papers, the purpose of which would be to focus attention on particular areas of cooperation on the multiple levels of the communities represented.
 - Participants also affirmed that the majority of the time needed to be devoted to the drafting of practical recommendations to both bodies concerning common study/learning, witness, and mission in the world.
 - Participants emphasized “practical divinity” as a value embraced by both traditions and a theological approach that could move conversation into concrete action. The leadership of the Dialogue agreed that the next round of conversations, reported here, should focus on the theme of “Education, Witness, and Mission.”

12. In the context of the second round of conversations at Lake Junaluska, an effort to refine common understandings related to these terms led to a reconfiguration of these themes around the language of “witness, education, and service” – terms that seemed to be more descriptive of the practices under discussion and an ordering of the terms that seemed more intimately tied to the Great Commission.

Common Areas in History, Theology, and Practice

13. Given the fact that The Salvation Army stands in the lineage of Wesleyan faith and practice, it should be no surprise that there is much the Army holds in common with the member Churches of The World Methodist Council. While not attempting to be exhaustive in any sense whatsoever, this section of the report identifies some of the areas of commonality that have been immediately apparent or self-evident to members of the Dialogue. Some of these areas have been discussed in detail; others have only been acknowledged as a common inheritance. In a subsequent section of this report some of the areas of difference will be highlighted as well, with the understanding that they all require more rigorous examination. The areas held in common provide a solid foundation upon which to build a more robust relationship and the areas of difference reveal unique passions and foci that potentially enhance cooperation. Salvationists and Methodists still have much to learn from one another, and it is hoped that future deliberations over these concerns will bear even greater fruit.

History

14. Methodism was primarily a renewal movement concerned about making disciples of Jesus Christ and fostering social and personal holiness in response to the proclamation of the gospel. On the basis of this fundamental orientation, Methodists and Salvationists (since their separation in 1865) both desire to rediscover and model biblical Christianity. While both emphasized Christian discipleship and the need to translate

faith into concrete acts of mission and service in the world, these revivals could not be contained within the church of their origins and eventually found themselves separate from them. Wesleyan Methodism became a church in its own right apart from the Church of England and The Salvation Army derived from the Methodist New Connexion in Britain. Both Methodists and Salvationists consider the theology and practices of the Wesleys as foundational to their current vision and mission.

15. Salvationists and Methodists both regard the rediscovery of saving faith as fundamental to their understanding of the Christian life. The Wesleys proclaimed a gospel of God's free grace received by faith and worked out in love. Both the Wesleys and the Booths, about a century later, confessed that the doctrine of salvation by faith is the only proper foundation for the whole of the Christian life. But they also maintained that the purpose of a life reclaimed by faith alone is the restoration of holiness as love in the life of the believer. Faith working by love leading to holiness of heart and life was the very essence of the gospel they both proclaimed as God's free grace. Methodists and Salvationists, therefore, both believe in the pursuit of holiness. Both movements drew attention to and defined themselves in relation to this quest.
16. In their unique histories, both Methodists and Salvationists have sought to reach out to the poor and the marginalized in society with the good news of the gospel. For the Wesleys, this mission focused primarily on the masses of poor abandoned by the Church during the early years of the industrial revolution in Great Britain. Charles Wesley wrote a hymn that encouraged the Methodist people to "make the poor their bosom friends." Raised up for the purpose of evangelization, the Army spontaneously and especially embarked on schemes for the social betterment of the poor, being confident that the main Wesleyan stream had begun to neglect this work. Throughout the history of the various member Churches that comprise The World Methodist Council, the central place of mission has seldom been contested. Methodists are often known as those who care for others in their suffering and distress. Likewise, the Army's reputation for social service is known across the globe. Its spe-

- cific social work in communities around the world, and particularly during times of disaster and crisis, continues to bring comfort to the needy.
17. It is important to note that Methodists and Salvationists share a common heritage that spans a period of time almost as lengthy as the era of their separation. The story of these spiritual progeny of the Wesleys spans from the late 1730s until 1865 when The Salvation Army became a community distinct from its Wesleyan counterparts. Despite the fact that the mid-nineteenth century witnessed a “parting of the ways,” both the member Churches of the Council and The Salvation Army are rediscovering their Wesleyan roots today and this common legacy continues to inspire and shape both bodies.

Theology

18. This common historical legacy of renewal in the life of the church, faith and love in the life of the believer, and mission in the world is reflected in the primary theological foundations of both traditions. The doctrines of The Salvation Army were first articulated in *The Christian Mission* in 1878 (a document based upon formulations of the Methodist New Connexion) and eventually evolved into eleven fundamental doctrines (also known as *Articles of Faith*) to which the Army remains committed today (See Appendix A). In 1998 this theological manifesto was reframed and expanded in *Salvation Story*. In 2008 The Salvation Army approved an ecclesiological statement entitled *The Salvation Army in the Body of Christ* (See Appendix B for the six point Summary Statement) and explored other aspects of church life in the *International Spiritual Life Commission Report—A Call to Salvationists* (See Appendix C), *Called to be God’s People*, and *Servants Together: Salvationist Perspectives on Ministry*. *The Salvation Army Handbook of Doctrine*, most recently published in 2010, remains the primary standard of doctrine for this body and provides the foundational spiritual basis for its work.
19. Since it is the primary purpose of The World Methodist Council to provide a connecting link for people throughout the world who share the

Methodist/Wesleyan heritage, each of the member Churches determines its own doctrinal standards. Most of these Churches affirm the historic standards of earliest Methodism which include *John Wesley's Standard Sermons*, his adaptation of the Articles of Religion of the Church of England, his *Notes on the New Testament*, *The General Rules*, and other landmark documents of the tradition. The Council, however, has formally approved three statements that provide theological and moral guidance. *The World Methodist Council Social Affirmation* (See Appendix D) and *Saved by Grace: A Statement of World Methodist Belief and Practice* were approved at the Nairobi Conference of 1986. At Rio de Janeiro, in 1996, the Council approved *Wesleyan Essentials of Christian Faith* (For a liturgical summation of the document, see Appendix E). At the World Methodist Conference held in Seoul, South Korea, in 2006, the Council voted unanimously to endorse and sign the historic *Joint Declaration on the Doctrine of Justification* (1999) of the Lutheran World Federation and the Catholic Church.

20. Both the Army and the member Churches of the Council stand within the continuity of the one universal church. They believe in God the eternal and undivided Trinity, Father, Son, and Holy Spirit; in the work of God as Creator of all that is; in the saving work of our Lord Jesus Christ, truly God and truly human; and in the sanctifying and liberating work of the Holy Spirit. They recognise the fallenness of humankind and the need of redemption and restoration in the image of God. They believe in the final judgment and the hope of eternal life in Christ. They all affirm the beliefs contained in the historic creeds of the church. Their commensurate understandings of biblical authority, full salvation, and a missional church are built upon the foundation of this consensus of faith.
21. Methodists and Salvationists both acknowledge the scriptures of the Old and New Testaments as a faithful witness to the self-revelation of God in Jesus Christ, describing this body of literature as “the primary rule of faith and practice and the center of theological reflection” and “the Divine rule of Christian faith and practice” respectively. Methodists acknowledge that scriptural reflection is influenced by the

processes of reason, tradition, and experience. In a similar fashion, the Army points to three pillars that secure a Christian foundation: the teaching of scripture, the direct illumination of the Holy Spirit, and the consensus of the Christian community.

22. Salvationists and Methodists both affirm a dynamic conception of salvation through Jesus Christ, the goal of which is the fullest possible love of the Triune God and neighbor and the renewal of creation. In this "way of salvation," to use the Wesleyan term employed by both traditions, grace in its various dimensions (prevenient, justifying, and sanctifying) figures prominently. Methodists affirm that the grace of God is, in its essence, God's saving love, rooted in the atoning death of Jesus Christ. They rejoice in the loving purpose of God in creation, redemption, and consummation offered through grace to the whole world. Embracing this same, holistic vision of salvation, the Army, in imitation of the earliest Methodists, emphasizes the goal of holiness lived out in mission in the world. According to *Salvation Story*, "the holy life is a Christ-service for the world, expressed through a healing, life-giving and loving ministry. It is the life of Christ which we live out in mission. God sanctifies his people not only in order that they will be marked by his character, but also in order that the world will be marked by that character" (p. 94).
23. Methodists and Salvationists both believe that the mission of God's people encompasses evangelism, service, and social action. Both affirm that the church becomes a partner in the mission of God not only when it offers the gospel to others through its presence and proclamation, but also when it identifies and offers compassionate service to the poor and disadvantaged and works with the oppressed for justice and liberty. Both the Council's *Wesleyan Essentials* and *Social Affirmation* documents emphasize the centrality of mission. These statements echo the Army's understanding that the life of holiness holds together conversion and justice, works of piety and works of mercy. Empowered by God, authentic Christian service is based on scripture and tested in community; it affirms life and seeks the shalom of God's reign.

Practice

24. Salvationists and Methodists seek to live out what they believe through their scriptural witness, their holistic vision of salvation, and their commitment to God's rule in human life through a variety of practices. First and foremost, they affirm that God's self-revelation in the life, death, and resurrection of Jesus Christ summons the faithful to God's mission as a gracious gift and challenging responsibility. This common mission includes bearing witness to the gospel in word and deed, responding to human need through loving service, and challenging and seeking to transform unjust structures in society, and making sure that all members of the community of faith are formed as Jesus' disciples so as to function as Christ's ambassadors of reconciliation and peace.
25. In both communities, this common vision finds poignant expression in sacred songs. The Army and the Council equally embrace lyrical theology and the Christian practice of singing that both motivates and propels faithful disciples into action. This heritage of song is an important commonality binding the two bodies together. Music has always been important to The Salvation Army. William Booth famously asked "Why should the devil have all the best tunes?" Every new edition of *The Salvation Army Song Book* has quoted Booth's words, which continue to be relevant today: "Sing till your whole soul is lifted up to God, and then sing till you lift the eyes of those who know not God to Him who is the fountain of all our joy." The hymns of Charles Wesley have shaped Salvationists as much as they have shaped Methodists over the years. In one of his so-called "redemption hymns," Charles sings, "Teach me the new, the gospel song,/And let my hand, my heart, my tongue/Move only to thy praise." For both Methodists and Salvationists, the Christian life is a song to be sung—a contagious love caught through singing.
26. Historically, both Methodists and Salvationists have practiced their faith in terms of an unequivocal commitment to witness, education, and service—aspects of God's mission that one Salvation Army General aptly described as saving souls, growing saints, and serving suffering

humanity. Practical recommendations related to each of these areas of practice follow below, inspired by narratives of contemporary co-operation that illustrate the ways in which Methodists and Salvationists are living out these commitments together. A discussion of the distinctive gifts each body offers to the other, however, precedes these concrete proposals.

