

WORD & DEED

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A JOURNAL OF SALVATION ARMY
THEOLOGY & MINISTRY

Scholarship on The Salvation Army

Why Theology Matters

*From Foreign Pariah to Social Icon: Aspects of the Evolution of
the Salvation Army in France, 1881-1940*

*Overwhelming Spiritual Reality: Prayer Meetings and the Holy
Spirit in the Early Salvation Army*

*How the Culture of Faith Can Transform the Culture of the Larger
Community*



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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.

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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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A JOURNAL OF SALVATION ARMY
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When the Army is Most the Army

“In word and in deed burning love is my need ...”
—General Albert Orsborn

The inaugural issue of *Word & Deed* was published in November, 1998. For the occasion, we asked General Paul A. Rader, international leader of The Salvation Army, if he would write an introduction to the journal’s first issue. He then wrote:

When the Army is most the Army, it is most authentically Church. And, conversely, when the churches enter into the Army’s understanding of mission to the whole person with focus on evangelism and holy living in joyful community and compassionate service, the churches are most authentically Church.

At the time, the General was expressing the sanctity of God’s word and our deeds together as Church. He affirmed a deep and broad priority of worship and spiritual nurture in our communal life coupled with the Army’s external ministry of service, compassion, and authenticity when embraced by the Church.

As noted in every issue since, the journal’s mission and purpose continue to encourage and disseminate the thinking of Salvationists and other colleagues on matters broadly related to the theology and ministry of the Army. In this way, it remains a means of grace and a continuing stimulus for internal and external reflection. It promotes Salvationists’ inner lives, sharpens our understanding of

our identity and mission, and furthers reflection and redemptive action. Glory to God!

Such thinking is also promoted by various conferences, one of the most important being the session of Salvation Army Scholars and Friends at the annual meetings of the American Academy of Religion/Society of Biblical Literature. Our friend, Andrew Eason, has taken on the responsibility of setting up that annual meeting, and following this editorial, we have asked Andrew to describe that event which Salvationists and friends are always welcome to attend. David Bundy's article in this issue was a paper originally given at the most recent conference.

The next article in this issue is entitled "Why Theology Matters." The co-editors of this journal write a response to the inevitable question occasioned by the title, "Why?" The answer may be found in the order of the words of the title and subtitle of the journal since its inception, *Word & Deed: A Journal of Salvation Army Theology & Ministry*. The order of the words demonstrates a commitment: theology always precedes ministry, otherwise ministry can easily become undergrounded and self-serving. The article reminds us why theology matters and how.

As we note from time to time, we are pleased to publish the scholarship of work of brothers and sisters who are not formally Salvationists, but who are in heart, mind, and conviction in the Wesleyan theological family. In this spirit, we enlisted David Bundy. He is a specialist in Methodist, Holiness, and Pentecostal history. His article is titled, "From Foreign Pariah to Cultural Icon: Aspects of the Cultural Evolution of The Salvation Army in France, 1881-1940." In 1881 Salvationists were foreign pariahs detested by French Protestants, and the source of amusement for French Catholics. Bundy takes the reader through the evolution of French culture and dispositions toward the Army. Through the entire narrative, Bundy discusses the Army's transformation in three temporal stages of French culture, then celebrates the pivotal role of Salvationist women during forty years of radical transformation.

Peter Farthing, a retired Salvation Army officer and Army historian from Australia, has been writing a new biography of Bramwell

Booth with Roger J. Green for the past five years. A sample of that work is present in his article, “Overwhelming Spiritual Reality—Prayer Meetings and the Holy Spirit in the Early Salvation Army.” Farthing writes,

Prayer meetings have been comparatively neglected by historians of The Salvation Army, yet they became crucial as a channel by which the Holy Spirit advanced the work of the Army. ... The world may never have seen a large international Army were it not for what God did through those epic times of prayer.

Finally, we are pleased to turn to a familiar contributor to *Word & Deed*, Lyell M. Rader. Rader’s writings are characteristically shaped by the rich, highly informed life he lived as an officer, a Salvationist scholar, college professor, Army leader, evangelist, missionary, missiologist, author, holiness teacher, and preacher. His article, “How the Culture of Faith Can Transform the Culture of the Larger Community,” was first delivered to an international education symposium, and is insightful not only for officers, but broadly for all Salvationists.

We conclude this issue with both book reviews and book notes edited by our book review editor, David Rightmire. Our prayer for this issue is that the contents will remind our readers that *Word & Deed* is a worthy representation of when the Army is most the Army.

JSR
RJG



Scholarship on The Salvation Army

ITS GROWING PRESENCE AT THE AMERICAN ACADEMY OF RELIGION/SOCIETY OF BIBLICAL LITERATURE ANNUAL MEETINGS

Andrew M. Eason

Since the early 1970s, two influential scholarly organizations—the American Academy of Religion (AAR) and the Society of Biblical Literature (SBL)—have generally held joint/concurrent meetings each year in major cities across the United States. Over the past half century, many thousands of papers have been delivered on a wide variety of religious and biblical topics by graduate students and professors affiliated with academic institutions around the globe. Until the 2010s, however, it would have been rare to hear a presentation on The Salvation Army. Even though scholars of The Salvation Army, including Salvationist notables such as Dr. Roger Green and Dr. David Rightmire, had been known to frequent the annual meetings of the AAR and SBL, no concerted efforts were ever made to sponsor formal sessions or panels on Army-related scholarship.

It all began to change when Major (Dr.) Dean Smith, an Australian educator and theologian based at Booth College in Sydney, spearheaded a session at the AAR/SBL Annual Meetings in Chicago

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in November 2012. Entitled “The Salvation Army and Intersections of Contemporary Theology,” this session—held on November 16—featured four paper presentations on Methodist and Salvationist themes. Building on the success of this inaugural gathering, Smith went on to organize a session at the AAR/SBL Annual Meetings in Baltimore in 2013. All but one of the papers delivered at this event were on The Salvation Army. Assisted by Dr. Donald Burke, then president of Booth University College, Major Smith also played a leading role in organizing a “Salvation Army Scholars and Friends” session at the AAR/SBL Annual Meetings in San Diego, California in 2014. Chaired by Dr. David Rightmire, it featured presentations on George Scott Railton, as well as various aspects of Salvationist thought and practice.

In 2015, the Centre for Salvation Army Studies, a research institute at Booth University College in Winnipeg, assumed responsibility for the “Salvation Army Scholars and Friends” event at the AAR/SBL Annual Meetings. A bequest to Booth University College by the late Commissioners John D. and Helen Waldron helped to fund this undertaking. Successful sessions were held in Atlanta (2015), San Antonio (2016), Boston (2017), Denver (2018), and San Diego (2019) before the dangers associated with COVID-19 led us to suspend the event for a three-year period. Returning to the Annual Meetings of the AAR/SBL in San Antonio in November 2023, the “Salvation Army Scholars and Friends” session brought together academics from McGill University, Nazarene Theological College (Manchester), Wesley Biblical Seminary, and Booth University College. Chaired by Assistant Professor of Religion at Booth University College Dr. Isaiah Allen, presentations were made on William Booth’s theology and different aspects of The Salvation Army’s history in Great Britain, France, and India.

Over the past decade, the “Salvation Army Scholars and Friends” session at the AAR/SBL Annual Meetings has provided a venue for emerging and established scholars—Salvationist and non-Salvationist—from Canada, the United States, England, Hong Kong, and Australia to share their work on the art, ethics, history, ministry, music, sociology, and theology of The Salvation Army. In partner-

ship with *Word & Deed*, which has published a dozen or more of our conference papers, the Centre for Salvation Army Studies remains committed to producing, promoting, and disseminating high-quality research on all aspects of Salvationist life, past and present.

We hope to see some readers of *Word & Deed* at this year's "Salvation Army Scholars and Friends" session, which takes place in San Diego, on November 23. Featuring papers from North American academics, its focus will be thematic for the first time. The proposed subject is "The Salvation Army and Race." Those who want more information about this gathering, or about our upcoming session in Boston, in November 2025, are encouraged to contact me at andrew.eason@boothuc.ca.

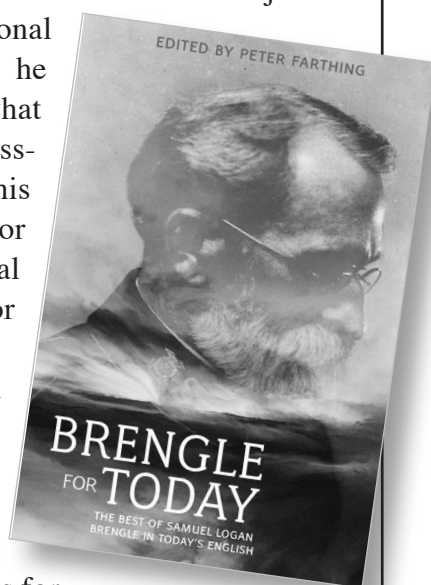
Brengle for Today

Edited by Peter Farthing

Commissioner Samuel Logan Brengle was The Salvation Army's most influential teacher of holiness and an author of several books on the subject.

While serving as the International Spiritual Special Ambassador, he often taught and preached on what he described as the "second blessing" of personal holiness. In this collection of wisdoms, the author re-presents Brengle's original teachings in plain language for the modern reader.

Peter Farthing wrote and co-produced the award-winning documentary *Our People* and the book *1865: The Year that Made The Salvation Army*. He has developed courses for corps and small groups, including courses on holiness and Salvation Army theology. He currently resides in Sydney, Australia.



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Why Theology Matters

Roger J. Green and Jonathan S. Raymond

November 2023 marks twenty-five years of purpose and mission for *Word & Deed*, the Army's journal of theology and ministry. From its inception in 1998, the Army's intention for the journal was "to encourage and disseminate the thinking of Salvationists and other Christian colleagues on matters broadly related to the Army's theology and ministry." The journal was established to help Salvationists 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 neighbor. After twenty-five years, the purpose and mission remain the same.

When *Word & Deed* was founded, we were intentional about the title, supported by the subtitle that reads "A Journal of Salvation Army Theology & Ministry." Words are important and the order of those words demonstrates our commitment that theology always precedes ministry. Otherwise, ministry can easily become ungrounded and self-serving.

While we are in debt to many in the past, such as Luther or Calvin or Finney, we feel that the clearest expression of Christ and His Kingdom is that found in the writings and teachings of John and Charles Wesley and their successors. Their exposures to Methodist experiences made possible their spiritual formation, divine calling, and shared ministries. The Wesleyan movement then occasioned the seminal, faithful work and ministries of William and Catherine

Drs. Roger J. Green and Jonathan S. Raymond are co-editors of Word & Deed. Their article is reprinted from the November 2023 issue of The War Cry.

Booth, the founders of today's world-wide Salvation Army. With that theological identity, we always press on, however, to the ultimate goal—Christian theology.

As we are in conversation with Christians of other traditions, we respect and learn from their cherished history just as they respect what it means for us to be biblical Christians in the Wesleyan tradition. We are all grounded in Scripture and embrace the great doctrines of the Church rooted in the Trinity. Thereby doctrines such as Creation, Justification, Salvation, Holiness, Church and Ministry, the Kingdom of God, and Christian ethics are what we hold in common and proclaim to a fallen world.

In our history the Army has never had a journal specifically focused on theology and ministry. We have had several magazines representing various aspects of Salvation Army ministry, but never one with the focus of *Word & Deed*. This journal strives to reflect the Army's international mission statement. *Word & Deed* is committed to supporting that mission in every way possible, but especially in recognizing our biblical and Wesleyan faith, and maintaining that faith in spite of possible criticism either from without or within. *Word & Deed* is a form of new fruit with new seeds producing new fruit. It took three hundred years of faithful saints, beginning with the Wesleys, that rendered the Army's journal of theology and ministry.

By God's good grace and the undaunted support of the leadership of The Salvation Army in the United States of America, beginning with the Commissioners' Conference that approved the journal, this journal has been sustained for twenty-five years. But while *Word & Deed* has had full support from the United States, including financial support, its message and ministry extend around the Army world and even, at times, into the worlds of other Christian denominations.

Commitment to theology often means defending theology. In a world very much like the world faced by the first Christians, that is what we are called to do. Our world is one in which the Church and its doctrines are either attacked or ignored, often by a culture that says, "Me first." The whims of selfishness define the culture, and the Church, with its insistence on lives of holiness and purity within

a community designed to serve each other is censured, sometimes from without and sometimes from within. The warning of Dietrich Bonhoeffer in *The Cost of Discipleship* still stands: “Cheap grace is the deadly enemy of our Church. We are fighting today for costly grace.” That grace is biblical grace, centered on the life, ministry, suffering, death, and resurrection of Christ. In short, Bonhoeffer reminds us that “costly grace is the Incarnation of God.”

Facing that reality, several metaphors come to mind. Theology is the foundation of all knowledge because it speaks about God the Creator of all things. Theology is the ship that rescues us from the raging seas because it helps us focus on God the Son, Savior, and Redeemer. Theology is the air we breathe because it gives us life in the Holy Spirit.

The beginning point of that theology is John 1:14: “And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father” (RSV). Karl Barth called this verse “theology in a nutshell.”

And so, the Scriptures provide the substance of theology and the Founders of The Salvation Army were wise to make the Scriptures the first of the doctrines to which members of the Army commit themselves. Little wonder that this became the first doctrine because as the Scriptures were coming under attack in the nineteenth century, the Founders realized that all theology was in danger if it was not based on that foundation.

But this was nothing new. The Scriptures and therefore the central story of the Scriptures—Jesus Christ and His Kingdom—have come under attack since the early Church. God by His grace has raised up men and women to speak theology to the Church and thereby remind the Church of its first love and its primary mission.

Without their commitment to theology, the Church would have lost the battle either because she could not muster the courage to face those who would bring down the Church, or because she would allow a slow theological drift that eventually championed a compromised and unbiblical theology. One of the great theological tragedies of the twentieth century was the “Death of God” movement, a short-lived testimony to the result of trying to construct the-

ology apart from the Scriptures.

The Salvation Army is not exempt from those whose view of the Scriptures is so compromised that they sadly fall prey to the wider ever-shifting culture that places the individual before the community, personal needs before the unity of the Church, and the privilege of the self before the health of the Body of Christ, resulting in bondage to that culture.

However, the Army is founded on a theology that is rooted in the Scriptures and bound to a hermeneutics that relies on tradition, reason and experience in understanding the biblical narrative and what that narrative expects of us in return. And, like all denominations that take theology seriously and are committed to a basic theological framework, we in the Army recognize that the framework for the theology that we take from the Scriptures is best understood as Wesleyan.

If there is any watchword to the journal it is this: theology matters. To think theologically is not the privilege of an elite group of people, but the work of every believer that Our Lord Himself calls to “love the Lord your God with all your heart and soul and mind.” And to work theologically daily is not the privilege of a committed group of missionaries, but the privilege of every believer that Our Lord calls to “love your neighbor as yourself.” In so loving, we demonstrate the heart of theology: commitment to God in Christ and to His commandments.

Therefore, we confess that we deny any doctrines, beliefs, or practices that are shaped by the prevailing culture if they contradict the biblical message with some kind of cultural word or deed. To be molded by the culture is to accommodate to the culture, which finally leads to capitulation to the culture. Then theology no longer matters.

We see two dangers in the Army today—creation of theology that is contrary to the Scriptures, or perhaps worse, a theological drift that eventually shows little concern for biblical doctrine. We constantly stand in the danger of the same historical pattern of Evangelical groups that no longer embrace their doctrinal heritage and being aware of these dangers is part of the theological discourse of

the journal.

General Paul Rader's comments in the first issue still ring true:

The value and timeliness of this journal will be measured by the willingness of Salvationists to own it—contributing to its interactions, subscribing, sharing, and using the material that appears in its pages to sharpen our own understanding of our identity and mission, and as a stimulus to both creative reflection and redemptive action ... We live in a time pregnant with the possibility of strengthening and expanding our mission, the enrichment of our inner life, and the enlargement of our capacity to contribute to the life and mission of the whole Body of Christ.

And so, we live and think and write with great hope. When the Bible is forthrightly proclaimed, theology is secure. The present Archbishop of Canterbury was a model of such proclamation recently on two occasions: the funeral of Queen Elizabeth II, and the coronation of King Charles III. He preached a sure and certain gospel of Christ and His Kingdom for the world to hear.

We rejoice that *Word & Deed* proclaims the same gospel and stands as a reminder that in every generation, theology matters.

More Than Just A Refugee

By Sandra Pawar

In this sobering account of global injustice, Sandra Pawar delves into the urgent reality of unaccompanied minors, emphasizing their critical need for secure housing, accessible education, financial stability, and psychological assistance. Through narratives, data, interviews, and investigations, her book sheds light on their immediate requirements and proposes one sustainable solution based in Scripture.

Sandra Pawar is a passionate and dedicated Salvation Army corps officer with more than twenty years of experience in serving and empowering others. Throughout her tenure with The Salvation Army in the UK, Australia, and the United States, she has directly engaged with refugees from Syria, Iran, Sierra Leone, Pakistan, Ethiopia, and Afghanistan. *More Than Just A Refugee* is her first book.



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From Foreign Pariah to Cultural Icon

ASPECTS OF THE EVOLUTION OF THE SALVATION ARMY IN FRANCE, 1881-1940

David Bundy

How did the Armée du Salut transform from an undesirable foreign invader of France to a cultural icon? In 1881, they were detested by French Protestants who found them an embarrassment. They were seen as an object of amusement to French Catholics who were delighted at Protestant discomfort, and as an object of derision by secular French culture. In 1931, the Armée du Salut was lauded, receiving the Prize of Virtue from the Académie Française, the apex of French society and culture. The Salvation Army became, in many senses, the conscience of France regarding care for the poor and prison reform.