Distinctive Gifts We Offer to Each Other

27. While there is much upon which Salvationists and Methodists agree, there are also differences between these two bodies that require open acknowledgement. It is important to name these differences. The Dialogue team has experienced these differences, however, not as obstacles to cooperation and partnership in the gospel, but as distinctive gifts offered to each other. It is important to understand how and why Salvationists became separated from the mainline of the Wesleyan heritage and how they perceive their particular contribution to the universal church.
28. William Booth was born April 10, 1829, in Nottingham, England, and was baptized a few days later in the local Church of England. He came to saving faith as a teenager and was subsequently influenced greatly by the American revivalist James Caughey of the Methodist Episcopal Church who campaigned in Nottingham in 1846. Caughey's forceful and direct style helped shape Booth's preaching and later his methods. Through this and other local influences, Booth found a place to serve in the Methodist New Connexion, one of the traditions within the British Wesleyan family. In 1855, as a consequence of his remarkable success in bringing people to conversion, the Connexion appointed Booth to the work of an evangelist. Ordained in 1858, he was then assigned to Gateshead Methodist Church, later known as "the Converting Shop," in the northeast of England.
29. With the passage of time, changing culture and increasing societal acceptance shaped the various Methodist communities that traced their lineage back to the Wesleys. Having entered into an era of respectabili-

ty, many began to question those methods that seemed antiquated for a church come of age. In 1861 a debate ensued as to whether William Booth should continue in a settled pastoral ministry or return to his preferred itinerant evangelism. Following a long discussion at the Annual Conference, the records of which reflect some denunciation of revivalist methods, the leaders invited Booth to continue his ministry at Gateshead. With not a little drama, following the public encouragement of his wife, Catherine, seated in the balcony, Booth made his way to the exit, embraced Catherine, and they departed together. The difference between the Booths and the Conference could not be resolved. Eight weeks after this event, Booth resigned his position formally and became an independent, itinerant evangelist, conducting campaigns throughout Britain. Four years later, in 1865, the Booths together birthed The Salvation Army in the east end of London.

30. The member Churches of The World Methodist Council and the various manifestations of The Salvation Army around the world reflect their settings, both historically and culturally. Each is distinct in its own way by virtue of these contexts. So it would be false to paint a portrait of either the Army or the Council that is too neat and orderly. Each Methodist community and each Army Corps offers its distinctive gifts to the whole. But in conversation together, it has not been difficult for the Dialogue team to identify those distinctive qualities, characteristics, or emphases of their partners in dialogue that feel like gifts, rediscoveries, or reminders. On one level, Methodists can be helpful to Salvationists who view themselves as a movement struggling to understand what it means to be a part of the church, while Salvationists provide wisdom to Methodists who live inside hardened institutional structures and long to rediscover what it means to be a movement. Beyond this macro level, the one offers a variety of gifts to the other.
31. Methodists acknowledge the importance of the following gifts from the Army:
- The universality of Salvation Army symbolism, particularly the uniform. This footprint reflects reliability, steadfastness, and boldness in the faith.

- The commitment to gender equality. From the writings of Catherine Booth—a powerful apologetic for the ministry of women—to the recent election of the third woman General, Salvationists have championed the equal status of women.
- The consistent effort to translate faith into action. The work of Salvationists among the least, the last, and the lost is universally acknowledged.
- The unapologetic witness to the gospel of Jesus Christ. The Salvation Army offers a vision and practice of evangelism that is straight forward and unashamed, but also characterized by joyful devotion.
- The understanding of all redeemed life as sacramental. While the Army does not observe the sacraments of baptism and the Lord's Supper, the conception of the sacramental permeates their life and work. The emphasis on the goal of holiness in the Christian life. Salvationists have not relinquished the expectation that the Holy Spirit sanctifies the life of the believer.

32. Salvationists acknowledge the importance of the following gifts from the Methodists:

- The commitment to ecumenism. Throughout their history, Methodists have viewed themselves as a part of something much larger than themselves and believe they need other Christians to be whole.
- The treasure of the Wesley hymns. Methodists have learned their theology through the hymns of Charles Wesley and offer them humbly as a gift to the whole church.
- The emphasis on mission in a broken world. While Methodists are active in their service, they do not bring attention to themselves; they are trustworthy and engage in service with integrity.
- The critical and thoughtful examination of all issues. Methodists have the ability and the personnel to provide a thorough and thoughtful analysis of all questions or problems through scholarship and higher education.
- The emphasis on justice. Social responsibility is one of the hallmarks of Methodist people who engage not only in relief, but seek to change unjust structures and systems.

The desire to make the worship of God accessible and relevant to all people. In their common life, Methodists value liturgy as the work of the people and seek a balanced diet of Word and Table.

33. While rooted in a common heritage of faith and practice, Methodists and Salvationists have evolved into distinct communities, both seeking to be faithful to the mandates of the gospel in their own way. At a time such as this, God has given them to each other as gifts. Despite historic separation, there is much they can do more cooperatively to bear witness to the gospel, particularly in the areas of witness, education, and service.

Practical Recommendations

34. The previous report of this Dialogue noted that the conversation “confirmed the need for a greater sense of connectedness in mission and witness in the world.” For cooperative action to be substantial and sustained, it is important for both bodies to know each other more fully. This Dialogue and these Reports provide a formal opportunity to begin that process, but much more can be done. To fulfil the Wesleyan vision to “spread scriptural holiness throughout the land” Methodists and Salvationists need to find efficient ways to do that together, and the areas of witness, education, and service suggest a range of practical opportunities for greater collaboration. This report offers concrete recommendations for cooperation, therefore, and some inspiring examples in terms of best practices in these specific areas in an effort to respond in a more unified manner to the pressing needs of communities around the world.

Witness

35. Witness refers to testimony to the reality of God’s love in Christ Jesus for all people through the words and deeds of individuals and communities. The Triune God not only created all things but also seeks to redeem all things. Several stories from around the world indicate how Salvationists and Methodists have found ways to participate together in this witness.

36. For many years in Zimbabwe, every month women have worshiped together, rotating from one church to the next, and bearing witness to their love of Jesus. The Salvation Army women play their tambourines, British Methodist women perform their unique dance, and United Methodist women sing their favorite songs. They call this worship time *mubatanidzwa*, literary meaning “that which binds us.” Everything in this service revolves around prayer. With one voice, these women pray out loud in a public way for the communities in which they live and for the people to whom they minister. Common prayer, more than anything else, binds them together. These women are helping their own church families to rediscover that which holds them together in united witness to the world, even in the context of their diversity.
37. In Newton, Iowa, First United Methodist Church, in partnership with the local Salvation Army Corps, offers a free meal for anyone in the community on Wednesday evenings. The first “We’ll Come Wednesday” event involved a cookout in front of the church on the sidewalk and in the fellowship hall. Along with the free meal, free haircuts are offered to all young people from kindergarten through 12th grade in the Fall before the return to school, with professional hair stylists volunteering their time to provide the service. Together, the Salvationists and Methodists also provide family game nights and provide information on a number of community services provided by agencies in the county. Through this joint effort, those who participate talk about their common witness to the love of Jesus for all people in their community and view themselves as Jesus’ hands and feet in the world.
38. In 2011 in Sao Paulo, Brazil, all the churches that stand within the Wesleyan tradition, including The Salvation Army, took part in a joint celebration on May 21 to commemorate the evangelical conversion of Charles Wesley on that day in 1738 and the heart-warming experience of John Wesley at Aldersgate Street three days later on May 24. As many as 10,000 participants gathered for this event that included an ecological march, a prayer meeting at the Town Hall with civic leaders, and a full afternoon of worship and praise. Together, they all bore witness to the centrality of the gospel of Jesus Christ in their lives.

39. **Recommendations:**

1. *We recommend that the President of the World Federation of Methodist & Uniting Church Women and the World President of Women's Ministries for The Salvation Army establish a day of prayer for the purpose of gathering Methodist and Salvationist women together in common witness to their faith.*
2. *Since The Salvation Army is in fellowship with other ecumenical organizations committed to world evangelization, we recommend that the International Programme Secretary of The Salvation Army establish a formal relationship of partnership with the World Methodist Evangelism Institute, affiliated with the World Division of Evangelism of The World Methodist Council.*
3. *We recommend that the leaders of member Churches of The World Methodist Council encourage their constituencies to volunteer their services to respective Salvation Army corps, congregations, and centers in their respective areas and that Salvation Army Territorial Commanders encourage their rank and file to participate in Methodist-sponsored programs related to mission and evangelism.*

Education

40. Historically, nearly all within the Wesleyan family have emphasized the importance of education, particularly as it informs growth in the knowledge and love of God. When Charles Wesley encouraged the Methodist people to "Unite the pair so long disjointed/Knowledge and vital piety," he articulated a vision of life-long, holistic learning. All Christian disciples are theologians, but leaders within the life of Methodist and Salvationist communities need to be particularly well-grounded on a solid biblical and theological foundation made possible through quality theological education. Cooperation in this area could bear great fruit in the future.
41. In 1998, an informal fellowship of six churches and mission organizations in Hungary, all deeply rooted in the Wesleyan tradition, founded a "Wesleyan Alliance" to provide for the needs of communities emerging

from oppressive situations in Eastern Europe. They started regular informal meetings, and education and publishing soon became the main pillars of their common interest. They inaugurated an educational program to train lay pastoral assistants and officers of The Salvation Army together. The European Nazarene College in Büsing, Germany, validated some of these programs. The Alliance translated and published books of common interest, such as the *Standard Sermons* of John Wesley. In 2008, the *Wesley Church Alliance* was registered by the government and continues to sponsor an annual "Theological Day" that features prominent lecturers and cultural celebrations.

42. Asbury University and Asbury Theological Seminary, in Wilmore, Kentucky, and The Salvation Army have enjoyed a long-standing tradition of educational cooperation. This unique relationship has been mutually beneficial since the 1930s. Significant numbers of Salvationist students and faculty form a vital part of the community on these campuses every year. Numerous Salvation Army leaders are counted among the distinguished alumni. One particular program that illustrates their close connection is a "preaching seminar" that attracts 20-25 seasoned Salvation Army officers three times a year to refresh their preaching skills under the tutelage of Asbury Seminary faculty. This is a mutually beneficial relationship – the educational institutions are strengthened by a Salvationist presence; The Salvation Army is enhanced with quality graduates.
43. Booth College provides both the ministry and discipleship training for The Salvation Army in Eastern Australia, offering both bachelors and masters degrees in theology. It had a close association with Kingsley College in Victoria, an historic Methodist college that prepared its own candidates for ministry. When Kingsley College amalgamated with another College and changed direction in its theological emphasis in 2008, the Methodists approached Booth College and asked them to consider accepting Methodist candidates for ministry into their bachelors programs. A memorandum of understanding was established and The Salvation Army and the Methodists partnered in an arrangement that has proved to be both happy and cooperative.

44. **Recommendations:**

1. *We recommend that the leadership of The World Methodist Council and The Salvation Army establish a Joint Task Force on Salvation Army/World Methodist Council Cooperation in Theological Education for the purposes of exploring and implementing collaboration in theological education on multiple levels.*
2. *We recommend that the Principals of Salvation Army Officer Training Colleges and Colleges of Further Education and the Deans and Presidents of World Methodist Council-affiliated institutions of theological education in close proximity to one another jointly establish a special day for the purpose of fellowship and learning to bring their communities together in mutual interchange.*
3. *We recommend that Territorial Education Secretaries and Educational Officers of World Methodist Council member Churches inform each other about publications (with sensitivity to issues of translation) and set up a process by which the sharing of these published materials is facilitated.*
4. *We recommend that the Theological Education Committee Chairperson develop a list of persons willing to interpret the Wesleyan/Methodist heritage to Salvation Army Corps in their region and that Territorial Education Secretaries, similarly, develop such a list of speakers to interpret the work of The Salvation Army to communities in the Wesleyan tradition in their region.*

Service

45. The Wesleys sought to empower servant leaders to respond with compassion to the needs of suffering humanity. From free medical clinics and literacy programs to relief work among the poor and humanitarian aid in the face of natural disasters, Methodists and Salvationists have continued this legacy of service in a hurting world. Stories abound in terms of collaboration in such ministries of compassion and justice and demonstrate the power of cooperative effort in partnership related to God's mission in the world.

46. Contemporary Methodists and Salvationists seem to enjoy sharing buildings for missional support and service in communities across the globe. For instance, the First United Methodist Church in Russellville, Alabama, recently bought an old elementary school and the local Salvation Army Corps uses the large lunchroom during the Christmas season to store and distribute all their Christmas gifts to area families in need. Across the ocean, the Bexleyheath Corps, Kent, is meeting in the Bexleyheath Methodist Church while they are temporarily out of their own building, with the host Methodists changing the time of their morning service to accommodate the Army congregation. A particularly exciting partnership has developed in Ashland, Ohio, between area Methodist, Nazarene, and Brethren in Christ Churches, in particular, and The Salvation Army's new Ray & Joan Kroc Corps Community Center. Member churches of ACCESS (Ashland Church Community Emergency Shelter Services) accommodate and provide meals to homeless families in their own facilities, while The Salvation Army assists the families at the Kroc Center with necessary social support to restore dignity and facilitate self-sufficiency.
47. In response to reports of human trafficking and child exploitation in South Africa, The Salvation Army donated hygiene packs of toiletries to over one hundred children who took refuge at the Central Methodist Church in Johannesburg. This action opened up the possibility of greater cooperation in response to the needs of children in that area. Community leaders appealed for the public to assist members of The Salvation Army and the historic Methodist Church who were then able to take further care of these children. They all worked together with the provincial government of Gauteng to place these vulnerable children in secure environments. In addition to the hospitality of the church, Salvation Army personnel and counselors spent two days interacting with the children, played in a park across the road, and provided educational movies for them in the community hall.
48. Scriptures tell us that one can put a thousand to flight, but two can put ten thousand to flight. Maybe it is just this kind of multiplied social impact that The Salvation Army and the Methodist Church in Great

Britain had in mind when they joined forces – with others – to publicly state opposition to the 2005 Gambling Act. The legislation brought increased opportunities to gamble and fewer advertising restrictions for gambling operators. *Against the Odds* explained the new regulations, the many types of gambling, and offered a positive Christian response to the issue. One immediate impact was that some casinos approached the Army and the Methodist Church with a request to provide counseling services for addictive clientele.

49. **Recommendations:**

1. *We recommend that Salvation Army Territorial Commanders and Senior Leadership of the Methodist Churches receive specific correspondence from their respective headquarters encouraging and affirming the sharing of Salvation Army and Methodist premises and facilities under their jurisdiction for the purposes of housing a community of faith and/or serving as a site for social outreach when local circumstances indicate that such action would be mutually beneficial and enhance their mission.*

2. *We recommend that The Salvation Army International Moral and Social Issues Council and the Life and Social Justice Department, or the regional equivalent of the Methodist Churches, be guided to commence a strategic dialogue with the intention of producing joint public statements combating pressing social and ethical issues in harmony with the policies and aims of both churches.*

3. *We recommend that both Salvationist and Methodist leaders encourage further development of the giving of mutual personnel support in such roles as Advisory Board membership, Emergency Disasters, Summer Camp staff, Ecumenical Relations, social service programs, volunteer opportunities, pulpit exchanges, creative arts performance and instruction, and any other ways that can be missionally helpful.*

Inspirational Stories & Final Resolution

50. In some ways, stories have dominated this report, and these narratives have led directly into practical recommendations that help the Army and

the Council to translate faith into action. Three inspiring narratives that illustrate Methodist and Salvationist collaboration leading to transformation, growth, and service precede a final resolution to be placed before The World Methodist Council and The Salvation Army for action.

51. Methodists and Salvationists recognize the restorative power of nature, and it should be no surprise to anyone that camping has been central to their respective ministries for years. Camping reconnects people with nature and empowers them to move forward, recognizing hope and opportunity in their lives. While often functioning independently of one another, these programs may touch lives across the divide, as one unique story illustrates poignantly. A member of the Dialogue team told how she had received her call to the Methodist ministry while spending her summer break working as a counselor at Camp Sebago, a Salvation Army summer camp in Maine. She explained how she had been impressed by the way in which the Salvation Army combined a deep expression of faith with very practical service. Both from her work at the camp and from seeing other examples of Salvation Army mission as she travelled afterwards, she felt challenged to explore full time ministry and was to go on to be ordained as a consequence of this providential connection.
52. Some years ago a young person from a Salvation Army Corps in London suggested that they begin a youth congregation organized and led by the young people of the local area. The Corps officer listened carefully, consulted with others, and helped the youth to launch *Laos* after planning and prayer in 2000. This unique community meets every Sunday evening and from the start has been a collaborative project with young people from The Salvation Army, local churches, and some with no faith background. The original congregation has now all grown older and moved on, but a new generation has taken their place. They have regular cell meetings (small groups), an annual mission week, which usually includes a children's club, a café church, community projects such as gardening, cycle repair, and litter gathering, and a community

fun day, as well as other events through the year. Located in a poor area of the city, it provides a welcoming place for young people with many needs. *Laos* has always been an inclusive ecumenical congregation. It continues to both disciple Christians and reach out to those who have no faith.

53. During the closing days of August 2005, Hurricane Katrina devastated the Gulf coast of the United States from central Florida to Texas. Many agencies mobilized immediately to provide necessary relief to the thousands affected by this monumental storm. Katrina Aid Today (KAT), led by the United Methodist Committee on Relief (UMCOR), began to offer disaster case management services to individuals and families rebuilding their lives following the storm. The Salvation Army immediately responded to the KAT appeal and became one of the critical case management organizations participating in the program. By the second anniversary of the hurricane, KAT had opened 58,808 cases nationally; the total number of individuals served approached 164,000. The Salvation Army opened nearly 15% of the cases, helping individuals and families to resolve the complicated problems and needs preventing full recovery. Through this process Methodists and Salvationists discovered that no single agency can “go it alone” and be effective, and coordination among many service providers is key to effective service.
54. Over the past decade, this Dialogue has taught us much about the history, theology, and practice of our partner in conversation. We have come a long way in terms of mutual understanding and respect for our distinctive contribution to God’s mission and have been able to celebrate a common heritage from the past and a common vision as we look to the future. Much, however, remains to be done. In some of the earliest conversations that revolved around ecclesiology, for example, none of the formal documents related to the Salvationist understanding of the church were available. How these two bodies relate to one another on a formal level depends on further study in these areas. Likewise, some new conceptions of ecumenical relations have recently emerged that may hold great promise for the unique relationship between The World

Methodist Council and The Salvation Army. One conception in particular, that of “Mutually Cooperating Bodies,” merits exploration. We bring forward the following resolution, therefore, for action:

Final Resolution: *Given the beneficial nature of these conversations and the progress made since 2003 in terms of mutual understanding and collaborative action, we recommend the continuation of the International Dialogue between The Salvation Army and The World Methodist Council during the quinquennium, 2012-2017.*

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Appendix A

The Salvation Army Articles of Faith

1. We believe that the Scriptures of the Old and New Testaments were given by inspiration of God, and that they only constitute the Divine rule of Christian faith and practice.
2. We believe that there is only one God, who is infinitely perfect, the Creator, Preserver, and Governor of all things, and who is the only proper object of religious worship.
3. We believe that there are three persons in the Godhead - the Father, the Son, and the Holy Ghost, undivided in essence and co-equal in power and glory.
4. We believe that in the person of Jesus Christ the Divine and human natures are united, so that he is truly and properly God and truly and properly man.
5. We believe that our first parents were created in a state of innocency, but by their disobedience, they lost their purity and happiness, and that in consequence of their fall, all men have become sinners, totally depraved, and as such are justly exposed to the wrath of God.
6. We believe that the Lord Jesus Christ has by his suffering and death made an atonement for the whole world so that whosoever will may be saved.
7. We believe that repentance toward God, faith in our Lord Jesus Christ, and

regeneration by the Holy Spirit are necessary to salvation.

8. We believe that we are justified by grace through faith in our Lord Jesus Christ and that he that believeth hath the witness in himself.

9. We believe that continuance in a state of salvation depends upon continued obedient faith in Christ.

10. We believe that it is the privilege of all believers to be wholly sanctified, and that their whole spirit and soul and body may be preserved blameless unto the coming of our Lord Jesus Christ.

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

Appendix B

The Salvation Army in the Body of Christ -- Summary Statement

1. The Body of Christ on earth (also referred to in this paper as the Church universal) comprises all believers in Jesus Christ as Saviour and Lord.

2. Believers stand in a spiritual relationship to one another, which is not dependent upon any particular church structure.

3. The Salvation Army, under the one Triune God, belongs to and is an expression of the Body of Christ on earth, the Church universal, and is a Christian denomination in permanent mission to the unconverted, called into and sustained in being by God.

4. Denominational diversity is not self-evidently contrary to God's will for his people.

5. Inter-denominational harmony and co-operation are to be actively pursued for they are valuable for the enriching of the life and witness of the Body of Christ in the world and therefore of each denomination.

6. The Salvation Army welcomes involvement with other Christians in the many lands where the Army is privileged to witness and serve.

Appendix C

International Spiritual Life Commission Report: A Call To Salvationists

1. We call Salvationists worldwide to worship and proclaim the living God, and to seek in every meeting a vital encounter with the Lord of life, using relevant cultural forms and languages.
2. We call Salvationists worldwide to a renewed and relevant proclamation of and close attention to the word of God, and to a quick and steady obedience to the radical demands of the word upon Salvationists personally, and upon our movement corporately.
3. We call Salvationists worldwide to recognize the wide understanding of the mercy seat that God has given to the Army; to rejoice that Christ uses this means of grace to confirm his presence; and to ensure that its spiritual benefits are fully explored in every corps and Army center.
4. We call Salvationists worldwide to rejoice in our freedom to celebrate Christ's real presence at all our meals and in all our meetings, and to seize the opportunity to explore in our life together the significance of the simple meals shared by Jesus and his friends and by the first Christians.
5. We call Salvationists worldwide to recognize that the swearing-in of soldiers is a public witness to Christ's command to make disciples and that soldiership demands ongoing radical obedience.
6. We call Salvationists worldwide to enter the new millennium with a renewal of faithful, disciplined and persistent prayer; to study God's word consistently and to seek God's will earnestly; to deny self and to live a lifestyle of simplicity in a spirit of trust and thankfulness.
7. We call Salvationists worldwide to rejoice in their unique fellowship; to be open to support, guidance, nurture, affirmation and challenge from each other as members together of the body of Christ; and to participate actively and regularly in the life, membership and mission of a particular corps.
8. We call Salvationists worldwide to commit themselves and their gifts to the salvation of the world, and to embrace servanthood, expressing it through the joy of self-giving and the discipline of Christ-like living.
9. We call Salvationists worldwide to explore new ways to recruit and train people who are both spiritually mature and educationally competent; to develop learning programs and events that are biblically informed, culturally relevant, and educationally sound; and to create learning environments which encourage exploration, creativity, and diversity.
10. We call Salvationists worldwide to restate and live out the doctrine of holiness in all its dimensions personal, relational, social and political in the context of our cultures and

in the idioms of our day while allowing for and indeed prizing such diversity of experience and expression as is in accord with the Scriptures.