The path from foreign, socially disruptive pariah to honored cultural symbol was a long one. Three vignettes demonstrate the distance traveled, and frame this essay. First, anti-Salvation Army riots took place in 1881. The projected arrival of the Salvation Army in France elicited negative reactions.¹ When twenty-two-year-old Kate Booth, the central defining person of The Salvation Army in France (known as La Maréchale), and her initial team, arrived in Paris, they began to hold meetings, expressing concern against exploitation of

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sex workers, child laborers, and businesses promoting addictive substances. Their words provoked a violent backlash, especially since they focused on the area of Belleville-Ménilmontant, still suffering after the destruction of the Paris Commune. Salvation Army meetings were disrupted by gangs; police shut down meetings to control the hostile crowds and what they understood as Salvation Army provocation. The difficulties have been widely attested.² The newspapers reported incidents regular-



ly. One of the primary funders of the Armée du Salut in the UK and in France, Frank Crossley of Manchester, and his daughter Emily, visited Paris in late 1886. She reported that La Maréchale warned them of a death threat. Kate Booth sat between the Crossleys on the platform, Frank and Emily fearful that Emily would be shot. Kate Booth dominated the crowd and its rowdy contingent; no shots were fired and the several of the troublemakers “came forward to seek salvation.”³

Second, there was a “riotous march” through Paris in February 1892. The cultural fascicle of *Le Petit Journal* depicted an Armée du Salut march through a prosperous area of Paris, causing a ruckus. It was one thing in polite society to call sinners in the old Paris Com-

mune controlled areas to repentance, but it was another to march through the bourgeois areas of the city and call the rich sinners in need of repentance, too.

Third, The Prize of Virtue in 1931 was awarded by the Académie Française to the Armée du Salut on its fiftieth anniversary in France. There are few more prestigious awards in French culture.

What was involved in this transformation? The argument of this essay is that building on the efforts and social recognition of earlier social reform ministries of Radical Holiness network persons, the Armée du Salut practice and rhetoric of social engagement involved women in leadership and cooperation with other networks, movements, and organizations working for the public good. The Armée du Salut engaged in traditional structures of Salvation Army evangelism and social ministry for micro-assistance and transformation; larger social issues were engaged as well. Women leaders were crucial in the transformation of social sensibilities. Cooperation brought them allies from diverse elements of French culture. In this essay, only a few of many events and initiatives contributing to this transformation in social perception and status can be discussed.

The Salvation Army did not develop ex-nihilo.

Haute-Bourgeois women long had an important role in French Protestant ministry, mission, and evangelism, as has been examined in the brilliant book of Michelle Sigg, *Birthing Revival*.⁴ After the Franco-Prussian War (1870-1871), another wave of people began to minister especially to urban workers and those who were part of or caught up in the Paris Commune and were socially and economically punished for decades. Women were crucial in these earlier missions of social ministry and social reform in Paris and beyond. These included, among others, Jane Bonnycastle, second wife of George Pearse, the “foreign secretary” of the Chinese Evangelization Society. He provided initial support to James Hudson Taylor while working as a stock broker in London. Bonnycastle and her sister were already well known in French haute-bourgeois circles for ministries and their work with Protestant philanthropist and radical holiness advocate Henriette André-Walther. Pearse and Bonnycastle

developed a significant ministry in France and later in North Africa.⁵ Also important were Josephine de Broen and French Quaker-Radical Holiness woman Justine Dalencourt.⁶ More acceptable to *Église Réformée de France* and the public was Robert Whitaker McAll, the founder of the Popular Evangelical Mission of France, which focused on working-class men.⁷

The Salvation Army went beyond the boundaries of Belleville and the banks of the working-class segments of the Seine to confront Paris as a whole, as well as moving outward to other French cities. They visibly and clearly stated the need for personal and social transformation, respect of women's rights, and support for the dignity of working people and the disenfranchised. They could not be ignored by the comfortable.⁸ Not always successful, The Salvation Army's mission was congruent with earlier efforts by women's activists, and reform-minded French persons, in speaking and acting against inherited poverty, alcohol abuse, homelessness, and abuse of women. The Salvation Army also became involved in disaster relief efforts, persevering and helping develop the political and religious philosophy of "Christianisme social," a network with which they also identified. The difference was in the magnitude of their public voice and the leadership of the organization. Souche suggests that they were both aided and hindered by their "aggressive militarized evangelism."⁹

"Cherchez la Femme:"¹⁰ Effective women's leadership.

The Salvation Army worked on a more public stage than Kate Booth's predecessors in Paris; the shock factor of the Booth approach to public (and noisy!) evangelism and ministry attracted the attention of the newspapers. This brought disapprobation from the almost exclusively male media and church leadership. The evangelistic style of The Salvation Army was shocking, but the granting of power of theological reflection, evangelism, and leadership to females—young, non-upper-class females at that—was astonishing. It was not only British young women who filled the ranks, French young women also assumed leadership. Earlier, women seeking to minister to the poor, including those mentioned above, quietly

worked to care for the poor in the derelict areas of the city. These Salvation Army women with their striking uniforms and impeccable discipline did that, but also confronted people with their opportunity and obligation to be transformed. Their intensity, dedication, and hard work slowly brought support from persons connected with the Radical Holiness networks in France and beyond, especially Théodore Monod and the pan-European activist for women's rights, Josephine Butler, champion of women's rights and enfranchisement. In Switzerland, they reached philosopher Charles Secrétan, Félix Bovet, scholar librarian and untitled aristocrat of Neuchâtel, and his brother, Arnold Bovet, a driving force behind the Croix-Bleue/Blaue Kreuz, an international temperance organization,.

A comment about temperance is important. The French movement of this period has been described by Victoria Afanasyeva as "elitist, masculine, and medical" as well as "anti-cosmopolitan," being as it was opposed to international temperance cooperation.¹¹ Women, primarily Protestant haute-bourgeois women who were beginning to organize temperance organizations, had reason not to cooperate overtly with the Armée du Salut. The larger French society disapproved of cooperation with anything foreign. Additionally, the Armée du Salut focused on alcohol-dispensing institutions as



places for evangelism and alcohol abusers as worthy of ministry and transformation. This brought the issue of temperance into sharp focus for traders and patrons, many of whom were converted by the Armée du Salut. It also brought into the conversation women (and men) of lesser means and gave them a platform for religious and social activism. It also allowed them to engage in public theology. It is interesting that most of the non-elitist temperance organizations evolving from the Radical Holiness networks, including major organizations like The Salvation Army and the Croix Bleue/Blaue Kreuz (of Lucien Rochat, Arnold Bovet, and Luci Peugeot), have been neglected by historians of French or Swiss temperance efforts.¹² The publications and archival materials of the Radical Holiness groups in their advocacy of temperance (and women's rights) have not been analyzed, and so it is difficult at this juncture to speak confidently of their impact or lack thereof. Certainly, there was effort and there were many publications, primarily tracts for distribution to the larger and marginally literate population.

The Fight for Religious Liberty in Switzerland.

From 1882 to 1883, the women's movement, temperance advocates, social reformers, and proponents of religious liberty were heartened by the moral and physical courage in the fight for religious and ministerial liberty by Kate Booth and the Armée du Salut, especially in Geneva, Neuchâtel, Boudry, and Lausanne, Switzerland. She was supported by and became good friends with prominent Swiss persons who were part of the Radical Holiness networks, including philosopher and professor Charles Secrétan of Lausanne and Neuchâtel, and Professor Félix Bovet. The initial events in Switzerland were chronicled by Josephine Butler, Arthur Clibborn, and J. de Mestral Combremont.¹³ In the politicized and polarized context of Switzerland, they were supported by allies who also sought freedom for religion in the rapidly secularizing society; they also attracted virulent attacks in the religious press both by Evangelicals who were opposed to the Radical Holiness networks and by the nationalist secularizing movements. It was not religious fervor but disgust with the political arrangement of state-established Chris-

tianity that brought seven to nine thousand persons to the public space in front of the University Library in Neuchatel to protest the efforts of The Salvation Army to evangelize publicly, free women from the sex trade, and free alcohol abusers from their weakness. Too often this has been treated as a religious conflict only, but it was much more than that.¹⁴

After the first period of religious/political tumult in Switzerland, La Maréchale returned to France and capitalized on her new international fame. The newspapers celebrated her struggle for liberty, as well as her courage in the face of government, political, and religious persecution.¹⁵ She had faced the mobs, and not only survived but left groups of Salvationists continuing the struggle.¹⁶ She was frequently back in Switzerland and maintained active correspondence with supporters. The Salvation Army received significant donations from Swiss supporters, most if not all of whom also supported the women's movement, temperance, the Free Church movement, and the Evangelical Alliance, as well as Dorothea Trudel and Otto Stockmayer.

A French-written journal was created to provide a Salvation Army perspective. The first fascicle of *En avant! Bulletin hebdomadaire de l' Salvation Army* appeared in 1882. The title was suggested by Théodore Monod, based on a Keswick Convention motto. As far as I have been able to ascertain, it was one of the first religious journals intended for adults of the larger public and edited by a woman in France.

Moving Toward Cultural Recognition.

In 1883, The Salvation Army was given an unexpected gift: a novel by rising author Alphonse Daudet, *L'Évangéliste*.¹⁷ It is often thought that when a movement is the subject of a well-reviewed novel, or is considered the subject of such, that movement becomes part of the cultural landscape. The book told the story of a forlorn struggling mother, a "middle class" teacher, the target of a famous powerful woman evangelist. The evangelist converted the mother's daughter, who then left her. She began to evangelize and live in community with other like-minded believers under the control of the evangelist, ignoring family values and proper religion.

When the press identified the main character and ministry as The Salvation Army, a prominent Protestant philanthropist and supporter of Radical Holiness network missions in Paris, including the McAll Mission and The Salvation Army, confronted Daudet about the theory. Daudet claimed it was not about The Salvation Army, but hinted that it might be about someone in the south of France where he had lived.¹⁸ That someone would have been Madame Coraly Hirsch-Armengaud, a onetime Wesleyan preacher, who confounded in her ministry by the Wesleyan Methodist regulations about women's ministry, resigned to begin a network of congregations from Sete, later establishing a major center in Nimes. She was also a woman of some means and attracted both young women and men to her projects. The Parisian setting of the novel made the identification unbelievable to Daudet's contemporaries.¹⁹

Despite the author's disavowals, and since The Salvation Army was frequently in the press reporting on young people joining its ranks in significant numbers, the identification stuck. In 1984, Jacques Poujol convincingly argued that the explanation offered by Daudet regarding the genesis of the idea for the book should be taken seriously. He demonstrated that the main character of the novel was most likely Madame Henriette André-Walther (1807-1886), haute-bourgeois Protestant aristocrat, daughter of one of Napoleon's favorite generals, a philanthropist, and, importantly for our context, a key player in the Radical Holiness networks.²⁰ Today, she is lesser known, but at that time she was an important figure in French society. This analysis was further developed by Ripoll, who clearly demonstrated that the characters and places described in the novel depicted Parisian Protestant personages and institutions, including the Methodists.²¹ The novel went through forty printings in its first year, which was significant for the detractors of The Salvation Army and more recently by Montpellier historian Pierre-Yves Kirschleger.²² Nevertheless, Protestants and general society of the early 1880s concluded that the novel was an exposé of The Salvation Army. To many readers, it revealed the horror wreaked on society by The Salvation Army in taking and indoctrinating "good" children into a strange religion.²³ Another novel, based in London

but with a French main character, provided a more sympathetic yet tragic interpretation of the efforts of The Salvation Army.²⁴

The Daudet novel was followed shortly by manipulated excerpts from Valérie de Gasparin.²⁵ Kirschleger argues that the small clips of text, distributed by a Protestant evangelical aristocrat and philanthropist, were crucial in the shunning of The Salvation Army within Protestant circles, since they revealed (overstated) the obvious military structure and philosophy of the organization. She took umbrage with the roles of women and the sameness within The Salvation Army: discipline, uniforms, evangelism methods, and theology.²⁶ She naively assumed these indicated a lack of diversity. Her attack on The Salvation Army echoed her critique of the Protestant deaconesses of Reuilly, whose habits, discipline, and methods she saw as too Catholic. Both the deaconesses and The Salvation Army were defended by Théodore Monod.²⁷ The Protestant official leaders had never cooperated with The Salvation Army and were grateful for the plausible deniability provided by the anti-Catholicism and anti-Islamic fueled attacks of de Gasparin. There were also gender and class issues at play in the critiques of de Gasparin as well as those of other determined detractors in the Réveil and Radical Holiness networks, particularly in reference to Eugène Réveillaud, Eduard de Pressensé, and Léon Pilatte.²⁸ The Salvation Army did not disappear from the newspapers nor did it stop attracting idealistic youth to its ranks. It expanded its networks within France and Switzerland, and the theological work of Kate Booth was well received among Catholics, who then began to donate.

Kate Booth, especially after the widely reported Swiss “campaign,” was understood throughout France and Switzerland as a force to be considered. Despite, or maybe because of the opposition, cooperating allies actively engaged to support the Armée du Salut. During the 1882 Moody meetings in Paris, it was certainly shocking for French society, especially for the clergy, to see a woman recognized as a minister on a prestigious Protestant stage. Probably at the suggestion of his primary host and translator Théodore Monod, D. L. Moody gave Kate Booth an equal place in the meetings with male Protestant clergy. Moody charged Monod with organizing two-week

campaigns in different parts of Paris. On Monday, October 23, at a meeting called “Chapelle Wesleyenne,” it was insisted that she be entrusted with a portion of this follow-up to the Moody meetings. The large meetings organized by The Salvation Army began on October 29. Due to the adverse reaction of Reformed pastors to the involvement of Kate Booth and her church, The Salvation Army was the only organization to enact the Moody advised follow-up program in their assigned section.²⁹ Théodore Monod, from Kate Booth’s arrival in France, had been a trusted advisor of Kate Booth; he hosted her frequently in his home and the first editions of Kate’s autobiography were dedicated to him.³⁰ Evangelism in the streets and bars, the struggle for women’s rights, and engaged respect for the poor brought allies with whom La Maréchale cooperated.

Kate Booth had brilliantly led The Salvation Army in France and Switzerland from their inception. Photos and reports on the activities of Kate, “La Maréchale,” were frequent in French secular periodicals; newspapers used the photos and reports as advertisements for their publication.³¹ Then came the firing of Kate in 1896 by William Booth, apparently at the behest of Bramwell Booth. It would appear that at least in Europe, her popularity and moral persuasion far exceeded that of the London office and was defining The Salvation Army. Also, her husband was a pacifist and likely made his feelings known when The Salvation Army began to work as a support of the British military and the establishment of the Naval and Military League in November 1894.³²

When Kate and Arthur Booth-Clibborn were forced to leave France and Switzerland, a public letter was published, signed by every French and Swiss officer above the rank of staff-captain, expressing their appreciation for the Booth-Clibborns, and reciting the accomplishments achieved under Kate Booth’s fifteen years of leadership. At the time of her dismissal, there were “220 stations and outposts; 438 officers and five divisions where 46,000 meetings [were] held annually, with headquarters in Paris, Bordeaux, Nîmes, Lausanne, and Zurich; four weekly papers having a circulation of 23,000 copies, of which three [were] for adults and one for children; a large number of publications in the form of books, pamphlets (sic),

appeals, etc.; three rescue homes in Paris, Nîmes, and Zurich; a preventive home in Nîmes and an orphanage at Mas-de-la-Ville.” The stations and outposts were in most major cities of France and Switzerland but were otherwise scattered across the country. No comprehensive statistics have been found indicating participation levels at these ministry locations. Among the signatories of this emotionally laden text were Majors Peyron, Peyron-Roussel, Roussel-Schoch, Jeannmonod, Chaudet, Reid, de Watteville, and Chatelain.³³

After her departure, there were a series of much less effective imported leaders. The French Salvation Army eventually mutinied against Kate’s sister, Lucy, and her husband Emmanuel Booth-Hellberg. George Scott Railton was brought in to rescue the situation, and stabilized the declining *Armée du Salut*. But, until May 1917, The Salvation Army in France appeared to observers to be in disarray at the national headquarters in Paris; it was no longer newsworthy and had no identifying persona. The disintegration of The Salvation Army’s administrative center and the lack of a public theology engagement, along with the decline of the organization’s reach, probably contributed more to the decreased coverage in the French press from 1896 to World War I regarding the *Armée du Salut*. However, views were slowly changing. A Methodist observer, J. Bastide, argued that there had been a conspiracy of silence regarding The Salvation Army in France. Bastide presented the history and accomplishments of the organization, and was sympathetic to its goals, respecting the results of its ministry. Methodist leader and scholar Matthieu Lelièvre, in an obituary for General William Booth, stated that the world press was reevaluating earlier critiques of The Salvation Army “and coming to believe that the much-maligned movement may be the most striking proof of the vitality of Christianity.”³⁴

By 1917, due to problems of leadership, The Salvation Army appears to have had fewer than 150 officers. It shrunk in outposts, centers, and non-officer adherents and participants, although the data provided in sources identified is inconsistent.

Albin and Blanche Peyron.

Leadership of the Armée du Salut in France changed in 1917. Albin (1870-1944) and Blanche (1867-1933) Peyron became territorial commanders, serving from May 1917 to September 1934.³⁵ Both had family roots in the Armée du Salut. Both were members of prominent French Protestant families and understood France. They provided strong French leadership, and, while respectful of London, were not servile. Under their leadership, The Salvation Army in France blossomed and new avenues of cooperation were developed.

Albin Peyron was an able administrator and strategist. Blanche Peyron-Roussel was also, an able communicator and presence. For example, as a twenty-year-old, accompanied by her mother, she explained the virtues of The Salvation Army to virulent critic Edmond de Pressensé. He was transformed from critic to supporter of the Armée du Salut. At Montauban, she attracted the attention of a future founder of Christianisme Social. Henri Nick wrote about Peyron-Roussel, indicating that she was the most spiritual person he had ever met.³⁶ The close connections to Christianisme Social are important. Significantly, The Salvation Army press, *Altis*, published at least one supplement to the periodical *Christianisme Social*.³⁷ Henri Nick became Pentecostal; Wilfred Monod, another admirer of The Salvation Army and close friend of Nick, produced *Nué des Témoins*, which included Wesley, William Booth, and other Radical Holiness network figures as models for Christian living and ministry.³⁸



Blanche Peyron vers 1915.