11. We call Salvationists worldwide to join in the spiritual battle on the grounds of a sober reading of Scripture, a conviction of the triumph of Christ, the inviolable freedom and dignity of persons, and a commitment to the redemption of the world in all its dimensions physical, spiritual, social, economic and political.

12. We call Salvationists worldwide to restore the family to its central position in passing on the faith, to generate resources to help parents grow together in faithful love and to lead their children into wholeness, with hearts on fire for God and his mission.

Appendix D

The World Methodist Council Social Affirmation

We believe in God, creator of the world and of all people; and in Jesus Christ, incarnate among us, who died and rose again; and in the Holy Spirit, present with us to guide, strengthen, and comfort.

We believe; God, help our unbelief.

We rejoice in every sign of God's kingdom: in the upholding of human dignity and community; in every expression of love, justice, and reconciliation; in each act of self-giving on behalf of others; in the abundance of God's gifts entrusted to us that all may have enough; in all responsible use of the earth's resources.

Glory be to God on high; and on earth, peace.

We confess our sin, individual and collective, by silence or action: through the violation of human dignity based on race, class, age, sex, nation, or faith; through the exploitation of people because of greed and indifference; through the misuse of power in personal, communal, national, and international life; through the search for security by those military and economic forces that threaten human existence; through the abuse of technology which endangers the earth and all life upon it.

Lord, have mercy; Christ, have mercy; Lord, have mercy.

We commit ourselves individually and as a community to the way of Christ; to

take up the cross; to seek abundant life for all humanity; to struggle for peace with justice and freedom; to risk ourselves in faith, hope, and love, praying that God's kingdom may come.

Thy kingdom come on earth as it is in heaven. Amen.

Appendix E

Wesleyan Essentials of Christian Faith Liturgical Summation

We confess the Christian faith, once delivered to the saints: shaped by the Holy Scriptures, guided by the apostolic teaching, and rooted in the grace of God which is ever transforming our lives and renewing our minds in the image of Christ.

**Spirit of faith come down,
Reveal the things of God.**

We worship and give our allegiance to the Triune God; gracious to create and mighty to redeem, ever ready to comfort, lead, and guide, ever present to us in the means of grace, uniting us in Baptism and nourishing us in the Supper of the Lord, who calls us in our worship to become sacred instruments of justice and peace, to love and serve others with a faith that makes us dance and sing.

**O for a thousand tongues to sing
My great redeemer's praise.**

We bear witness to Jesus Christ in the world through word, deed, and sign, earnestly seeking to proclaim God's will for the salvation of all humankind, to embody God's love through acts of justice, peace, mercy, and healing, and to celebrate God's reign here and now, even as we anticipate the time when God's rule will have full sway throughout the world.

**Jesus, thou are all compassion,
Pure, unbounded love thou art.**

We will strive with God through the power of the Holy Spirit for a common heart and life, binding all believers together; and knowing that the love we share in Christ is stronger than our conflicts, broader than our opinions, and deeper than the wounds we inflict on one another, we commit ourselves to the solidarity of nurture, outreach, and witness, remembering our gospel commitment to love our neighbors whoever and wherever they may be.

**He bids us build each other up, and gathered into one,
To our high calling's glorious hope, we hand in hand go on.**

We will work together in God's name, believing that our commitment comes to life in our actions: Like Christ, we seek to serve, rather than to be served, and to be filled with the energy of love. With God's help we will express this love through our sensitivity to context and culture, our compassion for the last and the least, and our commitment to a holiness of heart and life that refuses to separate conversion and justice, piety and mercy, faith and love.

**To serve the present age, my calling to fulfill,
O may it all my powers engage to do my master's will.**

Personal Holiness for a New Generation

Robert Street

International Theology And Ethics Symposium 2010

Soon after I made application to become a candidate for officership I attended an interview at our divisional headquarters. The divisional commander gave me an application form to fill in. Among the questions on the form was, "Have you the blessing of a clean heart?" I decided to ask him what the question meant. His reply was swift and direct. "Just put 'yes'," he said.

It may have been that he knew me reasonably well and decided I was basically a sound Christian and had a good heart. It may have been that he didn't have time for what he perceived might be a lengthy conversation, or it may have been that he knew there were several ways in which this question could be answered, with more questions to follow. Who makes your heart clean? How is it made clean? Can it be kept clean with so many hindrances surrounding you? What if you sin – can your heart be made clean again? If you die on a day when you're not doing so well, will God understand?

These questions may sound flippant to some, but they aren't. They are questions which begin to highlight what happens when terms are introduced to define

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spiritual experience. We are familiar with other terms such “the blessing,” “second blessing,” “entire sanctification,” “full salvation,” “the roots of sin,” “perfect love” and “Christian perfection.”¹ To some extent, these and other terms have served the Church well – some more usefully than others. They have assisted in defining the work of the Holy Spirit in the lives of believers, but they have also required thorough, sound explanation – and those teaching holiness have not always been equal to the challenge.

For instance, someone who has just received salvation may well feel they have the “blessing of a clean heart,” yet someone else, describing the holy life, may use the same term. Both would be right! Consequently, using these terms as labels to identify Christian experience has brought confusion and argument, so much so that Christians have found themselves arguing over the doctrine rather than using it to help people live holy lives. We will never stop such argument, but we should do all we can to ensure that our approach to presenting holiness as a way of life is as clear, easily understandable and uncluttered as can be. As Alan Harley reminds us, “Holiness is not something added to the new birth; it is the result and the evidence of it.”²

The inclination to want to put one’s view across or to show how much we have learned is an ever-present challenge to keeping matters simple. In addition, the Church’s temptation to want to control its people through the ages has resulted in experiences, rituals and ceremonies that cannot be found as requirements in Scripture, being introduced as obligatory to Christian faith and practice. In various ways, the Church has heaped burdens on the backs of its people, often similarly to the Pharisees who were criticized by Jesus.³ The presentation of holiness teaching has sometimes included such burdens.

In seeking to lead people to holiness of life, the Church has at times strayed into a legalistic approach. It has presented formulas to follow, “hoops” to jump through, boxes to tick, defined spiritual experiences with a “label,” and in so doing has weakened the very nature – the freedom in Christ - of the blessing it desired to share. The liberty, joy and sense of adventure in following Christ have been limited by the restrictions of law that Paul was so keen to put into perspective. When he sensed the Galatians were becoming legalistic in their expression of the faith he dared to call them “stupid.”⁴ “If righteousness could be gained through the law,” he said, “Christ died for nothing!” Speaking of our 21st centu-

ry Army, Grant Sandercock-Brown suggests there is “an uneasy feeling that at some point, somewhere, holiness was replaced by abstinence and burning love by best practice.”⁵

Unsurprisingly, the Church contains people who enjoy using religious language and terms. Such language is necessarily used for the provision of definitions and shared understanding of faith. *The Salvation Army Handbook of Doctrine* – on which this paper is based and does not need to duplicate – is a typical example. Essentially, the Church cannot do without such reference points. Unfortunately, religious “in language” can be used instinctively with little regard for non-believers or new Christians who would be best helped by more appropriate, normal conversation. This same (inconsiderate) approach occurs in public worship too. Our challenge in an increasingly secular age - to be clear, simple and understandable – includes being credible in what we both teach and demonstrate in our daily life. Our words and actions must have the ring of authenticity, relating to the realities of daily life. A further challenge is for us to achieve all this without violating the truths of the gospel. I contend that it is, in fact, much easier to achieve than may at first be thought, because there is a great deal of unnecessary clutter in phraseology and practice that would not be missed if it were to be left behind.

Orders and Regulations for Officers (Volume 2, p43) are direct and clear:

It is the responsibility of an officer to teach holiness intelligently yet simply. He should not bewilder his people with theological terms which they cannot understand, but use every opportunity, as God shall help him, to lead them to yield their forgiven lives completely to the will of God so that His Spirit may possess them fully.

Learning this lesson is crucial. We are being encouraged (if not instructed) to leave behind all unnecessary terminology and jargon that get in the way of people understanding the need to surrender their lives fully to God’s will in order that he can indwell them and enable them to live the holy life.

Jesus was the master of simplicity. His teaching was not couched in grandioso phrases or overly-religious language. His parables and teaching are remembered precisely because they are so clear, simple, readily understood – and lack nothing in profundity. They also provoke further thought. Their unequalled insights into humanity are among the greatest evidences for his divinity.

When asked by the disciples to teach them how to pray⁶, Jesus cast aside the classical Hebrew in which traditional prayers were recited and began with the word, "Abba," an Aramaic word – the language of the people. He not only brought the people closer to God by using an intimate version of the word "Father" to describe him, but he also encouraged them to dare to speak to God by name.⁷ We need to achieve the same outcome. We are surrounded by embarrassed, unbelieving, unassuming and nervous people who do not realise that God welcomes relationship with them. It is our task to bring God closer to people whose conditioning – sometimes by the Church – has depicted God as remote. Even modern worship frequently pushes Jesus back into Heaven. When Jesus indicated that people would be drawn to him if he were to be "lifted up,"⁸ he was referring to his death on a cross, not to being exalted in Glory. We are to present him as being with us here today, by his Holy Spirit, totally committed to our world and active in our lives - not only as during the years he was among us on earth.

When we speak of relationship with God we are unlocking the key to the holy life. We were created for relationship. The Church has long embraced St. Augustine's prayer: "You have created us for yourself, O Lord, and our hearts are restless until they find their rest in you."⁹ The entire salvation story is about relationship – God reconciling his people to himself – so it is natural that holiness should be taught as relationship. It is a continuing story with an ultimate end in view.

Any teaching on holiness which has its emphasis away from relationship – centred on terms, labels and defined experiences – runs the danger of detracting from the main issue. Holy living comes from the indwelling of the Holy Spirit in the life of the believer. There is no other source. Essentially, it is God's presence in our lives that makes holy living both a possibility and a reality. It is his presence in our lives that connects us to the source of everything and anything that is holy. Without his presence we are certain to be defeated in all attempts to be holy.

It is normal practice for Salvationists to speak of their "personal relationship" with Jesus. Although the understanding of each relationship with God should be rooted in Scripture, everyone's relationship is different. The Lord respects our individuality. Indeed, our individuality is our personal gift to one another. When sanctified by relationship with Christ it is truly blessed. So it is important that our

teaching leaves enough room to acknowledge that God will deal with each of us according to our needs and the state in which we come to him. He will then lead and guide us individually according to his plan and greater purposes, uniting his people by his Spirit as he does so.

No two people have the same understanding of the nature of God. Each of us has had a different mix of teachers, upbringing, examples, role models, spiritual experiences, blessings and failures. We each need the tender, personal hand of God on our lives. For some of us there is a sudden realization of what God can mean to us and do for us. For others there is a growing awareness. Others will be filled with doubts or apprehensions. Each of us makes decisions – even if they are negative ones – but they are within the framework of our individual circumstances and our personal relationship with God. To present formulae into which each experience must fit is unwise. The Holy Spirit will not change his plans to fit our requirements, nor should we legislate for him to do so. Before God all human structures and systems must be provisional, and always, only, viewed as aids to assist in our spiritual development and service.¹⁰

For these reasons, The Salvation Army has consistently emphasized the central place of personal relationship with Jesus Christ, through the Holy Spirit, being at the heart of each person's spiritual experience.

Salvation Story teaches:

*God's purpose in saving us is to create in us the likeness of his Son, Jesus Christ, who is the true image of God. It is to impart the holiness of Jesus so that we may "participate in the divine nature" (2 Peter 1:4). It is to make it possible for us to glorify God as Christ's true disciples. It is to make us holy.*¹¹

None of the revered exponents of holy living – including those who have had most effect on the spiritual development of The Salvation Army, such as John Wesley, Samuel Logan Brengle and Frederick Couetts – would have any difficulty in embracing this statement. In addition, all would firmly agree, and emphasise, that the purpose behind Christ living his life in us is for us to grow more like him. We seek "Christlikeness," described by the prolific writer John Stott as his "last word" on God's will for us.¹² Teachers agree. This is not "rocket science."

it is not complicated. It is a natural outcome of ongoing relationship and has a defined aim. It is, however, not something about which we can be careless or simply assume will happen without firm intention, humility and effort.

We thank God, then, that those who have written about holy living – such as Brengle and Coutts – have demonstrated the truths of what they have written by the way they have lived. Had the reverse been the case, their writings would have largely been discarded. As we consider presenting “Holiness for a New Generation” we cannot escape the fact that our living will always speak more loudly than our words. It is criteria by which this generation in particular will measure any materials we might produce. Jesus’ command to his disciples, “By this all men will know that you are my disciples, if you love one another,” is the ultimate standard.¹³

Essentially and consistently we are to support and encourage one another in holy living. Paul reminded the Romans to offer to each other the loving acceptance they had found in Christ.¹⁴ Recognizing that we are called as a people to be holy,¹⁵ we cannot and must not ignore the corporate responsibilities of the Body of Christ. If we are truly seeking to embrace holy living, our unity in Christ will be at the heart of who we are. In this respect we – the Church, the “saints,” all of us – still have much to learn and progress to make. The Salvation Army’s affirmation that “all who are in Christ are baptized into the one body by the Holy Spirit” is universal in its application and fundamental to our understanding of the Church.¹⁶ This all-embracing stance honors unity in Christ and is a hallmark of Salvationism.

This being so, it is natural to look to Christ to find the unity and strength He brings, and which can only be found in him. His individual dealing with each of us takes place within his wider purposes for his Church. Resting in this, we turn to him for personal guidance.

When giving personal consideration as to how I might most helpfully introduce the concept of holiness in book form, I tried, as always, to put myself in the shoes of the readers. This generation, as a whole, is largely oblivious to any understanding The Salvation Army may have about the doctrine of holiness. The word “holy” has different meanings in different cultures. Terminology used successfully in the past is largely unknown or not understood, partly because of the dearth of holiness teaching over a number of decades. I debated whether the

word “holiness” should be in the book’s title because of its overly-religious connotations – I wanted people to at least pick up the book. Eventually I decided that it was better to use and define the word and then unwrap the concept for today’s generation – hence *Holiness Unwrapped*.¹⁷

I used the working sub-title “To be like Jesus” to highlight Jesus’ centrality to all our attempts to be holy. Until his coming to earth, the Almighty and Everlasting God had essentially been revered as separate, apart, far above his creation.¹⁸ He alone was holy – supremely holy¹⁹ – a fact still needing to be borne in mind when we try to find words to express any experience of our own. Yet it is not a holiness that God desires to keep to himself. It is a holiness he desires to share, to plant within those he made in his image.²⁰

We shouldn’t be surprised that initially people failed to recognize God in Christ. The leap from Heaven to Earth and its implications would not have been easy to understand, let alone embrace. Yet when Jesus came, he literally brought God down to earth. He showed us, in human form, what a holy life was really like. Jesus was holiness unwrapped. In seeing him we see the Father. He told us so.²¹

Observing God is one thing, becoming like him is another, so *Holiness Unwrapped* is divided into three clear sections. The first, “To be like Jesus,” identifies and learns from some of his characteristics as revealed in his earthly life. The second, “His Spirit helping me,” goes a step further. It shows how we can grow in his likeness only if his Spirit is welcomed into the center of our lives. It reveals the Spirit as the source of power for meeting every challenge. It highlights the sacred concept of “Christ in me” giving hope and substance to our spiritual growth.²² The third section, “Like him I’ll be,” shows how the fruit of the Spirit becomes evident in our lives.²³ The difference is identifiable. Although holy living cannot be measured, it is possible to see its effects.

Recognizing this, The Salvation Army teaches that we should turn to Jesus Christ as the source of all holiness and ask him to indwell us. It is a relationship in which we have responded to the command to be holy²⁴ and in which he has provided his sanctifying presence to heal, renew us and help us grow into his likeness.

The *Handbook of Doctrine* builds on this:

There is no holiness without wholeness...the holy life is expressed through a healing, life-giving and loving ministry... God sanctifies his people not only in order that they will be marked by his character, but also in order that the world will be marked by that character.²⁵

In harmony with this, the International Spiritual Life Commission's Call to Holiness states:

We call Salvationists worldwide to re-state and live out the doctrine of holiness in all its dimensions – personal, relational, social and political – in the context of our cultures and in the idioms of our day while allowing for, and indeed prizing, such diversity of experience and expression as is in accord with the Scriptures.²⁶

The call to restate the doctrine in words and ways that will be understood by this generation implies that our current attempts need to be improved. The call also includes a wider understanding of the implications of holy living. A holy life cannot be lived in isolation.

This generation has been disappointed by the hypocrisy, deception and lies of its leaders, whether they represent political, religious or other interests. It is vitally important that what is said and claimed about holy living stands up to scrutiny. However we choose to describe our spiritual experience, we must always allow for the fact that we are likely to discover our nature needs further refining. The holy life, walked with Jesus, is bound to result in our discovering, from time to time, that there are still sins to be dealt with – sins we hadn't identified earlier. If we fail to make such discoveries it is likely that our walk with the Lord has become complacent and shallow. Any claim to have a sanctified life must allow for God's ongoing leading, further improvement. A major blessing of the holy life is that we keep growing spiritually – more and more into the likeness of the Son.

As we observe fellow Christians whose lives are surrendered fully to the Lord, we become aware that some have deeply unwanted "desert experiences,"

crises of faith (sometimes caused by an unexpected turn of events) and periods when spiritual adjustments have to be made. Yet they experience these things within the security of their relationship with an understanding Lord. *The Song Book of The Salvation Army* gives witness to God's faithfulness:

*Not only when I sense thee near
Art thou most surely nigh,
Nor hast thou, Lord, a quicker ear
Because my faith is high.*

*My changing moods do not control
Thy covenanted aid;
Thou hast the guarding of my soul,
And I am not afraid.²⁷*

In this security – the security and peace which the eternal love of God brings to us – our love for God and our neighbor has room to grow. Because “God is love” his presence in our lives makes us more loving. In fact, love becomes the evidence of his presence in us. It increasingly shows itself in every facet of our being. “Whoever lives in love lives in God, and God in him,” says John.²⁸

True personal holiness – in this and any generation – will always reach out and embrace others, as Christ reaches out to us. Any authentic telling of the message must begin by accepting others as they are and be supported by our own example of Christ-like living. It will be empowered from within by Christ's presence and be universal in outlook because of Christ's all-embracing grace. As we look to the challenge of helping others discover the blessing of the holy life, Paul's prayer to the Ephesians sums up our doctrine, our aim and our prayer:

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that

surpasses knowledge – that you may be filled to the measure
of all the fullness of God.²⁹

This is relationship. This is holiness. This is the reason for which we were born.

Notes

1. *Handbook of Doctrine* (1935 edition), Chapter 10, Section 1:6
2. *Boston Common*, Holiness and Regeneration, p 103
3. Matthew 23:4
4. Galatians 3:1-3 (*NEB*)
5. *Boston Common*, Jesus on Holiness, p 120
6. Luke 11:1
7. *Jesus Through Middle Eastern Eyes*, Kenneth E. Bailey, Chapter 7
8. John 12:32, 33
9. Confessions, (c397)
10. *God of Surprises*, p. 121, Gerard W. Hughes
11. *Salvation Story*, IHQ, Chapter 9
12. *The Last Word*, John Stott, p19
13. John 13:35
14. Romans 15:7
15. 1 Peter 2:9
16. *Called to be God's People*, IHQ, Statement on Baptism
17. *Holiness Unwrapped*, Australia Eastern Territory
18. Psalm 96:9, 97:9
19. Isaiah 6:1-6
20. John 17: 20, 21
21. John 14:7
22. Colossians 1:27
23. Galatians 5:22
24. 1 Peter 1:16
25. *The Salvation Army Handbook of Doctrine* (2010 Edition)
26. *Called to be God's People*, IHQ, Chapter 10
27. *The Song Book of The Salvation Army*, Song 717, John Izzard
28. 1 John 4:16
29. Ephesians 3: 16-19

Holiness and the Salvation Army: Roots of the Nineteenth Century Holiness Movement

R. David Rightmire

The birth of the Salvation Army took place within the theological milieu of the late nineteenth century British holiness revival. Its theological foundations, therefore, must be examined in relation to the priorities of the nineteenth century holiness movement. The pneumatological emphases of John Wesley and eighteenth century Methodism resurfaced in America during the mid-nineteenth century in both Oberlin and Wesleyan perfectionism.¹ Although finding its roots in Wesley and early Methodism, the British holiness revival was mediated by American perfectionist evangelists, as evidenced in the impact of James Caughey and Phoebe Palmer on the Booths themselves. Thus, in order to understand the holiness theology of the Salvation Army, it is necessary to place it within its historical and theological contexts.

1. The 19th Century Holiness Movement In Context

John Wesley (1703-1791), in addition to being the founder of Methodism, was the theological forebear of the nineteenth century holiness movement. His doctrine of Christian perfection (holiness) was developed over a period of several decades in the eighteenth century, based on his reading of Scripture in the light

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of tradition, reason, and experience.² The Wesleyan revival of 1759-63 seems to have provided the final empirical evidence needed for Wesley to formulate a definite position, as reflected in his *Plain Account of Christian Perfection* (1766). The fourth edition of this work (1777) became the authorized Wesleyan position. In short, Wesley writes that Christian perfection is of such a character that it may be experienced in this life, and is thus, necessarily a limited perfection (absolute perfection being the result of final glorification). It involves a decisive work of God's grace, subsequent to regeneration (which he called "initial sanctification"), resulting in freedom from willful, intentional sin, and an infusion of a God-given love for God and humanity. As an instantaneous experience of free grace that is both preceded and followed by a gradual growth in cooperant grace, entire sanctification is thus dynamic and improvable. Finally, the essence of Christian perfection for Wesley is perfect love.³

Wesley's emphasis on the pursuit of holiness became a distinctive feature of early Methodism in the late eighteenth century. The emphasis on a "second blessing"⁴ of entire sanctification, referred to as "perfect love" or "Christian perfection," was transplanted to America, as the Methodist preachers sought to fulfill their commission to "reform the continent and spread scriptural holiness over these lands" (1784).⁵ Wesley's *Plain Account of Christian Perfection* (1766) was included in its entirety in not only the first *Discipline* of the Methodist church (1788), but also in subsequent *Disciplines* through 1808.