Under new French leadership of Commissioners Albin Peyron and Blanche Peyron-Roussel, The Salvation Army began to come out of its self-imposed shell, as it joined with supporters of French allies as World War I progressed. The Salvation Army then cooperated with the French government to support French troops during the war. This involvement, and its impact on French governmental and public opinion about The Salvation Army, has been discussed in the excellent article of Marc Muller.³⁹ In wartime, Salvation Army organizations in other countries supported their governments, as well as those of the USA, the UK, Canada, and Germany.⁴⁰ They cooperated intensely with the French government, both local and national, as well as with the French military. The continuing matters of temperance and women continued to be addressed both by example and rhetoric. *En Avant* was distributed widely to soldiers and their families across France.

Blanche Peyron, from 1917 onward, was often the communicator for the Armée du Salut. She was also a renowned preacher, speaking in Reformed and Methodist congregations throughout France and at conferences. She became a well-known figure in Parisian society, all while wearing her Salvation Army uniform. The Peyrons established a board of reference, the “Comité d’honneur,” a body of persons from various levels of society selected to be conversation partners and warrants for Salvation Army work. They worked to address the big issues of French society: housing for the marginalized, rehabilitation for the wounded, food for the hungry, and reform of the prison system, the apex of which was the Penal Colony in French Guiana known as “Les Bagnes (The Prisons).” Under this charismatic, well-connected, and new French leadership expertly managed by the Peyrons, The Salvation Army grew quickly.

The primary cooperation of this period was with the socialist activists, artists, architects, and politicians. Included were writer and artist Pierre Hamp, artist Barthe, and architects Jeanmonod and Corbusier.⁴¹ The Salvation Army used advertisements designed by these artists to raise funds to support major building projects; even the Methodists published the fund-raising advertisements in their periodical.⁴²

Among the projects were: “Palace of Women,” in which eight hundred young women—office and commercial clerks, typists, petty civil servants—took healthy and suitably prepared meals at modest prices, and occupied very clean little rooms; “Palace of Men,” which housed and fed five hundred workers of all trades every day; The “Floating Asylum” provided lodging and food for 150 guests who were destitute; and The Popular Inn provided 230 beds for unwed mothers, and for the recovering young women whose misery and abandonment had left them lost. All these were duplicated on a smaller scale across France. One of the centers in Paris was named after Kate Booth-Clibborn, the funds raised in conjunction with her speaking tours in France. A foundation, Private Assistance to the Middle Class, was also established to support persons who were falling from the middle class. Its leader, a member of the Académie Française, Maurice Donnay, insisted “We do not give charity, we help families as friends.”

This visible ministerial and political presence, together with the campaign against the Penal Colony system, focused on Les Bagnes in French Guiana, was crucial for turning The Salvation Army into what one historian has described as “the conscience of France.” Albin Peyron had proposed a Salvation Army ministry in Les Bagnes as early as 1924 and had received permission to provide chaplain services for departing prisoners who they accompanied onto the ships carrying them to South America. He selected Charles Péan to lead the project. However, Bramwell Booth, who was apparently blindsided into agreement on a visit to Paris, insisted that a British officer lead the project. Bramwell Booth’s choice, Officer Baar, spoke no French, so Booth agreed that Charles Péan could accompany him as interpreter. The well-connected Salvation Army and its “Comité d’honneur des œuvres de l’Armée du Salut” arranged for the project to be approved if Baar was not involved. Charles Péan wrote of his experiences in best-selling books and on trips to France in every venue available. He described the horrors of Les Bagnes, urging the closing of the prisons, and the rehabilitation of the prisoners. Péan was actively supported by Albin and Blanche Peyron, and by the Socialist parties of the Parliament. On December 17, 1931, a

bill proposing changes to Les Bagnes was sent to the Senate, where it died. However, in the election of 1932, the Socialists were triumphant, and The Salvation Army mission to Guyane was approved that year.⁴³

The Prix de Vertu.

On Thursday, December 17, 1931, the same day as the bill was sent to the Senate, Georges Lecomte, director of the Académie Française, presented the “Prize of Virtue.”⁴⁴ It self-consciously celebrated the fiftieth anniversary of the arrival of The Salvation Army in France:

Gentlemen, when the first uniforms of The Salvation Army appeared in France just fifty years ago, the people of our great cities were a little surprised. At first France was skeptical, suspicious, and rebellious. The so-called “cabriolet” hat and the invariably blue clothes of the ladies and girls of The Salvation Army clashed with French ideas of women’s fashions. If a person paused for a minute around the songs accompanied by the portable organ, one would smile, mockingly. But, brave and accustomed to difficult endeavors, the French people love courage, perseverance, and bravery under ridicule. They admired the calm persistence of these young women, who spoke nothing but generous words.

Then the person in the street learns, that, while addressing souls, the officers and soldiers of this army do a great deal of good, that to their high moral worth is added an excellent practical work. They house humble workers in inexpensive rooms or dormitories. They feed them cheaply. They give them the illusion of a home. They provide physical care and moral support. They console and advise. Every night, they offer assistance to the worst human waste.

Then, little by little, suspicion became trust. The looks and mocking words have changed into cordial respect. The people say to themselves that, under their uniforms, which are no longer surprising, these women and men, living with disinterested fervor according to the gospel, have saved hundreds of lives, preserved thousands of young girls from vice and guilt, and enabled thousands of men—workers, clerks, artists, students, and poor teachers—to live a dignified life while waiting for better days. People know of the “woman’s palace” where eight hundred young girls—office and commercial clerks, typists, common civil servants—take healthy and suitably prepared meals at modest prices, occupy very clean little rooms, to which their knick-knacks and souvenirs give a personal character. They have heard of the “Palace of Men,” where every day five hundred workers of all trades sleep and eat under similar conditions, of the “floating asylum” which, opposite the Institute, at the other end of the Pont des Arts, takes in every evening for lodging and food 150 guests who are even more destitute, of the “popular inn” with its 230 beds; there are houses for the reception of unwed mothers, and for the recovery of young girls whose misery and abandonment have left them lost. The same is true in most of France’s major cities. It is a beautiful piece of work. The Salvation Army deserves unanimous gratitude.

In the present upheaval of social situations, how many of these young girls, living with difficulty from their work and forced to resort to the cheapest decent shelters, belong to the middle class, so tried since the war! A charity was founded to defend it, Private Assistance to the Middle Class. Our colleague, Mr. Maurice Donnay, is at its head. He presides over it

with wit and a smile. This is his way. But this famous smile is accompanied by the tenderness, ... that we feel in all his work. He smiled as he did good, as if not to weep over the hidden and dignified miseries of which he had received confidence. And no doubt it is with a smile, with a shy embarrassment, that he comes to the aid of his touching protégés, containing his emotion. Thus, he excellently realizes the delicate formula of this work: “We do not give charity, we help families as friends.”

How right we are to want to preserve and maintain the middle class! However hard its fate may be today, it remains one of the strengths and charms of France. What a nursery of discreet virtues, of concealed devotions! There are the prettiest elegances of heart and mind, the desire for culture, a laudable aspiration towards beauty. What deprivations are born to bring up children! So many sacrifices, not to “appear,” but to keep up appearances! ...

Never, perhaps, has kindness been more necessary than in the world of today. Fierce, it is implacable, its rigorous mechanism sadly enslaves beings. The siren song that resounds in our time is unseductive. For the men bruised in this spiral, bureaucratic assistance is powerless to heal the sufferings within. It ignores the words and care that comfort aching souls.

In this world without tenderness, there is a growing need for commiseration and gentleness.

More than ever, let us meditate, to inspire us, on the beautiful words of Father Gratry: “Is not love the whole of morality and all the law?”

Our fine and noble civilization will be respected only if it remains faithful to a generously humane ideal.

Virtue is strength. Virtue is joy, we have said. But more than that, virtue is love!

There is a thought in Pascal which radiates above all others. ... Let us, therefore, recite it as a hymn, as a prayer, as the hymn of the spiritual land that is ours. For there is none that better expresses our deep feelings. ... One cannot read it again without emotion. Listen to it: ... “All bodies together, and all minds together, and all their productions, are not worth the slightest movement of charity.”

Gentlemen, the world can only be saved by Love.

Conclusion

The transition from foreign pariah to cultural icon took a half-century, and required the intense work, and the intense loving of France and French persons at all levels of society by a group of English and French Protestants in a traditionally Catholic country that had become quite secular. Certainly, the support of persons from prestigious families helped: Théodore Monod, Félix Bovet, C. Secrétan, and the Rousseles. Cooperation with Socialists for the common good of people in need brought the support of artists, writers, and eventually, politicians to their side. A “Committee of Honor” that included illustrious figures of French society would have been a distant dream during the first decade of The Salvation Army in France. The moving tribute for the conferring of the Prize of Virtue would have been unbelievable to the first generation of persecuted Salvation Army soldiers in France. Crucially, it was the women of courage, strength, and imagination who caught the imagination of French society, especially Kate Booth, La Maréchale, and Blanche Peyron-Roussel. But there were hundreds of common Salvation Army soldiers who expressed love, care, integrity, and self-sacrifice to thousands of French persons every day, for half a century.

Endnotes

¹ See the articles summarizing the reaction of the Paris press: Anonyme, “Paris, 9 septembre,” *L’Évangéliste* 28 (10 septembre 1880), 297-298 and Anonyme, “Paris, 16 septembre,” *L’Évangéliste* 28 (17 septembre 1880), 305-306. Also, F. Valès, “Invasion de l’Armée du Salut,” *La Chambre Haute: Organ Mensuel du Réveil, des Réunions de Prières et de l’Alliance Évangélique* 11, 3 no supplémentaire (18 fév. 1881), 34-35. Two articles in the leading conservative religious journal: “Paris, le 14 juillet,” *Le Christianisme au XIXe siècle* 9, 29 (1880), 225-226: “A very large meeting was held... [Wesleyan Methodist] Malesherbes Chapel, ... Théodore Monod, [George] Appia, and Louis Sautter ... [reported] impressions [from] their recent trip to England. Mr. Theodore Monod, of the institution and conferences of Mildmay and of The Salvation Army ... In spite of all the authority which attaches to the word of Mr. Monod for us, and the manifest sympathy which he shows for the work of Mrs. Booth, we cannot admire or approve of these methods of evangelization, and, in particular, these ‘innocent stratagems,’ these pious artifices which I do not even wish to reproduce here.” [Probably by editor Gustave Meyer]; and, Ch. Gaudard, “L’Armée du Salut,” *Le Christianisme au XIXe siècle* 9, 36 (1880), 283-284: “It is with deep chagrin that we learn of the forthcoming landing in France of a detachment of The Salvation Army, and we have reason to believe that the feeling is shared by the vast majority of Christians in our country.” He noted that they supported the work of the McAll Mission, but considered The Salvation Army’s approach counter-productive for France.

² Louis Sautter, “L’Armée du Salut,” *Le Christianisme au XIXe siècle* 10, 15 (1881), 115-116. On Kate Booth, see James Strahan, *The Maréchale (Catherine Booth-Clibborn)* (New York: George H. Doran, 1914), “Dedicated with Reverence and Affection to Théodore Monod who taught us to say to our Divine Master, ‘None of Self and All of Thee.’” Also, Carolyn Scott, *The Heavenly Witch: The Story of the Maréchale* (London: Hamish Hamilton, 1981).

³ E. K. Crossley, *He Heard from God: The Story of Frank Crossley* (London: Salvationist Publishing and Supplies, 1959), 41-42.

⁴ Michèle Miller Sigg, *Birthing Revival: Women and Mission in Nineteenth-Century France* (Waco: Baylor University Press, 2022). Also, Jean Séguéy, “Les sectes d’origine protestante et le monde ouvrier français au XIXe siècle,” *Archives de sociologie des religions* 6 (1958), 119-126.

⁵ George Pearse, *Quelques mots adressés aux amis de la Chine, ainsi qu’à toutes les associations qui se sont formées sur le continent de l’Europe dès l’année 1850, pour l’œuvre d’évangélisation dans ce vaste empire* (Paris: C. Meyrueis, 1855); Alwyn Austin, *China’s Millions: The China Inland Mission and Late Qing Society, 1832-1905* (Studies in the History of Christian Mission; Grand Rapids: Wm. B. Eerdmans, 2007), 54, 61. [Alfred André], *Madame André-Wal-*

ther, 1807-1886 (Paris: Fischbacher, 1889), 360, knew Miss Bonnycastle, and supported her work from the late 1860s. This would have been either the future wife of George Pearse or her sister, who also lived and undertook both evangelistic and humanitarian work in Paris. The Pearses were later founders of the North Africa Mission.

⁶ Louisa Clayton, *The Story of Mission Work among the French in Belleville, Paris: An account of what I saw and heard during a three week's visit to Miss de Broen in 1877* (Preface, Earl of Shaftesbury; 2nd edition; London: James Nisbet & Co., 1878); R.-C. Morgan, *Justine Dalencourt, pionnière du ministère féminin en France* (Paris : Librairie Fischbacher, 1929); André Encrevé, "Les protestants à Paris à la fin du XIXe Siècle (1882-1907)," in "Actes du Colloque : Protestantisme et libéralisme à la fin du XIXe siècle: Charles Wagner et le libéralisme théologique," *Bulletin de la Société de l'histoire du protestantisme Français* 154 (juillet-septembre 2008), 357-358.

⁷ Jean-Paul Morley, (1993), *La Mission populaire évangélique: les surprises d'un engagement 1871-1984* (Paris: Les Bergers et les Mages, 1993); Bernard Roussel, "R.W. Mc All, évangéliste auprès des prolétaires parisiens, entre la légende et l'histoire: le 18 août 1871," *Revue d'histoire et de philosophie religieuses* 61 (1981), 389-411.

⁸ See for example: Abel Roufineau, "Armée du Salut," *Bulletin évangélique de l'Ouest* 9 (7 mai 1887), 1-2; "Salutistes," *La Charente-Inférieure*, n° 39 (14 mai 1887), 2; Mours Samuel, *Un siècle d'évangélisation en France (1815- 1914)*: t. 2, 1871-1914 (Flavion, Belgium: Librairie des éclaireurs unionistes, 1963), 30-43; Vieille Daniel, "L'Armée du Salut dans le Pays de Montbéliard, implantation et évolution (1883- 2005)," *Bulletin et mémoires de la Société d'émulation de Montbéliard* 101, 128 (2005), 251-311. Nicholas Champ, "L'Armée du Salut en Charente-Inférieure sous la IIIe République Roccafertis." (n° 47, janvier 2011), 42-46.

⁹ Madeleine Souche, "De la séduction de la guerre en période de paix: les discours des évangélistes protestants (1870-1914)," *Écrire la guerre, écrire la paix. Actes du 136e Congrès national des sociétés historiques et scientifiques, "Faire la guerre, faire la paix," Perpignan, 2011 (Actes des congrès nationaux des sociétés historiques et scientifiques, 136-9; Paris: Editions du CTHS, 2013), 63-77, quote 66.*

¹⁰ The phrase borrowed from the title of Victoria Afanasyeva, *Cherchez la femme: histoire du mouvement antialcoolique en France (1835-1954)* (Preface de Myriam Tsikounas; Collection de thèse, 210; Paris: Institut Louis Joinet, 2021), who borrowed it from Alexandre Dumas.

¹¹ Victoria Afanasyeva, *Cherchez la femme*, 87, 88.

¹² On the Croix-Bleue, see: Jean Bianquis, *L'Histoire de la Société française de la Croix-Bleue* (Paris: Agence de la Croix-Bleue, n.d.); Sophie Rossier, *La Croix-Bleue et sa lutte anti-alcoolique en Suisse romande, 1877-1910: Le fonctionnement d'une société de tempérance entre idéaux religieux et aspirations patriotiques*. Mémoire de licence. Université de Fribourg, 2004-2005; and for the context, Afanasyeva, *Cherchez la femme*, 107-187.

¹³ Josephine E. Butler, *The Salvation Army in Switzerland* (London: Dyer Brothers, 1883); Arthur S. Booth-Clibborn, *Ten Year's S—War in the French and Swiss Republics* (London: Headquarters of the Salvation Army, 1892); J. de Mestral Combremont, *La Maréchale Catherine Booth Clibborn: Ses premières campagnes en France et en Suisse Romande* (Lausanne: Librairie Payot, 1941).

¹⁴ Jacques Ramseyer, “Maintien l’Ordre, ou Défense des Libertés ? La République Neuchâteloise face à l’Armée du Salut (1883-1889),” *Musée Neuchâtelois* 31^{ème} Série, 24 (1987), 275-286 ; Jean-François Mayer, Jean-François Mayer, *Une Honteuse exploitation des esprits et des porte-monnaies?* (Fribourg, Switzerland: Les Trois Nornes, 1985), and, *idem*, “Fragmentations et émergences religieuses dans l’espace protestant Suisse Romand au XIX^e siècle,” *Les fractures protestantes en Suisse romande au XIX^e siècle*, éd. Jean-Pierre Bastian, Christian Grosse et Sarah Scholl (Collection Histoire; Genève: Labor et Fides, 2021), 149-171.

¹⁵ See for example: “L’Armée du Salut,” *La République Illustrée* 3, 156 (Samedi 7 Juillet 1883), 427.

¹⁶ J. L., “Lettre de Paris,” *L’Église libre/Archives du Christianisme Évangélique* 14, 11 (17 mars 1882), 83 : “Je ne m’étais pas trompé. Les journaux politiques ont commencé à s’occuper de l’Armée du Salut, vous devinez dans quel esprit et avec quelle sympathie.” The author mentioned: *Le Voltaire*, *Le Temps* (ed. Sabatier), *Protestantisme Français*, *L’Esperance*, *Le Lien*, *Revue Chrétien* (ed. Viguié).

¹⁷ Alphonse Daudet (1840-1897), *L’évangéliste: roman parisien* (Paris: E. Dentu, 1883).

¹⁸ Louis Sautter, “Une entrevue avec M. Daudet,” *L’Église libre* 15, 4 (26 janvier 1883), 28 ; E. N. “Correspondance française.” Supplément au No 16 de la Semaine Religieuse (21 avril 1883), dans *La Semaine Religieuse de Genève, Organe du Protestantisme Évangélique* 31, 16 (21 avril 1883), 77; Colette Becker, “L’Évangéliste d’Alphonse Daudet, ou comment fabriquer des fanatiques,” *Le Petit Chose, Bulletin de l’association des Amis d’Alphonse Daudet* 95 (2006), 69-76; Jean Rime, “La réception de l’oeuvre de Daudet en Suisse,” *Le Petit Chose. Bulletin de l’association des Amis d’Alphonse Daudet* 109 (2020), 191-208.

¹⁹ Jean-Claude Gaussent, “Armengaud-Hinsch, Marguerite Coraly,” *Dictionnaire biographique des protestants français de 1797 à nos jours*, ed. André Encrevé et Patrick Cabanel (Paris, Max Chaleil, 2015), I, 91.

²⁰ Jacques Poujol, “Réalité et fiction dans “L’Évangéliste” d’Alphonse Daudet,” *Bulletin de la société de l’histoire du Protestantisme français* 130, 2 (1984), 193-229.

²¹ Alphonse Daudet, *Œuvres, III: Texte établie, présente, et annoté* par Roger Ripoll (Bibliothèque de la Pléiade; Paris: Gallimard, 1994), 1116-1131.

²² Pierre-Yves Kirschleger, “‘La Guerre est déclarée!’ Regards protestants sur l’invasion Salutiste de 1881,” dans *La diversité évangélique* (Collection d’Études sur le Protestantisme Évangélique; Cléon d’Andran: Éditions Excelcis, 2003), 73-77.

²³ For example: B. de G., “L’Évangéliste par A. Daudet (Paris, Dentu),” *Revue Chrétienne* 30 (1883), 120-122, “Menu propos: L’Évangéliste,” *La Semaine Religieuse de Genève, Organe du Protestantisme Évangélique* 31, 1 (6 janvier 1883), 2-3 [Reporting a review in *Le Figaro*]; “Les dessous d’un roman,” *La Semaine Religieuse de Genève, Organe du Protestantisme Évangélique* 31, 10 (10 mars 1883), 47;

²⁴ J. H. Rosny, *Nell Horn, de l’Armée du Salut: roman de moeurs londoniennes* (Paris: E. Giraud, 1886).

²⁵ Valérie de Gasparin (1813-1894), *Lisez et jugez. Armée - soi-disant - du Salut. Courts extraits de ses ordres et règlements* (6e édition; Genève: H. Georg, 1884; Paris: Librairie Fischbacher, 1884). Her pamphlet received responses from D. Sautter de Blonay, *À propos de l’Armée du Salut: Lettre à Madame la Comtesse Ag. De Gasparin* (3 édition; Paris: Sandoz et Thuillier; Genève: Librairie Desrois; Neuchâtel: Librairie Générale, 1883) and Henri Narbel, *Jugez l’Armée du salut telle qu’elle est. Réponse aux prétendus extraits des ordres et règlements* (Paris: E. Dentu, [1883]). Note that the author’s name is not on the title page or lists of publications. It is provided on page 8. See Michèle Bokobza, *Madame la Comtesse de Gasparin: Protestantisme radical, genre et pèlerinage au XIXe siècle* (Ouverture Philosophique; Paris: L’Harmattan, 2018), 185-227.

²⁶ Kirschleger, “La guerre est déclarée,” 73-75. It seems that there were far more factors at play, as this essay indicates, including gender, class, and economic issues. Many male Protestants appear grateful that a well-known Réveil female leader attacked The Salvation Army.

²⁷ The edition used by de Gasparin was *Orders and Regulations for The Salvation Army* (London: Salvation Army Headquarters, 1881), original 1878.

²⁸ Pierre Petit, “Républicain et protestant: Eugène Réveillaud (1851-1931),” *Revue d’histoire et de philosophie religieuses* 64 (1984), 237-254; Léon Pilatte, “29 avril 1881,” *L’Église libre/Archives du Christianisme Évangélique* 13, 16 (29 avril 1881), 129 [Against female preachers]; Léon Pilatte, “11 août 1882,” *L’Église libre* 14, 32 (11 août 1882), 249; Viator, “L’Armée du Salut,” *L’Église libre* 14, 34 (25 août 1882), 266-267. Edmond de Pressensé, “Revue du moi (avril)—La Revue de l’Armée du Salut,” *Revue Chrétienne* 29 (1882), 246; idem, “L’Armée du Salut,” *Revue politique et littéraire* (3 mars 1883), 260; Léon Pilatte, *Un coup d’œil dans le Salutisme. Articles parus dans l’Église Libre sous le titre: ‘À Nîmes,’ avec introduction et notes* (Paris: Paul Monnerat, 1885); Edmond de Pressensé, “Revue du mois (janvier)—Le nouveau roman de M. Alph. Daudet sur le protestantisme,” *Revue Chrétienne* 30 (1883), 59-64 (esp 63-64); B. de G., “L’Évangéliste par A. Daudet (Paris, Dentu),” *Revue Chrétienne* 30 (1883), 120-122. Edmond de Pressensé, “Revue du moi (mars)—L’Armée du Salut dévoilée,” *Revue Chrétienne* 30 (1883), 188-192. [Supports de Gasparin]. Edmond de Pressensé, “Revue du moi (avril)—Les derniers incidents de la discussion sur l’Armée du Salut dévoilée,” *Revue Chrétienne* 30 (1883), 251-253; Edmond de Pressensé, “Revue du moi (décembre)—L’affaire Stead et l’Armée du Salut,” *Revue Chrétienne* 32 (1885), 858-864 (esp. 863).

²⁹ Matthieu Lelièvre, “M. Moody devant la presse,” *L’Évangéliste* 30 (27 octobre 1882), 341-342. Anonymous, “Les Réunions de Moody,” *L’Évangéliste* 30 (27 octobre 1882), 346. On the roles of Lord Radstock, Théodore Monod, and D. L. Moody, as well as the response of the Reformed pastors, see: Anonymous, “France,” *La Semaine Religieuse de Genève, Organe du Protestantisme Évangélique* 30, 44 (4 novembre 1882), 198. The Paris meetings were merely mentioned in William R. Moody and D. L. Moody’s book (New York: Macmillan, 1930), 338; and ignored in J. W. Hanson, *Memorial life and works of Dwight L. Moody, the world’s greatest evangelist: a complete and authentic review of the marvelous career of the most remarkable religious general in history* (Naperville: J. L. Nichols, 1900); later, biographers included James F. Findlay, Jr. *Dwight L. Moody American Evangelist, 1837-1899* (Chicago: University of Chicago Press, 1969), Bruce J. Evensen, *God’s Man for the Gilded Age: D. L. Moody and the Rise of Modern Mass Evangelism* (Oxford: Oxford University Press, 2005), and Kevin Belmonte, *D. L. Moody, A Life: Innovator, Evangelist, World Changer* (Chicago: Moody Publishers, 2014).

³⁰ James Strahan, *The Maréchale (Catherine Booth-Clibborn)* (New York: George H. Doran, 1914), [iii], “Dedicated with reverence and affection to Theodore Monod who taught us to say to our Divine Master, “None of Self and All of Thee.””

³¹ For example: “L’Armée du Salut,” *La République Illustrée* 3, 156 (Samedi 7 Juillet 1883), 417. The explicative essay, page 427, mentions the “persecution” in Switzerland, women and men preaching, and the institutional equality of men and women.

³² Robert Sandall, *The History of the Salvation Army*, Volume 3: *Social Reform and Welfare Work* (London: Thomas Nelson, 1955), 289-290.

³³ *Work for God on the Continent by Mr. and Mrs. Booth-Clibborn, 1881-1897. Words of Witnesses* (Paris: Impr. L. Brou, 1906), 4, 7. The letter was signed, "In the name of all your Officers and Soldiers," by all French staff officers above the rank of Staff-Captain, including Majors Peyron, Peyron-Roussel, Jeanmonod, Roussel-Schoch, Van Allen, Chaudet, Reid, de Watteville, Bisson, and Chate-lain. Also, a letter "Members of the Auxiliary League and others" from German Switzerland (pp. 8-11) with the note that the original "beautiful book" contained eighty signatures of "friends and members of the Auxiliary League from the Northern Cantons of Switzerland" and a "similar testimonial was signed by a large number in the French Cantons of Switzerland." There is a note (pp. 12-16), signed by "Major Van R." on the Booth-Clibborn's work in the Netherlands and Belgium, dated 1897.

³⁴ Matthieu Lelièvre, "Le Général Booth," *L'Évangéliste* (30 août 1914), 139-140, quote 139. Note that the Methodists were the only religious group that generally, but not unanimously, supported The Salvation Army. See also J. Bastide, "L'Armée de Salut," *L'Évangéliste* (21 juillet 1913), 113-114.

³⁵ Blanche Peyron, *Sur le Chemin qui Monte* (2ème éd.; préface de Raoul Gout; Paris: Quartier Général Territorial Éditions Altis, n.d.); Raoul Gout, *Une Victorieuse: Blanche Peyron, 1867-1933. L'Armée du Salut en France et en Suisse* (Paris: Éditions Altis, [1939]); Albin Peyron, *Réflexions et expériences d'un Salutiste* (Préface du général Booth; 4ème édition, revue et augmentée du "Journal de jeunesse", de lettres et d'une courte notice biographique; Paris: Armée du Salut, Quartier Général, Éditions Altis, 1924).

³⁶ Raoul Gout, *Une Victorieuse: Blanche Peyron, 1867-1933. L'Armée du Salut en France et en Suisse* (Paris: Éditions Altis, [1939]), 154-156 (E. de Pressensé), 168 (Nick).

³⁷ *Pour alléger la peine des hommes* (Supplement au 'Christianisme Social' — Avril 1925 (Cahors: impr. Coueslant; Paris: Armée du salut, 1925). This included engravings by Barthe.

³⁸ Élie Gounelle et Henri Nick, *Réveil et christianisme social: Correspondance 1886-1897* ed. Christophe Chalamet and Grégoire Humbert; avant-propos de Patrick Cabanel (Paris: Labor et fides, 2013); and, Christophe Chalamet, *Revivalism and Social Christianity: The Prophetic Faith of Henri Nick and André Trocmé* (Eugene: Pickwick Publications, 2013); Wilfred Monod, *Après le journée* (Paris: Grasset, 1938), 63; and, *idem*, *Nués des Témoins* (2 vols. Paris:

Fischbacher, 1929-1930).

³⁹ Marc Muller, trans. Bramwell Williams, “The First World War: The Catalyst for Activities of the French Salvation Army,” *Australian Journal of Salvation Army History* 6, 1 (2021), 137-148; Marc Muller, “La Première Guerre Mondiale: Catalyseur de l’action de l’Armée du Salut,” *Australian Journal of Salvation Army History* 6, 1 (2021), 149-159.

⁴⁰ Rebecca Carter-Chand, “Doing Good in Bad Times: The Salvation Army in Germany, 1886-1946,” PhD dissertation, University of Toronto, 2016. Mary Booth, *With the B.E.F. in France* (Preface by Arthur E. Copping; London: The Salvation Army, 1916); Albert Shaw Clifton, “The Salvation Army’s actions and attitudes in wartime, 1899-1945,” Thesis, King’s College (University of London), 1989.

⁴¹ For example: *Pierre Hamp: Inspecteur du travail et écrivain humaniste, 1876-1962* (Coordonné par Dominique Guyot; Mémoires du travail; Paris: L’Harmattan, 2005); Michel Cantal-Dupart, *Avec Le Corbusier: L’aventure du ‘Louise-Catherine,’* (Paris: CNRS Éditions, 2015); Fondation Armée du Salut, *Des lieux d’histoire pour reconstruire des vies: 120 ans de l’Armée du Salut en France* (Préface de Jacques Chirac; Paris: Fondation de l’Armée du Salut, 2002).

⁴² These are in most fascicles of *L’Évangéliste* from World War I onward.

⁴³ C. Péan, *La fin du bagne de Cayenne: conférence donnée au Congrès de l’ASEV* (Paris: Armée du Salut, 1987); Danielle Donet-Vincent, *La fin du bagne (1923-1953)* (Rennes: Éditions Oeust-France, 1992); and, *idem, De soleil et de silence—histoire des bagnes de Guyane* (Paris: La Boutique de l’histoire, 2003); and, Jean-Lucien Sanchez, *La relégation des récidivistes en Guyane française. Les relégués au bagne colonial de Saint-Jean-du-Maroni, 1887-1953*. Histoire. École des Hautes Etudes en Sciences Sociales (EHESS), 2009. Exemplary of both bequests and reintegration strategy for prisoners, see: Pierre Raffin, “Témoignage: Radepon, le château de la réinsertion,” *Études Normandes* 39, 3 (1990), 65-66.

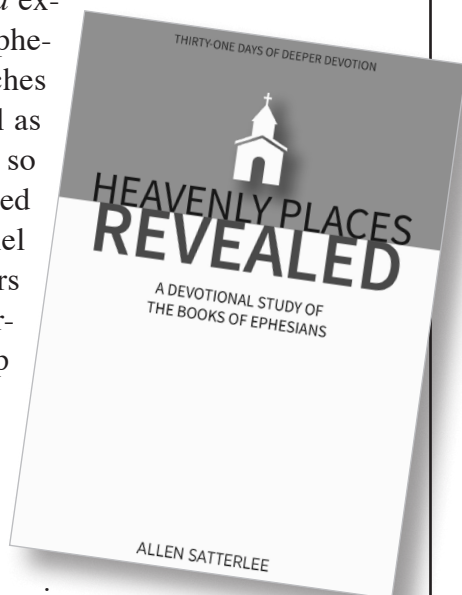
⁴⁴ Georges Lecomte, Directeur de l’Académie, Rapport sur les Prix de Vertu, le jeudi 17 décembre 1931, Accessed 2024-03-20: Rapport sur les prix de vertu 1931 | Académie française (academie-francaise.fr).

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Overwhelming Spiritual Reality

PRAYER MEETINGS AND THE HOLY SPIRIT IN THE EARLY SALVATION ARMY

Peter Farthing

Were a twenty-first century Salvationist to time-travel to the early Salvation Army, they would likely be awestruck by the prayer meetings. Free, loud, passionate, untidy, God-seeking, long, emotional, and above all, spiritually powerful, those meetings would be unforgettable, as they were for people present from the 1870s to the 1890s.

Under the hand of God, those prayer times became a channel by which the Holy Spirit advanced the work of the Army. Their role was crucial. And yet, they have been comparatively neglected by historians of The Salvation Army.

Over the past five years, Dr. Roger Green and I have been recovering the story of Bramwell Booth for a new biography. We have learned that holiness meetings and nights of prayer were at the heart of his ministry. Therefore, we have been unable to brush past them; rather we are seeing the way God used them.

Out of that experience, I would like to explore here the theme of prayer meetings and the Holy Spirit.

Importance

First, let me emphasize their significance. The great catalyst for

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the early Army, George Scott Railton wrote:

“To these Nights of Prayer perhaps more than anything else we owe that perfect unity of teaching and ... holy living which is so vital to our existence.”¹

On the holiness meetings, historian Robert Sandall wrote:

Salvation Army holiness meetings were the medium through which men and women innumerable received the call to leave all and follow Christ. Over and over in sketches of the careers of officers it is recorded that when attending such a meeting, with nothing in mind further than seeking advance in spiritual life, they found themselves suddenly seized by conviction that they must consecrate their all to the service of God.²

But beyond the importance for individuals was the impact on the Army itself, and its missional advances. Consider, for example, this spread of spiritual infection. Notice how holiness and prayer meetings broadened its reach.

It was the autumn of 1865 when Mrs. Eliza Collingridge joined the Christian Mission at its Whitechapel station. A Wesleyan at first, she took no part in the meetings. But during a holiness meeting held in an old wool-shed, she “gave herself up to do and bear anything for Christ.”³ Soon she became a well-known figure around the East End, the little woman standing on a chair in the street to preach.⁴ William Booth said, “In the open air [she] would hold a crowd of the roughest East End men breathless.”⁵ There is a famous drawing of the Mission’s Whitechapel building, and if you look closely you will notice that the open-air meeting is underway. Eliza led those meetings outside headquarters every lunch hour. Until she became ill. And then one of her team, Mrs. Caroline Reynolds, stepped up. Railton would see her on the porch, “struggling on her knees with some poor, ragged, drunken, dirty sinner, for whose Salvation she never seemed to begrudge any amount of time or effort.”⁶ The infection had passed.

There is a well-known photo of the evangelists who attended the Mission's history-changing Annual Conference of June 1877—Mrs. Reynolds is in the photo. She attended “the holiness meeting” and the Love Feast, which “surpassed all that had gone before it for mighty spiritual power.”⁷

In those years, she must have prayed and listened in meetings where Bramwell Booth taught on holiness. Because when 1878 found her opening the Mission's work in Coventry, she wrote to Bramwell telling him of stunning conversions, and adding, “The people are being taught sanctification.”⁸

The Holy Spirit worked among and through them like an awesome wind. One young man sent to assist her reported, “I never was in such powerful meetings in my life.”⁹

One night a fifteen-year-old Methodist girl got saved. No doubt Caroline taught her sanctification. The girl must have attended prayer meetings, and her parents, too. The girl's name was Eliza Shirley, and her parents were thirty-six-year-old silk weaver Amos, and thirty-five-year-old Annie, both former Methodists.