Holiness religion was evident in the development of early American Methodism. The "awakening" of Virginia in 1775 was characterized by a search for cleansing from all inbred sin through entire sanctification. Many testified to having been sanctified "instantaneously and by simple faith." Such crisis experiences were often accompanied by strong emotional expressions, including great sorrow, joy, and physical manifestations. This Methodist-holiness revival in Virginia was the immediate forerunner of the frontier revivals of Kentucky in 1800. From Virginia, Methodism spread across the new nation, providing an experiential religion with strong moral emphases in contrast to the prevailing trends of institutionalized religion.⁶

The rapidly changing social standards and institutional life of early nineteenth century America proved fertile ground for the continuation of evangelical

revivalism. The impact of revivalism is to be sought beyond statistical analysis, in the ideas and hopes which it fostered, i.e., perfectionism, millennialism, universalism, and illuminism. Although enunciated by John Wesley in the late eighteenth century, Christian perfection among Methodists began to decline in importance in the early nineteenth century. The mid-nineteenth century, however, witnessed a great perfectionist revival which transcended the boundaries of Methodism. The early phase of this revival was sparked by the preaching of Charles Finney after 1835 and the prayer meetings led by Phoebe Palmer of New York in 1837.

During the years 1840-1857, the revivalistic "new measures" of the frontier influenced urban American religion. Particularly among the Baptist, Congregational, and Reformed denominations, the revival fervor of Methodism and New School Presbyterianism began to make significant inroads. The interdenominational awakening of 1858, affecting both rural and urban America, resulted in national awareness of the need to apply perfectionistic and pneumatological concerns to the social evils of the day.⁷ Notably, Charles Finney and Dr. and Mrs. Walter Palmer began to lead the way in this resurgence of revivalistic and perfectionistic religion, as they ministered across denominational lines both in America and throughout England and the Continent in the years following 1858.

The American holiness movement gained a wide hearing in Victorian England, by communicating an optimism that was attractive to a pessimistic age. An era marked by "transition" and "doubt" needed a form of Christianity that would minister to the problems of the day. Practical Christianity was popular to a generation of those who had lost faith in the relevance of their religious institutions. The holiness revival in England was a "revival of hope" in an age of despair.⁸ The "new era of American pietism"⁹ that Perry Miller sees as characterizing the pre-Civil War religious milieu in America was transplanted to England by the nineteenth century holiness movement, with an accompanying emphasis on experience rather than doctrine. Practical Christianity was supported by a holiness message that offered both "certainty" and "immediateness" to a troubled and burdened people.¹⁰

William and Catherine Booth were significantly influenced by the American holiness movement through the Palmers' holiness revivals and earlier campaigns

by James Caughey in England. The revivalistic methods of Caughey, for example, were influential in William Booth's developing call to ministry. Far more significant, however, was the influence of Caughey's holiness preaching on Booth's theological understanding and experience.¹¹ Phoebe Palmer's revival preaching provided the impetus the shy and reserved Catherine Booth needed to begin her own effective public ministry. Although the Palmers returned to America in 1864, their revival activity proved helpful in paving the way for the 1870s British campaigns of Robert Pearsall and Hannah Whittall Smith, Asa Mahan, William Boardman, Dwight L. Moody, and Ira Sankey. Charles Finney had briefly taken part in the earlier English holiness revival, but his writings had a greater effect on the propagation of perfectionist revivalism than his presence.¹² The legacy bequeathed to the British holiness revival by American perfectionist evangelists and writings would eventually feed back into the home movement with the beginning of the Salvation Army's work in the United States in 1880.¹³

It is noteworthy that Army historiography has, until recently, generally failed to recognize the obvious dependence of the Booths' holiness theology on the pneumatological emphases of the American holiness movement.¹⁴ Early Salvation Army literature often incorporated passages (if not whole works) of American holiness writings without citation, thus leaving the impression that there was no explicit ideological connection. For instance, the devotional works of Phoebe Palmer were republished by the Army press without any mention of her name. Another example can be found in William Booth's 1881 *War Cry* article entitled "Holiness," in which the Founder extensively quotes from the American Methodist, Jesse T. Peck's *The Central Idea of Christianity* (1857), without crediting the source.¹⁵ Such practices have led some Army historians to miss the vital inter-relationship between the American holiness revivalists and Booth's fledgling movement.

2. *Early Salvation Army Holiness Theology*¹⁶

Thus, while the Booths' holiness theology was of Wesleyan stock, it was mediated to them in significant ways through the nineteenth century American holiness movement. As has already been indicated, both William and Catherine were influenced by individuals such as James Caughey, Charles Finney, and

Phoebe Palmer, as well as by the writings of Wesley and some of his Methodist heirs.¹⁷ Although their holiness theology was not fully recognizable as a doctrinal entity until the 1860s and the days of the Christian Mission, both Catherine and William Booth's hunger for holiness reached back to their youth. Catherine's journal records words of spiritual quest and desire:

I had had the strivings of God's Spirit all my life ... I cried to God to show to me the evil of my heart.... I went on seeking God in this way ... until I found God, and I did find him. I know him. I knew he was pleased with me. I knew that we held sweet converse ... and I know I was happy in his love, and far more happy than I ever was in any human love before or since. "Now friends, you can all have this union."¹⁸

William Booth's recollection of the spiritual hunger of his youth is similarly pneumatologically oriented: "When as a giddy youth of fifteen I was led to attend Wesley Chapel, Nottingham, I cannot recollect that any individual pressed me in the direction of personal surrender to God. I was wrought upon quite independently of human effort by the Holy Ghost, who created within me a great thirst for a new life."¹⁹ In reflection on his time with the Methodist Church and his experience in its small group substructure, the class meeting, Booth relates how he was influenced by the "inward light" of the Holy Spirit: "In my anxiety to get into the right way, I joined the Methodist Church and attended class meetings, to sing and pray and speak with the rest. But all the time the inward Light revealed to me that I must not only renounce everything I knew to be sinful, but make restitution ... for any wrong I had done to others."²⁰ Two years after his conversion, the ministry of James Caughey awakened Booth's hunger for purity of heart during a holiness revival in Nottingham (1846).

The Booths did not claim the experience of holiness until 1861, but both sought earnestly for the "blessing" through the 1850s. In 1852, Catherine expressed a great desire to be holy and William counseled her to read Wesley on the subject and trust God for the experience. In 1853, William encouraged Catherine to seek purity of heart with him, as they realized the importance of "holy living."²¹ Little explicit evidence is available concerning the further

development of the Booths' holiness experience, although it is evident that Catherine was influenced by the writings of Phoebe Palmer.²² Catherine's experience of the assurance of heart cleansing was based indirectly on Mrs. Palmer's altar phraseology, as mediated through William Boardman's *The Higher Christian Life*. The following conversation between William and Catherine, preserved by Catherine in a letter to her parents on February 11, 1861, reveals the influence of American holiness thought:

William said, "Don't you lay all on the altar?" I said, "I am sure I do!" Then he said, "And isn't the altar holy?" I replied ... "The altar is most holy, and whatsoever toucheth it is holy." Then he said, "Are you not holy?" Immediately the word was given to me to confirm my faith, "Now you are clean through the word I have spoken unto you." And I took hold ... and from that moment I have dared to reckon myself dead indeed to sin, and alive unto God through Jesus Christ my Lord.²³

Catherine's familiarity with the holiness teaching of Wesley, Fletcher, Finney, Palmer, Boardman, Upham, and others, no doubt had an impact on her husband's holiness experience and theology. Although lacking direct evidence for a time or place of William's experience of holiness, his commitment to the doctrine of full salvation was strong. Reflecting on his fifty years of service in 1894, Booth reveals the dynamic of his early ministry: "There came another truth which had much to do with the experience of these early days – the willingness and the ability of the Holy Ghost to make men entirely holy in thought, feeling, and action in this life ... I saw thousands seek it and testify to having found it."²⁴ From the beginning, the Salvation Army had a holiness theology, although such was shaped not only by William and Catherine Booth, but also by their son Bramwell, George Scott Railton, and later by Samuel Logan Brengle.²⁵

The explication of holiness doctrine by the early leaders did not appear until the early 1870s, although holiness doctrine was a part of their theology and experience from the 1860s. In the first Conference of the Christian Mission (1870), the doctrines of the Christian Revival Society were revised and to them was added an article on entire sanctification: "We believe it is the privilege of all

believers to be 'wholly sanctified' and that 'their whole spirit and soul and body' may 'be preserved blameless unto the coming of our Lord Jesus Christ' (1 Thessalonians 5:23).²⁶ In 1876, the doctrine of entire sanctification was further defined by Railton and agreed upon by the Conference:

We believe that after conversion there remain in the heart of the believer inclinations to evil or roots of bitterness, which unless overpowered by Divine Grace, produce actual sin, but that these evil tendencies can be entirely taken away by the Spirit of God, and the whole heart thus cleansed from everything contrary to the will of God, or entirely sanctified, will then produce the fruits of the Spirit only. And we believe that persons thus entirely sanctified may by the power of God be kept unblamable and unreprouvable before Him.²⁷

At the January Conference of the Christian Mission in 1877, William Booth placed great emphasis on holiness doctrine, following on the heels of the visit of the Oberlin holiness advocate, Asa Mahan to a conference sponsored by the Mission in December of 1876.

With the transformation of the Christian Mission into 'The Salvation Army,' and further theological development in the late 1870s and early 1880s, holiness is not only more fully explicated, but also promulgated as the "cardinal doctrine" of the movement, the "secret of its conquering power."²⁸ In the *Salvationist* of January 1879, William Booth evidences the importance of "full salvation."

We are a salvation people – this is our specialty, getting saved and keeping saved, and then getting somebody else saved, and then getting saved ourselves more and more, until full salvation on earth makes the heaven within, which is finally perfected by the full salvation without, on the other side of the river. The vilest and the worst can be saved to the uttermost, for all things are possible to him that believeth.²⁹

For the Founder, holiness was not optional, but signified Christ indwelling in

human "vessels," purifying and equipping Christians for greater usefulness. God commands holiness. The believer is required to consecrate himself to obeying this command, depending on the Holy Spirit to bring it about. In responding by faith, the believer receives the desired result ("abundance of grace"; "perfect love") by the power of the Holy Spirit. Booth saw holiness promised in scripture, both in the Old (Ezekiel 36:25-27) and the New (1 Thessalonians 5:23-24) Testaments. The "higher up religion" is dependent upon the grace of God and the "full consecration" and "hearty faith" of the believer.³⁰

In a holiness sermon preached by William Booth in May of 1880, the extent of heart purification is seen to be radically complete. God's grace is said to be sufficient to purify the heart entirely. Faith is the instrument, the Holy Spirit the agent in entire sanctification. The object of faith in this purification is the blood of Christ. Booth describes this cleansing as a grace event claimed by faith. "You have not to struggle to purify and save yourself, but to bring yourself to God and trust Him to do it." The faith that purifies requires three "unalterable conditions" to be met: first, the renunciation of sin; second, consecration to God; and third, trust in the sufficiency and efficacy of God's grace.³¹ A year later, in an article entitled "Consecration," Booth stressed the importance of the sacrificial nature of true consecration. "There cannot be *full salvation* without *full surrender*. God can neither save nor keep what is not given to Him."³²

As the 1880s progressed, not only was holiness doctrine more explicitly affirmed, but it became institutionalized as the means of perpetuating the spiritual gains of the movement.³³ In an address on "Holiness," given by William Booth in 1889, the doctrine of entire sanctification is not only viewed as central and essential to the essence of the Salvation Army, but is also stated categorically and dogmatically, indicating the crystallization of doctrinal formulation:

Holiness to the Lord is to us a fundamental truth; it stands in the front rank with our doctrines. We inscribe it upon our banners. It is with us in no shape or form an open debatable question as to whether God can sanctify *wholly*, or whether Jesus does save His people *from* their sins. In the estimation of the Salvation Army that is settled forever; and any officer who did not hold and proclaim the ability of Jesus Christ to save His

people to the uttermost from sin and from sinning, I should consider out of place amongst us.³⁴

Booth goes on in this address to define holiness in contrast to justification and regeneration (partial sanctification), to outline the conditions of entire sanctification, and to describe the benefits of the "perpetual indwelling of God." 35

Subsequent years would evidence similar emphases on heart purity and holy living, grounded in the atonement of Christ, and "sustained by direct union with him." Once claimed in a moment of complete renunciation, consecration, and trust, entire sanctification is to be sought by faith until the assurance comes that the work is done. The resulting heart purity is the "condition on which God will enter and dwell in your soul," and is to be maintained by faith in a state of continual growth.³⁶ The Founder's holiness theology was intimately connected with his soteriology. "Full salvation" had universal implications, as is indicated in his words:

O boundless salvation! Deep ocean of love,
O fullness of mercy, Christ brought from above,
The whole world redeeming, so rich and so free,
Now flowing for all men, come roll over me!³⁷

For Catherine Booth, holiness was the experience of a "perfect heart," a heart renewed and kept right by the power of the Holy Spirit. Such heart perfection includes perfect loyalty to God, perfect obedience to God's commands, and perfect trust in God's promises. As "the central idea, end, and purpose of the gospel of Jesus Christ," purity of heart is restored and maintained by the power of the Holy Spirit. If a "real, practical transformation ... accomplished *in us* is not possible, then the gospel is useless, for "the whole end purpose of redemption is this – that He will restore us to purity [and] keep you purged to serve the Living God."³⁸

The Holy Spirit provides the power to live a truly Christian life. Being "filled with the Spirit" (Ephesians 5:18) is the privilege of all believers, and not an optional "higher life." Catherine, like her husband, emphasized certain prerequisites for entering into the experience of holiness, stressing faith, renunciation of sin, and consecration to God.³⁹ She presses the analogy between Pentecost

and the transforming power of the Holy Spirit at work in the Salvation Army, emphasizing continuity with the faithfulness of God in the promised baptism of the Holy Spirit: "Now this baptism will transform you as it did them [apostles], it will make you all prophets and prophetesses, according to your measure ... Will you come and let Him baptize you? Will you learn once and forever, that it is not a question of human merit, strength, or deserving, at all, but simply a question of submission, obedience, and faith?"⁴⁰

For Catherine, the Holy Spirit not only transforms the individual but also guides the Christian who is willing to submit to God in "uttermost surrender." The "blessing of a clean heart" involves an "all-embracing confidence in God," and a daily "renouncing of my right to choose in anything apart from Him."⁴¹ This dependence on God in sanctification results in direct communion with him. The revelation of God in the experience of full salvation, however, is never contrary to Scripture. "While we hold that God does, by his Spirit, speak directly to his people in this age as in any other, still the Army does solemnly and most emphatically regard the Bible as the divinely authorized standard by which all other professed revelations are to be tried."⁴²

Just as Catherine sensed the danger of a subjectivistic understanding of revelation and inspiration apart from Scripture, she also was keenly aware of mistaking enthusiasm for the power of the Holy Spirit. Although religion must find expression in the affective domain of human existence, religious enthusiasm must not be mistaken for the content of Christian faith and practice. In an address in Exeter Hall in 1881, "Enthusiasm and Full Salvation," Catherine spoke on this issue:

The power of the Salvation Army is not in its enthusiasm; neither does it consist in certain views of truth, or in certain feelings about truth. No! No! But it consists in whole-hearted, thorough, out-and-out surrender to God; and that, with or without feeling, is the right thing, and that is the secret of the Salvation Army. We have glorious feelings as the outcome; but the feeling is not the religion – the feeling is not the holiness. Holiness is the spring and source of the enthusiasm. Hence our power with the masses of the people.⁴³

Full salvation, issuing in dramatic enthusiasm had a wide popular appeal in an environment seemingly devoid of relevant religious expressions.

The influence of George Scott Railton on Army holiness doctrine is found in the February 1873 issue of the *Christian Mission Magazine*, in an article entitled: "Can Anybody Live A Holy Life?" In this defense of the possibility of experiencing entire sanctification, Railton points to the moral perfection of God as the basis of holiness, the blood of Christ as the means by which such cleansing is made possible, and the presence of Christ as the source of holy living.⁴⁴ Railton's *Heathen England* (1879) points to the priority of teaching converts to be holy as a practical means of ensuring the vitality and purity of salvation warfare.⁴⁵ In an article written for the *War Cry* (August 28, 1880), he further defines holiness as a necessary separation unto God and a partial realization of the eschatological hope: "Holiness ... is the separation for a person from everything including themselves and their all to God, so that they come as fully into His own possession as if they were in Heaven. It is, of course, one consequence of this fact that the holy person receives Heaven into himself."⁴⁶

Bramwell Booth, more than any other individual among the leaders of the early Army, helped institutionalize holiness theology within the movement. Although his parents espoused holiness doctrine since their ministry at Gateshead (1860), and although Railton exercised a tremendous influence on the Booths as an exponent of Wesleyan perfectionism, it was Bramwell who became the "teacher of holiness." He began a regular series of mid-week holiness meetings that served as prototypes for the Sunday morning holiness meetings in the 1880s. In the *War Cry* of July 24, 1880, Bramwell provided a brief summary of the characteristics of entire sanctification: "1. It is a distinct state of grace from justification. 2. It includes deliverance from all outward and indwelling sin, from unbelief, from the very *roots*—pride, anger, love of the world, etc. 3. It includes the filling of the heart with all the graces and fruits of the Spirit. The being perfected in love. Filled to present capacity, and kept filled as the vessel enlarges."⁴⁷ In this same article, Bramwell states that all the promises of God in scripture are conditional. Thus, the promise of sanctification is dependent on the faith response of the believer to the command "be ye holy."

Believe that He is able and willing to do this; that He is able

and willing to do it now, not tomorrow; that if you have faith He will now do it; put your reliance or trust in Him now, believing that He doth now do it. Not has done, but that He now doeth it. Cast yourself into the arms of Omnipotent Love now. Throw yourself down. Take a leap and do it now ... Be ye holy, and be ye holy *now*.⁴⁸

Bramwell preferred the phrase "full salvation" as the most appropriate designation for the experience of holiness. This term expressed for him not only the soteriological significance of holiness, but also the eschatological union of the soul with God. Deliverance from the power of, and the disposition to sin, made possible such divine communion. Full salvation, for Bramwell, included elements of soul cleansing, transformation of the preferences of the soul, and divine power, enabling the believer to walk in purity and submissiveness to God. The conditions for such sanctification were a "full surrender to the will of God" and a "full consecration to His service." Bramwell insisted that both the doctrine and experience of full salvation were absolutely essential to the ongoing work of the Salvation Army. The neglect of holiness teaching, he believed, would render the Army's ministry ineffective.⁴⁹

Although developed and espoused as central to the "discipline, devotion, and dynamic"⁵⁰ of the Salvation Army from its origins, holiness doctrine was even further explicated by Samuel Logan Brengle (1860-1936) in the 1890s and early decades of the twentieth century. More than any other individual, Brengle provided a literary foundation for Salvation Army holiness theology. Joining Booth's movement in 1887, this American Methodist advocate of Christian perfection helped further the influence of the American holiness movement on the Army. Brengle's ministry served to perpetuate the pneumatological emphases of the early Army leaders, while helping to re-balance such emphases in line with the teaching of John Wesley.⁵¹ His books promoted holiness teaching and further institutionalized perfectionist theology within the Salvation Army. Brengle's *Helps to Holiness* (1895), *Heart-Talks On Holiness* (1897), *Soul-Winner's Secret* (1897), *The Way of Holiness* (1902), *When the Holy Ghost Is Come* (1906), *Love Slaves* (1923), *Resurrection Life and Power* (1925), and *Ancient Prophets: And Modern Problems* (1929), had a far reaching effect within the Army, as did his

numerous articles and addresses. His reasoned defense of holiness theology ("sanctified sanity") reflects the rational, analytical religious mood of the late Victorian era.⁵²

4. Conclusion

Central to the theological identity of the Army from its beginnings, was a commitment to the doctrine and experience of holiness of heart and life. William and Catherine Booth, as well as other early Salvation Army leaders and writers, were committed to this teaching, which proved to be foundational for the Army's identity and mission. Although finding its roots in the theology of John Wesley, Salvation Army holiness teaching was fundamentally influenced by both the message and methods of the nineteenth century holiness movement, as mediated through trans-Atlantic revivalism.

Notes

1. For theological analysis of the nineteenth century American holiness movement in both its Oberlin and Wesleyan manifestations, see R. David Rightmire, *Sacraments and the Salvation Army: Pneumatological Foundations* (Metuchen, NJ: Scarecrow Press, 1990), 135-50.
2. Wesley's theological method included four sources of authority: Scripture, tradition, reason, and experience. Although the term "Wesleyan Quadrilateral" (Albert Outler) is often used to describe the interaction of these sources, the term has unfortunately been misunderstood to imply the equality of these sources. For Wesley, Scripture was the "norming norm," whereas tradition, reason, and experience were interpretive tools used to understand Scripture.
3. John Wesley, "Plain Account of Christian Perfection," in *The Works of John Wesley*, ed. by Thomas Jackson, 14 vols. (London: John Mason, 1829-31), 11:371 ff. For further explication of Wesley's holiness teaching in relation to his soteriology, see R. David Rightmire, "Holiness in Relation to Salvation: Pneumatological Dimensions of Wesleyan Soteriology," *Word and Deed* 11:2 (May 2009): 19-32; and "Holiness and Wesley's 'Way of Salvation,'" *Word and Deed* 13:1 (November 2010): 39-53.
4. Such two-stage salvation has its roots in radical and pietistic Protestantism. Characteristically, the first stage of becoming a Christian is followed by a later distinct event, a work of the Holy Spirit. For the Puritans this "second blessing" was the experience of assurance. For Wesley, the second stage was entire sanctification, completing the work done in justification and "partial sanctification."
5. This is the stated reason for God raising up preachers called Methodist, initially articulated by Wesley at the first Methodist Conference in London (1744), and reiterated forty years later at the inaugural ('Christmas') Conference of the Methodist Episcopal Church in America (Baltimore, 1784).
6. Vinson Synan, *The Holiness-Pentecostal Movement in the United States* (Grand Rapids: Eerdmans Publishing Co., 1971), 56.
7. Timothy Smith, *Revivalism and Social Reform: American Protestantism on the Eve of the Civil War* (Baltimore: Johns Hopkins University Press, 1980), 63 ff.
8. Walter E. Houghton, *The Victorian Frame of Mind* (New Haven: Yale University Press, 1957), 10.
9. Perry Miller, *The Life of the Mind in America: From the Revolution to the Civil War* (New York: Harcourt, Brace and World, 1965), 93.
10. Melvin E. Dieter, *The Holiness Revival of the Nineteenth Century* (Metuchen, N.J.:

Scarecrow Press, 1980), 180-183, 188.

11. Roger J. Green, *The Life and Ministry of William Booth: Founder of The Salvation Army* (Nashville: Abingdon, 2005), 16-17, 237-38; Andrew Eason and Roger Green (editors), *Boundless Salvation: The Shorter Writings of William Booth* (New York: Peter Lang, 2012), 17-18.