Something very wonderful happened before their eyes that year. Amos Shirley had an older brother named Tom, who was also a silk weaver. Tom was an alcoholic. Twenty years earlier, he had been a Christian, but he black-slid and became so miserable that at one point, he was suicidal. His wife and two children suffered as families of alcoholics always do. But Tom got saved. After that, he would pray fervently at home and speak at the meetings with tears running down his cheeks. Before long, his wife Emily was kneeling at the Army's rough penitent form.

At first, she had a struggle, but soon jumped up, praising God for His saving grace. Next to her, at the penitent form, was a young man she knew. As soon as she had got through herself, she turned to him, and said, ‘Now roll it all on Jesus, same as I've done; he'll bear it; roll it on him.’ And so, before she was five minutes old in grace, she pointed another poor soul to Jesus.¹⁰

You've got to think that witnessing all of this had a powerful impact on Amos, Annie, and Eliza Shirley. They had seen what the power of God could do.

In September, William and Catherine Booth, along with George Scott Railton, came to Coventry to experience themselves what God was doing. Catherine presented the first Salvation Army flag. But memorably, the Sunday commenced at 6 a.m., with hundreds of people kneeling on the grass under trees, to pray for the meetings to come.

By then, Eliza had already left Coventry to become an officer. However, soon Amos would migrate to America, and Annie and Eliza would follow him. Within a year, Eliza, Amos, and Annie would independently commence Salvation Army work in the United States.

Such was the chain of spiritual fire flamed by those holiness and prayer meetings.

Origins of prayer meetings

Let's look briefly at the origins and nature of the meetings.

William Booth introduced the first all-night of prayer at Bethnal Green in East London in 1868. At this first All Night, recalled Mission worker James Flawn, "so desperate, so unceasing, and so tremendous was the uproar that toward dawn the Irish living around, finding sleep impossible, gathered round the door. 'Sure, they're killing themselves', they whispered with awestruck looks!"¹¹

But it was at the Whitechapel Mission Hall where most early all-nights took place. "Our first all-nights were held at Whitechapel, in a room capable of holding fifty people, and were conducted by the General," Bramwell Booth wrote.

There were often scenes of extraordinary manifestations, prostrations, wonderful answers to prayer, and complete mind and spiritual revolutions. . . . From the very earliest days, they took the form of meetings, chiefly for our own people—for instruction in holiness, for the destruction of every form of selfishness, idolatry, worldliness, and carnal indulgence.¹²

Of course, lengthy prayer meetings existed long before that. The Moravians in Germany held them. American revivalists held them during camp meetings. Charles Finney wrote about them in his *Lectures on Revivals in Religion*.¹³ By the time revival came to Britain in 1859, denominations were uniting in what were termed “a concert of prayer.”¹⁴ The great Baptist Charles Spurgeon spoke about the “life and vigor” experienced through such prayer gatherings.¹⁵

Into the 1880s, Bramwell Booth was still holding nights of prayer. One Wednesday in November 1887, eight hundred people crowded into London’s Regent Hall, where most remained until 11:30 p.m. Bramwell spoke on his favorite theme: full surrender. Elijah Cadman spoke, as did Major Brindley Boon and Colonel Alex Nicol. There was even a brand new American captain up from the training home, named Samuel Brengle, who “preached a clear exposition of a clean heart.”¹⁶

What must have it been like to listen to Bramwell Booth, Cadman, and Brengle all in one meeting? What an experience to have one of them counsel you.

Origins of holiness meetings

As for holiness meetings, William and Catherine Booth probably borrowed the idea from Phoebe Palmer, who held the “Tuesday meeting for the promotion of holiness” in her New York home from the late 1830s into the 1840s.¹⁷

As early as 1865, the Booths were leading holiness meetings in Whitechapel. Then, in 1874, William started *weekly* meetings. These must have eventually lapsed, because in July 1879, Bramwell recommenced regular meetings on Friday nights.¹⁸

He would leave the office section of the Whitechapel building and go to the large hall. Someone would have set out the table at the center, the chairs round about. People from across London would be there. There would be several speakers and lengthy periods of prayer.

Those meetings became famous. Before Brengle left Boston to offer his services to William Booth, he had met with Dr. Charles Cullis, a medical doctor and an internationally known author and speaker. Cullis showed Brengle a photo of Bramwell Booth and said,

“That man leads the mightiest holiness meetings in all England.”¹⁹

The presence of God

What made a “mighty” meeting was the felt presence of God. Howard Snyder, a notable Methodist historian of renewals, explained: “The essential dynamic in movements of spiritual renewal is a fresh personal sense of the reality of God.”²⁰

Bramwell Booth said there were moments in the meetings when



Salvationists praying around the table at an all-night of prayer, 1891.

people were overcome “by a sense of overwhelming spiritual reality.”²¹ They *knew* God was there, they could feel His presence powerfully. Bramwell later remembered, “the extraordinary breaking down of ungodly persons in the presence of the Spirit of God.”

I have seen men in our meetings, who were raving and blaspheming when the service began, suddenly broken down as though some physical power had laid them prostrate on the floor, and after a time of silence, weeping, and penitence, they were confessing their sins and imploring the mercy of God. In many such cases the whole of their subsequent lives was changed, and no question could arise in the minds of any of those who knew them as to the reality of the experience.²²

Such experiences of God's presence were entirely consistent with the witness of Scripture—and of church history.

Count Zinzendorf reported that during their communion service on Wednesday, August 13, 1727, the Spirit of God came down in such a way that “the whole place represented truly a visible tabernacle of God among men, and there was nothing to be seen and heard but joy and gladness.”²³ This was the beginning of the Moravian revival that within a few years sent missionaries across the world.

John Wesley recorded a meeting in Fetter Lane with his brother Charles and George Whitefield:

About three in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground.²⁴

That is typical of revivals. Martyn Lloyd-Jones explained:

Suddenly, those present in the meeting become aware that someone has come amongst them, they are aware of a glory, they are aware of a presence ... They really feel that they are in heaven—they have forgotten time ... God has come down amongst them and has filled the place and the people with a sense of His glorious presence.²⁵

A meeting described

To get an idea of what happened at those nights of prayer, we turn to *The War Cry*, as it described one led by the Chief of Staff at London's Chalk Farm corps in May 1891.

The Chief led and spoke, but many others contributed. The London commander, Colonel Alex Nicol, spoke, as did Major Musa Bhai, Captain Pollard, and Staff-Captain Mildred Duff, who would one day pray at William Booth's committal service.

Mrs. Somerton sang, then Commissioner Howard led the prayer meeting. In the words used at the time, he “opened the pool.”

The training staff, corps officers, and slum officers all knelt at the table in the center of the room. “In twenty minutes, the table and the forms on each side were filled with groaning, despairing, seeking, trembling, and rejoicing, men, and women. It was delicious work. Some heart-searching, prayer, and singing, and the decks were cleared for more action.”²⁶

Howard then turned his attention to the gallery, where 150 people sat immovable. “Prayer was shelled upon them.” Meanwhile Colonel Nicol and the chief of staff were down helping seekers at the pool.

“A praying battery was the next intervention—that is, eight big believers, letting go simultaneously at different parts of the hall. It went like a Niagara. Down came a dozen more into the fountain, and the pool was again filled. Two youths came out to be delivered from some horrid uncleanness.”

It went on until nearly 4 a.m. when they broke for something to eat and a cup of tea, after which there were testimonies. And then the chief sent everyone home with a final word.

A spiritual discipline

We might wonder why Bramwell Booth and others favored half-nights and all-nights of prayer. After all, those long hours ate into sleep time. The great evangelist D.L. Moody was once asked about Luther’s practice of sometimes praying all night. Moody said he had tried it once, “and woke up a very stiff Moody.”²⁷

On a train traveling north to Bradford for an all-night of prayer in 1894, Bramwell Booth was asked his reason for the nights of prayer. He answered:

The blazing hurry of the present day is peculiarly opposed to deep, permanent, spiritual work. An all-night gives you six or seven hours, and with ordinary care, no single soul will escape the most heart-searching examination before God . . . If a man will give up his night’s rest, in order to review his spiritual condition and wait on God, he is precisely in that state of soul, in which he is likely to get new light and fresh motive power.²⁸

Most who came were working people, he explained, and could not attend weekday meetings such as the General's frequent "Two Days with God." Their Sundays were busy, we might surmise. For those people, the prayer meetings served as an urban retreat, a chance to stop and leisurely wait on God; a time for the Spirit of God to work in them.

During another all-night, this time in 1897 in Portsmouth, he said: "What I like about an all-night is that there is no hurry—no tea to get, no supper to fix, nothing to do but wait upon God, and get a definite blessing, each, and every one of us, for our own soul."

If spiritual disciplines are regular activities that place people before God, then those prayer meetings were a kind of spiritual discipline.

Missional Reason

In addition to the *pastoral* value of such meetings, Bramwell perceived a *missional* advantage as well, as did his father and others.

"Making saints must be *our* work, that is *yours* and *mine*," William wrote to Bramwell early on. "(George Scott Railton) and others are all for converting sinners and making workers. We want *saints*."²⁹

As Andrew Murray wrote:

It is (the Holy Spirit) who wakens in the hearts of believers ... compassion to the souls of the perishing, the faith in His promise, the willing obedience to His commands, in which the mission takes its rise ... Missions are the special work of the Holy Spirit.³⁰

The holiness meetings and prayer meetings gave the Spirit the opportunity to make saints ready for mission.

Informality

Let's return to our time-traveler. If awed by the presence of God, our time traveler might also be surprised. That is, surprised by features seldom seen in the western Salvation Army, which emerged after World War II.

There would be, firstly, the *informality* of the meetings. One eye-

witness recalled an all-night led by Bramwell in the 1880s:

There had been special difficulties of which he knew; backsliding, discontent, and quarrelling among our people. I had been sent in to pull the thing together and the Chief came down to help us. I remember the seats were arranged round three sides of a square in the body of the hall, the fourth side taking the place of the platform. Three or four hundred gathered. The folks were rather stiff at first, but after singing and some praying, Mr. Bramwell began to talk ... After a bit he dragged the front (bench) forward nearer to them, stood up on it, walked up and down it, and then sat on the back of it, and talked and talked. ... When the pool was open to come out—that was how we often spoke of the invitation to the penitent form in those days—what a breaking down amongst that congregation! Many seats had to be turned around to make room for those who came to get right. They wept aloud. There were but few to deal with them personally. I can see Mr Bramwell, with his ear trumpet, moving among them, speaking first to one and then another, calling on some to pray aloud and confess their failures. By the time we finished, nearly all present had sought forgiveness. Reconciliations were made. What praying and singing and testimony followed! No, I shall never forget it. It was the saving of the Army in that town.³¹

Informality was not incidental to the spiritual power; it was instrumental. In his great lectures on Revival, Martyn Lloyd-Jones said:

You will always observe that when forms of service become formal, the Spirit is less in evidence, and you move further away from the New Testament. The very characteristic of the New Testament church

was this spontaneity, this life, this living quality, this vivacity. But, as you fall away from the Spirit and His influence, everything becomes formal ... But, on the other hand, every time you get a revival you find all that kind of thing stopping. You come back to the simplicity of the New Testament ... a freedom of the Spirit and things happening.³²

Bramwell Booth said: “Formality is the very opposite of freedom: the form of liberty without the power.”³³

Emotion

If the prayer times were informal, they were equally *emotional*. Weeping, moaning, laughter, shouts, and dancing—our time-traveler would meet them all.

The Christian Mission Magazine reported on an all-night in 1878:

That scene of wrestling prayer and triumphing faith no one who saw it can ever forget. We saw one collier laboring with his fists upon the floor and in the air, just as he was accustomed to struggle with the rock in his daily toil, until at length he gained the diamond he was seeking—perfect deliverance from the carnal mind and rose up shouting and almost leaping for joy.³⁴

All that emotion left the leaders untroubled. “The Booths believed in the value of emotion, said William’s biographer St. John Irvine.”³⁵ Towards the end of her life, Catherine Booth wrote:

How utterly unphilosophical is the prevailing notion that persons can be deeply moved on religious subjects, any more than on worldly ones, without manifesting their emotions! This insane idea has done more, I doubt not, to grieve the Spirit of God and discourage and extinguish vital religion than almost

anything else. It has always seemed to me better to have wildfire than no fire at all.³⁶

Physical expressions

Along with the expressions of emotion, there sometimes came *physical* responses to the Spirit. Not always. They tended to come in waves, perhaps lasting several years before abating, only to return again for a period. And these physical manifestations especially belonged to the early years.

Most notably, people fell calmly to the ground where they lay, apparently unconscious for a time. The Salvationists called these experiences “glory fits.” Elijah Cadman recalled:

A meeting might be hard, that is, very difficult to pray in and to get others to pray; a lot of sinners making trouble, perhaps, and then, in an instant, the Power of God would descend on us, sinners (would) be hushed into awe, and be overcome by the sense of His Majesty and His Love, through His Son, to us all, and all the world. Sometimes we leaders used to beseech Him to withhold His gift, that the people might not be alarmed, and that those in ignorance of Him might be prevented from sinning by spreading false reports. I have led meetings where the Holy Spirit was manifest in such power that half the soldiers present were in glory fits, and I had to cling, nearly helpless, to the platform rail, lifting my heart and crying inwardly all the time to God to shepherd my people. Conversions always took place in such meetings.³⁷

Such physical manifestations were by no means peculiar to The Salvation Army. For example, in 1857 a revival broke out in America, then in 1859 it spread to Northern Ireland, Wales, and parts of England. Ian Randall describes how Ireland witnessed people falling down, trembling, and other dramatic phenomena.³⁸ So common—and alarming, to some—were the manifestations that in 1859 the

medical journal, *Lancet*, included an article about them, dismissing them as “hysteria” and “morbid injuries.”³⁹

The Army leaders did not encourage the glory fits. Nor did they discourage them. They arranged for people to be carried out of meetings to side rooms, one for men and another for women.

Once again, the Booths were prepared to let the physical responses come. Describing early all-nights that Catherine Booth led in Whitechapel, Frederick Booth-Tucker wrote:

At these and other meetings so mighty was at times the influence that it was no uncommon thing for persons to be struck down in different portions of the hall, overwhelmed with a sense of the Divine presence. Thousands of sinners have been converted and saints renewed in righteousness, the work being often accompanied with the most striking demonstrations of rapturous joy.

Mr. and Mrs. Booth were determined that the Holy Spirit should be free to work in whatever way He might see fit, and if to some He imparted His inward gifts without an outward sign, that was no reason why in other cases they should not be accompanied by visible manifestations of His grace. If He could approach some souls best by the zephyr breeze, others might require a heavenly hurricane.⁴⁰

Luke

It has been said that William Booth was inspired by the Gospel of Luke, as it emphasizes salvation.⁴¹ It would be fascinating to know if he was also inspired by Luke’s emphasis on prayer and the Holy Spirit. Was the man who wrote “Send the Fire” moved by the example of Jesus, who as Luke tells it, was *praying* when the Spirit descended in the form of a dove? And by the disciples, who were waiting on God when the Holy Spirit came at Pentecost?

Luke, “in both the Gospel and Acts has employed this motif

of prayer at critical moments in his history of salvation.”⁴² Prayer played a similar role as God advanced His mission with The Salvation Army.

The world may never have seen a large international Salvation Army were it not for what God did through those epic times of prayer.

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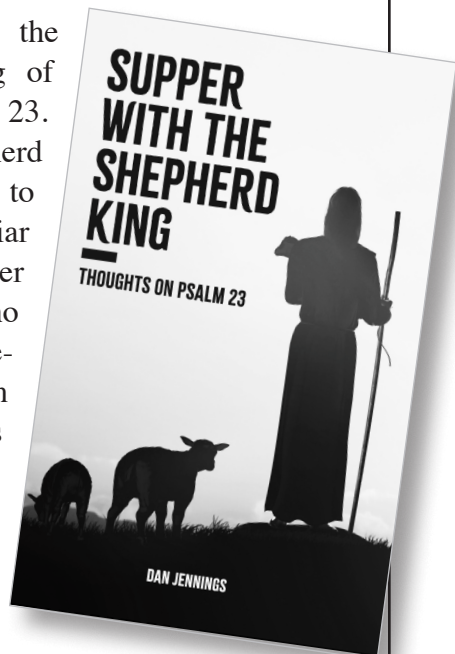
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Supper with the Shepherd King

By Dan Jennings

Through the creativity of the Word, God reveals something of Himself to mankind in Psalm 23. He cares for creation as a shepherd cares for sheep. This book helps to peel back the layers of the familiar words of this psalm and discover timeless truths about a God who loves those whom He has created. Readers will also gain an appreciation for the metaphors employed by King David.

Lt. Colonel Dan Jennings is the Secretary for Personnel in the USA Central Territory of The Salvation Army and has a Master of Arts in Theological Studies from the Nazarene Theological Seminary in Kansas City, Missouri. Jennings has a desire to unearth and discover the never-ending truths found in the Bible and finds tremendous fulfillment in leading, teaching, and developing others. *Supper with the Shepherd King* is his first book.



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How the Culture of Faith Can Transform the Culture of the Larger Community

Lyell Rader

*Miniver loved the days of old/ When swords were
bright and steeds were prancing; The vision of a
warrior bold/ Would set him dancing.*

So begins a gently ironic American poem. Poor, immobilized man.

*Miniver sighed for what was not,/ And dreamed, and
rested from his labors;/ He dreamed of Thebes and
Camelot,/ And Priam's neighbors.*

Disconsolate, irrelevant, disengaged like an aging denomination.

*Miniver cursed the commonplace/ And eyed a khaki
suit with loathing:/ He missed the medieval grace/ Of
iron clothing.*

Lyell M. Rader retired from Salvation Army officership as a lt. colonel, and was Promoted to Glory more than five years ago. We are publishing this essay as it was originally given.