12. For example, William Booth was greatly influenced by Finney's *Lectures on Revivals of Religion* (1835). Eason and Green, *Boundless Salvation*, 18.

13. For further explication of such transatlantic revivalism, see John Kent, *Holding the Fort: Studies in Victorian Revivalism* (London: Epworth Press, 1978), 325 ff.; Richard Carwardine, *Transatlantic Revivalism: Popular Evangelicalism in Britain and America 1790-1865* (London: Greenwood Press, 1978), 102ff.; Dieter, *Holiness Revival of the Nineteenth Century*, 60-61.

14. A notable exception is to be found in the work of Roger Green in his biographies of both William and Catherine Booth. For examples of Green's treatment of this inter-relationship, see *Life and Ministry of William Booth*, 16-18, 48, 93-95; and *Catherine Booth: A Biography of the Cofounder of The Salvation Army* (Grand Rapids: Baker Books, 1996), 34-36, 85-87, 106-109.

15. William Booth, "Holiness," *War Cry* (1881), reprinted in Eason and Green, *Boundless Salvation*, 97, 99.

16. For further development of this theme and its relation to Salvation Army ecclesiological self-understanding and sacramental theology, see Rightmire, *Sacraments and the Salvation Army*, 167-81.

17. The implicit influence of Rev. Dr. William Cooke (the New Connexion theologian who trained Booth for ordained ministry in 1854) must be noted, in that his teaching emphasized a Wesleyan interpretation of holiness. See Eason and Green, *Boundless Salvation*, 73-74. Also influential on the Booths were the writings of William Carvosso (1750-1835). As class leader within Methodism for sixty years, Carvosso's memoirs reflect his search for "full salvation," and the appropriation of the same simple faith, in a second crisis experience, as the only means for corporate revival. *Life of William Carvosso* (New York: Eaton and Mains, 1835), 12-13, 37-38.

18. Quoted in W. T. Stead, *Life of Mrs. Booth: The Founder of the Salvation Army* (New York: Fleming H. Revell Co., 1900), 180. See also her journal entry on November 28, 1847, reprinted in Green, *Catherine Booth*, 103.

19. George Scott Railton, *The Authoritative Life of General William Booth, Founder of the Salvation Army* (New York: Reliance Trading Co., 1912), 9.

20. *Ibid.*, 10.

21. Correspondence between William Booth and Catherine Mumford, January 16; September; and November 17, 1853; as quoted in Harold Begbie, *The Life of General William Booth*, 2 vols. (New York: Macmillan Co., 1920), 1: 159, 169, 212.
22. For example, correspondence with her parents dated January 21, 1861, indicates that Catherine had been reading Phoebe Palmer's *Faith and Its Effects*, and recommended that they do the same. Green, *Catherine Booth*, 104.
23. Quoted in Frederick St. George de Latour Booth-Tucker, *The Life of Catherine Booth*, 2 vols. (New York: Fleming H. Revell, 1892) 1: 384 ff.
24. Quoted in Robert Sandall, *The History of the Salvation Army*, 1: 112, 113.
25. Paul Rader, "Holiness, Revival, and Mission In the Nineteenth Century," in *Heritage of Holiness: A Compilation of Papers on the Historical Background of Holiness Teaching* (New York: Salvation Army, 1977), 82-83.
26. Doctrine number ten, quoted in Sandall, 1: 289.
27. Quoted in Sandall, *History of the Salvation Army*, 1: 263-64.
28. Catherine Booth, *Aggressive Christianity*, (Boston: McDonald and Gill, 1883), 11.
29. Quoted in William Booth, *The Founder Speaks Again*, edited by Cyril Barnes (London: Salvation Army Book Department, 1960), 45-46.
30. William Booth, "A Higher Up Religion," Series in *War Cry*, (March 13, May 29, June 26, July 31, 1880), Reprinted in *Holiness Readings: A Selection of Papers on the Doctrine, Experience and Practice of Holiness* (Atlanta: Salvation Army, n.d.), 16, 21-25, 27-28, 35-37.
31. William Booth, "Purity By Faith," *War Cry* (May 22, 1880), Reprinted in *Holiness Readings*, 63-67.
32. William Booth, "Consecration," *War Cry* (May 19, 1881), Reprinted in *Holiness Readings*, 103.
33. For evidence of the institutionalization of holiness doctrine in the early 1880s, see Rightmire, *Sacraments and the Salvation Army*, 182-83.
34. William Booth, *Salvation Soldierly* (London: Salvation Army, 1889), 86. Note that a similar statement was made in 1877 by Booth in "Holiness: An Address at the Conference," reprinted in Eason and Green, *Boundless Salvation*, 77.
35. William Booth, *Salvation Soldierly*, 86-88, 92-93.
36. William Booth, *Purity of Heart* (London: Salvation Army Book Room, 1902), 40-45, 88-96, 108-118; *The Seven Spirits: Or, What I Teach My Officers* (London: Salvation Army, 1907), 14, 30.
37. William Booth, *Officer* (January 1894). First verse of Song 167 (the "Founder's Song") in *The Songbook of the Salvation Army* (New York: Salvation Army, 1953).

38. Catherine Booth, *Papers On Godliness* (London: Salvation Army, 1890), 94-99, 148, 149-50, 166.
39. Catherine Booth, *Aggressive Christianity*, 135; *War Cry* (February 24, 1881) in *Holiness Readings*, 109-12.
40. Catherine Booth, *Aggressive Christianity*, 168-69.
41. Catherine Booth, *Messages To The Messengers* (London: Salvation Army, 1921), 110-111.
42. Catherine Booth, *Salvation Army In Relation To Church and State* (London: Salvation Army, 1889), 91.
43. Catherine Booth, *Papers On Godliness*, 123-24.
44. George Scott Railton, quoted in *The Privilege of All Believers*, edited by John D. Waldron (Toronto: Salvation Army, 1981), 121, 125.
45. George Scott Railton, *Heathen England*, 3rd edition (London: S. W. Partridge and Co., 1879), 145-46.
46. Reprinted in *Holiness Readings*, 45; cf. 41-42, 44.
47. *Ibid.*, 73-74.
48. *Ibid.*, 79-80. Cf. Bramwell Booth's own sanctification experience as witnessed to in the September 11, 1880 issue of the *War Cry*.
49. Bramwell Booth, "Full Salvation," in *Privilege Of All Believers*, 85-86, 90-91; "Consecration," *War Cry* (December 29, 1881). Reprinted in *Holiness Readings*, 147.
50. Rader, "Holiness, Revival, and Mission," 85.
51. For the influence of Brengle on the re-balancing of Salvation Army holiness theology see R. David Rightmire, "Samuel Logan Brengle and the Development and the Development of Pneumatology in the Salvation Army," *Word and Deed* 1:1 (Fall 1998): 29-48.
52. See Clarence W. Hall, *Samuel Logan Brengle: Portrait of a Prophet* (New York: The Salvation Army, 1933); Alice R. Stiles, *Samuel Logan Brengle: Teacher of Holiness* (London: The Salvation Army, 1974); William Clark, *Samuel Logan Brengle: Teacher of Holiness* (London: Hodder and Stoughton, 1980); and Sallie Chesham, *Peace Like a River* (Atlanta: The Salvation Army, 1981). These biographies do contain some valuable primary source material, but lack the necessary bibliographic information for critical analysis of references. For more complete bibliographic help and theological analysis of Brengle's writings see R. David Rightmire, *Sanctified Sanity: The Life and Teaching of Samuel Logan Brengle* (Alexandria, VA: Crest Publications, 2003).

Book Notes

by Roger J. Green

Moyles, R.G. *Farewell to the Founder*. Alexandria, VA: Crest Books, 2012.

It is appropriate in this commemorative issue of the journal that the first book mentioned in these book notes is the most recent book by R. G. Moyles. This book, written in commemoration of the 100th anniversary of the promotion to glory of William Booth, is an account of the death and the funeral of William Booth. But it is much more. It is also a reminder of the life and ministry of William Booth and of the international recognition of that life and ministry. Such recognition is seen through the tributes to William Booth that came from around the world as people heard of his death. This is a readable tribute to William Booth as well as an acknowledgment of the contributions that William Booth made to the Christian Church and to the broader culture as well. The text is interspersed with interesting pictures of William Booth and of family and friends.

Bate, John M. *Destination Unknown: Memoirs of a Private Secretary to the General of The Salvation Army*. Long Beach, CA: The Salvation Army, 2012.

If readers want a book that brings history to life, this is that book. Colonel John Bate is a Salvation Army officer who has seen the world through his appointments, and, with his wife Val, one of those to whom he dedicated the book, always envisioned his appointments as great opportunities from God for the sake of the Kingdom rather than as burdens that must be endured. He is the example of what Army officership should be. And perhaps the most interesting of his appointments was when he served as the private secretary first to General Arnold Brown and then to General Jarl Wahlström. He saw the Army around the

world, and tells the stories of the adventures as only Colonel John Bate can do. Nevertheless he and the generals whom he served did not travel as tourists, but as servants of the Lord and of his Kingdom. That is what is so compelling about this book. It is a book about service to the Lord Jesus.

Houston, James. *The Transforming Power of Prayer: Deepening Your Friendship with God*. Colorado Springs, Co: NavPress, 1996.

I am reaching back a bit to remind our readers about this book on prayer. James Houston recognizes that this subject often presents difficulties for Christians, but it need not do so. While prayer is a grand spiritual discipline, it is also a means of keeping company with God, and being transformed in the process. That is why the subtitle to the book, *Deepening Your Friendship with God*, so beautifully captures what this book is all about. *The Transforming Power of Prayer* provides a biblical, theological, and ethical foundation for prayer that is invaluable to a subject that people often find elusive. And while the book was published some years ago, it is still invaluable to this subject. Readers who are interested in spiritual formation will be helped by this book.

Callen, Barry L. *The Prayer of Holiness-Hungry People: A Disciple's Guide to the Lord's Prayer*. Grand Rapids, MI: Francis Asbury Press, 2011.

Many of our readers will be familiar with the work of Dr. Barry Callen if they subscribe to the *Wesleyan Theological Journal*, a journal that *Word & Deed* is pleased to recommend, or attend meetings of the Wesleyan Theological Society. For many years Barry Callen has served as the editor of the *Wesleyan Theological Journal*, and so every time a reader picks up the journal the work of Barry Callen is evident. The author uses the Lord's Prayer as a window to the relationship of the Lord Jesus to His heavenly Father. But the Lord's Prayer also teaches us something about ourselves. The author writes that "When we pray properly, and determine to live accordingly through the power of Christ's Spirit, God answers and sets us on the path to holiness. Walking this path faithfully transforms our 'here' and graciously destines our 'hereafter.'" Here is an invaluable tool for personal study, for preaching, and for group Bible studies. Other helpful resources mentioned, as well as discussion questions at the end of each chapter, guide the disciple along the way of understanding the Lord's Prayer.

The Life and Ministry of William Booth



A Journal of Salvation Army
Theology and Ministry

This issue is dedicated to the life and ministry of William Booth, who died 100 years ago. First, it includes the final report of conversations between The Salvation Army and The World Methodist Council. Secondly, Commissioner Robert Street has a paper on teaching holiness, which was delivered at The Salvation Army's Symposium on Holiness in 2010. Finally, R. David Rightmire, a frequent contributor to *Word & Deed*, writes on the history of holiness theology, especially the influence of John Wesley, Phoebe Palmer and James Caughey on William and Catherine Booth.

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