Compromised, conflicted.

Miniver scorned the gold he sought,/ But sore annoyed was he without it;/ Miniver thought, and thought, and thought/ And thought about it.

Reflective but weary and—inert.

Miniver Cheevy, born too late,/ Scratched his head and kept on thinking;/ Miniver coughed, and called it fate,/ And kept on drinking. (Edwin Arlington Robinson in Foerster, 1957:1293-4).

We must do better than Miniver.

The topic has a future cast: How can the culture of faith transform the culture of the community—the culture of this church, the culture of this community, today and tomorrow?

The purpose of this paper is to define the cultures of faith and community, to explore means by which faith transforms culture, and to identify issues for the renewal of mission.

Time present and time past/ Are both perhaps present in time future,/ And time future contained in time past (T.S. Eliot, 1943:13).

To use the model of John Anderson of the National Aeronautics and Space Agency, U.S.A., what is said here follows the flashlight beam from past to future but invites us to think “outside the beam” (McKaughan, 1998:77-78).

THE CULTURE OF FAITH

Culture is the embodied story of a people. Ours is a salvation story. We are a people called in common with the biblical communities.

The community of faith in the Bible is the people

called. It is the people *called* forth from diverse sorts of bondage to freedom, *called* to a sense of identity founded on a common bond with the God of righteousness and compassion, and *called* to the twin vocations of worship and participation in the creative, redemptive purpose that unifies all history and is directed to the restoration of the whole creation within a universal order of *salom* (Hanson, 1987:467).

“We are a Salvation people,” William Booth wrote in the January, 1879, inaugural issue of *The Salvationist*,

... 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 (Begbie, 1920:1, 406).

Called to Freedom

Getting saved ... more and more

“I’m a wonder unto many,” wrote Richard Jukes, the “bard of the poor,” “God alone the change has wrought” (Song Book, 1987:338).

Israel characteristically retold all of its experience through the powerful, definitional lens of the Exodus memory (Brueggemann, 1998:177). In the New Testament the Exodus tradition is crucial as well.

It is found ... in the larger affirmation that Jesus acts transformatively in solidarity with the bound and bonded, the weak and marginated (Luke 7:22). Thus it is possible to see that the narratives of Jesus’

powerful transformative acts (miracles) are in effect enactments of exodus, whereby a gift of power decisively transforms the circumstance of the subject (Brueggemann, 1998:179).

There are two issues here. First, we must champion a robust theology of salvation, restoring the biblical unity of the physical, spiritual, and social dimensions of exodus. Secondly, we must attend to the stories which have enthralled and informed our history. “The vast majority of people make choices more out of the [stories] they live than out of the abstract principles they have learned” (T. Guzie in Vogel, 1991).

Called to Identity

A salvation people

Sergeant-Major Fernando, a Moratumulla (Sri Lanka) carpenter, used to stand on his chair in the market and sing as the overture to his salvation message:

I once was an outcast, a stranger on earth,/ A sinner by choice, and an alien by birth:/ But I've been adopted, my name's written down/ An heir to a mansion, a robe and a crown.

I'm the child of a King ... (Song Book, 1987:354).

A new identity. A new family.

The root of Old Testament words used for “salvation” means to be wide, spacious, to develop without hindrance, to have victory in battle (Richardson, 1957:219). Salvationists are welcomed into a deliverance community, a spacious place for healing and free growth.

The Nagercoil Declaration on Health, Healing, and Wholeness reflects the seminal contribution of our international AIDS task force in exploring the ramifications of the healing metaphor as definitive

of congregational life and mission.

Wholeness is an expression of holiness. In response to the example and command of Christ and the presence and prompting of the Spirit, we are called to wholeness in all areas of life, and are given authority to participate in ministries of healing (Matthew 9:35-10:1; Mark 1:41; Romans 8:11; I Corinthians 6:12-20) (Nagercoil Declaration).

Note several issues: first, keeping faith with the past. The rising percentage of first-generation Salvationists among cadets entering the U.S.A./Eastern School for Officer Training (72 % in 1997), decreasing numbers of officers' children (3% in 1997), decreasing numbers of graduate corps cadets (12 % in 1997), suggest the dimensions of the challenge of initiating this generation of cadets into the culture of the faith. By what means shall we bring them to own our antecedents in Methodism and Quakerism, to love our eclectic and original hymnody, to resonate with the spiritual passion and prescience of the founding generation, to trace our evolving understanding of social holiness, to appreciate our pioneering innovations in religious communication to an oral/image culture, to fathom our heritage of radical discipleship among the marginalized? How shall they be enculturated into the beliefs and practices, the stories and songs and symbols of this people?

The second issue is keeping faith with the future. Sergeant-Major Do-You-Best in William Booth's fantasy allows:

It is true we have a "Children's work" as they call it; but it is only a poor, bedraggled affair. It's been going a long time, but nobody pays much attention to it. The place where they hold their meetings is cramped, and dark, and dirty; the big picture bills on the walls about Moses crossing the Red Sea, and Daniel in the lions' den, and such like—which Deacon Propriety

presented to us—are all covered with dust; some of them are actually hanging in pieces; while the Locals told to look after the children, are—well, I won't say anything about them, or perhaps it might come to their ears and hurt their feelings, and that would be a pity.

Then the children are a forlorn lot, with one or two exceptions; the order in the meetings is wretched; and altogether the thing has such a poor name that the Soldiers, instead of sending their children, simply give it the cold shoulder ... (Booth, 1906:190).

A survey of six Protestant denominations in the U.S.A., released in 1990, confirmed the primary impact of religious practices in the home on nurturing faith maturity. Among congregational factors, an effective formal Christian education program was first (Schuller, 1993).

Where have all the children gone? Where is our local leadership? Where are the specialists for training and writing? Where is the funding?

In a house which becomes a home,/ one hands down
and another takes up/ the heritage of mind and hand,/
laughter and tears, musings and deeds.

Love, like a carefully loaded ship,/ crosses the gulf
between generations (Antoine de St. Exupery in Nelson,
1988:491).

If the poet is depicting the good ship Tradition, we must ask ourselves if it is foundering. A final issue. Our children must be free to critique, reshape, and repossess our legacy.

Every community that wants to last beyond a single

generation must concern itself with education. Education has to do with the maintenance of a community through the generations. This maintenance must assure enough continuity of vision, value, and perception so that the community sustains its self-identity. At the same time, such maintenance must assure enough freedom and novelty so that the community can survive in and be pertinent to new circumstances. Thus, education must attend both to processes of continuity and discontinuity in order to avoid fossilizing into irrelevance on the one hand, and relativizing into disappearance on the other (Brueggemann in Vogel, 1991:3).

Called to Vocation

Getting somebody else saved

Commissioner Gunpei Yamamuro, in his classic *Common People's Gospel*, depicts our life in the world as a water-mill. If the mill is completely under or completely above the water, the wheel is of no use.

The life of the Christian soldier is like a working water-mill. He lives in the world, he dwells among the people, he does his daily work together with others. But his heart looks up to God. He stands against the sins of this world, and lives a holy life (Yamamuro, 1899:74).

Salvationists are called to the double vocation of worship and God's shalom project to heal the world. It is a community of celebration and suffering service. Simon Chan, writing from the Christian minority in Singapore, commends the biblical model of the church as salt, lamp, leaven, and mustard seed, small things with a disproportionately large influence. He affirms the perspective of Elton Trueblood:

We are far more effective if we know that the gospel will never be entirely acceptable, and that the Christian Movement will continue to be a minority movement. The gospel must seek to penetrate the world and all of its parts, but, it cannot do so unless there is a sense in which it is in contrast to the world” (Chan, 1998: 104).

We are a contrast community. There are several issues. We must earth our preaching and teaching in the workaday affairs of our people, mobilize them to follow the tug of their consciences into compassionate team ministries, and restore the focus of soldiership *outside* the corps hall.

THE CULTURE OF THE COMMUNITY

Again, the Founder:

The man who walks with open eyes and with bleeding heart through the shambles of our civilization needs no such fantastic images of the poet to teach him horror. Often and often, when I have seen the young and the poor and the helpless go down before my eyes into the morass, trampled underfoot by beasts of prey in human shape that haunt these regions, it seemed as if God were no longer in His world, but that in His stead reigned a fiend, merciless as Hell, ruthless as the grave. Hard it is, no doubt, to read in Stanley’s pages of the slave-traders coldly arranging for the surprise of a village, the capture of the inhabitants, the massacre of those who resist, and the violation of all the women; but the stony streets of London, if they could but speak, would tell of tragedies as awful, of ruin as complete, of ravishments as horrible ... only the ghastly devastation is covered, corpse-like, with the artificialities and hypocrisies of modern civilization (Booth, 1890:19).

On the cusp of the millennium is our world any better? It is true, William Booth had an atrabilious eye. "To us life is often serene," wrote Abraham Heschel, "in the prophet's eye the world reels in confusion" (Heschel, 1962:9). At best we live in paradox.

I used to think [wrote Charles Handy] that paradoxes were the visible signs of an imperfect world, a world which would, one day, be better understood and better organized. We lacked only the knowledge and the will to resolve such paradoxes. We did not yet know enough about how things worked, I thought, but eventually there would be what scientists call "A Theory of Everything," and, as Stephen Hawking, the Cambridge physicist, put it, probably ironically, we would then know the mind of God. ... I was in the grip of the idea that everything, in theory, could be understood, predicted, and, therefore, managed. I no longer believe in A Theory of Everything, or in the possibility of perfection. Paradox I now see to be inevitable, endemic, and perpetual. The more turbulent the times, the more complex the world, the more paradoxes there are. We can, and should, reduce the starkness of some of the contradictions, minimize the inconsistencies, understand the puzzles in the paradoxes, but we cannot make them disappear ... (Handy, 1994:12).

Multiplication of choices/fragmentation of meaning

When I was a child I was enchanted by the radio drama. I would set and stare at the tiny landscape embroidered on the speaker fabric as though entering a sylvan land. Today, eighty-five television channels in the living room is considered a modest selection. Electronic technology has called into being a peek-a-boo world,

where now this event, now that, pops into view for

a moment, then vanishes again. It is a world without much coherence or sense; a world that does not ask us, indeed, does not permit us to do anything, a world that is, like the child's game of peek-a-boo, entirely self-contained. But like peek-a-boo, it is endlessly entertaining (Postman, 1985:77).

For all their luscious fruit, expanded choices have been attended by what Peter Berger calls the "homeless mind, uncommitted to a particular place or community or tradition, and the vertigo of "relativity."

Global awareness/ruptured relationships and identity

The world is awash with movements of people, flooding familiar social landscapes with phantasmagoric images of diversity. We have the makings of a world neighborhood, but we have lost the sense of neighbor.

The unification of the planet is not proceeding without high cost. Through the mass media poets of all languages receive information on what is occurring across the surface of the whole earth, on the tortures inflicted by man on man, on starvation, misery, humiliation. At a time when their knowledge of reality was limited to one village or district, poets had no such burden to bear. Is it surprising that they are always morally indignant, that they feel responsible, that no promise of the further triumphs of science and technology can veil these images of chaos and human folly? And when they try to visualize the near future, they find nothing there except the probability of economic crisis and war (Czeslaw Milosz in Fowler, 1991:9).

Immeasurable wealth/immeasurable want

Those at the top reap a bonanza of affluence, in the world's dark-

est places; 35,000 children die daily for lack of simple things, a figure equal to filling one hundred jumbo jets with 350 infants and children each and then watching one crash every fourteen minutes. In *Millennium: Winners and Losers in the Coming World Order*, French economist Jacques Attali portrays a bifurcated world: rich nomads, nowhere, nothing beyond their reach; and poor nomads, denied almost everything, nowhere to call home (Wallis, 1994:61).

The South African missiologist and human rights activist wrote: “The West’s grand schemes, at home and in the Third World, have virtually all failed dismally. The dream of a unified world in which all would enjoy peace, liberty, and justice has turned into a nightmare of conflict, bondage, and injustice. The disappointment is so fundamental and pervasive that it cannot possibly be ignored or suppressed” (Bosch, 1991:361).

Radical individualism/longing for community

“I celebrate myself, and sing myself” (Whitman, 1855 in Foerster, 1957:852) is going to seed. “The autonomy of the individual, so much flaunted in recent decades, has ended in heteronomy; the freedom to believe whatever one chooses to believe has ended in no belief at all; the refusal to risk interdependence has ended in alienation also from oneself” (Bosch, 1991:362).

Ah, not to be cut off,/ not through the slightest parti-
tion/ shut out from the law of the stars./ The inner—
what is it?/ if not intensified sky,/ hurled through
with birds and deep/ with the winds of homecoming
(Rainer Maria Rilke in Palmer, 1998:57).

What are we to do?

THE MISSION OF TRANSFORMATION

The Founder’s words:

I want you to stand up more boldly and firmly than
you ever have done for the great object for which

God has made you Salvation Army officers. It consists in any intelligent, practical partnership with God in the great business of saving the world.

This you may take to be:

1. The putting down of the rebellion of man against the Divine government.
2. The expulsion of all wrongdoing from the earth.
3. The dethronement of the evils that now occupy the hearts of men. The universal acceptance of men of Jesus Christ as their Sovereign Lord.
4. The bringing about of the reign of righteousness, and the obedience of the entire race to the law of love.

There can be no possible room for doubt in your minds, as to the object being the Divinely appointed end at which, as Salvation Army officers, you are to aim (William Booth, “To My Officers: A Letter from The General on His Eightieth Birthday” in Green, 1989:63-64).

Culture, society, and the individual may be portrayed as interacting spheres. There may indeed be an inwardness to the structures of society and culture—benevolent or malevolent—which St. Paul identifies as *stoicheia*, powers.

What I have called the structural elements in the world as we know it, from the basic structure of the physical world to the social and political structures of the nations, to the customs and traditions by which human beings are normally guided, to what the sociologists called the “plausibility structures”

by which all human thinking is guided: all of these are part of God's good ordering of His creation. Yet it was these things which at the decisive *denouement*, the moment when they were confronted by the living God in person, were found ranged in unanimous and murderous hostility against Him.

It is with such powers that we have to do as "patient revolutionaries," set against every form of alienation and oppression (See Newbigin, 1989:198f.; Wink, 1998; McAlpine, 1991; see Lausanne Covenant in Douglas, 1975:5).

All around us we observe a pregnant creation. The difficult times of pain throughout the world are simply birth pangs. But it's not only around us; it's *within* us. The Spirit of God is arousing us within. We're also feeling the birth pangs. These sterile and barren bodies of ours are yearning for full deliverance. That is why waiting does not diminish us, any more than waiting diminishes a pregnant mother. We are enlarged in the waiting. ... The longer we wait, the larger we become, and the more joyful our expectancy (Romans 8:19-25, Message).

As we labor, we use what we have. Charles Handy, the Christian economist, recalls the haunting passage in Revelation: "To anyone who prevails, the Spirit says, I will give a white stone, on which is written a new name which no one knows except he who receives it" (Revelation 2:17). He keeps a white stone on his desk as a reminder of his uniqueness.

Using our Solidarity

Colonel Burton Pedlar, internationalist par excellence, said to me and reflected on service in many territories: "We build with the bricks we have." Solomon's temple was built in a hush, without the cacophony of hammer or chisel, every stone quarried and shaped

before its arrival at the temple mount. St. Peter, writing to tiny companies of “exiles scattered to the four winds” (1 Peter 1:1, Message), seizes the metaphor: “Present yourselves as building stones for the construction of a sanctuary vibrant with life, in which you’ll serve as holy priests offering Christ-approved lives up to God (1 Peter 2:5, Message).

The humble commonality of building stones! The status distinctions we make among clergy and between clergy and laity belong, of course, not to the New Testament but to the period of Christendom when church and empire became coterminous. In the earliest, face-to-face circles of Christians, solidarity was of a different order.

A clear indication of procedure [in the early church] is provided by Colossians 3:16 where we read “as you teach and admonish one another in all wisdom.” The most reasonable picture which these words suggest is that of a group of modest Christians sitting in a circle in some simple room, sharing with one another their hopes, their failures, and their prayers. The key words are “one another.” There are no mere observers or auditors; all are *involved*. Each is in the ministry; each needs the advice of the others; and each has something to say to the others. The picture of mutual admonition seems stranger to modern man, but the strangeness is only a measure of our essential decline from something of amazing power (Trueblood, 1962:32).

Today there is a new recognition that the prime force in mission is not clergy/officer but laity/soldiery. The officer must recover the role of pastor-teacher “to train Christians in skilled servant work, working within Christ’s body, the church, until we’re all moving rhythmically and easily with each other, efficient and graceful in response to God’s Son, fully mature adults, fully developed within and without, fully alive like Christ” (Ephesians 4:12-13, Message).

In the new *ecclesia* the primary theologians have to be the laity because they are on the missionary frontier. They will need to be theologians for two reasons: first, because as our primary mission officers they will be engaging the world, making judgments, and seeking God's direction. Second, because it is on that frontier that God will be revealing God's nature, opening doors to the new theologies of tomorrow's world. The laity will be on the front lines of theology as well as mission (Mead, 1991:56).

Two issues emerge. We must recover the concept of small "companies of the committed" covenant groups corresponding to Wesley's class meetings, the "sinews" of Methodism (Watson, 1991).

And we must recover the primacy of the Scriptures. An unknown Tanzanian artist has sculpted a figure of an African woman with tattooed face, a big smile just beginning to break through, depicting the climax of a story told in East Africa. A village woman used to go about the village always carrying her Bible. "Why always the Bible?" asked her neighbors, teasingly. "Are there not many books to read?" The woman knelt down, holding the Bible high over her head: "Yes," she replied, "there are many books which I could read. But there is only one book which reads me!" (Weber, 1995:10).

Only by constant resort to the Scriptures can our minds be renewed. "Don't become so well adjusted to your culture that you fit into it without even thinking. Instead, fix your attention on God. You'll be changed from the inside out" (Romans 12:2, Message).

Warns Hendrik Kraemer, the beloved missiologist:

To be an honest and open-minded reader of the Bible is not so easy a matter as it seems. The reason for this is obviously that the religious and moral universe which we enter in the Bible is radically different from what we meet anywhere else and also from our natural habits of thinking, even our so-called "Christian" thinking. ... The Bible takes in a radically se-

rious fashion the fact that God is God, that He is the absolute Sovereign and the only rightful Lord, with all the consequences that are implied herein for the world, human life, and the position of man. In this point consists the originality and uniqueness of the Bible; also its perennial strangeness and newness to us, however intimate we may be with it. Real contact with the Bible means a constantly recurring process of conversion of our “normal” thinking and judgment (Kraemer, 1938:63).

As a people, are we indolent and loose in our resort to the Scriptures? Have we become so familiar with its stories and themes and doctrines that we do not expect a laser of new truth to expose and wound and heal us as our routines rush along at the speed of change?

The way in which we must read Scripture today is controlled by the fact that we are, from moment to moment in the complex events of our time, dealing with and being dealt with by the same living God who meets us in Scripture, seeking His will, offering our obedience, accepting the share He allots to us of suffering, and looking for the final victory of His cause. ... We can never claim that either our understanding or our action is absolutely right. We have no way of proving that we are right. That kind of proof belongs only to the end. As part of the community that shares in the struggle, we open ourselves continually to Scripture, always in company with other fellow disciples of this and former ages and in the context of the struggle for obedience; and we constantly find in it fresh insights into the character and purpose of the one who is “rendered” for us in its pages (Newbigin, 1986:60).

In this theological moment of The Salvation Army, as Dr. Roger

Green refers to our time, we have much yet to learn of the truth (John 15:18-16:15).

This promise is being fulfilled as the church goes on its missionary journey to the ends of the earth and the end of time, entering into dialogue with new cultures and being itself changed as new things that are part of the Father's world are brought through the Spirit into Christ's treasury. In this missionary dialogue the church both learns new things and provides the place where witness is borne to Christ as head of the human race, and where He is seen more and more for what He is, as new tongues confess Him as Lord (Newbigin, 1986:139).

Using our Diversity

The people is a polychrome,/ a spectrum and a prism/held in a moving monolith,/ a console organ of changing themes,/ a clavilux of color poems. (Sandburg, 1950:617).

In our proud affirmation of the commonalities of doctrine, polity, and practice in this Army of the people, perhaps, we sometimes ignore diversities of cultural tradition and the spectrum of perspectives, values and needs associated with differences of gender, race, national origin, and socio-economic status.

The greatest thing any person can do for another is to confirm the deepest thing in him, in her—to take the time and have the discernment to see what's most deeply there, most fully that person and then confirm it by recognizing and encouraging it (Peterson, 1997:54).

The assertion that the church should be above such distinctions

may simply mask the imposition of the style and agenda of the dominant culture.

Increasingly our congregations must choose diversity. It is estimated that, by 2030, minorities will make up the majority of the United States (Lee, 1995:1). There is, of course, a school of thought which holds that congregational homogeneity is desirable because it seems to be correlated with rapid growth. As church growth specialist C. Peter Wagner has written, “God is pleased with Christian congregations that gather together people who come mainly from one homogeneous unit.” Wagner believes that disciples are more readily made by people within their own homogeneous unit; congregations flourish when they focus on one kind of people (Wagner cited in Foster, 1996:112). However, a monochrome congregation may not correspond at all to the ethnic make-up and patent needs of the community where it exists.

God is weaving Himself a people in the variegated tapestry of local congregations throughout the Army. The curriculum of formation is as broad as our mission. The ancient looms are still in use: *kerygma* (proclamation), *didache* (teaching), *leiturgia* (worship), *koinonia* (community), *diakonia* (caring service) (see Harris, 1989, and Harris and Moran, 1998). Each aspect of mission by which the people are formed must hear the wisdom of their different voices and release the energy of their unique cultural treasures.

Using our Centrality

The Korean-American theologian Jung Young Lee tells of an autumn visit to a pond near his home. As he mused, the water’s calm was suddenly perforated by a huge fish, leaping upward, sending waves surging out powerfully to the periphery. He watched as the concentric circles lapped rhythmically toward the shore until the movement was reversed and waves ebbed back to the center. He had never noticed the double movement before. He saw it as a metaphor. “This inclination to be at the center seems to be an intrinsic human drive. In the history of civilization, the center attracted humanity more than any other thing in the world, for the center has been understood as the locus of power, wealth and honor” (Lee, 1995:30-31).

Our marginal beginnings notwithstanding, The Salvation Army has come to a position of centrality in a number of territories. In the United States, The Army has repeatedly been feted as America's favorite "charity" and the leading recipient of charitable donations (*New York Times* cited in Hazzard, 1998). How will we use this social capital?

Here are several issues. We must recover the Wesleyan concept of works of piety and works of mercy, the acts by which we open ourselves to grace.

Works of piety Wesley listed as prayer, searching the Scriptures, the Lord's Supper (see report of Spiritual Life Commission), fasting and "Christian conference." Works of mercy included activities like those set out in the Gospels: "... To preach the message of good news to the poor ... to announce pardon to prisoners and recovery of sight to the blind, To set the burdened and battered free, to announce, 'This is God's year to act!'" (Luke 4:18-19, Message).

We must raise the sluice gates between the congregation and social service enterprise, finding places of training and service for Salvationists and integrating social service recipients into the family of God.

We must take the lead in enunciating a "folk" theology which sustains the one mission of The Salvation Army—incarnating the gospel in word and deed—and we must frame it as "plain truth for plain people" (John Wesley in Outler, 1994:vii).

We must harness the experiences of our missionary enterprise in community-based development as a model for corps everywhere.

Using our Marginality

We are marchers on the margins in two respects. Sociologist John Hazzard sees the Army as on the margin between church and para-church.

While Salvationists and the denominations with which they are closely associated view The Salvation Army as a church with a vigorous social services component derived from the Army's religious beliefs, the general public [in the United States] sees

the Army as a humanitarian and charitable organization with a religious component that motivates its social work (Hazzard, 1998:127).

Hazzard's research also positions the Army on the margin between conservative and liberal denominations. Comparing the results of a survey of 382 officers in the United States with results of a published survey of evangelical seminarians and another of liberal, moderate, and conservative Protestant respondents, he concluded:

While The Salvation Army is thoroughly evangelical in theological belief, its break with the social conservatism of Evangelicals places it at the margins of that community. Its agreement with moderate and liberal Christian groups in matters of civil liberties and civil rights aligns the Army with mainline Protestant churches, but its unabashed evangelical theology places it at the margins of that community. Existing on the margins of these religious communities contributes to the confusion many have about The Salvation Army (Hazzard, 1998:136).

Secondly, the Army is marginal as a result of its identification with the marginalized of society. As Jung Young Lee describes them:

Marginal people are then the oppressed, the powerless, and the rejected. They are ethnic minorities, women, the unemployed, the poor, the illiterate, the homeless, the handicapped, the AIDS-infected, gays, lesbians, and so on. Those who are not part of the institutions that dominate can be regarded as marginal people. Race, gender, economic status, politics, education, occupation, and age seem to be more important determinants than others (Lee, 1995:32-33).

There is at the margins, he believes, greater promise of creativi-

ty than at the center. The place where we keep company “with the companionless among the poorest, the lowliest and the lost” (Tagore, 1935:8) is marked, wrote Victor Turner, by lowliness, sacredness and rich community of the kind described in Turner’s citation of Martin Buber:

Community is the being no longer side by side (and, one might add, above and below) but *with* one another of a multitude of persons. And this multitude, though it moves towards one goal, yet experiences everywhere a turning to, a dynamic facing of, the others, a flowing from I to *Thou* (Cited in Nichols, 1985:406).

Owning our marginality we must address the special educational challenges of marginality. Sociologist Tex Sample estimates that about half of the people in the United States are people who work primarily out of a traditional orality; most of these read and write but their “appropriation and engagement with life is oral.” Worldwide, perhaps two-thirds are oral. He warns:

Those of us who have been to the university and the seminary are not only unequipped, usually, to work within these settings, we typically do not even like such people. We often characterize their folk wisdom with words like “cliche” or “bromide.” We see their tastes as bucolic, as redneck, as primitive, as illiterate, as unsophisticated, as lacking in urbanity or education or polish or all of the above. We view them as people who are not capable of critical, informed thinking. They are “common” or “average” we say, when we really mean vulgar, and this in its pejorative sense” (Sample, 1994:7).

Adaptation to the learning style of the oral will mean mastery of story and proverb, new modes of apprenticeship, concrete, life-

based reflection.

We must enlist the home as the primary agency of Christian formation, and when there is no viable home, make corresponding arrangements for intensive instruction.

After the destruction of the Temple in Jerusalem and the scattering of the nation, the rabbis began to refer to the home as the “miniature temple.” It was to be set aside for worship, the learning of Torah and the serving of community needs. As the golden candlestick brightened the holy place, so prayer and praise in the home were to reflect God’s glory. As the table of shewbread held loaves in the presence, so on Sabbath eve in every home, two loaves of *hallah* were set out to symbolize divine sustenance. The dinner table was to become the altar, the Father, the priest, the whole home a center of religious celebration (Wilson, 1989:215).

It is imperative that we provide resources, training, and networks of support for parents as the “first teachers of their children in the ways of faith” (Darcy-Berube. 1995:111).

We must articulate a theology of the “other.”

The intrusion of strangers on our familiar turf—the “other” in culture, or faith, in socio-economic status or politics or sexual orientation—can befuddle, intimidate, and infuriate us. How is it that we forget so casually the injunction, “You shall also love the stranger, for you were strangers” (Deuteronomy 10:19). How is it that the best we can manage is truce in our culture wars, when the only resolution is embrace? How may our corps learn more fully to “extend hospitality to strangers” (Romans 12:13); to see the stranger (who retains her strangeness) as a gift to us. one who completes us?

Most American Christians are woefully unprepared to be responsible agents of their faith. They know too little of its story, its teaching, and its moral framework to exemplify and testify to their faith in a pluralist society. And they know too little about how to live in and respond to a pluralistic culture. So, they blend into the culture or are overwhelmed by it, or they desert the faith for one or another of

the options in it (Marty in Schuller, 1993:20).

We must redefine leadership. A leader is one who influences the thoughts, attitudes, and actions of others. Leadership in the church is the exercise of influence by which persons are drawn to clarify and pursue their mission in the world and become whole in Christ. It is characterized by the spiritual authority of Christlikeness, the nobility of the suffering servant. The sharing of leadership responsibility throughout a community is critical to its vitality. Officers, by vocation, are leaders. They exercise leadership in pastoral, social service, theological, and managerial domains. The mission of the Army is injured when “leader” is made equivalent to “executive,” and is understood as the brightest and best of the movement deserving of special power, status, and perquisites.

It is imperative that leadership be cultivated in an organizational climate of responsible freedom, challenge, and support through identification of singular gifts, tracking of lifelong development, regular, shared evaluation, provision of exemplars and mentors in the workplace, assignment for cross-boundary experiences, and midcareer renewal.

Concern has been focused in the past on the cultivation of administrative leaders. Increased attention must be given to theological leaders (teachers, writers, mentors, biblical scholars), pastoral leaders (preachers, musicians/artists, counselors, evangelists), and to social service leaders (social workers, community advocates, relief and development specialists, health professionals and recovery specialists).

Salvationists live both in the culture of faith and the culture of community. Both stand under the judgment of the gospel. As we are transformed, so we may be transformers.

*I cannot invent/ New things,/ Like the airships/ Which
sail/ On silver wings;/ But today/ A wonderful thought/
In the dawn was given,/ And the stripes on my robe,/
Shining from wear,/ Were suddenly fair,/ Bright with
a light/ Falling from Heaven—/ Gold, and silver, and*

bronze/ Lights from the windows of Heaven.

*And the thought/ Was this:/ That a secret plan/ Is hid
in my hand;/ That my hand is big,/ Big,/ Because of
this plan.*

*That God,/ Who dwells in my hand,/ Knows this se-
cret plan/ Of the things He will do for the world/ Us-
ing my hand! (Kagawa, 1935:66-67).*

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Book Review

Matt Ayars, Christopher T. Bounds, and Caleb T. Friedeman. *Holiness: A Biblical, Historical and Systematic Theology*. Downers Grove, IL: Intervarsity Press, 2023. 382 pages.

Reviewed by Vernon Jewett, Senior Instructor, The Salvation Army Evangeline Booth College, Atlanta, GA.

This book is a welcome and wonderful addition to the body of holiness literature. Within its pages the biblical teaching on holiness is examined in a fresh and compelling way. New windows are opened to help us more clearly see that God desires to have a living, dynamic personal relationship with His children. For those of us in the Wesleyan tradition, it offers two exciting gifts to us.

First, in a single volume, the writers enlarge the call to holiness by interfacing three mutually informative Christian disciplines. Specifically, these are the disciplines of biblical studies, Christian history, and systematic theology. This is a gift because it connects what has been fragmented for many of us in the past. The eternal truths of God's Word become more accessible to us as we incorporate doctrine and church history into our Bible studies. This is accomplished in the first eleven chapters, which comprise the bulk of the text. The result is a unique resource with many possible uses. For example, this book could serve as a guide for small group Bible studies or as an introductory textbook for holiness studies in colleges and uni-

versities. As both a pastor and an educator, I find this team effort by three leading Wesleyan scholars to be an exciting development.

Bible students, teachers, and preachers will benefit from the Old and New Testament reviews of holiness teaching (Parts One & Two). Although the Bible studies are selective by necessity, the careful exegetical work repeatedly opens the prominent holiness themes found in Scripture. An example of this is in the book's examination of the Old Testament word *hesed*, which means "steadfast love." In the section on Exodus, the Law is linked directly to the concept of the image of God. The people of Israel are challenged to reflect and embody the character of God by practicing *hesed* (pp. 25-26). Later in the section on wisdom literature, David's cry for forgiveness in Psalm 51 sees *hesed* intimately tied to the restoration of God's image in him, thus in humanity (p. 84). These examples point to the seminal truth that holiness is something *radically different or distinctive* from what is found everywhere else in the fallen world. Of course, in that way it prefigures the root meaning of the Greek word *hagios* as "set apart."

Another noteworthy emphasis throughout the book is the persistent embrace of the phrases "entire sanctification" or "Christian perfection." We know that Christian perfection was a hallmark term for John Wesley. Can we also acknowledge that it is seldom used today in our churches to speak of holiness, and then too often used with great caution and hesitancy?

The authors address Christian perfection explicitly in Part Three, which is entitled "Holiness as Christian History." Chapter 7 examines the theology of the first five centuries of the church. Within this period, the Apostolic Fathers (a group of writers from the late-first to the mid-second century) reveal the life and teaching of the church only recently removed from the apostles and their contemporaries. In the author's words, Christian perfection, which "forms the dominant rubric through which personal holiness is understood" by Wesleyans (p. 177), is also true for the Apostolic Fathers.

The second gift this book presents to us is also revealed in the introduction. The authors offer a "fresh articulation of holiness theology" (p. 4) in the Wesleyan-Arminian tradition. They call it a "middle way" of understanding "how believers experience entire

sanctification or Christian perfection” (p. 3). The context of this offering is the long-standing tension between the “shorter way” and the “longer way” of holiness. These are two major positions in the Wesleyan tradition that need a brief explanation since they may be unfamiliar to many. The “shorter way” is described as “Christian perfection now by total consecration and faith” (p. 335). It stresses the immediacy of the experience and the dominant role played by human initiative—hence the *availability of it now to any believer*. This understanding of the way to holiness is “exemplified by the American holiness movement which flourished in the nineteenth and twentieth centuries” (p. 4). Its influential pioneers included Phoebe Palmer and Charles Finney. This position is foundational to what I was taught growing up in The Salvation Army. The Church of the Nazarene is among many other denominations with this same doctrinal foundation (see footnote on p. 347).

The “longer way” is described as “Christian perfection by a long process of continual growth” (p. 339). This understanding is the consistent interpretation of some other denominations and theologians in the Wesleyan-Arminian tradition, including the United Methodist Church. It stresses the experience of sustained growth and the determinant role of divine initiative—hence the *emphasis on God’s grace and timing*. Some readers will already be familiar with these designations while others will certainly recognize the issues that continue to create this tension. The proposed “middle way” is clearly the centerpiece of the book. It is described as “Christian perfection by seeking until you receive” (p. 337). This “middle way” addresses “the one defining difference among Wesleyans,” which is “the relationship between divine grace and personal faith in Christian perfection” (p. 341). Instead of the “shorter way,” which insists that the believer decides when Christian perfection happens, it is God’s grace and timing that prevails. Instead of the “longer way,” which is seen as normally “a painful and arduous process” (p. 340), it affirms God’s desire and promise that believers can exercise sanctifying faith and that He will do it by His grace in His time. Let me stress that these are very brief summaries. The full descriptions of these positions in the book will shed far more light on these emphases.

The current state of the Holiness Movement, which started with

John and Charles Wesley, lacks spiritual vitality. The opposing positions we have reviewed keep the theological waters permanently muddied. Pastors in the Wesleyan tradition regularly fail to teach and preach entire sanctification and Christian perfection. I have seen dozens of earnestly seeking believers give up in discouragement and confusion about holiness. My own pastoral experience resonated in particular with the examples in the book that describe specific ways believers have been frustrated to the point of despair (p. 354).

The unique design strategy employed by the authors of this book deserves our attention. In my opinion, it is successful. The “middle way” proposal is an impassioned appeal for recovering holiness that reaches across denominational boundaries to the whole church. It is immediately presented to the reader along with the “shorter way” and “longer way” positions in the book’s four-page introduction. However, it is not mentioned again until Chapter 12. Why? Because compelling evidence in Chapters 1-11 establish a strong foundation for the biblical teaching on entire sanctification or Christian perfection.

By the time the authors return to their proposal, the groundwork has been well laid. In conclusion, the proposed “middle way” in this book has the potential to spark new and helpful dialogue. It is truly a callback to the heart of Wesley’s teaching. It can help revive discussion about Christian perfection. It can draw believers back to understanding entire sanctification as a key biblical truth. That makes *Holiness: A Biblical, Historical and Systematic Theology* a must-read contribution to your library.

Book Review

Seamands, Stephen. *Follow the Healer: Biblical and Theological Foundations for Healing Ministry*. Grand Rapids, MI: Zondervan, 2023. 158 pages.

Reviewed by Kevin L. Anderson, Professor of Bible and Theology, Asbury University, Wilmore, KY.

Steve Seamands's *Follow the Healer* is an indispensable book about the ministry of healing. Its author is eminently qualified to address this topic. He is an experienced theology professor, pastor, and participant in healing ministry. One may even boldly say that he has sought to follow in the steps of the Master's threefold ministry of teaching, preaching, and healing.

This is not a typical book about healing. As Seamands states in the first chapter, it is not a "how-to" book on healing. Rather, it is focused on the "why-tos," namely, "the essential biblical and theological foundations on which you can build a ministry of healing" (3). He traces correlations between a sound theology of healing, and the nuts and bolts of engaging in healing ministry. The biblical and theological responses to basic questions—such as what healing is, why it is necessary, how it is accomplished, by whom, and when—lead to sure guidance for the *practice* of healing ministry. Above all, Seamands wishes to promote and extend healing ministry among all believers everywhere.

Two additional points should be made about the author's general orientation. First, his theological approach drinks deeply from the pan-Wesleyan tradition, and he draws from its various streams—Anglican, Methodist, Holiness, Pentecostal, charismatic, and Third Wave. Yet one rarely detects the buzzwords or shibboleths that express doctrinal distinctives of these movements. Seamands models the “catholic spirit” advocated by John Wesley. After all, Wesley's holistic view of salvation—touching every dimension of the human person and grounded in the loss and restoration of the divine image—is central to the biblical narrative and has wide appeal across Christian traditions. Second, the book is not primarily an apology for the charismatic gifts (or continuationism). It is certainly not a broadside against cessationism. This is partly because cessationism has become decreasingly viable in the wake of global Christianity during the last half-century (87); but also, because Seamands confidently stands on the biblical teaching about the nature of God's kingdom, and his heart's desire is to cooperate with Jesus's ongoing kingdom ministry through the presence and power of the Holy Spirit.

Follow the Healer lays out the biblical and theological foundations for healing ministry in eight chapters. Whether these chapters were purposely arranged chiastically or not, they surely work out that way. Chapter 1 (“Participating in the Healing Ministry of Jesus”) presents the premise for the book: healing ministry is *Christ's* ministry, not ours, which should shape our practices. Chapter 8, the last chapter (“The Holy Spirit and Healing”), is an invitation to be filled with the Holy Spirit. One may truly “follow the healer” by fully surrendering to the work of the Holy Spirit in the cultivation of the fruit of the Spirit (reflecting the character of Jesus) and the operation of the gifts of the Spirit (being a vessel for the ministry of Jesus).

Chapter 2 (“Healing and the Love of Jesus”) shows how the motive force behind Jesus's healing ministry is His love and compassion for lost and hurting people and is the pattern for our involvement in healing ministry. Chapter 7 (“By His Wounds We Are Healed”) corresponds to Chapter 2 in that it delves into the role of redemptive suffering for healing. We are invited to allow the wounded healer (Jesus) to use our past suffering and to make our scars radiant, like

His, to catalyze healing and victory in the lives of others. Chapters 3 and 6 also correspond to each other, with the former enumerating “The Five Ways Jesus Heals” and the latter (“Embracing the Mystery of Healing”) encouraging us to trust Christ and acknowledge our inability to penetrate the mysteries surrounding healing, not least the vexing question of why people are not always healed in the way we expect them to be.

Chapters 4 and 5 form the theological heart of the work. For some, these will be the most intellectually demanding chapters. Chapter 4 (“Healing and the Image of God”) presents a fully-orbed understanding of the image of God as comprised of the human person’s multidimensional relationships with God, others, ourselves, and nature (the figures on pp. 66-67 visually illustrate Seamands’s dense discussion and are worth the price of the book!). The fall of humanity and the damage done to the divine image in us have resulted in harmful spiritual, social, psychological, and physical consequences. This theological truth undergirds the reality that healing necessarily comes to us in manifold ways (see Chapter 3). Chapter 5 (“Jesus, Healing, and the Kingdom of God”) situates Jesus’s healing ministry within the context of the kingdom of God as already and not yet. The dual nature of the kingdom as both present and future explains why, on one hand, we can anticipate “the powers of the age to come” breaking into our everyday lives with dramatic healing and deliverance (“the partial”), but on the other hand, why we still live with the ambiguities and adversities of this age before “the perfect” comes (1 Corinthians 13:10).

In one sense, the book’s contributions are not original—and probably are not intended to be. One cannot fault a theology of healing that places at its center the restoration of the image of God and the in-breaking of the kingdom of God through Jesus’s ministry. Yet the biblical and theological synthesis that the author brings to bear on the practice of healing ministry is a tour de force. The genius of *Follow the Healer* is that it draws together the best of biblical and systematic theology with Seamands’s pastor’s heart and experience as a healing minister. Any criticisms that one could offer would only be nipping at the heels of what is a faithful and sure guide to authen-

tic healing ministry within the context of what old-time holiness folk and Pentecostals once called “the full gospel.”

One aspect that could have been strengthened is the biblical basis for the use of doctors and medicine for healing (42-46). Paul’s advice to Timothy about treating his stomach and frequent ailments is an example from the New Testament (1 Timothy 5:23). An Old Testament scene from the life of King Hezekiah is also instructive (2 Kings 20:1-11; Isaiah 38:1-22). The healing of Hezekiah’s life-threatening illness was aided by the prophet Isaiah’s order to apply a medicinal “poultice of figs” (2 Kings 20:7; Isaiah 38:21 NIV). One might also note the good king’s destruction of Moses’s bronze serpent, which had become an idol (2 Kings 18:4). Importantly, Jesus explained the lifting up of the bronze serpent (Numbers 21:6-9) as a type of the ultimate saving act when he was “lifted up” on the cross (John 3:14-15).

The discussion of healing in the atonement (105-108) could have given more exegetical attention to 1 Peter 2:24, especially since some teachers have put great stress on the verb tense in the citation of Isaiah 53:5 (“by whose stripes ye *were* healed” [KJV]) without recognizing Peter’s focus: healing *from sins*, as Seamands briefly notes. Nevertheless, the formulation of healing *through* rather than *in* the atonement is one of the most helpful correctives (107), as is the discussion of the role of faith in healing (108-111).

Readers will notice that the last chapter steers clear of the historical conflict between Wesleyans and Pentecostals over the infilling of the Holy Spirit. Absent are the catchphrases of the debate: “baptism of/in the Holy Spirit,” “crisis experience,” “entire sanctification,” “perfect love,” “initial physical evidence,” etc. There is no acknowledgment of a binary choice between *either* the deeper work of sanctification *or* empowerment for service. A scriptural focus points to how being filled with the Spirit enables us to become more like Jesus both in His *character* (the fruit of the Spirit) and His ongoing *ministry* (the gifts of the Spirit). One suspects that the author is not merely avoiding past controversies. Instead, he is directing our attention to what every believer should do: follow the healer.

Book Review

Watson, Kevin M. *Pursuing Social Holiness: The Band Meeting in Wesley's Thought and Popular Methodist Practice*. New York, NY: Oxford University Press, 2014. 221 pages.

Reviewed by Robert Alan Watson, Corps Officer, The Salvation Army, Manhattan Citadel, New York, NY.

Kevin Watson, director of academic growth and formation at Asbury Theological Seminary, invests his expertise in the history of Christianity, and John Wesley's theology and discipleship process, into the flourishing of local church leadership and ministries as a professor, speaker and writer. His pastoral passion radiates through this seminal exploration of the band meeting as John Wesley's primary laboratory for nurturing eighteenth-century Methodists in holiness (loving God and neighbor).

Watson ranges through scholarly writings on early Methodism and traces a tendency to spotlight the class meeting in Wesley's discipleship plan, often conflating it with the band meeting, sometimes interpreting it as Wesley's substitute for an apparently failed band institution. Watson shines into this shadowy void the light of Wesley's own thoughts and writings (see "A Plain Account of the People Called Methodists," and "Rules of the Band Societies") to reveal and delineate

Wesley's comprehensive "sinews" (society, class, and band) for immersing people in the awakening, saving, and sanctifying grace of God. Drawing from a massive volume of previously unpublished manuscripts in the Methodist Archives (John Rylands University Library at Manchester), he also discovers, in the eloquent testimonies of many early Methodists, a discernment about the contrasting purposes of classes and bands, evidence of the thriving of band meetings prior to and beyond the advent of the class meeting. He also references band meetings more than fifty years after Wesley's death. The book's publication and Watson's witness to the power of a band meeting in his own journey have germinated much curiosity about this type of communal formation in Wesleyan circles.

He roots his examination of the band process in Wesley's theology, shaped in his early years by the culture of the Epworth Religious Society founded by his father, refined through the rigorous disciplines (scholarship, devotion, and social outreach) of the Oxford Methodists, and enlivened by Continental Pietism and his encounters with the fearless Moravians and their *banden*. The Fetter Lane Society becomes a venture in fusing the Moravian emphasis on justification by faith and the assurance of the Spirit with the stress in Anglicanism on practicing means of grace for growth in holiness. Watson, uniquely among scholars, demonstrates the distinct embedding of this synthesis, from that point and following Wesley's split from Fetter Lane, in the DNA of bands. He tracks it all convincingly, almost laboriously at times, with the aid of multiple primary sources—the intermingled pieties in the guidelines and actual experiences of band participants—all through the first half of the nineteenth century. Watson repeatedly shows in Wesley's interactions with local leaders and people his yearning that every Methodist progress into a voluntary band from the required class, his promotion of bands to the end of his life, and his belief that active band engagement was essential to the thriving of any society.

The study argues for churches today to reincorporate Wesley's core convictions that God intends for every Christian

disciple to flourish in holy love; he mentions that holiness is “social,” that is, people are much more likely to mature and heal in holiness, to be filled with the Holy Spirit, and to reform their contexts when they are joined together in small and specifically structured communities of confession, accountability, encouragement, and prayer. Based on the exhortation of James 5:16, bands were conceived by Wesley for the fulfillment of this grand vision, and the possibility of enjoying these realities is established in the beautiful firsthand accounts by so many who are quoted in these pages.

Watson also warns against more recent misinterpretations of Wesley’s “social holiness” as the social justice heralded by many today. At the same time, he demonstrates how the intimate fellowship of band meetings not only animated Methodism as its very soul and fired the Evangelical Revival, but also captivated an industrialized English context bereft of traditional associations and social roots. Surveying more current historical studies that temper and nuance Elie Halévy’s thesis, he still concludes that Wesley’s processes for watching over one another in love brought crucial stability to the country through crisis. Salvationists would do well to contemplate anew the leavening social impact of small confessional communities that search hearts to the bottom, that wrestle against principalities and powers and embody the manifold wisdom of God in holy love.

The treasure of this text is in its concentration on the appropriation of Wesley’s dream across the popular Methodist landscape. From widespread diary entries, and letters and reflections in *The Arminian Magazine*, some of which are included in appendices, we discover conformity to Wesley’s pattern for bands where they are functioning and stirring accounts of heaven-on-earth renewal. However, this volume offers the sober picture that bands really were never mainstreamed in Methodist culture and declined as Methodism matured. Interestingly, in descriptions of Wesley’s encountering local adaptations and distortions in bands and controversies, such as George Bell’s “false fire,” we may get more

insight into Wesley the pastor, who listens well and engages critique with a readiness to adjust and support, a formidable mind with a tender and increasingly anguished heart.

Watson eventually finds in these primary sources a shift from bands to prayer meetings and larger-scale revivalism, expressed, for instance, in camp meetings. While the reader could be left hungering for more analysis of these changes, Watson roots this shift in a failure to sustain commitment to growing together in holiness. The center and calling of the Movement are thus lost. In following the story, he uncovers areas for further research, including Wesley's own role in these later transitions, the prominence of women in bands, the band dynamic in marriages, and the phenomena of select societies, public bands, and prayer meetings that develop. He ends with a stirring critique of many small group initiatives today that lack the foundation of history, structural definition, and theology, and that tend to function as a panacea for dying churches. He unmasks curriculum-driven ministries (like many Sunday schools) that foster passivity and fail to elicit personal storytelling or offer the accountability, intimacy, and real maturation of the band meeting. This work is vital for anyone seeking to grow Christian disciples in the current Western context. It reminds us of the transformative power of confession, accountability, testimony, and encouragement in community. It probes our churches for comprehensive pathways of carefully designed groups that lead people into new birth, victory over sin, walking in the Spirit, and continuing renewal. It calls any Christian mentor into deeper humility and capacities for monitoring the lived experience of groups to help them sustain their commitments to God and one another.

Pursuing Social Holiness provokes particular issues for Salvationists. What precisely do we mean by describing ourselves as a holiness movement within the Wesleyan stream? In our daily work and in our nurture of soldiers, do we witness with Wesley that God raised us up to proclaim holiness of heart and life for the reform of the church and our nation? How are we cultivating Wesley's dynamic synthesis? Wat-

son's inquiry into mid-nineteenth century Methodism can explain to us why the Booths favored larger revivalist approaches with street meetings, salvation meetings, and holiness meetings—and why, despite early references to “classes” and “ward meetings” in local mission stations, our heritage of band meetings is strange to us. Do we expect our larger regional gatherings, and even our weekly worship gatherings, to be the primary way we form young and old soldiers to beat the devil and model Jesus in our culture? Is this a time to grow *smaller*?

Rest—for the rest of us

By Tim Foley

When life demands 24/7 attention, you may find it impossible to rest. We live in a fast-paced world. It doesn't slow down, so why should you? With an engaging narrative, this book by Tim Foley, an experienced scholar and teacher of spiritual formation, provides a refreshing and informative take on the subject of sabbath rest. It speaks to anyone looking to renew their sense of joy and find options for coping with life's pleasures.

Lt. Colonel Tim Foley has been a follower of Jesus Christ since 1978. He was commissioned as a Salvation Army officer in 1982. He currently serves as the Divisional Leader for Officer Development in the Northwest Division of the Western Territory. He holds a master's degree in theology and a doctorate degree in spiritual formation for ministry leaders.



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Book Notes

David Rightmire

Thomas H. McCall, *Against God and Nature: The Doctrine of Sin* (Crossway, 2019).

As part of the Foundations of Evangelical Theology Series, this work is a thorough examination of the doctrine of sin from biblical, historical, and systematic theological perspectives. The author, a professor of theology at Asbury Theological Seminary, carefully and clearly explores such issues as original sin, guilt, idolatry, and the multiple dimensions of depravity manifest in personal and social life. McCall deals fairly with various theological perspectives while aptly defending the orthodox Christian tradition. After a brief introduction, this work addresses: “Sin According to Scripture” (chapter 2); “The Origin of Sin” (chapter 3), “The Doctrine of Original Sin” (chapter 4); “The ‘Sin Nature’ and the ‘Nature of Sin’” (chapter 5); “‘The Wages of Sin’: The Results of Sin” (chapter 6); and, “‘Where Sin Abounded’: Sin and Grace” (chapter 7).

Allen Satterlee, *Heavenly Places Revealed: A Devotional Study of the Book of Ephesians* (Crest Books, 2024).

This thirty-one day devotional guide to Ephesians is the latest in the *Revealed Bible* study series. The author, Lt. Colonel Allen Satterlee, is no stranger to the readers of *Word & Deed*, having served as editor-in-chief of National Publications (USA) for several years during his storied Salvation Army officer career. His writings, which

include fourteen books, are well known to Salvationists. In this volume, the author explores the riches of Paul's letter to the Ephesians by focusing on the main themes of this epistle, explaining the same with down-to-earth illustrations. Although not an in-depth exposition of Ephesians, this work introduces the reader to the essence of the letter, applying its message to everyday life in a devotional format.

Don Thorsen, *Jesus' Best Friend: A Novel* (Wipf and Stock, 2023).

As the author of a number of books in the area of historical and systematic theology, Don Thorsen, a professor of theology at Azusa University, has written a novel about the life of Jesus. In this work, the author probes the human side of Jesus in His relationship to a fictitious best friend, Shamir (whom he has known since childhood). This imaginative, well-researched, and informative account of Jesus' life seeks to highlight His full humanity, while preserving the human and divine paradox of the incarnation.



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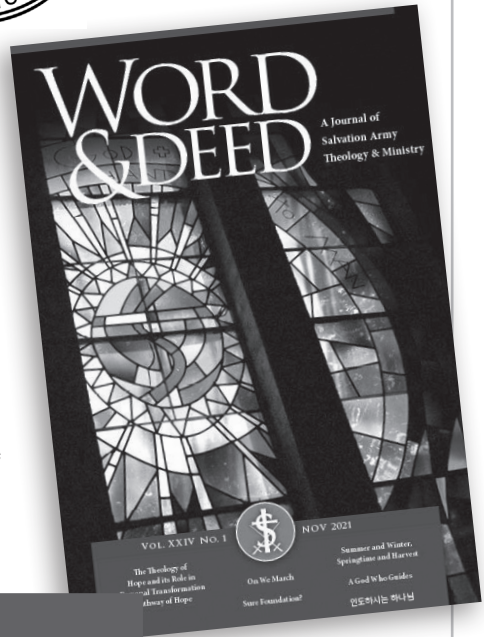
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